

T H E
HOLIE BIBLE
FAITHFVLLY TRANS-
LATED INTO ENGLISH,
OVT OF THE AVTHENTICAL
LATIN.

Diligently conferred with the Hebrew, Greeke,
and other Editions in diuers languages.

With ARGVMENTS of the Bookes, and Chapters:
ANNOTATIONS: TABLES: and other helpes,
for better understanding of the text: for discoverie of
CORRVPTIONS in some late translations: and
for clearing CONTROVERSIES in Religion.

BY THE ENGLISH COLLEGE OF DOWAY.

Haurietis aquas in gaudio de fontibus Salvatoris. Isaia. 12.
You shal draw waters in ioy out of the Sauours fountaines.

Printed at Doway by LAURENCE KELLAM,
at the signe of the holie Lambe.

M. DC. IX.

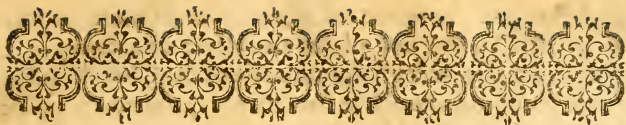


6
NOs *infrascripti, in alma Duacensi vniuersitate*
Sacrae Theologiae Doctores & Professores, hanc
Anglicanam Veteris Testamenti translationem,
quam tres diuersi eius nationis eruditissimi Theologi,
non solum fidelem, sed propter diuersa quae ei sunt adiun-
cta, valde vtilem fidei Catholicae propagandae ac tuendae,
& bonis moribus promouendis, sunt testati: quorum testi-
monia ipsorum syngraphis munita vidimus; cuius item
Translationis, & Annotationum auctores nobis de fidei
integritate, & eruditionis praestantia probè sunt noti:
his rebus adducti & nixi, fructuose euulgari posse censui-
mus. Duaci. 8. Nouembris. 1609.

GVILIELMVS ESTIVS *Sacrae Theologiae Doctor, & in*
Academia Duacensi Professor.

BARTHOLOMÆVS PETRVS *Sacrae Theologiae Doctor,*
& in Vniuersitate Duacensi Professor.

GEORGIVS COLVENERIVS *S. Theologiae Doctor, &*
eiusdem in Academia Duacena Professor.



TO THE RIGHT
VVELBELOVED ENGLISH
READER GRACE AND GLORIE
IN IESVS CHRIST EVERLASTING.



LAST through Gods goodnes (most dearly beloued) we send you here the greater part of the Old Testament: as long since you receiued the New; faithfully translated into English. The residue is in hād to be finished: and your desire therof shal not now (God prospering our intention) be long frustrate. As for the impediments, which hitherto haue hindered this vvorke, they al proceeded (as manie do know) of one general cause, our poore estate in banishment. VVherin expecting better meanes, greater difficulties rather ensued. Neuertheles you wil hereby the more perceiue our seruent good wil, euer to serue you, in that we haue brought forth this Tome, in these hardest times, of aboue fourtie yeares, since this College was most happely begune. VVherfore we nothing doubt, but you our dearest, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not wel preuent, and accept now this fruiēt of our laboures, with like good affection, as we acknowledge them due, and offer the same vnto you.

Ifanie demand, why it is now allowed to haue the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three sacred only: for further declaration of this, & other like pointes we remite you to the Preface, before the New Testament. Only here, as by an Epitome,

The cause of
delay in set-
ting forth this
English Bible.

vvhy & how
it is allowed
to haue holie
Scriptures in
vulgar ton-
gues.

we shal repete the summe of al, that is there more largely discussed. To this first question therfore we answer, that both iust reason, & highest authoritie of the Church, iudge it not absolutly necessarie, nor alwayes conuenient, that holie Scriptures should be in vulgar tongues. For being as they are, hard to be vnderstood, euen by the lerned, reason doth dictate to reasonable men, that they were not written, nor ordayned to be read indifferently of al men. Experiēce also teacheth, that through ignorance, ioyned often with pride and presumption, manie reading Scriptures haue erred grossly, by misunderstanding Gods word. VVhich though it be most pure in it self, *yet the sense being adulterated is as perilous* (saith Tertullian) *as the stile corrupted*. S. Ambrose obserueth: that *vvhere the text is true, the Arrians interpretation hath errors*. S. Augustin also teacheth, that *heresies and peruerse doctrines entangling soules, and throwving them downe headlong into the depth, do not othervvise spring vp, but vvhen good (or true) Scriptures are not vvell (and truly) vnderstood, and vvhen that vvhich in them is not vvell vnderstood, is also rashly & boldly auouched*. For the same cause, S. Ierom vterly disallowed, that al sortes of men & wemen, old & yong, presumed to read: & talke of the Scriptures: wheras *no artice, no tradesman dare presume to teach anie facultie, vvhich he hath not first lerned*. Seing therfore that dangers, & hurtes happen in manie, the careful chief Pastores in Gods Church, haue alwaies moderated the reading of holie Scriptures, according to persons, times, and other circumstances; prohibiting some, and permitting some, to haue and read them, in their mother tongue. So S. Crystostom translated the Psalmes & some other partes of holie Scriptures for the Armenians, when he was there in banishment. The Slaunonians and Gothes say they haue the Bible in their languages. It was translated into Italian by an Archbyshop of Genua. Into French in the time of king Charles the sixt: especially because the waldensian heretikes had corruptly translated it, to

Scriptures being hard are not to be read of al.

Manie take harme by reading holie Scriptures.

Reading of Scriptures moderated.

Scriptures translated into diuers tongues.

lib. de Prescrip.

lib. 2. ad Gratian. c. 1. Tract. 18 in Ioan.

Epist. 103. c. 6.

Bibl. Sanct. lib. 4.

it, to maintaine their errors. VVe had some partes in English translated by Venerable Bede: as Malmesburie witnesseth. And Thomas Arundel Archbishop of Canturburie in a Councel holden at Oxford, straitly ordayned, that no heretical translation set forth by wicliffe, and his complices, nor anie other vulgar Edition should be suffered, til it were approved by the Ordinarie of the Diocese: alleaging S. Ieroms iudgement of the difficultie & danger in translating holie Scriptures out of one tongue into an other. And therefore it must nedes be much more dangerous, when ignorant people read also corrupted translations. Now since Luther, and his folowers haue pretended, that the Catholique Romane faith and doctrine, should be contrarie to Gods written word, & that the Scriptures were not suffered in vulgar languages, lest the people should see the truth, & vvithal these new maisters corruptly turning the Scriptures into diuers tongues, as might best serue their owne opinions: against this false suggestion, and practise, Catholique Pastores haue, for one especial remedie, set forth true and sincere Translations in most languages of the Latin Church. But so, that people must read them with licence of their spiritual superior, as in former times they were in like sort limited. Such also of the Laitie, yea & of the meanner lerned Clergie, as were permitted to read holie Scriptures, did not presume to interpret hard places, nor high Mysteries, much lesse to dispute and contend, but leauing the discussion therof to the more lerned, searched rather, and noted the godlic and imitable examples of good life, and so lerned more humilitie, obedience, hatred of sinne, feare of God, zeale of Religion, and other vertues. And thus holie Scriptures may be rightly vsed in anie tongue, to teach, to argue, to correct, to instruct in iustice, that the man of God may be perfect, and (as S. Paul addeth) instructed to euerie good worke, when men labour rather to be doers of Gods wil & vvord, then readers or hearers only, deceiuing themselves.

A calumnious
suggestion of
Lutheranes.

VVhat part of
Scriptures be
most conue-
nient for vul-
gar readers.

V Why we tran-
state the old
Latin text.

More pure
then the He-
brew or Greke
now extant.

Received by
all Churches.

Turned into
Greke.

But here another question may be proposed: V Why we translate the Latin text, rather then the Hebrew, or Greke, which Protestantes preferre, as the fountaine tongues, wherein holie Scriptures were first written? To this we answer, that if in dede those first pure Editions were now extant, or if such as be extant, were more pure then the Latin, we would also preferre such fountaines before the riuers, in whatsoeuer they should be found to disagree. But the ancient best lerned Fathers, & Doctors of the Church, do much complaine, and testifie to vs, that both the Hebrew and Greke Editions are fouly corrupted by Iewes, and Heretikes, since the Latin was truly translated out of them, whiles they were more pure. And that the same Latin hath bene farre better conserued from corruptions. So that the old Vulgate Latin Edition hath bene preferred, and vsed for most authentical aboute a thousand and three hundreded yeares. For by this verie terme S. Ierom calleth that Version *the vulgate or common*, which he conferred with the Hebrew of the old Testament, and with the Greke of the New; which he also purged from faultes committed by writers, rather amending then translating it. Though in regard of this amending, S. Gregorie calleth it *the newu version* of S. Ierom: who neuertheles in another place calleth the self same, *the old Latin Edition*, iudging it most worthy to be folowed. S. Augustin calleth it the *Italian*. S. Isidorus witnesseth that S. Ieroms version was receiued and *aproued by all Christian Churches*. Sophronius also a most lerned man, seing S. Ieroms Edition so much esteemed, not only of the Latines, but also of the Grecians, turned the Psalter & Prophetes, out of the same Latin into Greke. Of latter times what shal we nede to recite other most lerned men? S. Bede S. Anselme, S. Bernard, S. Thomas, S. Bonauenture, & the rest: V Who al vniformly allege this only text as authentical. In so much that al other Latin Editions, which S. Ierom saith were in his time almost innumerable, are as it were fallen

Tertullian
li. 5. cont
Marcion
S. Ambrose. li. 3
despirit.
San. c. 11
S. Ieron:
li. 1. con.
Iouin.
li. 20. c.
24. mora.
Epist. de
discat. ad
Ieandr.
li. 2. Doct
Christ. c.
14 lib. 6
Etymol.
c. 5 & li.
1 de Di-
uin offic.
c. 12.

in 49.
I. 1. 1. 1.

Prefat.
in Iosue.

fallen

fallen out of al Diuines handes, and growne out of credite and vse. If moreouer we consider S. Ieroms learning, pietie, diligence, and sinceritie, together with the commodities he had of best copies, in al languages then extant, and of other lerned men, with whom he conferred: and if we so cōpare the same with the best meanes that hath bene since, surely no man of indifferent iudgement, wil match anie other Edition with S. Ieroms: but easely acknowledge with the whole Church Gods particular prouidēce in this great Doctor, as wel for expounding, as most especially for the true text and Edition of Holie Scriptures. Neither do we flee vnto this old Latin text, for more aduantage. For besides that it is free from partialitie, as being most ancient of al Latin copies, and long before the particular Controuersies of these dayes beganne; the Hebrew also & the Greke when they are truly translated, yea and Erasmus his Latin, in sundrie places, proue more plainly the Catholique Romaine doctrine, then this which we relie vpon. So that Beza & his folowers take also exception against the Greke, when Catholiques allege it against them. Yea the same Beza preferreth the old Latin Version before al others, & freely testifieth, that the old Interpreter translated religiously. VVhat then do our countriemen, that refuse this Latin, but deprive themselues of the best, and yet al this while, haue set forth none, that is allowed by al Protestantes, for good or sufficient.

How wel this is donne the lerned may iudge, when by mature conference, they shal haue made trial therof. And if anie thing be mistaken, we wil (as stil we promise) gladly correct it. Those that translated it about thirtie yeares since, were wel known to the world, to haue bene excellent in the tongues, sincere men, and great Diuines. Only one thing we haue donne touching the text, wherof we are especially to geue notice. That whereas heretofore in the best Latin Editions, there remained manie places differ-

Al others growne out of vse. S. Ierom excelled al other Doctors in translating & expounding holie Scriptures.

His Edition free from partialitie.

Preferred before al other Editions by Beza.

None yet in England allowed for sufficient.

VVhat is done in this Edition

Diuers readings resolved vpon, & none leift in the margent.

Luc. 22.
v. 20.
Presat.
Nowi.
Testam.
Anno.
1556.
Luc. 1.
v. 1.

Preface
before
the new
Testam.

ring in wordes, some also in sense, as in long proceſſe of time, the writers erred in their copies; now lately by the care & diligence of the Church, thoſe diuers readings were maturely, and iuditiouſly examined, and conferred with ſundrie the beſt written and printed bookes, & ſo reſolued vpon, that al which before were leiſt in the margent, are either reſtored into the text, or els omitted; ſo that now none ſuch remaine in the margent. For which cauſe, we haue againe conferred this Engliſh translation, and conformed it to the moſt perfect Latin Edition. VVhere yet by the way we muſt geue the vulgar reader to vnderſtand, that very few or none of the former varieties, touched Controuerſies of this time. So that this Recognition is no way ſuſpicious of partialtie, but is merely donne for the more ſecure conſeruation of the rrue text; and more eaſe, and ſatiſfaction of ſuch, as otherwiſe ſhould haue remained more doubtful.

They touched
not preſent
controuerſies.

VVhy ſome
vvordes are
not tranſlated
into vulgar
Engliſh.

Some Hebrew
wordes not
tranſlated
into Latin,
nor Greke.

More autho-
ritie in ſacred
tongues.

Now for the ſtriſtneſs obſerued in tranſlating ſome wordes, or rather the not tranſlating of ſome, which is in more danger to be diſliked, we doubt not but the diſcrete lerned reader, deeply weighing and conſidering the importance of ſacred wordes, and how eaſely the tranſlatour may miſſe the ſenſe of the Holie Ghoſt, wil hold that which is here donne for reaſonable and neceſſarie. VVe haue alſo the example of the Latin, and Greke, where ſome wordes are not tranſlated, but leiſt in Hebrew, as they were fiſt ſpoken & written; which ſeeing they could not, or were not conuenient to be tranſlated into Latin or Greke, how much leſſe could they, or was it reaſon to turne them into Engliſh? S. Auguſtin alſo yeldeth a reaſon, exemplifying in the wordes *Amen* and *Alleluia*, for the more ſacred authoritie thereof. which doubtles is the cauſe why ſome names of ſolemne Feaſtes, Sacrifices, & other holie thinges are reſerued in ſacred tongues, Hebrew, Greke, or Latin. Againe for neceſſitie, Engliſh not hauing a name, or ſufficient terme, we either
kepe

li. 2. Doct.
Chriſt.
cap. 11.

kepe the word, as we find it, or only turne it to our English termination, because it would otherwise require manie wordes in English, to signifie one word of an other tongue. In which cases, we commonly put the explication in the margent. Briefly our Apologie is easie against English Protestantes; because they also reserue some wordes in the original tongues, not translated into English: as *Sabbath, Ephod, Pentecost, Proselyte*, and some others. The sense wherof is in dede as soone lerned, as if they were turned so nere as is possible into English. And why then may we not say *Prepuce, Phase* or *Pasch, Azimes, Bredes of Proposition, Holocaust*, and the like? rather then as Protestantes translate them: *Foreskinne, Pasceouer, The feast of seuerall bredes, Shew bredes, Burnt offerings*: &c. By which termes, whether they be truly translated into English or no, we wil passe ouer. Sure it is an English man is stil to seke, what they meane, as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and falsly translated, for aduantage of doctrine in matter of faith. VWherein as we dare boldly auouch the sinceritie of this Translation, and that nothing is here either vntruly, or obscurely donne of purpose, in fauour of Catholique Romane Religion: so we can not but complaine, and chalenge English Protestantes, for corrupting the text, cōtrarie to the Hebrew, & Greke, which they professe to translate, for the more shew, and mainteyning of their peculiar opinions against Catholiques. As is proued in the *Discoverie of manifold corruptiōs*. For example we shal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God speaking to Cain) the Hebrew wordes in Grammatical construction may be translated either thus: *Vnto thee also pertaineth the lust* THEROF, & *thou shalt haue dominion over it*: or thus; *Also vnto thee his desire shal be subiect*, & *thou shalt rule over him*: though the coherence of the text requireth the former, & in the Bibles printed 1552. and. 1577. Protestantes did so translate it: yet in the

Some vvordes can not be turned into English:

Protestantes leaue some vvordes vnto translated.

Corruptions in Protestantes Translations of holie Scriptures.

Of purpose against Catholique doctrine

Against free
wil.

Against Mel-
chisedechs sa-
crifice.

And against
holie Images.

This Edition
dedicated to
al that vnder-
stand English.

Christ rede-
med al, but al
are not saued.

the yeare 1579. and 1603. they translate it the other way, rather saying, that Abel was subiect to Cain, and that Cain by Gods ordinance, had dominion ouer his brother Abel, then that concupiscence or lust of sinne is subiect to mans wil, or that man hath powre of free wil, to resist (by Gods grace) tentation of sinne. But as we heare in a new Edition (which we haue not yet sene) they translate it almost as in the first. In like sorte Gen. 14. v. 18. The Hebrew particle VAV, which S. Ierom, and al Antiquitie translated ENIM (FOR) Protestants wil by no meanes admitte it, because (besides other argumentes) we proue therby Melchisedechs Sacrifice. And yet themselues translate the same, as S. Ierom doth, Gen. 20. v. 3. saying: FOR *she is a mans wife.* &c. Againe Gen. 31. v. 19. the English Bibles. 1552. and 1577. translate *Theraphim*, IMAGES. VVhich the Edition of 1603, correcting, translateth IDOLES. And the marginal Annotation wel proueth, that it ought to be so translated.

VVith this then we wil conclude most deare (we speake to you al, that vnderstand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or professe with vs the same Catholique Religion) to you al we present this worke: dayly beseeching God Almightye, the Diuine VVisedom, Eternal Goodnes, to create, illuminate, and replenish your spirites, with his Grace, that you may attaine eternal Glorie. Euerie one in his measure, in those manie Mansions, prepared and promised by our Sauour in his Fathers house. Not only to those which first receiued, & folowed his Diuine doctrine, but to al that should afterwarde beleue in him, & kepe the same preceptes. For there is one God, one also Mediatour of God and men: Man Christ Iesus. VVho gaue himself a Redemption for al. VVherby appeareth his wil, that al should be saued. VVhy then are not al saued? The Apostle addeth: that they must first come to the knowlege of the truth. Because without faith it is impossible to please God.

God. This groundworke therfore of our creation in Christ by true faith, S. Paul labored most seriously by word and writing, to establish in the hartes of al men. In this he confirmed the Romanes by his Epistle, cōmending their faith, as already receiued, and renowned in the whole world. He preached the same faith to manie Nations. Amongst others to the lerned Athenians. V Where it seemed to some, as absurde, as strange; in so much that they scornfully called him a *word-sower*, and Preacher of new gods. But S. Augustin alloweth the terme for good, which was reprochfully spoken of the ignorant. And so distinguishing between *Reapers*, and *Sowers* in Gods Church, he teacheth, that whereas the other Apostles reaped in the Iewes, that which their Patriarches and Prophetes had sowne; S. Paul sowed the seede of Christian Religion in the Gentiles. And so in respect of the Israelites, to whom they were first sent, calleth the other Apostles *Messores*, *Reapers*, and S. Paul, being specially sent to the Gentiles, *Seminatorem a Sower*, or *Seminarie Apostle*. V Which two sortes of Gods workmen are stil in the Church, with distinct offices of Pastoral cures, and Apostolical missions; the one for perpetual gouernment of Catholique countries: the other for conuersion of such, as either haue not receiued Christian Religion, or are relapsed. As at this time in our country, for the diuers sortes of pretended religions, these diuers spiritual workes are necessary, to teach and feede al Britan people. Because some in error of opinions preach an other Gospel, whereas in veritie there is no other Gospel. They preach in dede new doctrines, which can not saue. Others folow them beleuing falshood. But *when the blinde lead the blinde* (not the one only, but) *both fall into the ditch*. Others conforme themselves, in external shew, fearing them that can punish, and kil the bodie. But *our Lord wil bring such as decline into* (vniust) *obligations, with them that worke iniquitie*. The Reliques and smal flock of Catholiques in our country, haue

True faith
first necessarie.

The twelue
Apostles were
first Reapers,
before they
were Sowers.
S. Paul at first
a Sower, or
Seminarie
Apostle.

Pastoral cures
and Apostoli-
cal missions.

New doctrine
is falsly called
the Gospel.

The seduced,
& externally
conformable
are punished
with the au-
thors of ini-
quitie,

great

Act. 17.
v. 18.
Ser. 42.
de Sanct.

S. Aug.
de vilit
credoi. c.
Mat. 15.

psalmo.
224.

TO THE ENGLISH READER.

great sadnes, and sorow of hart; not so much for our owne affliction, for that is comfortable, but for you our brethren, and kinsemen in flesh and blood. V Vishing with our owne temporal damage whatsoeuer, your saluation. Now is the acceptable time, now are the dayes of saluation, the time of Grace by Christ, whose dayes manie Kinges & Prophetes desired to see: they saw them (*in spirite*) and reioyced. But we are made partakers of Christ, and his Mysteries; so that our selues neglect not his heavenly riches: if we receiue & kepe the beginning of his substance, firme vnto the end; that is, the true Catholique faith; building thereon good workes by his grace; without which we can not thinke a good thought, by which we can do al thinges necessarie to saluation. But if we hold not fast this ground, al the building sayleth. Or if confessing to know God in wordes, we denie him in deedes, committing workes of darknes; or omitting workes of mercie, when we may doe them to our distressed neighbours, brisly if we haue not charitie, the forme and perfection of al vertues, al is lost, and nothing worth. But if we builde vpon firme grounde, gold, siluer, and precious stones, such building shal abide, and make our vocation sure by good workes. as S. Peter speaketh. These (saith S. Paul) are the heyres of God, coheyres of Christ. Neither is the number of Christs blessed children couëted, as of the Iewes, an hundred fourtie foure thousand; of euerie tribe of Israel twelue thousand signed; but a most great multitude of Catholique Christians, which no man can number, of al nations, and tribes, and peoples, and tongues, standing before the throne of the lambe, clothed in white robes, and palmes (*of triumph*) in their handes: hauing ouercome tentations in the vertuous race of good life. Much more those which also indure persecution for the truthe sake, shal receiue most copious great rewardes in heauen. For albeit the passions of this time (*in themselves*) are not * condignè, to the glorie to come, that shal be reueled in

2. Cor. 6.

Luc. 10.

Tit. 1.

Mat. 25.

1. Cor. 13.

1. Pet. 2.

Apo. 7.

* *propor-
tion, or
com-
para-
ble in
dignitie.*

Grace in the
new Testamēt
more abund-
ant then in
the old.

Both wicked
workes, and
omission of
good workes
are damnable.

Innumerable
saued by
Christ.

They are more
happie that
suffer persecu-
tion for the
truth.

2. Cor. 4.

1. Pet. 1.

led in vs: yet our tribulation, which presently is momentanie, and light, worketh (*through grace*) aboue measure exceedingly an eternal weight of glorie. VVhat shal we therfore meditate of the especial prerogatiue of English Catholiques at this time? For to you it is geuen for Christ, not only that you beleue in him, but also that you suffer for him. A litle now, if you must be made pensue in diuers tentations, that the probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praise, and glorie, and honour, in the reuelation of Iesus Christ. Manie of you haue susteyned the spoile of your goodes with ioy, knowing that you haue a better and a permanent substance. Others haue benne depriued of your children, fathers, mothers, brothers, sisters, and nereest frendes, in readie resolution also, some with sentence of death, to lose your owne liues. Others haue had trial of reproches, mockeries, and stripes. Others of bandes, prisons, and banishmentes. The innumerable renowned late English Martyres, & Confessors, whose happie soules for confessing true faith before men, are now most glorious in heauen, we passe here with silence; because their due praise, requiring longer discourse, yea rather Angels, then English tongues, farre surpasseth the reach of our conceiptes. And so we leaue it to your deuout meditation. They now secure for themselves, and solicitous for vs their dearest clientes, incessantly (we are wel assured) intercede before Christs Diuine Maiestie, for our happie consummation, with the conuersion of our whole cuntry. To you therfore (dearest frendes mortal) we direct this speech: admonishing ourselues & you, in the Apostles wordes, that for so much as we haue not yet resisted tentations to (last) blood (and death it self) patience is stil necessarie for vs, that doing the wil of God, we may receiue the promise. So we repine not in tribulation, but euer loue them that hate vs, pittying their case, and reioycing in our owne. For

English Catholiques most happie in this age.

The due praise of Martyres, and other glorious Sainctes exceedeth mortal tongues.

Patience necessarie to the end of mans life.

† †

neither

Persecution
profitable.

Confession of
faith before
men necessarye
to saluation.

neither can we see during this life, how much good they do vs; nor know how manie of them shal be (as we hartely desire they al may be) saued: our Lord and Sauour hauing paide the same price by his death, for them and for vs. Loue al therefore, pray for al. Do not lose your confidence, which hath a great remuneration. For yet a litle, and a very litle while, he that is to come, wil come, and he wil not slacke. Now the iust liueth by faith, beleeuing with hart to iustice, and confessing with mouth to saluation. But he that withdraweth himself shal not please Christs soule. Attend to your saluation, dearest countieimen. You that are farre of, draw nere, put on Christ. And you that are within Christs fold, kepe your standing, perseuere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geuen you. AMEN.

Rom 10.
Hcb. 10.

From the English College in Doway, the Octaues
of AL SAINCTES. 1609.

*The God of patience and comfort geue you to be of one mind, one
towards another in IESVS Christ; that of one mind, with one
mouth you may glorifie God.*



THE SVMME AND PARTITION OF THE HOLIE BIBLE.

With a brife note of the Canonical and
Apochryphal Bookes.

S. Ierom.
Epist. ad
Paulin.
de omnib
S Script.
libris.



S. Aug.
prefat in
specul. li.
2. de doct
christ ca.
9. li. 1. de
Gen. co-
tra Ma-
nich. ca.
4. li. de
catechi-
rudib. c.
3. & 4.
l. 2. qq. su-
per Exod
9. 73. li.
15. cont.
Faust.
Manich.
cap. 2. li
18. ciuit.
ca 54. de
vera re-
lig. c. 27.
li. 4. cōt.
Faust.
ca. 2.
S Greg.
ho. 6. in
Ezech. I.

By the vni forme consent of al learned Diuines, the holie Bible, or written word of God, conteyneth expressed or implied, al things that man is to beleue, to obserue, & to auoid, for obtaining of aternal saluation. That is, al matters of faith & maners, by which we may know and serue God, and so be spir-
ritually ioyned with him, in this life, & in eternitie. For both the old & new Testament propose and testifie vnto vs, one and the same God, the same Christ, the same Church, and other Mysteries of our beleefe, not differing in substance, but in manner of vitering: the Old more obscurely in figures and prophesies foretelling those things, which the New declareth (in great part) as donne and performed. *V*herupon saith S. Augustin: In the Old Testament the New lieth hidden: & in the New the Old lieth open. And touching their names, wherein appareth difference, the one (saith the same Doctor) is called the old Testament, either because it proposeth promises of temporal things (*v*herewith our old corruptnes is allured) Or in respect of the New, by which it is fulfilled, and in some part abolished. The other is called the New, because by it man is renewed, and hath promise of eternal life: *v*which shal neuer waxe old nor decay. Likewise S. Gregorie the great testifieth this conformitie, and correspondence between the Old and New Testament, affirming that the same is signified by the Prophet Eschiels vision of a whele, which had foure faces, or apparence of foure whies, the shape whereof was, as it were, a whele in the middes of a whele. What is this saith he, nisi quod in Testamenti veteris litera Testamentum nouum latuit per Allegoriam: but that in the letter of the old Testament, the New lay hidden by an Allegorie:

And as the same is the summe and subiect of both Testaments: so both are diuided (for the more principal partes therof) into foure sortes of Bookes: Legal, Historical, Sapiential, & Prophetical. The Legal bookes of the old Testament are the fine Bookes of Moises, Genesis, Exodus, Leuiticus,

How the holie Scriptures containe al knowlege necessarie to saluation. The old and the new Testament shew the same God, Christ, Church and other Mysteries of Religion. The old more obscurely, with lesse helpes. The new more expressly and yeldeith more grace.

In both Testaments, are foure sortes of Bookes.

Legal.

Numeri,

Historical.

Sapiential.

Prophetical

Al these books recited are Canonical, and of infallible truth.

Apochryphal of two sortes.
1. Not declared canonical.
2. Rejected as erroneous.

Numeri, & Deuteronomie; whereto answer in the new Testament, the foure Gospels of S. Matthiew, S. Marke, S. Luke, & S. Iohn. Historical bookes of the old Testament, are the Bookes of Iosue, Iudges, Ruth, foure bookes of Kings, two of Paralipomenon, Esdras with Nehemias, Tobias, Iudith, Hester, Iob, & two of the Machabees; vnto which, in the new Testament, answer the Actes of the Apostles. Sapiential, of the old Testament, are the Prouerbes, Ecclesiastes, Canticles, Booke of wisdom, & Ecclesiasticus; and of like sorte are in the new Testament, the Epistles of S. Paul & of other Apostles. Prophetical bookes are Dauids Psalter (which is also Sapiential, yea like wise Legal and Historical) the Bookes of Isaias, Ieremias with Baruch, Ezechiel, Daniel, the twelue lesse Prophetes, Osea, Ioel, Amos, Abdias, Ionas, Michæas, Nahum, Abacuc, Sophonias, Aggeus, Zacharias, Malachias. And in the new Testament, the Apocalips of S. Iohn the Apostle.

Al these Bookes are vndoubtedly Canonical, as the Authores cited in the inner margin testifie. And consequently al, and al the partes therof; are of infallible truth. For other wise as S. Augustin teacheth, if anie part were false, or doubtful, al were vncertaine. Once admitting falsehood (saith he, Epist. 8. ad Ieroni) in such soueraigne authoritie, no parcel of these bookes should remaine, which anie way should seme hard to maners, or incredible to beleue, but it might by this most pernicious rule be turned to an officious fiction of the author. That is: If anie error could be committed by the authores of Scriptures, either through ignorance, obliuion, or anie other humane frailtie, whatsoever were produced, exception might be taken, and question made, whether the author had erred, or not True it is, that some of these bookes (as we shal particularly discusse in their places) were sometimes doubted of by some Catholiques, and called Apochryphal, in that sense, as the word properly signifieth hidden, or not apparent. So S. Ierom (in his Prologue before the Lattin Bible) calleth diuers bookes Apochryphal, being not so euidēt, whether they were Diuine Scripture, because they were not in the lewes Canon, nor at first in the Churches Canon, but were neuer reiectēd, as false or erroneous. In which sense the Prayer of Manasses, the third booke of Esdras, and third of Machabees are yet called Apochryphal. As for the fourth of Esdras, and fourth of Machabees there is more doubt. But diuers others, as the booke ascribed to Enoch, the Gospels of S. Andrew, S. Thomas, S. Bartholmew, and the like recited by S. Gelasius (Decreto de libris Ecclesiasticis dist. 15. Can. Sancta Romana) S. Innocentius the first (Epist. 3.) S. Ierom, Ep. ad Latam, S. Augustin li. 15. cap. 23. de ciuit. Dei. Origen homil. 2. in Cantica. are in a worse sense called Apochryphal, & are reiectēd as

Conc.
Carth.
An. Dni
419.
Conc.
Laodic.
cap. 59.
Florent.
Instruct.
Amen.
decret. 7.
Trident.
Sess. 4.
S. Atha.
in Synop.
S. Aug.
li. 2. doct.
Christi. 8.
Isidor. li.
6. Ely-
mol. c. 1.
& alibi.
Nicep. li.
li. 4. cap.
15.
Euseb. li.
5. c. 8.

con-

PROEMIAL ANNOTATIONS.

Mat. 28. conteyning manifest errors, or faised by Heretikes. Neither can a Christian
I. 40. 14. Catholique be otherwise assured, Which Bookes are Divine and Canonical
16. Scriptures, but by declaration of the Catholique Church, which without inter-
Act. 2. 20. ruption succedeth the Apostles, to whom our Sauour promised, and sent
1. Tim. 3. the Holie Ghost, to teach al truth. For if in anie thing more then others,
Bookes are Gods holie Word: being of most singular importance.

The Holie
Ghost decla-
red by the
Church which
Bookes are
Divine Scrip-
tures.

THE SUMME OF THE OLD TESTA-
ment, as it is distinguished from the new.

Tom. 3. **N**otwithstanding the subiect, & general argument of both Testaments
quest. 10. is one & the same in substance, as is already said, yet they differ in
Algefix time, in maner of vterring of Mysteries, in varietie of precepts, & promises,
also in meanes to obserue the thinges exacted, & to attayne to the end pro-
posed. In regard wherof S. Ierome saith: Lex Moyfi & omne vetus
instrumentum elementa mundi intelliguntur, quibus quasi ele-
mentis, & Religionis exordijs Deum discimus. The law of Moy-
ses and al the old Testament are vnderstood the elements of the
world, by which, as by first rudiments & beginnings, we lerne
to know God. For that in it we haue first the Law of nature: and after-
wards a law written, with promises of temporal rewards; as long life,
land flowing with milke & honie, & the like; but it brought nothing
to perfection, as S. Paul saith, when giftes & hostes were offered,
which could not according to conscience, make the obseruer
perfect. For the helpes of that time, were but infirma & egena elemēta:
Weake & poore elements. Likewise in general, touching the punish-
ments that sometimes happened to the people of the old Testament, when they
transgressed, the same Apostle affirmeth, that al the same chanced to
them in figure, & are written for our correction, vpon whom
the ends of the world are come. So that the old Testament, or Law was
but our pedagogue in Christ. Yet it setteth forth to vs the whole course
of Gods Church, for the space of foure thousand yeares, that is, from the begin-
ning of the world vntil Christ our Redemer. which Diuines diuide into six
ages, wherein was varietie & change of her state, thre vnder the Law of
nature, and three others vnder the written Law. The seuenth & last age
being this time of grace (wherin we now are) from Christ, to the day of ge-
neral Iudgement: as the world was made in six dayes, and in the seuenth
God is said to haue rested, and therfore sanctified it, in oiber sort, then the
former six. The eight wil be after the Resurrection, during for al eternitie.
Gen. 1. VVhich six ages of the ancient Church, & old Testamēt, are thus distri-
buted. The first from the Creation to Noes floud, conteyning the space of 1656.

The old and
new Testa-
ment differ
in time.
In maner of
vterring.
Varietie of
Precepts.
Promises.
Meanes.

The old Te-
stament con-
teyneth figu-
res of the
new.
A continual
visible Church
from the be-
ginning of
the world to
Christ.
The same My-
stical bodie,
but different
in state.
Diuided into
six ages.
The first age
continued.
1656. yeares.

PROEMIAL ANNOTATIONS.

The second
363. or 393.
The third.
about. 430.

The fourth
480.

The fifth
430.

The sixth,
nere 640.
Al the time
from the crea-
tion to Christ
about. 4000.
yeares.

yeares. The second from the flood to the going of Abraham out of his countrie, Gen. 8. Gen 12. 363. or counting Canan (Gen. 11. iuxta 72. & Luc. 3.) 198. yeares. The third from Abraham his going forth of his countrie, to the parting of the children of Israel out of Ægypt. Which some count to haue continued 720. years, others (whom we follow) but 430. And thus farre in the law of nature before the written law. The fourth age dured, 480. yeares, from the deliuerie of the children of Israel forth of Ægypt, to the fundation of the Temple in Ierusalem. The fifth age was from the fundation of the Temple, to the captiuitie & transmigration of the Iewes into Babylon, about 430. yeares. And the sixth age dured about 640. yeares, from the Captiuitie of Babylon to Christ. In al Which times God Was acknowledged and rightly serued, by a continual visible Church, With true Religion; the same & no other, Which now that Church holdeth, that is called and known by the name of Catholique. As We intend, by Gods assistance, to shew by brieft Annotations, concerning diuers particular points now in Controuersie, as the holie Text geueth occasion. And especially by Way of Recapitulation after euerie one of the six ages, When We come to those passages in the Historie, Where the same are ended.

Gen. 8.
Gen 12.
Gene-
brard
Chro-
nolog.
s. Aug.
li. 15. c.
8. ciuit.
Gal. 3.
Exo. 16.
3. Reg. 6.
3. Reg. 7.
1. Esai.
1.

OF MOYSES THE AVTHOR OF THE five first bookes.

MOYSES.
signifieth, ta-
ken from the
water.

The excellen-
cie of Moyfes

His Sepulchre
not known
to anie man.

MOyses (so called because he Was taken from the water, as the name signifieth) was borne in Ægypt. the sonne of Amram, the sonne of Caath, the sonne of Leui the Patriarch, and so of Iacob, Isaac, and Abraham. His maruelous deliuerie from drowning, his education, excellent forme, singular wisdom, heroical vertues, rare dexteritie in al assayres, & whole life most admirable, are gathered out of holie Scriptures, by S. Gregorie Bishop of Nissen, into a brieft Summe, most worthie to be read, but too large for this place. He was borne about the yeare of the World two thousand foure hundred, long before al prophane Writers, yea before manie of the Painimes false goddes, as S. Augustin declareth in diuers places of his most excellent booke intituled of the Citie of God. He liued in this World 120. yeares. Of which 40. were in Pharaos court, as the adopted sonne of Pharaos daughter: fourtie in banishment from Ægypt in Madian: and fourtie more he gouerned the people of Israel. His singular prayes are also brieftly touched in the last chapter of Deuteromie, added by Iosue. and in the booke of Ecclesiasticus. He diel in the desert, and was buried in the vaille of Moab, so secretly that no mortall man knew his Sepulchre, lest the Iewes, who were very prone to Idolatrie, should haue adored his bodie with diuine honour, for the greatness and multitude of his miracles, and for the singular estimation, they had of him for the same.

Exod. 6.
N. m. 26.
1. Par. 6.
Ioseph 4.
2. Antiq.
cap. 9.
S. Aug.
ser. 88. de
temp.
S. Greg.
oratio in
laudem
Basilij
magni.
S. Aug.
li. 18. ci-
uit. c. 39.

Deut. 34.
Eccle. 45.
Glos. ord

THIS first Booke of holie Scripture, called Genesis, which signifie b
birth or beginning, was written by Moyses, when he was designed by
God, to instruct & rule the children of Israel. As also the other foure bookes
following. The Author and authoritie of al which foue bookes, were euer
acknowledged by the faithfull, both of the old and new Testament: and so
accounted and esteemed by tradition, til Christ and his Apostles: who also
confirmed them by ther testimonies, and allegations of the same, as of holie
Scriptures. From the creation vntil Moyses writ (which was about two thou-
sand and foure hundred yeares) the Church exercised Religion by Reuelati-
ons made to certaine Patriarches, and by Traditions from man to man, with-
out anie Scriptures or Law written. But the peculiar people of God being
more visibly separated from other nations, & manie errors abunding in the
world, God would for correction & confutation therof, haue his wil made
further known to his children, and so remaine amongst them in written
record, by his faithfull seruant and Prophet Moyses. VVho therefore declareth
the Author and beginning of al things, that is, How al creatures were
made by God, and of him haue thir being, and by him only are conserued.
He teacheth expressly that there is one onlie God, against those that imagi-
ned and brought into the phantasies of men manie goddes. That the whole
or vniuersal substance of heauen and earth, with their ornaments and acci-
dents, were made in time; against those that thought the first fundation ther-
of had euer benne. That God doth gouerne the same; against those that say,
al is ruled by d:stentie or by the starres, and not by the continual prouidence
of God. That God is a rewarder of the good, and a punisher of euil; which
sinners seme either not to know, or grossly to forgete. And that God created
al for mans vse and benefite, which should make vs grateful. VVherefore
holie Moyses more particularly describeth the beginning of man; what he was
at first; how he fel; how al mankind is come of one man: deducing the
Genealogie of Adam, especially to Noe. Then how men being more and
more defiled vpon the earth, with wicked, especially carnal sinnes, were by
Gods iust wrath drowned with an vniuersal flood.

Again how a few reuerend persons multiplied the world anew. But
this ofspring also falling into manie sinnes, especially Idolatrie and spiri-
tual fornication, as those of the first age did to carnal offences, God still con-
serued some faithfull & true seruants. Of which Moyses specially pursueth
the line of Noe by Sem his first begotten sonne. Then describeth the particular
Vocations, liues, maners, notable sayings, and noble factes, with sincere re-
ligion of Abraham, Isaac, Iacob, Ioseph, & other holie Patriarches: who
lived before the written law. Likewise vpon what occasion, & in what
manner,

Genesis writ-
ten by Moyses
Alwayes au-
thentical.
So knowne by
Tradition,
confirmed by
Christ. Allea-
ged also by
the Apostles.
Religion re-
uealed to spe-
cial persons,
and so obser-
ued by Tradi-
tions.

VVhy Scrip-
ture was writ-
ten.
VVhat Moy-
ses specially
sheweth in
this booke.

Man most par-
ticularly de-
scribed:
The right line
from Adam to
Noe.

The principal
Patriarches
from Noe to
ther 12 sonnes
of Iaac.

Mat. 19.
Heb. 11.
Iacob. 2.
1. Pet. 2.
2. Pet. 2.

S. Aug.
quest. vel
& noui
Testim.
cap. 3.

Gen. 10.

THE ARGVMENT OF GENESIS.

This booke
diuided into
eight partes.

1. The first containeth the Creation of Heaven and Earth, & other Creatures, and lastly of Man. chap. 1. & 2.
2. The second part is of the transgression & fall of man, & his casting out of Paradise, of multiplication of men, and of sinne, though stil some were iust, of the general flood, that drowned al except eight persons, & few other liuing creatures of the earth. from the third chap. to the 8. The third part is of the new increase, & multiplication of the same. from the 8. chap. to the 11. The fourth, of the confusion of tongues, & the diuision of nations. in the 11. chap. The fift relateth Abrahams going forth of his countrie, Gods promise, that in his seede al Nations should be blessed, & the commandment of Circumcision, from the 12. chap. to the 21. The sixth part reckoneth the progenie, and other blessings, especially the great vertues of Abraham, Isaac, and Iacob. from the 21. chap. to the 37. The seuenth part reporteth the selling of Ioseph into Egypt, and his aduancement there. from the 37. chap. to the 46. The eighth and last part is of Iacob, and his progenies going into Egypt, their intertainment there, and of Iacobs, and finally of Iosephs death. in the fise last chapters.

The signification of the markes here vsed, for direction of the reader.

The numbers in the argumentes of chapters point to the verse, where the matter mentioned beginneth.

This forme of crosse [†] in the text, sheweth the beginning of euerie verse.

The numbers in the inner margent ouer against the crosses, shew the number of verses in the same chapter.

This marke " signifieth that there foloweth an Annotation after the chapter, vpon the word, or wordes, wherto it is adioyned. The number also of the same verse is prefixed to the Annotation.

These foure prickes :: shew that there is an Annotation in the margent, vpon that place. And when manie occurre, the first answereth to the first marcke, the second to the second, and so forth. In like maner the citations of places in the inner margent, are applied to the authores alleaged.

But when there be more such marginal annotations, then may easely be applied, we vse the letters of the Alphabete for direction.

This forme of a starre [*] in the text or annotations, pointeth to the explication of some word or wordes, in the margent.

Sometimes we put the Concordance of other Scriptures in the inner margent of the text.

¶ We haue also noted in the margent, when the Bookes of holie Scripture (or partes thereof) are read in the Churches Service. For their sakes, that desire to read the same, in order of the Ecclesiastical Office.



THE BOOKE OF GENESIS, IN HEBREW BERESITH.

CHAP. I.

God createth heauen and earth, and al things therein; distinguishing and beuoyfying the same; 26. last of al the sixth day he createth man: to vyhom he subiecteth al corporal things of this inferior world.

The first part.
Of the creatiō
of al things.

The Church
readeth this
booke in her
Office from
Septuagesima
til Passion Sun
day.

Also this first
chapter & be-
ginning of the
second on Ea-
ster Eue be-
fore Masse.

:: The firma-
ment is al the
space from the
earth to the
highest star-
res. the low-
est part diui-
deth betwene
the waters on
the earth and
the waters in
the ayer.

S. Aug. li. ii. de
Gen. ad lit. c. 4

:: Likewise
heauē is al the
space aboue
the earth. in
whose lowest



N" THE beginning God created hea-
uen and earth. † And the earth was
voide & vacant, and darkenes was
vpon the face of the deapth: and " the
Spirite of God moued ouer the wa-
ters. † And God said: Be light made.
And light was made. † And God
saw the light that it was good: & he
diuided the light from the darkenes. † And he called the
light, Day, and the darkenes, Night: and there was euening
& morning, that made one day. † God also said: Be :: a fir-
mament made amidst the waters: and let it diuide betwene
waters & waters. † And God made a firmament, and diui-
ded the waters, that were vnder the firmament, from those,
that were aboue the firmament. And it was so done. † And
God called the firmament, :: Heauen: and there was euening
& morning that made the second day. † God also said: Let
the waters that are vnder the heauen, be gathered together
into one place: and let the drie land appeare. And it was so
done. † And God called the drie land, Earth: and the gathe-
ring of waters together, he called Seas. And God sawe that
it was good. † And said: Let the earth shootforth grene
herbes, and such as may seede, & fruite trees yelding fruit
after his kinde, such as may haue seede in it selfe vpon the
earth. And it was so done. † And the earth brought forth
grene

Mat.

14, 15.

17, 24.

Psal.

32, 6.

135, 5.

Eccli.

10, 1.

Heb. 11,

3.

Iob. 38.

Ier. 10,

13.

partare birdes
and waters, in
the higher
part starres.
the hieghest is
the Empyrial
heauen. Esa.

66.

:: The lights
made the first
day, are dispo-
sed the fourth
day in their
proper cour-
ses for more
distinction of
simes. S. Di-
onyf. ca. 4.
dediun. nom.
S. Tho. p. 1.

q. 67. a. 4.

& q. 70. a. 2.

:: The Sūne &
Moone: for
though the
moone be the
least visible
starre except
Mercurie, yet
it geueth
more light on
the earth by
reason it is
nerer, and so
Moyſes ſpea-
keth accord-
ing to the
vulgar capaci-
tie and vſe of
things. S. Aug.
li. 2. de Gen.
ad lit. ca. 16.

grene herbe, ſuch as ſeedeth according to his kinde, & tree
that beareth fruite, hauing ſeede eche one according to his
kinde. And God ſaw that it was good. † And there was 13
euening & morning that made the third day. † Againe God 14
ſaid: Be there lightes made in the firmament of heauen, to
diuide the day & the night, and let them be :: for ſignes &
ſeaſons, and dayes and yeares: † to ſhine in the firmament of 15
heauen, & to giue light vpon the earth. And it was ſo done.
† And God made " two :: great lights: a greater light, to go- 16
uerne the day: and a leſſer light to gouerne the night: and
ſtarres. † And he ſet them in the firmament of heauen, to 17
ſhine vpon the earth. † and to gouerne the day & the night, 18
and to diuide the light & the darkenes. And God ſawe
that it was good. † And there was euening and morning 19
that made the fourth day. † God alſo ſaid: Let the waters 20
bring forth creeping creature hauing life, and flying foule,
ouer the earth vnder the firmament of heauen. † And God 21
created huge Whales, and al liuing & mouing creature,
that the waters brought forth, according to eche ſorte, & al
foule according to their kinde. And God ſawe that it was
good. † And he " bleſſed them ſaying: Increaſe and multi- 22
plic, and replenish the waters of the ſea: and let the birds
be multiplied vpon the earth. † And there was euening & 23
morning that made the fifth day. † God ſaid moreover: Let 24
the earth bring forth liuing creature, in his kind, cattle,
& ſuch as creepe, & beaſtes of the earth according to their
kindes: and it was ſo done. † And God made the beaſtes of 25
the earth according to their kindes, and cattle, & al that
crepeth on the earth in his kind.

And God ſaw that it was good, † and he ſaid " Let vs make 26
Man to our image, & likenes: and let him haue dominion
ouer the fiſhes of the ſea, and the foules of the ayre, and the
beaſtes, and the whole earth, and al creeping creature, that
moueth vpon the earth. † And God created man, to his 27
owne image: to the image of God he created him, male &
female he created them. † And God bleſſed them, and ſaith: 28
" Increaſe and multiplic, & replenish the earth, and ſubdew
it, and rule ouer the fiſhes of the ſea, and foules of the ayre,
& al liuing creatures, that moue vpon the earth. † And God 29
ſaid: Behold I haue giuen you al maner of hearbe that ſee-
deth vpon the earth, and al trees that haue in them ſeeds
ſeede

Col. 3.
10.

Mat.
19, 4.

- 30 seede of their owne kinde, to be your meate: † and to al beastes of the earth, and to euerie foule of the ayre, & to al that moue vpon the earth, and wherein there is life, that they may haue to feede vpon. And it was so done. † And God sawe al things that he had made, and :: they were very good. And there was euening & morning that made the sixt day.

3
:: Euerie creature in nature is good, but al considered together make the whole world perfect, most apt to mans vse and Gods glorie. S. Aug. li. i de Gen. cont. Manich. ca. 21.

ANNOTATIONS.

CHAP. I.

L. In the beginning.] Holie Moyses telleth what was done in the beginning of the world, and so forward even til his owne time, writing about two thousand and foure hundredth yeares after the beginning. Al which being incomprehensible by humane witte or discourse, he knew partly by Reuelations from God, for he had the gyft of Prophecie in most excellent sorte: partly by Traditions from his elders, who lerned of their fathers. For vntil that time the Church had only Traditions of such things, as were reueled to special men, wherby we see the great authoritie of Traditions, before there were Scriptures. And since Scriptures were written they are also necessarie, for three special reasons. First for that we are only assured by Tradition of the Church, that those bookes are in dede holie Scriptures, which are so accounted, and not by the Scripture it selfe, for that were to proue the same by the same, vntil we be assured of some part, that proueth some other partes. And this made S. Augustin to say plainly, that he could not beleue the Gospel, except the Church told him which is the Gospel. Secondly holie Scriptures being once known to be the word of God, and so of most eminent authoritie of al writings in the world, as S. Augustin S. Ierome, & al other Fathers agree, yet for the true vnderstanding of the same, both the Scripture it selfe, and the ancient Fathers remitte vs to the Church, namely to those in the Church, that are appointed by Gods ordinance, in the high place that he hath chosen. VVhich were the High Priests in the old Testament, as appeareth: Deut. 17. Mat. 23. Ioan. 11. And in the new Testament, S. Peter and his Successors for whom Christ prayed that his faith should not faile: and therefore commanded him to confirme his bretheren Luc. 22. Thirdly for things not expressed in particular in holie Scripture, the Scriptures and Fathers do likewise remitte vs to Traditions, and to the iudgment and testimonie of the Church. Christ saying to his Apostles: he that heareth you heareth me. The Apostles deubted not to say: It seemed good to the Holie Ghost and to vs. And S. Paul willed the Thessalonians to hold the traditions, which they had lerned, whether it were by word, or by his Epistle.

The Church had only Traditions & no Scripture about 2400. yeares.

Traditions necessarie for three causes.

1

2

Scripture of most eminent authoritie.

3

Scriptures hard.

cont.
Epist.
fund. c.
5

2nc. 10.

16.

Act. 15,

28.

2. Thess.

2.

Origen.

super.

Gen. c. 1.

Aug. li.

2. de

Gen. cont.

Manich.

14. 2.

shortly after his conuersion, when he could not find as he desired a good and probable sense agreeable to the wordes, in their proper signification, expounded them mystically, but afterwards in his other bookes de Genesi ad literam, he gratefully acknowledgeth that God had geuen him further sight therein, and that now he supposed he could interpret al according to the proper signification of the wordes. yet so that he durst not nor would not additt him selfe to onesense, but that he was readie to imbrace an other, left by sticking to his owne iudgement he might faile. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Ierome, S. Bede, and other greatest Doctors found & confessed great difficulties in these first chapters, which they with much studie endeouored to explicate. And therefore it is a wonder to see our Protestants & Puritans hold this Paradox, that Scriptures are easie to be vnderstood. VVheras both by testimonie of those that haue in deede studied & laboured in them, and by a little due consideration, the contrarie is most euident. For whoseuer wil looke into the holie Scriptures, shal find that some times in shew one place semeth contrarie to an other; some times the letter & phrase are obscure & ambiguous; sometimes the sentences vnperfect. Againe manie speaches are propheticall, manie parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal sense. Moreover there are three spiritual senses besides the literal, very frequent in holie Scripture. Allegorical pertayning to Christ and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ierusalem literally signifieth the head citie of Iewrie: Morally the soule of man: Allegorically the Church militant; and Anagogically the Church triumphant. And some times this (and the like of others) metaphorically in the literal sense signifieth the Church militant, and not the citie of Iewrie, as in the 12. chapter to the Hebrewes: and some times the Church triumphant, as in the 21. of the Apocalips.

2. *The Spirite of God.*] In the Hebrew it is signified, that the Spirite of God was on the waters to make them fertile, for that fishes and birdes were to be procreated therof; the word is *merabepheh, incubabat, sate vpon*, to produce fruit (saith S. Ierom) from the waters, as a henne by her heate, produceth life in the egges. And the same S. Ierom, and before him Tertullian teach, that this was a figure of Baptisme, which consisteth of water and the Holie Ghost. For as water in the beginning of the world receiued a certain vital vertue of the Holie Ghost to produce liuing creatures: so also Baptisme receiueh vertue of the same Holie Ghost to procreate new men. VVherupon Tertullian calleth Christians fishes, because they are gotten from the waters, and thence haue their first spiritual life. *Let it not therefore seme strange (saith he) that in Baptisme VVaters geue life.*

16. *Two great lights, and starres.*] Here occurreth an other example of the hardnes of holie Scripture. For if the two great lights (towit the Sunne & the Moone) and also the starres, were made the fourth day, and not before, as it may seme by the wordes in this place, then what was that light, and in what subiect was it, that was made the first day? S. Basil, S. Gregorie Nazianzen, Theodoret, and some others, writing vpon this place do thinke that the light, which was made the first day, remayned though an accident without his subiect til the fourth day. And albeit most other Doctors rather think that the substarce of the Sunne & Moone, & of other planets and starres were created the first day, and the fourth day set in that order and course which now they keepe, with more distinction *for signes and seasons, and dayes and yeares*: yet it is clere that the foresaid ancient Doctors iudged it possible, that accidents may

remaine

why Scriptures are hard.

Three spiritual senses besides the Literal.

Allegorical.
Moral.
Anagogical.

A figure of Baptisme.

Christians called fishes.

Light being an accident remayned without subiect, by the iudgement of some learned Fathers.

lib. 1. c.
18. &
lib. 8. c. 2.

Basil. ho.
2. in Genes.

Christ. 44.
Amb. &
Beda in

examen.
Ierom. Epistol. ad Eustoch.

Gen. 1. 7.
3. & 14.

Exo. 20.
5. & 18,
7. 20.

Iohan. 8.
25.
Rom. 8.

Ierom. Epistol. 83.
ad Ocea.

Tert. de Baptif.

remaine without their subiect. which a Sacramentarie will be loath to grant, lest it might be proued possible, as both these & al other Catholique Doctours beleued and taught, that the accidents of bread and wine remaine in the blessed Sacrament of the Eucharist without their subiects. VVhich Protestants denie.

26. *Let vs make man to our Image.*] For better consideration of Gods bountie towards vs, and stirring our selues to gratitude towards him, we may here note tenne prerogatiues bestowed on vs, by our Lord & maker in our creation. Tenne prerogatiues of aboute al other earthlie creatures. First, whereas God by an imperial word of commandment made other creatures, *Fiat lux*, *Fiat firmamentum*: *Es there light*: intending to make man, he procedeth familiarly, by way, as it were, of consultation, and as to his owne vse and seruice to make man saying: *Let vs make man to our image and likenes*, that is to say, a reasonable creature with vnderstanding and free wil, which beastes haue not. Secondly, in this worke God first insinuateth the high Mysterie of the B. Trinitie, or plaralitie of Persons in one God (because man is to beleue the same) signifying the plaralitie of Persons by the wordes *Let vs make*, and *to our*: and the vnitie in substance, by the wordes *Image* and *likenes*, the first in the plural number, the later in the singular. Thirdly, other creatures were produced by the waters and earth, *Let the waters bring forth* (fishe and foule) *Let the earth bring forth* (grasse and cattell, & other beastes) but God brought forth man, not by the earth, though of the earth, nor by water, nor by heaven, nor by Angels, but by him selfe, geuing him a reasonable soule, not sensual only as to beastes, and the same not produced of anie creature, but created immediatly of nothing. Fourthly, God gaue man Paradise a most pleasant place to dwel in. Fifthly, God gaue man dominion and imperial authoritie ouer all liuing creatures vnder heaven. Sixtly, man was created in that innocencie of life, and integritie of al vertues, that his mind was wholly subiect to God, his sense to reason, his bodie to his spirite, and al other liuing creatures obedient to him: euen the terrible Lions, the cruel Tiges, the huge Elephants, and the wildest birdes. Seuently, God brought them al to man, as to do him homage, and to take their names of him. VVhich by his excellent knowledge he gaue them conformable to their natures. Eightly, God gaue man in some sorte an immortal bodie, that if he had kept Gods commandment, he had liued long and pleasantly in this world, and so should haue bene translated to eternal life without dying. Ninthly, God did not only adorne man with al natural knowledge, and supernatural verues, but also with the gift of prophecie. VVherby he knew that Eue was a *bone of his bones, and flesh of his flesh*, though being a stepe he knew not when she was made. Tenthly (which was the chiefe benefite of al) God conuersed familiarly with man, and that in shape of man, which was a token of his meruelous great loue to man, and a singular incitement of him to loue God. Reade more, if you please, of the dignitie of man, and the benefites of God towards him in his creation, in S. Bernard vpon the 99. Psalme. And vpon the 61. chapter of Esaie.

28. *Increase and multiplie.*] VVherby this be a commandment or no, at least it is a blessing, for so the wordes before conuince, *God blessed them and said: Increase and multiplie*. He said the same also to brute creatures, which are not capable of a precept, but by this were made fertile. VVherby we see that Gods blessing alwayes worketh some real effect: as of fertilitie in this and other places, of multiplication of the loaues and fishes, Ioan 6. And some real effect Christs blessing must nedes worke also in the blessed Sacrament. Mar. 26.

The accidents of breade and wine can remaine by Gods power without their subiectes.

Tenne prerogatiues of man in his creation.

1. madelike to God.

2. The Mysterie of the B. Trinitie insinuated in his creation.

3. produced by God him selfe.

4. placed in paradise.

5. Lord of al earthlie creatures.

6. innocencie.

7. excellent knowledge.

8. powre to liue euer.

9. gift of prophecie.

10. God conuersed familiarly with man.

Gods blessing alwayes effectual.

Especially in the holic Eucharist.

VVhich can be no other but changing bread and wine into his bodie & bloud, seeing him selfe expressly sayeth : *This is my bodie. this is my bloud.*

Not al men & women commanded to marie.

And though Gods blessing in this place, be also a precept, yet it is not to al men for euer; but for the propagation of mankind, which being long since abundantly propagated, the obligation of the precept ceaseth the cause ceasing. So S. Cyprian, S. Ierome, S. Ierome, S. Augustin, and other Fathers expound this place. And confirme the same by the text, for immediatly God signifying to what end he spoke, saith : *and replenish the earth.* VVhich benig replenished, Gods wilis therin fulfilled.

CHAP. II.

God createth not new kindes of creatures, yet fill worketh. Io. 5, 17. conseruing & gouerning al things and createth soules, grace, and glorie of the same kind S. Aug. li. 4 de Gen. ad lit. c. 12.

:: Mans soule is immediatly created by God not produced of other substance as the soules of beastes and plants are.

:: Vvwhether this paradise be now extant is vncertayne, though it be certaine that Enoch and Elias are yet liuing in earth. S. Aug. li. 2. cont. Pelagi. c. 23. See Pererius. li. 3. q. 5. & li. 7. q. vltima.

The worke of six dayes being finished, God rested the seuenh day & blessed it.

8. *Ten placing man in paradise (planted with bewtiful & swete trees, & watered with foure riuers)* 16. *comander'd him not to eate of the tree of knowledge of good & euil.* 18. *& formed a woman of a ribbe of Adams.*

THE heauens therfore & the earth were fully finished, 1 and al the furniture of them. † And the seuenth day 2 God ended his woorke which he had made : & :: rested " the seuenth day, from al woorke that he had done. † And he 3 blessed the seuenth day and sanctified it : because in it he had ceased from al his woorke which God created to make .

† These are the generations of heauen & earth, when 4 they were created in the day, when our Lord God made the heauen, and the earth. † And euery plant of the filde, be- 5 fore it shot vp in the earth. And euerie herbe of the ground before it sprang : for our Lord God had not rayned vpon the earth : and man was not to til the earth : † But a spring rose 6 out of the earth, watering al the ouermost part of the earth. † Our Lord God therfore formed man of the slyme of the 7 earth : and :: breathed into his face the breath of life, & man became a liuing soule.

† And our Lord God had :: planted a Paradise of pleasure 8 from the beginning : wherein he placed man whom he had formed. † And our Lord God brought forth of the ground 9 al manner of trees, sayre to behold : and pleasant to eate of : the tree of life also in the middle of Paradise : and the tree of knowledge of good & euil. † And a riuer issued out of the 10 place of pleasure to water Paradise, which from thence is diuided into four heades. † The name of the one is Phison : 11 that is it which compasseth al the land of Heuilaith, where gold groweth. † And the gold of that land is very good : 12 there

Exod.
20, 11.
Deut. 5
14.
Heb. 4

1. Cor.
15, 45,

13 there is found belium, & the stone onyx. † And the name of the second riuer is Gehon: that is it which compasseth al the land of Ethiopia. † And the name of the third riuer is Tygris: that same passeth along by the Assirians. And the fourth riuer, the same is Euphrates.

15 † Our Lord God therfore tooke man, & put him in the 16 Paradise of pleasure, to woorke, & keepe it. † And he commanded him saying: Of euerie tree of Paradise eate thou: 17 † But "of the tree of knowledge of good & euil eate thou not. For in what day soeuer thou shalt eate of it, thou shalt 18 dye the death. † Our Lord God also said: It is not good for man to be alone: let vs make him a helpe like vnto him 19 selfe. † Our Lord God therfore hauing formed of clay al beastes of the earth, and foules of the ayre, brought them to Adam that he might see what to cal them: for al that Adam called any liuing creature, the same is his name.

20 † And Adam called al beastes by their names, and al foules of the ayre, and al cattel of the filde: but vnto Adam there 21 was not found an helper like him selfe. † Our Lord God therfore cast a dead sleepe vpon Adam: and when he was fast a sleepe, he tooke one of his ribbes, & filled vp flesh 22 for it. † And our Lord God :: built the ribbe which he tooke of Adam into a woman: and brought her to Adam. 23 † And Adam said: This now, is bone of my bones, and flesh of my flesh: she shal be called woman, because she was taken 24 out of man. † Wherfore man shal leaue his father & mother, & shal cleaue to his wife, & they shal be :: two in one 25 flesh. † And they were both naked; to wit Adam & his wife: and were not ashamed.

:: As we say
brick is made
of earth, and a
house is built
of bricke: so
Adam was
made of earth
and Eue built
of a ribbe of
Adam. And
that of one
ribbe, as if
God should
build a house
of one bricke,
or as in dede
he fedde 500.
men with fwe
loaves. Chris.
ho. 15. S. Aug.
Tract. 24. in
Ioan. S. Tho.
p. 1. q. 92. a. 3.
:: Not three,
nor foure, nor
more. for then
two were cha-
ged to another
number. S. Ier.
li. i. cont. Ioul.

A N N O T A T I O N S.

C H A P. II.

2. *The seventh day.*] Al creatures benign made in their kindes in six dayes, complete and perfect, God not neding (as men often do in their workes) to perfect, polish, or amend the same, *rested the seventh day*: and therfore the natural perfection of Gods workes is attributed to the seventh day, and the supernatural perfecting of men in eternal life, after the Resurrection, is attributed to the eight day. as S. Augustin and other fathers teach. And for this cause God blessed and sanctified the seventh day. and after we haue in the Decalogue, or tenne commandments, that this day al should rest and abstaine from workes, yea and kepe it festiual, occupying them selues in spiritual exercises seruice and special worshiipe of God, as the Iewes did euentil Christs, and his

Observation
of holie dayes
by Gods insti-
tution.

Apoles

Mat.
19, 5.
Mar.
10, 7.
1. Cor. 6
16.
Eph. 5,
31.

in Psa'.
6. & 11.

Observatiō of
festiual dayes.
is religious,
not Iudaical,
nor heath-
nish.

Honour of
Sainctes is to
the greater
honour of
Christ.

VVhy a parti-
cular positive
law besides
the general la-
wes of God &
nature, was
geuen to man.

first reason.

2. reason.

The sinne of
disobedience.

Ioyned with
damage to
him that diso-
beyeth.

Ioyned with
damage of
him that for-
biddeth.

Apostles time, praying and hearing the word of God read and expounded in the Sabbath day. VVherby we see that distinction of dayes pertaineth to Religion, the people of God thus obseruing the Sabbath in memorie of the Creation, & diuers other feastes in memorie of other benefites. And we now kepe the Sunday holie, in memorie of Christs Resurrection, and other feastes in grateful remembrance of other Mysteries of Christs Natiuitie, the coming of the Holie Ghost, and the like. Yea also feastes of his blessed Mother, and other Sainctes, for the benefites receiued from Christ by them, and for more honour to Christ in them. So this Catholique obseruation of feastes is neither Iudaical (which also in the law was good but now is abrogated) nor heath-nish, for we honour not Iupiter, nor Iuno, nor any false god or goddesse, but our Lord God Creator & Redemer, & for his sake, his best seruants. VVherof see the Annotations in the English new Testament. 4. chap. to the Galatians. VVherto we here only adde these wordes of S. Basil. VVhich may serue for a general answer to the most common obiection. *Honor seruorum redundat in communem Dominum. The honour of the seruantes redoundeth to the common Lord, or Maister.* So, saith he, the honour of Sainctes is the honour of Christ their Lord and ours.

17. *Of the tree of knowledge.* Besides the law of nature, by which Man was bound to direct al his actions according to the rule of reason; and besides the supernatual diuine law, by which he was bound to beleue, and trust in God, and to loue him aboue al things, hauing receiued the giftes of faith, hope, and charitie: God gaue him another particular law, that *he should not eate of the tree of knowledge of good and euil.* And that for two special reasons, which S. Augustin noteth vpon this place. First, that God might declare him selfe to be Lord of man. VVhich was absolutely necessarie for man, and nothing at al profitable to God, who nedeth not our seruice, but we without his dominion should vtterly fall to nothing. *Nec enim ipsi non creauit, &c. For he not creating vs, neither could we haue bene, nor be not conseruing vs, could we remayne, nor be not gouerning vs, could we liue rightly.* VVherfore he oule is our true Lord, vvhom not for his, but for our ouerme profite and saluation we serue. The other reason was, that God might geue man matter wherin to exercise the vertue of obedience, and to shew him selfe a subiect of God. VVhich could not be so properly and effectually declared by keeping other lawes, nor the enormitie of disobedience appeare so euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of sit selfe indifferent, & only made unlawful, because it was forbid. But let vs heare S. Augustins owne wordes. *Nec potuit melius aut diligentius comendari quantum malum sit sola inobedientia, &c.* Neither could it (saith this great Doctōr) be better, nor more exactly signified, how bad a thing sole disobedience is, then where a man became guiltie of iniquitie, because he touched that thing contrarie to prohibition, which if he, not forbidden, had touched, he had not sinned at al. For he that saith, for example sake, Touch not this herbe, supposing it is poysonful, and doth forwarne one of death, if he touch it, death assuredly falleth on the contemner of the precept: yea though no man had prohibited, and he had touched, for he should dye because the same thing bereueth him of health and life, whether it had benne forbidden him or no. Also when one forbiddeth that thing to be touched, which would not in dede preiudice him that toucheth, but him that forbiddeth, as if one take an others money, being forbid by him, whose the money is, it is a sinne in him that is forbidden, because it is iniurie to him that forbiddeth. But when that thing is touched which neither should hurt him

Act. 13.

14.

Leuit. 23.

Homil.

in 40.

Martyr.

res.

lib. 8. de

Gen. ad

lit. c. 11.

Psal. 15.

that

„ that toucheth, nor any other, if it were not forbid, wherfore is it prohibited,
 „ but that the proper goodnes of obedience, and the euil of disobedience might
 appeare? Thus S. Augustin sheweth, that disobedience is a sinne, because it is
 against a precept, though otherwise the thing that is done were not euil. And
 amongst other good notes, teacheth that true obedience inquireth not, wher-
 fore a thing is commanded, but leauing that to the Superior, promptly doth
 that is appointed.

True obedi-
 ence is blind
 and prompt.

*Math. 9.
 Luc. 10.
 S. Epiph.
 in comp.
 fidei Cat.
 S. Aug.
 epist. 80.*
 17. *Of the tree eate thou not.*] This example of our first parents transgres-
 sion sheweth, how friuolous an answer it is to say; that breaking of comman-
 ded fastes, or eating meates forbidden can nor hurt vs, the meate being good
 and holosome: for so the fruite of the tree was good, and should haue hurt no
 man, if it had not benne forbidden. Euen so al meates of their owne nature are
 good, yet the precept of fasting (foretold by our Sauour in general, and deter-
 mined by his Church in particular) and so of anie other like law, though it
 be in things otherwise indifferent, proceeding from lawfull Superiours, bin-
 deth the subiects in conscience. And the transgression is properly disobedi-
 ence, what other sinne soeuer may also be mixed therwith.

Not meate,
 but the diso-
 bedience hur-
 teth him that
 transgresseth
 the precept of
 abstinence.

*Caluin l.
 3. inst. c. 4
 parag. 31.
 C. 32.*
 17. *Thou shalt dye the death.*] Against the new doctrine, denying that after
 sinne is remitted, anie temporal punishment remaineth for the same, this
 place declareth that death (wherof God forewarned Adam, if he should eate of
 the fruite forbidden) remained due, and was at last inflicted vpon him, for his
 sinne, which was presently remitted vpon his repentance.

Lawes in
 things indif-
 ferent bind in
 conscience.

Rom. 5.
 Again for so much as we are al subiect to death, it proueth that we were al
 guiltie of this sinne, by which death came vpon al men, as S. Paul teacheth. Els
 God should punish vs without our fault, which is vnpossible that his goodnes
 should do. Especially it appeareth in infants, who dying before they come to
 vse of reason, can neuer comit other sinne. for though they were circumcised,
 or had Sacrifice offered, or other remedie vsed for them before Christ, or bap-
 tised since Christ: yet they suffer (as S. Augustin noteth) both death and manie
 other penalties, of sickenes, cold, heate, hunger, and the like, which can nei-
 ther be to them matter of merite (as to others it may be) nor profite them for
 auoiding of other sinnes, seing they dye in their infancie. Yea moreouer if they
 dyed without circumcisiō, or other remedie of those former times, their foules
 perished from their people; and now without Baptisme can neuer enter into
 the kingdome of heauen, which could not stand with Gods iustice, if they were
 not guiltie of sinne.

Temporal pu-
 nishment due
 after sinne is
 remitted.

Death due to
 al for Origina-
 l sinne.

Yea to infants
 who haue no
 other sinne.

Also other pe-
 nalties inflit-
 ed vpon in-
 fants.

CHAP. III.

*By the craft of the Diuel speaking in a serpent, our first parents transgressed
 Gods commandment. 7. who being ashamed would hide them selues. 9
 but are reprov'd by God. 14. and besides other particular punishments
 (yet with promise of a Redemer) are cast out of Paradise.*

The second
 part. Of the
 fall of man,
 and propaga-
 tion of man
 and of sinne.

BUT the serpent also was more subtile then al the beasts
 of the earth, which our Lord God had made. Which
 said to the woman: "Why hath God commanded you, that
 you

:: Serpents most
 craftie to e-
 scape harme,

when they
hurt men: so
is the diuel.

you should not eate of euerie tree of Paradise? † To whom 2
the woman answered: Of the fruite of the trees that are
in paradise, we doe eate: † but of the fruite of the tree 3
which is in the middes of paradise, God hath commanded vs
that we should not eate: and that we should not touch it,
lest perhapes we die. † And the serpent said to the woman: 4
No you shal not dye the death. † For God doth know that in 5
what day soeuer you shal eate therof, your eyes shal be ope-
ned: and you shal be as gods, knowing good & euil.

2. Cor.
11, 3.

After sinne
they were a-
shamed, not
before. S. Chrys.

† The woman therfore sawe that the tree was good to 6
eate, and sayre to the eyes, and delectable to behold: and
she tooke of the fruite therof, and did eate, and gaue to her
husband, who did eate. † And the eyes of them both were 7
opened: and when they perceived themselves to be naked,
they sowed together leaues of a figge tree, and made them-
selves aprons.

Eccles. 25.
1. Tim.
2, 14.

At this curse
pertaineth to
the diuel that
spake in the
serpent. S. Aug.
l. 2. de Gen. ad
lit. cap. 36. S.
Bedain hunc
locum.

† And hearing the voice of our Lord God walking in 8
paradise at the after none ayre: Adam hid himselfe and so
did his wife from the face of our Lord God, amidst the
trees of paradise. † And our Lord God called Adam, and 9
said to him: Where art thou? † Who said: I heard thy voice 10
in paradise: and I feared, because I was naked, and I hid me.
† To whom he said: And who hath told thee that thou 11
wast naked, but that thou hast eaten of the tree, whereof
I commanded thee that thou shouldest not eate? † And 12
Adam said: The woman, which thou gauest me to be my
fellow companion, gaue me of the tree, and I did eate.

Earthlie or
worldlie and
carnal men S.
Greg. in Psal.
101.

Though
good men re-
sist tentations
at the first as-
saits, and so
bruiſe the ser-
pents head, yet
he aduoreth
not to deceiue
especially in
the end of
mans life, sig-
nified by the
heele. S. Gre.
in cap. 1. Iob.

† And our Lord God said to the woman: Why hast thou 13
done this? who answered: The serpent deceiued me, & I
did eate. † And our Lord God said to the serpent: Because 14
thou hast done this thing, thou art cursed among al
catle, & beasts of the earth: vpon thy brest shalt thou goe,
& thou shalt eate al the dayes of thy life. † I wil put 15
enmyties between thee & the woman, and thy seed and
the seed of her: the seed of her shall bruiſe thy head in peeces, & thou
shalt lye in waite of her heele. † To the woman also he said: 16
I wil multiplie thy trauailes, and thy child bearinges: in tra-
uaile shalt thou bring forth children, and thou shalt be vn-
der thy husbands power, and he shall haue dominion ouer
thee. † And to Adam he said: Because thou hast heard the 17
voice of thy wife, and hast eaten of the tree, whereof I com-
manded

1. Cor. 14.

- manded thee, that thou shouldest not eate, cursed is the earth in thy woorke: with much toying shalt thou eate thereof al the dayes of thy life. † Thornes and thystles shal it bring forth to thee, & thou shalt eate the herbes of the earth. † In the sweat of thy face shalt thou eate bread, til thou returne to earth, of which thou wast taken: because "dust thou art, and into dust thou shalt returne.
- 20 † And Adam called the name of his wife, Eue: for because she was mother of al the liuing. † Our Lord God also made for Adam and his wife garments of skynnes, and clothed them. † And said: Loe Adam is become as it were one of vs, knowing good & euil: now therefore "lest perhapes he reach forth his hand, and take also of the tree of life, & eate, and liue for euer. † And our Lord God sent him out of the paradise of pleasure, to worke the earth of which he was taken. † And he cast out Adam: and "placed before the paradise of pleasure Cherubins, & a flaming, and a turning sworde, for to keepe the way of the tree of life.

Al mentravelone way or other: & such as suffer wibes to ouergrowe (in their souls) thal after this life either sustaine the fyre of Purgatorie or eternal paine. S. Aug. li. 2. c. 20. de Gen. cō. Mau. She was mother rather of al the dying: but in figure of our b. Lady who is mother of Christ, life it selfe, she is called mother of the liuing. S. Epiph. her. 78.

ANNOTATIONS.

CHAP. III

1 *Why hath God?* [Here we may see how sinne came first amongst men. For Sinne entred the diuel enuying mā's happie state tempted Eue the weaker person, beginning with a question, therby to allure her into conference, and by such a question as might bring her into suspicion of Gods affection towards man, saying: & craft of the diuel, man cōnuating by these words, and withal internally suggesting, that God dealt hardly with them, abridging their libertie without cause. And when he had got so much of her, that she was displeased with the precept, which she shewed by adding of her owne (to make it seme more greuous) that they were forbidden to touch the tree: and againe by reporting the punishment as doubtful, saying: lest perhaps we dye, then the tempter auouched boldly, and falsly, that they should not dye, and charged God to be enuious of the benefite they should get by eating of that tree, saying their eyes should be opened, and they should be as Goddes, knowing good and euil. Vpon which perswasion, and liking also she had to the fruite, she did take and eate, and perswaded Adam also to eate. And forthwith they saw that they would not haue seene, knew euil which they had better not to haue knowen, were ashamed, and endeouored to couer, and hide themselves. Even thus the diuel dealeth with men euer since, assaulting the weaker persons, and weaker part, as the flesh and sensualitye, and by them setteth vpon the stronger and superior part, to get consent of freewil, without which there is no sinne. According to that famous saying of S. Augustin: *Peccatum adeo est uoluntarium, ut nullo modo sit peccatum, si non uoluntarium. Sinne is so uoluntarie, that*

Bad Sequels of sinne.

No sinne can be without freewil.

Concupiscence *in no wise it can be sinne, if it be not voluntarie.* wherfore it was no sinne in Eue to be tempted by the serpent, which she could not avoide, nor in Adam to be tempted by Eue, but they sinned when they consented to the euil suggestions. And now in the regenerate, though concupiscence remaine, which is the effect of sinne past, & occasion of sinne in those that yeld againe to tētatōns, yet is it not sinne, but punishment of sinne, and matter of exercise in the iust, and if we resist, of merite: and therefore S. Paul exhorteth vs, *to walke in the spirit, and the lusts of the flesh we shal not accomplish.* And in another place sheweth, *that he which fighteth lawfully, shal be crowned.*

The Latin text defended against Kemnissius and other Protestants.

See Card. Belarmin. li. 2. c. 12. de verbo Dei.

Both readings yeld the same sense.

As Adam was the cause, and Eue an occasion of mans captiuitie: so Christ is the true cause and his mother an occasion of our reſtauration.

Our B. Ladie resisted al euil suggestions.

The ceremonie of ashes; on Ashwe-nesday.

Gods prouidence concur-

15. *sheshal bruiſe*] Protestants wil not admitte this reading, *ipsa conteret*, she shal bruiſe, lest our Blessed Ladie should be said anie way to bruiſe the serpents head. And Kemnissius amongst others saith, that al ancient Fathers read, *ipsum*, not, *ipsa*. But he is conuincid of lying by Claudius Marius Victor. lib. 1. in Gen. Alcimus Auitus lib. 3. *carm. c. 6.* S. Chriſtoſtom hom. 17. in Genes. S. Ambrose lib. de fuga ſeculi cap. 7. S. Auguſtin lib. 2. de Gen. ſi contra Manich. 203. cap. 18. lib. 11. de Genes. ad literam cap. 26. S. Gregorie lib. 1. *Moralium* cap. 38. And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira vpon this place, S. Bernard ser. 2. *super Misus est*. And manie others, who read *ipsa* as the Latin text now hath.

But whether we read, *she shal bruiſe*, or, *her ſede*, that is her ſonne Chriſt, shal bruiſe the ſerpents head, we attribute no more, nor no leſſe to Chriſt, nor to our Ladie by the one reading, then by the other: for by the text, *I walke in the way between thee and the woman, between thy ſeede, and her ſeede.* It is clere, that this enmitie and battle pertained to the woman and her ſeede on the one partie, and to this diuel, that ſpake by the ſerpent, and al the wicked, on the other partie, and that the victorie ſhould happen to mankind. VVhich being captiue by Adams ſinne, occasioned by a woman, ſhould be redeemed, both sexes, though in ſarre different ſorte, concurring therto. And ſo it is moſt immediate cooperating to his Incarnation (and conſequently to other Miſteries) did bruiſe the ſerpents head, breake and vanquiſh his powre. * As manie ancient Fathers do excellently diſcoure: namely S. Bernard, writing vpon theſe wordes in the Apocalips. cap. 12. *A great ſigne appeared in heauen, a woman clothed with the ſunne:* Albeit (ſaith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman al loſſes are repaired, and that not without great increaſe of graces. For the benefite doth farre excede the loſſe. Our mercifull father geuing vs for a terrestrial Adam Chriſt our Redemer, & for old Eue Gods owne mother. Moreouer as the ſame S. Bernard ſheweth, this bleſſed Virgin in ſingular ſorte bruiſed the ſerpents head, in that ſhe quite vanquiſhed al maner ſuggeſtions of the wicked ſerpēt, neuer yelding to, nor taking delight in anie euil moued by him,

19. *Duſt thou art*] By theſe wordes Adam was admoniſhed to humble him ſelfe, conſidering the matter wherof his bodie was made, and into which he ſhould be reſolued againe. wherupon it came to be a ceremonie amongst penitents, to caſt aſhes on their heads. As appeareth in holic Scriptures, for which cauſe the Church now alſo vſeth this ceremonie the firſt day of Lent, putting aſhes on her childrens heades: willing them to remember, that duſt they are, and to duſt they ſhal returne, to moue vs by this meditation to more ſerious penance.

22. *Left perhaps*] Notwithſtanding Gods eternal decree in diſpoſing al things, and his omnipotentie which nothing can reſiſt, yet he produceth good.

* S. Irenæus li. 3. c. 33. & lib. 5. c. 1. ca med. S. Epiph. Har. 78. S. Ieron. ep. 22. ad Euſtoch. S. Aug. (or S. Fulgen) ser. 18. de ſanctis, de fide & ſymb. de Agone Chriſtiano. Ser. 2. super Miſus est.

Iob 42. Eſai. 58. Ierem. 6. Iona. 3. Mat. 23.

good, and either auoideth or disposeth of euil which he suffereth, by ordinarie means, as appeareth A^ct. 27. v. 31. and that because man hath freewil, with which God concurrerth, & destroyeth not nor forceth. as S. Augustin teacheth. 24. Placed Cherubims } Man being cast out of paradise, the same is defended with duple gard. with Angels, that are watchful, wise, and potent; and with fire and sword, most terrible armour to man. wherby againe we see, that God vseth ordinarie means in his prouidence, as the ministrie of Angels & humane terror, and would neither destroy the tree, nor deprive it of the vertue to prolong life, nor bereiue man of freewil, by which he might desire to returne: but conseruing nature in al creatures, preuenteth inconueniences otherwise. These Angels also hinder the diuel, that he can not enter paradise, lest he should take of the fruite of the tree, and geue it to men to prolong their liues, and therby draw them to his seruice.

reth with mans free wil. Paradise defended by Angels and by fire & sword. God destroyeth not nature. Good Angels hinder diuels of their desires.

CHAP. III.

vv. c. ed Cain lieth holie Abel. 9. vvhoſe blood cryeth for reuenge. 11. Cain a curſed vacabond, 17. hath much iſſue. 25. Adam alſo hath Seth, and Seth Enos.

- 1 **A**ND Adam knewe Eue his wife: who conceiued and brought forth Cain, saying: I haue gotten a man
- 2 through God. † And againe he brought forth his brother Abel. And Abel was a shephard, & Cain a husbandman.
- 3 † And it befel after manie dayes that Cain offered of the
- 4 frutes of the earth giftes to our Lord. † Abel also offered of the first begotten of his flocke, and of their fat: and our
- 5 Lord had respect to Abel, & to his giftes. † But to Cain, and to his giftes he had not respect: & Cain was exceeding
- 6 angrie, and his countenance abated. † And our Lord said to him: Why art thou angrie? and why is thy countenance
- 7 fallen? † If thou doe wel, shalt thou not receiue againe: but if thou doest il, shal not thy sinne forthwith be present at the dore? but the lust therof shal be vnder thee, and thou shalt haue dominion ouer it.
- 8 † And Caine said to Abel his brother: Let vs goe forth a broad. And when they were in the filde, Caine rose vp against
- 9 his brother Abel, and slewe him. † And our Lord said to Cain: Where is Abel thy brother? who answered: I know
- 10 not: am I my brothers keper? † And he said to him: What hast thou done? the voice of thy brothers blood crieth to
- 11 me out of the earth. † Now therefore cursed shalt thou be vpon the earth, which hath opened her mouth, & receiued
- 12 the blood of thy brother at thy hand. † When thou shalt til

:: A figure of the Lambe that was slaine from the beginning of the world. Apoc. 13, v. 8.

:: VVilful murder is one of the finnes that crieth to God for reuenge.

it, it shal not yeld to thee her fruite: a roag and vagabound shalt thou be vpon the earth. † And Cain said to our Lord: 13
Myne iniquitie is greater, then that I may deserue pardon.
† Loe thou doest cast me out this day from the face of the 14
earth, and from thy face shal I be hid, and I shal be a vaga-
bound & fugitiue on the earth: euerie one therfore that fin-
deth me, shal kil me. † And our Lord said to him: No, it shal 15
not so be: but whosoever shal kil Cain, shalbe punished seau-
uen fould. And our Lord put a marke on Cain, that who-
soever found him should not kil him.

By the in-
crease of A-
brahās seede
(by the line
onlie of Isaac
and Iacob, be-
sides the issues
of Ismael and
Esau) in litle
more then
400. yeares to
aboue six hun-
dred thou-
sand men able
to beare armes
(Num. 1.) it
appeareth
that Caines
progenie in as
manie yeares
might suffice
to people a
citie, yea a
whole coun-
trie. S. Aug. 1. 15
ciuit. c. 8.
: This La-
mech of Cains
issue, is the
first that is no-
ted in Scrip-
ture, to haue
taken two
wives.

† And " Cain went forth from the face of our Lord, and 16
dwelt as a fugitiue on the earth at the east side of Eden.
† And Cain knewe his wife, who conceiued, and brought 17
forth Enoch: And he built a citie, & called the name ther-
of by the name of his sonne, Enoch. † Moreouer Enoch be 18
gat Irad, and Irad begat Mauiael, and Mauiael begat Ma-
thusael, and Mathusael begat Lamech. † Who tooke two 19
wives, the name of the one was Ada, and the name of the
other Sella. † And Ada brought forth Iabel, who was the 20
father of them that dwel in tents, and of heardsmen. † And
his brothers name was Iubal: he was the father of them that 21
sing on harpe & organes. † Sella also brought forth Tubal-
cain, who was a hammerer & worker in al worke of brasse 22
& iron. And the sister of Tubalcain was Noema. † And La- 23
mech said to his wives Ada and Sella: Heare my voice ye
wives of Lamech, harken to my talke: for " I haue slaine a mā
to the wounding of my selfe, and a stripeling to mine owne
drie blowe brewing. † Seuenfould vengeance shal be ta- 24
ken of Cain: but of Lamech seuentie times seuen fould.
† Adam also knewe his wife again: and she brought forth a 25
sonne, and called his name Seth, saying: God hath giuen me
other seede for Abel, whom Cain slewe. † But to Seth also 26
was borne a sonne, whom he called Enos, this man " began
to inuocate the name of our Lord.

ANNOTATIONS.

CHAP. IIII

3. *Offered gifts*] Either God him selfe taught Adam, and he his children,
or els they knew by instinct of nature, that Sacrifice must be offered to God,
to acknowledge thereby his supreme domination ouer man, and mans due sub-
jection

Lib 10.
de ciuit.
c. 5.
Leuit. 1.
Dan 11.
Mal. 1.
Luc. 22.

Lib. 10.
ciuit.
cap. 4.
Aristot.
li. 1. Me-
taphis.
Ethic. 9.
Polit. 7.
c. 8.

70. 3. q.
4.
Quest.
Ebraic.
Lib 15.
ciuit. c. 7.
Mala. 1.
Hebr. 11.
Leuit. 9.
Iudic. 6.

1. Par. 7.
3. Reg.
18.
2 Mac. 1

Mat. 16.
Rom. 2.

Bible
1579.

Lib. 15. c.
7. ciuit.

icjection to his diuine MaIestie. And that not only in internal affection, which (as S. Augustin, and al Catholique Doctores teach) is principally required, but also in external things, because we consist of bodie, and not only of soule, and haue, by Gods goodnes, the vse of corporal things. As here we see example in the law of nature: and the same was ordained by written precept in the law of Moyses: the Prophetes also foretold, that external Sacrifice should be offered in the law of grace, and new Testament, to wit, the same which Christ instituted, and left in his Church, to continue to the end of the world. Moreover this homage of offering Sacrifice is so peculiar to God only, that albeit manie other exterior rites and seruices are used both to God & men, as to be bare head, to bowe, to kneele, & the like before them, *either of great humilitie* (saith S. Augustin) *or of pestiferous flatterie*, to such as are *homines colendi, reuerendi, si autem eis multum additur, & adorandi*: men to be worshipped, reuerenced and if much be given them, adored (for this terme of adoring is also applied to men in holie Scriptures Gen. 23. v. 7. 27. v. 29.) yet Sacrifice is due to God only, and to no creature how excellent so euer. In so much (saith the same Doctor) that as al nations founde it necessarie to offer Sacrifice, so none durst sacrifice to anie niser, *quem Deum aut scivit, aut putauit, aut finxit*: but to him whom they either knew, or thought, or fained to be God.

Sacrifice due to God onlie, and to no creature.

2. *Had respect to Abel* [Both Cain and Abel did wel in offering external Sacrifice, but they differed much in sinceritie and maner of choosing or diuiding their oblations, touching Gods part and their owne, as S. Iustinus Martyr, S. Hierom, S. Augustin and others teach. For Abel offered of the best things, of the first begotten of his flock, and of their fatte. And therefore God respected and approved it. But to Cain and to his giftes he had not respect, because he wanted sincere deuotio. VVhich difference of Gods acceptance appeared doublets, as S. Hierom and S. Augustin supposed, by some external signe, otherwise Cain had not vnderstood it. Most like it was by fire sent from God, which inflamed and consumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holie Scriptures.

Abels Sacrifice declared acceptable, & not Cains, by some external signe.

7. *Shalt thou not receiue?* Reward of good workes, and punishment of euil are clerly proued by this place. God saying to Cain: *If thou doest wel, shalt thou not receiue againe?* what els but wel for wel doing? as Abel receiued consolation of his Sacrifice wel offered. *but if thou doest il, shalt not thy sinne leprent forth with at the dore?* afflicting thy conscience, and not suffering thy mind to be in quiet, for remorse of thy wicked fact, and feare of iust iudgement. For hence it came that Cains countenance fel, and his stomack boyled with angrie: punishment so beginning euen in this life, & much more in the next world our Sauour wil render (as him selfe saith) to euery man according to his workes: which the Apostle expresth more distinctly, *eternal life, or wrath & indignation*.

Reward and punishment according to our workes.

7. *Under thee* [This Text so plainly sheweth freewil in man, also after his falle, that the English Protestants to auoid so clere a truth, for these wordes, *thelusther of* (to wit of sinne) *shal be vnder thee*, and thou shalt haue dominion over it, corruptly translate in some of their Bibles thus: Vnto thee his desire shal be subiect, and thou shalt rule over him. As if God had said, that Abel should be vnder Cain. As the phantastical Manichees peruerred the sense, whose absurditie S. Augustin controlleth maintayning the true construction of the wordes, *Tu dominaberis illius; nunquid fratris? absit. Cuius igitur nisi peccati?* Thou shalt rule over: VVhat, over thy brother? Not so. Over what then but sinne? In other English Editions, namely in the last, which we suppose they wil stand to, it is better, but yet obscure thus, *Vnto thee shal be the desire thereof, and thou shalt haue rule of it.*

Freewil in man also after his falle. Heretical translation.

Let vs therefore examine the sense, and if S. Hierome, the great scripture Doctor did rightly vnderstand it, God did speake to this effect to Cain: *Because thou hast freewill, I vvarne thee, that sinne haue not dominion ouer thee, but thou ouer sinne.* The Hebrew hath thus: *ad te appetitus eius, et tu dominaberis in eum*, or, *et. Vnto thee the appetite thereof, and thou shalt rule over it.* Thargum Hierosolomitana concludeth Gods speech to Cain thus: *Into thy hand I haue giuen powre of thy concupiscence, and haue thou dominion thereof: whether thou wilt to good or to euil.* The Greke hath thus: *To thee is the conuersion thereof, and thou shalt beare rule ouer it:* to wit, appetite, lust, concupiscence is vnder thy wil. Finally, al antiquitie vniuersalitie and vniuersall consent of Christian Doctors, and antiquient Philosophers, and reasonable men hold it for certaine and an euident truth, that man yea a sinner hath freewill. Yet Luther, the father of Protestants, so abhorred this truth, that he could not abide the very word, nor vnto use (when he writ against it) to title his beastle booke, *Contra liberum arbitrium. Against freewill:* but, *De seruo arbitrio. Of seruil arbitrement.* And denieth that man is in aniwise free to choofe, to resolute, or determine, but in al things seruil, tyed, constrained, and compelled to whatsoeuer he doth, saith, or thincketh. Further, that man in al his actiōs is like to a hackney, that is, forced to goe whether the rider wil haue him. And knowing the whole world against him, shameth not to confesse, that he setteth them al at naught in respect of him selfe, concluding thus: *I haue not (saith he) conferred with anie in this booke, but I haue affirmed, and I do asseme Neither will I that anie man iudge hereof, but I counsaile al to obey, or seeke to my opinion.* Calvin also for his part, conspireth in this heresie with Luther, but more faintly rather witheth, then imagineth that men be so made as to flee from the name of freewill. I (saith Calvin) *neither my selfe would vse this word, and I would wish others, if they as' me counsaile, to abstaine from it.* But we wil be bold to oppose S. Hieromes reason against Luther, Calvin, al Manichees, and others that denie freewill. God made vs (saith he) *with freewill, neither are we drayven by necessitie to vertues nor to vices; otherwise where is necessitie, there is neither*

The Hebrew also & Greeke text proue freewill in Cain.

Freewill testified by antiquitie, vniuersalitie, and consent of lerned & reasonable persons. Luther abhorred the name of freewill.

Caluin also misliketh the word freewill.

VWhere is necessitie there is nether reward nor punishment due.

Going forth of the Church a marke of Heretikes.

16. Cain went forth] It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it cometh of enuie. *Some runne into heresies and schismes (saith S. Cyprian) when they enuie Bishops, whilst one either complaineth that him selfe was not rather ordained, or disdaine to suffer an other about him.* Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, because his owne workes were wicked and reiecte: and his brothers iust, and esteemed. So going forth became obstinate, obdurate, and desperate in his sinne, and being reprobate of God, began a wicked Citie, opposite to the Citie of God. VWherefore Moyses, as S. Augustin noteth, intending to describe, and shew the perpetual continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noe, and so forward to his owne time, would not omit to tel also the progenie of Cain, euen to the floode, wherein al his offspring was finally drowned and destroyed, that the true Citie of God might appeare more distinct, more conspicuous, & more renowned. And that in deede the same only (and not anie broken and interrupted companies or conuenticles) might be known to be the true Church of God.

Scripture hard

23. *I haue saine*] So hard and obscure is this place, that S. Hierom required by S. Damasus Pope to expound it, dareth not asseme anie one sense for certaine, but proposing diuers, which the text may seme to beare; witheth the Pope (who was also very lerned) to examine al more at large: putting him in mind that Origen writ his twelfth and thirteenth bookes vpon this onlie place.

The

S. Augustin. li. de vera Rel. ca. 14.

lib. de seruo arbitrio.

lib. 2. c. 2. par. 2.

lib. 2. aduers. 10. manian.

1. Ioan. 2. Tract. de

Xelo & linore.

1. Ioan. 3.

lib. de Pastore. c. 8. & c. 10.

Tom. 1. ad 1. quæst. Damas.

The most probable exposition, seemeth to be gathered out of the Hebrewes Tradition, that this Lamech of the issue of Cain (for there was an other Lamech of Seths progenie) much addicted to hunting, and his eyes decaying, used in that exercise the direction of a young man his nephew, the sonne of Tubalcain. VVho seeing something more in bushes, supposing it to be a wild beast, willed his grandfather to shoote at the same: which he did, and stroke the marke with a deadlie wound, and approching to take the pray, found it to be old Cain. VVhereupon sore amazed, afflicted, and moued with great passion, did he beate the young man, for his ill direction, that he also died of the drie blowes. After both which mishappes, and his passion at last calmed, Lamech lamenteth as the text saith, that he had killed a man and stripling, towit, the one with a wound, the other with drie blowes, for which he feared seuenfold punishment more then Cain suffered for killing Abel. Neuertheles S. Hierom & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in passion, was not so seuerly punished as he feared. And so they vnderstand the rest of this passage, that seuenfold vengeance was taken of Cain, by prolongation of his miserable life til his seuenth generation, when one of his owne issue slew him, and an other of the same linage with him. And Lamech was punished seuentie seuenfold when his seuentie seuen children (for so manie he had, as Ioseph his writeth) and al their offspring perished in the flood. Mystically by seuentie seuen may be signified that the sinne of mankind should be punished and expiated in Christ our Redemer, who was borne in the seuentie seuenth generation from Adam.

26. *Began to inuocate.* Seth was a most holie man, and so brought vp his children, that they were called the sonnes of God. Gen. 6. Adam also and Eue were penitent, and became great confessors, and are now Saintes. And so it can not be doubted, but amongst other spiritual exercises they prayed and inuocated God. And therefore that which is here said: He (towit Enos) *began or* (as the Hebrew hath) then was begune, to inuocate the name of our Lord, can not be vnderstood of priuate, but of some publike prayer of many meeting together; & obseruing some rites & set forme in peculiar place dedicated to diuine Service, the Church being now growne to a competent multitude. And that besides Sacrifice, which was alio before, as appeareth both by Cain & Abel.

Mystical sense

Publike prayer besides Sacrifice in the Church of God.

CHAP. V.

The progenie of Adam, & number of their yeares (vvith the death of the rest, & translation of Enoch) in the line of Seth, to Noe & his three sonnes.

THIS is the booke of the generation of Adam. In the day, when God created man, to the likenes of God
 2 made he him. † Male and female created he them; and blessed them: and called their name Adam, in the day when
 3 they were created. † And Adam liued a hundred and thirtie
 4 yeates; and begat to his owne image and likenes, and called
 5 his name Seth. † And the dayes of Adam, after he begat
 6 Seth, came to eight hundred yeares: and he begat sonnes
 7 and

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C

and

and daughters. † And al the time that Adam liued, came
to nine hundred and thirtie yeares, and he died. † Seth also
liued a hundred fūe yeares, and begat Enos. † And Seth
liued after he begat Enos, eight hundred and ſeuē yeares,
and begat ſonnes and daughters. † And al the dayes of Seth
came to nine hundred & twelue yeares, and he died. † And
Enos liued nintie yeares, and begat Cainan. † After whoſe
birth he liued eight hundred & ſiftene yeares, and begat
ſonnes and daughters. † And al the dayes of Enos came to
nine hundred and fūe yeares, and he died. † Cainan alſo li-
ued ſeuētie yeares, & begat Malaleel. † And Cainan liued
after he begat Malaleel, eight hundred & fourtie yeares,
and begat ſonnes & daughters. † And al the dayes of Cainan
came to nine hundred and ten yeares, and he died. † And
Malaleel liued ſixtie fūe yeares, and begat Iared. † And Ma-
laleel liued after he begat Iared, eight hundred and thirtie
yeares, and begat ſonnes and daughters. † And al the dayes
of Malaleel came to eight hundred nintie fūe yeares, & he
died. † And Iared liued a hundred ſixtie two yeares, and be-
gat Enoch. † And Iared liued after he begat Enoch eight
hundred yeares, and begat ſonnes and daughters. † And al
the dayes of Iared came to nine hundred ſixtie two yeares, &
he died. † Moreouer Enoch liued ſixtie fūe yeares, & begat
Mathuſala. † And Enoch walked with God: & liued after
he begat Mathuſala, three hundred yeares, and begat ſonnes
and daughters. † And al the dayes of Enoch came to three
hundred ſixtie fūe yeares. † And he walked with God, and
was ſcene no more: becauſe God tooke him. † Mathuſala
alſo liued a hundred eightie ſeuē yeares, & begat Lamech.
† And Mathuſala liued, after he begat Lamech, ſeuē hun-
dred eightie two yeares, and begat ſonnes and daughters.
† And al the dayes of Mathuſala came to ninye hundred
ſixtie nine yeares, & he died. † And Lamech liued a hundred
eightie two yeares, and begat a ſonne: † and he called his
name Noe, ſaying: This ſonne ſhal comfort vs from the
workes & labours of our handes on the earth, which our
Lord curſed. † And Lamech liued, after he begat Noe, fūe
hundred nintie fūe yeares, and begat ſonnes and daughters.
† And al the dayes of Lamech came to ſeuē hundred ſe-
uētie ſeuē yeares, and he died. And Noe when he was
fūe hundred yeares olde, begat Sem, Chaim, and Iaphat.

1: This He-
brew phraſe
walked with
God, ſignifieth
that he liued
well & pleaſed
God.

2: The ſeuētie
two Interpre-
ters ſay, God
tranſlated him
and ſo doth S.
Paul. Heb. 11.

3: This is the
longeſt life of
al here recited

But if we con-
ſider that A-
dam was as
ſtrong of bod-
ie, the firſt
day he was cre-
ated, as theſe
others were
at the age of
60. yeares (be-
fore which,
none are ſaid
to haue begot
children) and
ſo ſubtract 60.
yeares from
Mathuſala,
then Adam li-
ued in mans
ſtate longer
then heby 21.
yeares.

4 The ſecond
prophecie be-
fore Maſe on
Eaſter Eve.

ANNOTATIONS. CHAP. V.

S. Aug. li. 35. c. 20. 4. *Begate sonnes and daughters.*] Moyses in this genealogie reciteth not al- The cōtinual wayes the first begotten, nor the whole progenie by their names (for then he succession of should haue repeated Cain and Abel, and haue named many others) but those Gods Church, onlie by whom the Church of God continued, signifying the rest in general, and interrup- tion of other whose succession was cut of by the flood.

S. R. 14. 5. *And he died.*] By this Gods word is verified saying, that Adam should die, if he should eate of the forbidden tree. And the diuel is proued a lyer, say- How mā died ing, they should not dye. It is also most true that Adam dyed that day in which the day that he did eate. For he began that very day to decline to death; and so doth al man- he sinned. kind euer since, as truly said the woman of Thecua to king David: *we doe al die, and as waters that retorne not, we sal doryne on the earth.* And *what els* (saith

ho. 37. in Euangel. Psal. 89. S. Gregorie) *is this daylie decaying of our corruption, but a lingering death?* And none of al these that liued longest reaching to a thousand yeares (which with God is as one day) man dyed in that day in which he transgressed.

S. Irenus li. 5. ad- uer. He- ret. Cicero li. de Senec. c. 9. 1. Tuscul. Morally ancient Fathers here note, that albeit the life of the Patria kes see- Al time is meth long to vs, yet if we cōpare the same to eternitie it is nothing. Neither short in ref- pest of eter- to the iudgement of Philosophers may anie thing be counted long, that hath nitie. an end: as Tullie bringing Cato wisely disputing, sheweth the longest life to be but a short moment. VWhereby againe we may see what losse we sustaine by sinne: seeing if sinne had not benne, we should al haue benne translated from earth to heauen, and neuer haue dyed.

li. 20. ci- uit. c. 29. lib. 2. de gratia Christi c. 23. tract. 4. in loc. 24. *Vvas scene no more.*] That Enoch and Elias are yet alue is a constant Enoch & Elias knowne truth, in the hartes and mouthes of the faithful, saith S. Augustin in yet liuing in his first booke, *de peccat. merit & remiss. c. 3.* and confirmeth the same in di- bodie. uers other places. And it is testified by very many both Greeke and Latin Do- ctors. S. Irenus li. 5. S. Iustinus Martyr, q. 85. ad Orthodoxos. S. Hippolitus li. de Antichristo. S. Damascen, li. 4. de Orthodoxa fide. S. Hierom. epist. 61. ad Pamach. c. 11. S. Ambrose in Psalm. 45. S. Chrysostom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epist. 2. ad Theff. ho. 22. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11, ho. 12. in Ezech. S. Prosp. li. vlt. de promiss. S. Bede in c. 9. Marc. Theophilaet and Oecumenius in cap. 17. Mat. and others innumerable.

Malac. 4. Apo. 11. Touching Elias it is manifest in Scriptures, that he shal come, & preach, & be Manifest Scri- pture that Eli- as yet liueth, and shal be slaine with an other witnes of Christ, before the terrible day of Iudgement. and shal be slaine & an o- ther with him Of Enoch Moyses here maketh the matter more then probable, saying of eue- Likewise that ric one of the rest, *he dyed, onlie of Enoch saith not so, but that he appeared, or* Enoch did not see death. *vvas scene no more.* For which the seuentie two interpreters say, *And he vvas not found, for God translated him.* VWhich can not signifie death, but transpor- ting, or removing to an other place. VWhere to agreeth the author of Ecclesi- asticus, saying: *Enoch pleased God, and vvas translated.* But most clearly S. Paul saith. *Enoch vvas translated, that he should not see death. and he vvas not found for*

Ecclesi. 44. Heb. 11. *he translated him.* VVith what plainer wordes can any man declare, that a These Scrip- tures speake special person were not dead, then to say: *He vvas translated, or coueyed away,* of tempo- ral that *he should not see death?* Neither is it a reasonable euasion to interpret this not of spiritu- al death. off spiritual death. For so Adam being eternally saued (as S. Irenus li. 3. c. 34. Epiphan. con. heresum 46. S. Augustin epist. 99 ad Euodium, and others teach,

and the whole Church beleueeth) was preserved from that death, and so undoubtedly were Seth, and Enos being most holie. and the rest here recounted, as is most probable. Neuertheles for further confutation of the contrarie opinion of Protestants, the reader may also obserue the iudgement of S. Christostom, who affirmeth that *Though it be not a matter of faith, whether Enoch benovv in Paradise from whence Adam and Eve were expelled, or in some other pleasant place: Dicunt tamen sacre Scriptura quod Deus translulit eum, & quod viuente translulit eum, quod mortem ipse non sit expertus. The holie Scriptures say that God translated him, and that he translated him alive, that he felt not (or hath not experienced) death. And S. Augustin as exprestly saith. Non mortuus, sed viuus translatus est. He (to wit Enoch) is translated, not dead but alive. Yea he teacheth how his life is sustayned. thus many thousand yeares vpon earth. And sheweth moreouer that both Enoch and Elias shal dye. For seing Enoch and Elias (saith he) are dead in Adam, and carying the offspring of death in their flesh, to pay that debt, are to returne to this life (of common conuersation) and to pay this debt which so long is deferred.*

The Fathers prouue by the scriptures that Enoch is not dead.

Causes why Enoch & Elias are referred aliuie.

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See D. Sand. lib. 8. c. 31. de Monar. Eccl. And F. Pererius in c. 12. Danielis.

Diuers reasons are also alleaged, why God would referue these two aliuie. First to shew by example, that as their mortal bodies are long conserued from corrupting or decaying, in like sorte Adam and Eue and al others not sinning, shoud haue bene conserued, and according to Gods promise, neuer haue died, but after some good time translated to heauen, and indued with immortalitie. Secondly to giue vs an argument of immortalitie, which is promised after the general Resurrection. For seing God doth preserve some mortal, so long from al infirmities, we may assuredly beleue that he wil geue immortal & eternal life to his Saintes, after they haue payed the debt of death, and are risen againe. Thirdly these two (one of the law of nature, the other of the law of Moyse) are preserved aliuie, to come amongst men againe towards the end of the world, to teach, testifie, and defend the true faith and doctrin of Christ, against Antichrist, when he shal most violently oppugne & persecute the Church. Of Enoch it is said in the booke of Ecclesiasticus, that he was translated, *ut det gentibus penitentiam, that he geue repentance to the nations*, by his preaching, & reducing the deceived from Antichrist. And of Elias Malachie prophicieth, that he shal come before the great and terrible day of our Lord, and shal turne the hart of the fathers (that is the people of the Iewes) to the sonnes (the Christians) and of the sonnes (the deceived Christians) to the fathers, the ancient true Catholiques.

CHAP. VI.

Man's sinnes cause of the deluge. 4. Giants vv ere then vpon the earth. 8. Now being iust vv as commanded to build the Arke, 18. vv herin be vv ith seuen persons more, and the seede of other liuing things vv ere sau ed.

The professors of true religion were called the sones of God. the followers of errors the sones of men.

ANd after that men began to be multiplied vpon the earth, & had procreation of daughters: † The sonnes of God seing the daughters of men, that they were faire, tooke to them selues wiues out of al, which they had chosen. And God said: My spirit shal not remaine in man for euer, because

because he is flesh: & his dayes shal be an hūdred & twentie

4 yeares. † And " Giants were vpon the earth in those dayes. :: God who is
For after the sonnes of God did companie with the daugh- immutable, &
ters of men, and they brought forth children, these be the subiect to no
5 mightie of the olde world, famous men. † And God seing passion, yet by
the malice of men was much on the earth, and that al the enormitie
6 cogitation of their hart was bent to euil at al times, † if of sinnes se-
repented him that he had made man on the earth. And tou- meth prouo-
7 ched inwardly with sorrowe of hart, † I wil, saith he, cleane ked to wrath,
take away man, whom I haue created, from the face of the and to repent
earth, from man euen to beastes, from that which creepeth that he had
euen vnto the foules of the ayre. for it repenteth me that I made man. S.
haue made them. Amb. li. de
Noc & arca.
c. 4.

8.9. † But Noe found grace before our Lord. † These are the
generations of Noe: " Noe was a iust and perfect man in
10 his generations, he did walke with God. † And he begat
11 three sonnes, Sem, Cham, & Iapheth. † And the earth was
corrupted before God, and was replenished with iniquitie.
12 † And when God had perceiued that the earth was corrup-
ted (for al flesh had corrupted his way vpon the earth)
13 † he said to Noe: The end of al flesh is come before me, the
earth is replenished with iniquitie from the face of them, &
14 I wil destroy them with the earth. † Make thee an arke of
timber planke: cabinets shalt thou make in the arke, and
15 shalt pitch it within, and without with bitume. † And thus
shalt thou make it. The length of the Arke shal be three
hundred " cubitts: fiftie cubitts the breadth, and thirtie cu-
16 bitts the height of it. † Thou shalt make a window in the
arke, and in a cubit finish the toppe of it: and the dore of
the arke thou shalt set at the side belowe, middle cham-
17 bers, and third loftes shalt thou make in it. † Behold I wil
bring the waters of a great floud vpon the earth, that I may
destroy al flesh, wherein there is breath of life vnder heauen.
18 Al thinges that are in the earth, shal be consumed. † And I
wil establish my couenant with thee: and thou shalt enter
into the arke, thou and thy sonnes, and thy wife, and the
19 wiues of thy sonnes with thee. † And of al liuing creatures
of al flesh, thou shalt bring payres into the arke, that they
20 may liue with thee: of the male sexe, and the female. † Of
foules according to their kind, and of beastes in their kind,
& of al that creepeth on the earth according to their kind:

payres of al sortes that enter in with thee, that they may
 live. † Thou shalt take therfore with thee of al meates, that 21
 : A right ex- may be eaten, and thou shalt lay them vp with thee: and
 ample of a iust they shal be meate for thee and them. † Noe therfore : did 22
 ma. al thinges, which God commanded him.

ANNOTATIONS.

CHAP. VI.

Sônes of God 2. *Sonnes of God.*] The progenie of Seth, professing true faith & Religion, and sonnes of were called the sonnes of God: and those of Cains illue and congregation, men was then following erroneous and wicked opinions, were called the sonnes of men. such a distinction, as now VVhich were then the distinctiue termes of true and false Religion, as after- wards were the termes of Iewes and Gentiles: after Christ, Christians and Catholiques Paganes: and lastly true and false Christians are distinguished, by the names of Catholiques and Heretikes. As S. Augustin teacheth, in his questions vpon Genesis, & other places. VVhich is confirmed by the like iugement of S. Ciril Alexandrinus li. 9. aduers. Iulianum. S. Ambrose li. de Noe & arca. c. 4. S. Paccianus epist. ad Symphorianum. Theodoret. & manie others vpon this place.

This warning hundred and twentie yeares, as some haue misunderstood this place. For after and expecta- this diuers liued much longer, as appeareth in the genealogie of Sem to Abram tance sheweth in the 11. chapter of Genesis. And Abraham liued. 175. yeares (c. 25.) Isaac 180. freewil in mā. (c. 35.) Iacob 147. (c. 47.) and Ioiadas borne 1300. yeares after, liued 130. yeares (2. Par. 24.) But 120. yeares were granted before the flood for that generation to repent in, as the Chaldee Edition expresth more plainly: *Terminus dabitur ei centum viginti annorum si forte conuertatur.* The tearme of an hundred and twentie yeares shal be geuen them, if perhaps they may conuert. And so S. Chrysostom. S. Hierom. and S. Augustin expound this Scripture. Yet whether God cut of 20. of these yeares, and brought the flood after a 100 (for Noe had his sonnes when he was 500. yeares old, & the flood came in the 600. yeare of his age) or that this warning was geuen twentie yeares before anie of his sônes were borne, is not so easely decided by the holie Doctores. How easie soeuer Protestants say al Scriptures are. Though vnder correction of better iudgement, it semeth more probable, thar Moyses by anticipation ioyneth the birth of Noes sonnes (when he was 500. yeares old) to the rest of the genealogie of the first Patriarkes, in the former chapter, and then telleth of this admonition, geuen 20. yeares before their birth. And so God expected the peoples repentance the whole time of 120. yeares prescribed.

Erronious o- 4. *Giants were vpon the earth.*] Some haue thought that these giants were pinions con- not men, nor begotten by men, but that either diuels, which fel at first cerning these from heauen, or other Angels allured with concupiscence, begate them of the giants. daughters of Cain. Philo Iudeus in his booke de Gigantibus, writeth that those whom Moyses here called *Angels*, the Philosophers called *Genios*. *Qui sunt animalia aërea, vvhich are liuing creatures vvvith ayrie bodies* Iosephus (li. 1. Antiq.) saith that Angels begate these giants. Tertullian also li. de habitu muliebri) holdeth the same error, and diuers more otherwise good authors.

But S.

lib. 15. 6.
 23. ciuit.
 De vera
 relig. c. 7.
 con. epist.
 fund. c. 4
 Trac. 32.
 in Ioan.

Philo.
 Iosephus.
 Lactant.
 Rupert.
 Tostatus.

ho. 22. in
 Gen.
 Tradit.
 Heb.
 lib. 15. c.
 24. ciuit.

Scriptures
 not casie.

The principal doctors prone that they were men, and begotten of men
First reason

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4

5

Giants most monstrous in bodie and in minde.

Luthers argument that all mens workes are sinnes.

Heretiks like to Sisyphus.

The sinnes before the flood very grievous in foure respects,

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But S. Ciril of Alexandria (li. 9. aduer. Iulian) S. Chrysostom (homil. 22. in Gen) S. Ambrose (de Noc & arca. c. 4.) S. Augustin (li. 15. c. 23. de ciuit) S. Hierom (Tradit. Hebraic) and other most principal Doctors teach it to be vntrue, yea vnpossible, that these giants should haue bene begotten by anie other creatures then by men. For that Angels and diuels are mere spirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue such generation. For the powre or force to engender belongeth to the vegetatiue soule, whose proper operations are to turne nutriment into the substance of the subiect wherin it is, and to engender new issue or offspring from the same, as Aristotle sheweth (li. 2. de anima, textu. 24.) And in what bodies soeuer there is vegetatiue soule, it must needs be, that the same was engendered, and must some times decay and die, and so diuels should be mortal. Moreouer if they could haue generation together with mankind, then such issue should be a distinct species both from man and diuel, as a mule differeth both from horse and asse. Againe, if spirits had abused women in assumed bodies, and shape of men, yet they did not take them to wiues as the Scripture saith they did, who begate these giants. Finally the holie Scripture here expressly calleth the giants men. *These be the mightie ones, famous men.* The modestie of Scripture terming them famous, whom our common phrased would call infamous being more monstrous in wickednes of mind, then in hugenes of bodie. For they were most insolent, lasciuious, couetous, cruel, and in al kinde of vices most impious.

5. *At the cogitation bent to euil.* Luther (in his 21. article condemned by Leo the tenth) would proue by these wordes, and the like following, *Al flesh had corrupted his way vpon earth*, that al workes of men are sinnes. For (saith he) seeing the hartes of al men are bent alwaies to euil, and al humane actions proceede from the hart, it must needs be that the hart as the fountaine being corrupt, the streames also issuing from the same must be corrupted. Againe al flesh hauing corrupted his way vpon earth, there is not any iust man (saith he) nor any man without sinne: and with Protestantes al sinnes are mortal. But Heretikes arguments are like to that the Poets feyne of Sisyphus laboring to carie a great stone to the toppe of an high hill, which when he hath brought almost to the height, it stil falleth from him, & tumbledh againe to the bottome. Euen so their arguments that make greatest shew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true sense of holy Scripture. In this place Moyses describeth the enormitie of sinne that reigned in the world before the flood, for which God sent that destruction. For it was haynous in deede, and that especially in foure respects. First the malice and wickednes was general, which is signified by those wordes, *al flesh hath corrupted his way vpon earth*. Secodly it was great malice, signified by the words *much, and, al the cogitations of their hart is bent to euil*. For they committed al manner of wickednes in hautines of pride, in al lasciuiousnes of the flesh, in al crueltie of robbing, facking, & murthering, in al impietie, against God & man. Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen into damnable sinne neuer repented, and al his progenie was exceding wicked: and after that Adam and Seth were dead, and Enoch translated, manie of the faithfull fel to the wicked sorte, and became worse and worse *omni tempore*, alwaies, or euerie day. Fourthly they were obstinate and obdurate, not repenting when Noc built the arke, and preached iustice (as S. Peter testifieth) and therefore God saved him and his familie, bringing in the deluge vpon the world of the impious. Al which maketh nothing at al for Luther. For although the malice of man,

and car-

Luthers argu-
ment an-
swered.

and corruption of flesh, was then verie general, great, of long continuance, & obstinate, yet was it not so vniuersal, but that God him selfe excepted Noe, saying to him *I haue found thee iust in my sight in this generation*; whereby it is cleere that these general termes, *al cogitation* and *al flesh*, haue exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatned, comprehend not absolutely al, and euerie one, but almost al, very few excepted. *I wil cleane take a vray, or destroy man whom I haue created, from the face of the earth. The end of al flesh is come before me.* againe, that *I may destroy al flesh* wherein is breath of life vnder heauen. These are very general speeches, that al should be destroyed, and yet eight persons of mankind, that had the same natural flesh, and amongst other liuing creatures, that had breath, diuers payres were sau'd alieue. So that this place (nor anie other in holie Scripture) wil not proue that Protestants paradox, that al mens actions are mortal finnes, or that no man in this life is or can be iust: but manie scriptures tel vs plainly that some men were iust as Noe, Iob, Daniel, Zacharias, Elisabeth, Simeon and others. Of Noe see: more in the next annotation.

Ezech. 1.
Luc. 1 &
2. Apoc.
22.

Noe iust and
perfect.

Noe was a iust and perfect man.] Here Noe is not onlie called iust, but also perfect. The hebrew word *tamim* of the verbe *tamam* (which signifieth to finish or accomplish) sheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him; and that not in a vulgar and meane sorte, but in a high degree, & heroical maner, as sundrie ancient Fathers haue gathered vpon this place. VVe shal cite some few of their sayings for example. S. Hierom (Tradit. Hebraic. in Gen.) distinguishing between consummate iustice (of the next life) & iustice of this generation (or transitorie life) saith: *Noe the iust man was perfect in his generations: Noe did walke with God: that is, did solovv his sleepes.* S. August: (li. 15. ciuit. c. 26.) saith the like, that *Noe was called iust in his generation, to wit, not as the citizens of Gods citie are to be perfected in that immortalitie in which they shal be equal to Angels, but as they may be perfect in this pilgrimage.* And in his booke de perfectione contra Caestium. he describeth him to be *a perfect man, that runneth without blame to wards perfection, void of damnable finnes, and is not negligent to cleanse venial finnes, by almes, prayers, and other good workes.* S. Ambrose also testifieth, (li. de Noe & arca c. 4.) that albeit the world was verie wicked, yet some were iust, saying: *By the grace (or sauoure) which Noe found, is shewed that other mens offence doth not obscure the iust man, who is prayd, not by the nobilitie of his birth, but by the merit of his iustice and perfection.* S. Christost. most largely (ho. 23. in Gen.) setteth forth the iustice and perfection of Noe. VVhere after he hath shewed that Noe deserued in deede the name of a man, because he, by flying vices, and following vertues conserued the image of man, when others like beastes were ledde away and ruled by their wicked lustes, proceedeth thus in

Who is per-
fect in this
life.

his commendation. Behold (saith he) an other kind of praise: Noe is called, iust, which denomination comprehendeth al vertue. For this name *iust* we vse to pronounce of them, that exercise al maner of vertue. And that you may see, how he attained to the very topp which was then also required of our nature, the Scripture saith, *he was iust, being perfect in his generation.* He performed what things soeuer it behoueth one to doe that embraceth vertue; for such a one is perfect, he intermitted nothing, he halted in nothing, he did not wel in this thing, and sinned in that thing, but was perfect in euerie vertue, which was requisite for him to haue. Moreover to make also this iust man more conspicuous to vs in regard of the time, and by comparing him with others, the Scripture saith, *he was perfect in his generation*: in that time, in that

peruerse

Divino
calculo.

peruerse generation, which declined vnto euil, which would not so much as pretend anie resemblance of vertue. In that generation therefore, in those times, that iust man not only pretended, but arriued to that height of vertue, that he became perfect, and in al things absolute. And that which I said before, to doe wel amongst the enimies of vertue, amongst them that forbid vertue, doth alwaies testifie a greater poysse of vertue, so by this occasion the iust man got greater prayfes. Neither doth diuine Scripture here make an end of praising him, but further sheweth the excellencie of his vertue, and that he was approued by Gods owne censure, for besides saying: *He was perfect in his generation*, it addeth, that *Noe pleased God*. So great was the renowme of his vertue, that he deserued to be prayfed of God. For *Noe pleased God* saith the Scripture, that you may know that he was approued of God. He pleased that eye, that can not be deceiued, by his good workes. Thus saire S. Chrysostom and much more to the same effect. S. Gregorie the great in his fifth booke of Morales, and 36. chapter vpon the third chapter of Iob, recounting certaine principal Patriarches among the rest saith: *Noe for that he pleased Gods examination was saued aloue in the vncleane world*. and after a large catalogue of other iust men in confirmation of this doctrine, that some were iust in the law of nature concludeth thus: *Neither is it to be beleued (saith he) that only so manie were iust before the law was receiued, as Moyses contracteth in his most brieue description.*

15. Three hundred cubites] Apelles an old heretike, scholar of Marcian, but after leauing him, and amongst other new coyned heresies, reiecting the Law & the Prophetes, would by this place impugne Moyses, saying it was vnpossible that in so smale rowme, as was the arke by this descriptio, the designed payres of al kindes of beastes, foule, & serpents, should be contained, with the eight persons, and al their prouision of meate for a whole yeare. VVherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie, nor possibilitie to be true. To whom & al such calumniators it may be answered, that Moyses euen in an heretikes owne conceipt, if malice obscured not his sense, must needes be thought wise ynough, if he had benne disposed to sayne fables, to frame them probable, or possible, especially when he pretended not to signifie a miracle, in the smalnes of the rowme to receiue so much, as he reporteth. Origen to answer him supposeth a cubite here mentioned, to haue contained six ordinarie cubites: and so doubles the arke might easily containe al thinges that are here spoken of, for so it were like to a great citie. But this opinion neither hath good warrant, that euer the Egyptians (of whom he supposeth Moyses might haue learned it) or any other nation vsed such long cubites, neither can this measure of a cubite, be agreeable to Moyses meaning, who no doubt speaketh of the like cubites here, as he doth in other places. And in Exodus he describeth an Altar to be made five cubites long, five broad, and three in height. VVhich would be by Origens measure (euerie cubite containing six ordinarie cubites, that is nine foote at least) in length, and likewise in breadth 4 1/2. foote, and 2 1/2. foote in height. Againe (Deut. 3.) Moyses telleth of an iron bed of Og King of Basan, that was nine cubites long, & foure broad. VVhich make according to Origens measure of a cubite, fourscore and one foote in length, and in breadth 36. foote: which in deede haue no probabilitie. And therefore S. Augustin and other Doctores, supposing that Moses in al these bookes, written for instruction of the same people, whom he brought forth of Egypt, speaketh of one sorte of cubites, do likewise iudge that he meaneth ordinarie & knowne cubites, which containe a foote & a halfe euerie

Apelles an old Heretike, that denied Christ to haue true flesh.

A general answer to al calumniators of wise and learned men.

Origens opinion of long cubites not probable.

Moyses in other places can not be vnderstood to speake of so long cubites.

ho. 2. in
6. Gen.

Exod. 27.

1. 15 ciuit
6. 27.

cubite, as Vitruuius Agricola and others do proue, or a foote and three quarters of a foote, which is the greatest cubite, that semeth to be mentioned in holic Scripture, called a mans cubite, or *cubite of a mans hand*. And so the Arke was at least in length 450. foote, in breadth 75. in height 45. or at most in length 525. foote, in breadth 87. and a halfe: in height 52. and a halfe. And either of these capacities was sufficient to receiue al the thinges here mentioned, considering the lofties & partions, that were in the whole arke.

Deu 3.

CHAP. VII.

Noe vvith his familie, and paires of al kindes of beastes and foules, being entred into the arke, 12. it raineth fourtie daies and fourtie nights. 21. Al men and other liuing creatures on the earth, without the arke, are destroyed.

:: Noe was iust not only by the estimation of men, but in deede and before God.

:: Obseruation of cleane and vncleane beastes by tradition, before the law of Moyfes.

:: The Hebrew word *Thehom* signifieth a gulfie of water, from whence new fountaynes sprang, more abundantly thē euer since or before.

:: *Arubbal* signifieth great pipes or windowes, by which water fell downe in great abundance from the ayre, here called heauen. S. Hier. quest. Heb. S. Epiph. ad Io. Hierosolom. S. Chr. ho. 25. in Gen.

AN D our Lord said to him: Get thee in, thou and al thy house into the arke: for I haue sene thee iust :: in my sight in this generation. † Of al beasts that are :: cleane, 2 thou shalt take seauen, and seauen, male & female: † but 3 of the beasts that are vncleane two and two, male & female. Yea and of the foules also of the ayre seauen & seauen, male and female: that seede may be saued vpon the face of the whole earth. † For yet a while, and after seauen dayes, I wil 4 rayne vpon the earth fourtie dayes and fourtie nights: and I wil cleane destroy al substance, that I haue made, from the face of the earth. † Noe therfore did al thinges, which our 5 Lord had commanded him. † And he was six hundred yeares 6 old, when the waters of the floud flowed ouer the earth. † And Noe entred and his sonnes, his wife and the wiues of 7 of his sonnes with him into the arke, because of the waters of the floud. † Of beasts also the cleane and the vncleane, 8 & of foules, and of al that moueth vpon the earth, † two & 9 two went to Noe into the arke, male and female, as our Lord had commanded Noe. † And after the seauen dayes 10 were passed, the waters of the floud flowed ouer the earth. † In the six hundred yeare of the life of Noe, in the second 11 moneth, in the seauententh day of the moneth, al the fountaines of the :: greate deapth were broken vp, and :: the floud gates of heauen were opened: † and the raine fel vpon the 12 earth fourtie dayes and fourtie nights. † In the verie point 13 of that day entred Noe, and Sem, and Cham, & Iapheth his sonnes: and his wife, and the three wiues of his sonnes with them into the arke: † they and euerie beast according to 14 their

Mat. 24.
Luc 17.

their

Sap. 10.
4.
Ecl. 39.

I. Pet. 3.

their kind, and al cattle in their kinde, and al that moueth
vpon the earth according to their kind, and al foule accor-
ding to their kind, al birds, and al that fly † went to Noe
into the arke, two and two of al flesh, wherin there was
breath of life. † And such as entred in, male and female of
al flesh did enter in, as God had commanded him: and our
Lord " shut him in on the out side. † And the flood grew
fourtie daies vpon the earth: and the waters increased, and
lifted vp the arke on high from the earth. † For they ouer-
flowed exceedingly: and filled al on the face of the earth:
moreouer the arke flected vpon the waters. † And the wa-
ters preuailed out of measure vpon the earth: and al the
high mountaines vnder the whole heauen were couered.
† Fiftene cubites higher was the water about the moun-
taines, which it couered. † And al flesh was consumed that
moued vpon the earth, of foule, of cattle, of beasts, and of al
creepers, that creepe vpon the earth: al men, † and al
things, wherin there is breath of life on the earth, died.
† And he cleane destroied al substance, that was vpon the
earth, from man euen to beast, as wel it that creepeth, as the
foules of the ayre: and they were destroied from of the
earth: " but onlie Noe remained, and they that were with
him in the arke. † And the waters held on about the earth
an hundred fiftie dayes.

ANNOTATIONS.
CHAP. VII.

li. de Noe
& arca,
c. 15.

16. *shut him in*] God who by his only wil could in a moment haue drow-
ned al the rest of the world, sauing whom he pleased, not needing in any thing
the helpe of his creatures, yet would vse both natural, & supernatual meanes, God vsfeth
as the labour of Noe to build the arke, new fountaines springing, and the hea- both natural
uens powring downe water fourtie dayes together, afterward the winde to and superna-
dry vp the earth, and because the dore being great (for Elephants to enter in) tual meanes,
and was to be firmed without (as S. Ambrose noteth) for better induring the as secundarie
forcible waters, could not commodiously be closed by Noe, our Lord (by the causes, in pro-
ministrie of Angels) *shut him in on the out side*, to teach vs by al this, and the like ducing, con-
disposition of things, that albeit his Diuine omnipotentie can do what he wil seruing, go-
al alone, yet he wil haue his creatures to concurre and cooperate as secundarie uerning, pu-
causes, sometimes naturally, sometimes supernaturally, or miraculously, as it nishing, & in
pleaseth his goodnes to impert to them powre and vertue. reuwarding his
creatures.

23. *But only Noe*] As there is notanie thing in al the old Testament, from
the creation of the world til the coming of Christ, more notable, more admi-
rable, or of greater importance, then this historie of the general flood; so was

Al or most things in the old Testament be in figure of the new, & no figure more exact then the flood of Noe.

there nothing (though al, or most chanced to them in figure) that euet more aptly, more liuely, or more exactly prefigured. Christ and his Church, with the rest of al mankind, then did Noe and the arke, & the drowning of the rest of the world in that deluge. VVhich S. Augustin declareth in many places, but most especially and of purpose in his twelfth booke against Faustus the Manichee, from the 14. chapter to the 22, and in his fiftenth booke of the citie of God, in the two last chapters: where he sheweth at large both the certaintie of the historie, and that as certainly it was a figure of things in the new Testament, and withal the great congruities between the figure & the things figured.

1 Cor. 10.

Ep. 95. 1.

5. de Bapt.

tis. c. 18.

de unita

te Eccles.

ca. 5.

In Psal.

103.

131. Ser.

69. de 18.

1. Pet. 3.

Mat. 24.

Luc. 17.

How the Doctors applie the figure to the things figured

Noe signified Christ.
The arke the Church.

Entrance into the Church by Baptisme.

Vertue of Sacraments cometh from Christs Passion

Doctors and Pastors in the Church.

Varieties of states and orders in the Church

Good and euil in the Church
Perpetuities of the Church.

Vnitie of the Church.

One chiefe governour in the Church

No saluation out of the Church

The same did Origen explicate (homil. 2. in Gen.) S. Gregorie (homil. 12. in Ezecch.) Rupertus (li. 4. comment. in Gen. c. 71. & sequent.) and diuers other ancient Doctors, confirming their expositions by S. Peters testimonie, saying: In the arke a few, that is eight soules: (or persons) were saved (from drowning) by water, whereunto Baptisme being of the like forme norv saueh you also. And by our Sauours wordes (saying: As in the dayes of Noe, so shal also the coming of the Sonne of man be. In summe the Doctors teach, that Noe signifying rest was a figure of Christ, the very rest of mans soule. VVhom who soeuer followeth shal find rest for their soules. The arke signifieth the Church, the forme thereof being six times so long as broad, and tenne times so long as hiegh, resembleth the proportion of mans bodie, lying prone or prostrate. The dore in the side representeth the wound in Christs side, from whence flowed the holie Sacraments, by which the faithful enter into the Church, and are sanctified. The timber wherof the arke is made, & the water bearing it vp, signified the Crosse of Christ and Baptisme. For as Noe (saith S. Augustin) with his, was deliuered by the water and the vvood, so the familie of Christ, by Baptisme signed with Christs Passion on the Crosse. Likewise the squarines of the timber which both sustayned the burden of al contayned in the arke, and resisted the boystrous waues of the flood beating without, did signifie such men in the Church, as be constant & stand firmly in al sortes of tentations: especially godlie & lerned Doctors and Pastors, who by worde and example vphold and cōfirme the faithful people in al afflictions within, and withstand and conuince al Heretikes, and other Infidels that oppugne the Church without. Again the hiegher & lower rowmes with the middle chambers & third loftes, & other distinctions of cabinets, and partitions, and al sortes of liuing creatures cleane and vncleane, receiued therein, did signifie the varieties of al states & functions, and diuersitie of manners and merites in the Church, in which are persons of al degrees, Clergie and Laitie, Potentates, Princes, subiectes, good and euil. The most strong kind of glew called bitumen, signified the permanent or euerlasting stabilitie, and vnseparable cōnexion of the Church, by the grace and continual assistance of the Holie Ghost conseruing the same. The consummation of the arke in one cubite signified the vnitie of the same Church, which is one in al times, and places. Neither would God almightie haue manie arkes, for Noe and his sonnes or other creatures, nor manie chiefe rulers (though he would that of them should come manie Nations) but one only arke, and one chiefe governour thereof, and that al without the same should corporally dye, to signifie that al which dye without the Church do perish, and are eternally damned. wherupon S. Hierom, amongst other Fathers, sheweth that al within the Church, that communicate with the Sea Apostolique (wherin S. Damasus late then governour) are as those in the arke of Noe, and al Schismatickes, Heretikes and other Infidels are in like case, with the rest of the world, that were drowned with the flood.

Epist. 57.
ad Damasum.

The end of the first age.

A BRIEF

A BRIEF REMONSTRANCE OF THE

STATE OF THE CHVRCH, AND FACE OF

Religion, in the first age of the world.

From the creation to Noes Flood: the

space of 1656. yeares.

HERE according to our purpose mentioned before, we wil briefly recite certaine principal points of Religion, taught and obserued in the first age. In which the foundations of the true maner of seruing God (that should be continued to the end of the World) were laid, and prospered in some, as appeareth in these seuen first chapters of Genesis. But first of al, we shal in two words repete (as it is clerly gathered in the same holie Scripture) the state of man before, and immediatly after his fall, being the subiect to whom al this pertayneth.

After therfore that God had created other things, both in heauen and earth, last of al he made Man, to his owne image and likenes, with vnderstanding and freewil, therein like to Angels, and superior to al other creatures, and so made him Lord and maister of al earthlie things. Neither were these the greatest benefites which God bestowed on man: for his diuine goodnes indued also this his reasonable creature, with innocencie & original iustice, whereby al things were most rightly ordered within him, and about him. His mind, wil, and reason were obedient to God; his senses & inferior parts of his soule were subiect to reason; his flesh and bodie obeyed the spirite; and al earthlie creatures obeyed him. God also adorned man with excellent knowledge, both natural and supernatural. And albeit his bodie was of corruptible substance, yet the same, and al his posteritie, if they had not sinned, should haue benne conserued, and without dying, haue benne translated to euerlasting life. Thus man was placed in Paradise, and Eue there made of a ribbe of his side, to be his mate and inseparable companion, as man and wife ioyned in Mariage, with Gods blessing, for increase and multiplication. As appeareth in the two first chapters of this booke.

Man made to Gods image, and in happy state.

Man obeyed God, and al earthlie creatures obeyed man.

Man placed in Paradise.

2

But God hauing made man right, he intangled him selfe (as holie Scripture speaketh) with infinite questions. For the diuel enuying mans felicitie inuegled our mother Eue with questions and lies, and then by her, first seduced and deceived, allured also Adam to the transgression of Gods commandment. And so they lost original iustice, which Adam had received for him selfe and al mankind: and al proceeding from them by natural propa-

Man fel by yielding to tentations.

Original
sinne.

gation are borne the children of wrath, in original sinne contracted from Adam, slaues of the diuel, not only subiect to temporal death, but also are excluded for euer from heauenly blisse and glorie: except by Christs redemption particularly applied, they be restored to grace & iustice in this life.

Adam and
Eue, were pe-
nitent.

And touching Adam and Eue, whose sinne was not original but actual, directly committed by them selues, Gods mercie so reclaimed them by new grace, that they despaired not (as Cain, and some others did afterwards) but with hope of remission were sorie and penitent, and accordingly receiued penance, and redemption. For God brought Adam from his sinne (as Sap. 10. holie writte testifieth) and the same is collected of Eue, God shewing the like signes of his prouident mercie towards them both, of which we shal by and by note some for example.

Faith in one
God.

Now let vs see the more principal points of faith and Religion professed and obserued by the Church of God before Noes flood. First they beleued in one Eternal and Omnipotent God, who made the whole world and all things therein of nothing. Which is easely confessed of all that are not plaine Atheists, and may be proued against them by reason. And therefore Adam and other Patriarches could not erre in this Article, nor others be ignorant thereof, except they were very wicked.

The blessed
Trinitie.

The Myserie also of the Blessed Trinitie, three Diuine Persons in one God, though farre aboue the reach of mans reason, yet was beleued more expressly by some, more implied by others, and conserued from age to age by tradition, at least amongst the chiefe heades and leaders. Whereupon Moyses afterwarde insinuated the same great Myserie, by diuers wordes and phrases, Writing of God and his workes. The two wordes God created if they be rightly considered importe so much. For the word Elohim, God, in the plural number, signifyeth pluralitie of Persons (for manie Gods it can not signifie, seeing there is but one God) and the verbe bara, created, in the singular number signifyeth one God in nature and substance, albeit three Persons. For whatsoever God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures do oftentimes appropriate some worke to one Diuine Person, some to an other. Which also proueth distinction of Persons in God. So the wordes God created heauen and earth signifie the Father, to whom powre is *Gen. 1.* attributed. In the beginning, signifie the Sonne, to whom wisdom is appropriated, and the words, The Sprite of God moued ouer the waters, signifie the Holie Ghost, by whose bountifull goodnes, the waters were made fruitfull. Likewise Gods owne wordes: Let vs make man signifie the pluralitie of Persons, and Image and likenes in the singular number, signifie one God.

Though the
B. Trinitie
worke ioynt-
ly in all crea-
tures, yet di-
uers workes
are attributed
to distinct
Persons.

Men also knew by faith manie things perteyning to themselves. As that eke bodie was made of the slime of the earth: the soule not produced of anie thing

thing formerly existing, but created immediately of nothing and naturally immortal: that the soule of Adam was indued with grace and iustice: that he fel from that happie state, by ylding to temptation, and breaking Gods commandment of abstinence: that for the same sinne Adam and Eue were cast forth of Paradise, and al mankind subiect to death, and other calamities.

By faith the state of man past & present was knowne.

For remedie against sinne, & restauration to grace, they beleuened in Christ promised to be borne of the womans seede, who by his death should conquer the wicked serpent, deliuer man from captiuitie, and restore him to spiritual life. And this is the cause of the perpetual enmitie between the woman (especially the most blessed Virgin Mother, of whom Christ tooke flesh) and the serpent, and between her seede, the spiritual children of Christ, and the serpens seede, the whole companie of the wicked. Of this battle and conquest Targhum Hierosolimitanum thus speaketh. There shal be remedie and health to the children of women, but to thee, o serpent, there shal be no medicine, yea they shal tread thee vnder their feete, in the latter dayes, by the powre of Christ their King. Likewise Gods familiar conuersation with diuers men in mans shape (Gen. 2. 3. 4. 6. and 7. was a signe of Christs incarnation. And The Sacrifices immolated did prefigure his death, in respect whereof it is said in the Apocalips, The Lambe was slaine from the beginning of the world. But more expressly S. Paul testifieth, that Abel, Enoch, and Noe beleuened in Christ, naming them for example of his first age, and others of other times, and in the end concludeth, that manie more being approued by the same faith, receiued not the promise (to wit in their lifetime) God prouiding that they without others (of the new Law) should not be consummate, that is, not admitted into heauenlie ioyes & fruition of God, until the way of eternal glorie were opened by our Lords Passion and Ascension.

Beleeue in Christ to come.

Remedie for men but none for Angels that fel. Heb. 2. 16.

None admitted into heauen before Christ.

Neither did the true seruants of God, in those first dayes, only beleue in hart, but they also professed their faith, & Religion by external Rites, namely in offering of Sacrifice (the most special homage & seruice to God) which is clerly testified, cha. 4. as wel bloudie in figure of Christs Passion, as vnbloudie in figure of the holie Eucharist. Also the accepting of the one rightly offered by Abel, & reiecting the other not donne sincerely by Cain, was declared by external signes, which Cain disdainyng and envying his brothers good Worke, knowing his owne to be naught, of mere malice killed his brother.

External Sacrifice.

Publique prayer with other Rites.

Besides Sacrifice they had also other Rites in pulque Assemblies, praying and inuocating the name of our Lord, in more solemne maner, from Enos time and so forryard, according to that is recorded of him, in the end of the fourth chapter. for douteles Adam, Abel, and Seth did also pray and call vpon God, and therefore it was some addition or increase of solemnitie in the seruice of God, which is referred to Enos,

Apoc. 13. 8.

Heb. 11.

Ceremonial
obseruations.
Feastes.
Abstinence.
Cleane & vn-
cleane
Places dedica-
ted to prayer.

Figures of
Christs Sacra-
ments.
Baptisme
Mariage.

Penance.

Contrition.

Confession.

Satisfaction.

From hence is
taken the ce-
remonie of
ashes, on
Ashwenseday.

Priesthood.

Priesthood &
Law stand &
change toge-
ther.

They had moreouer other ceremonies: of the seventh day particularly blessed Gen. 2.3. and sanctified by God, kept holie by Adam and other Patriarches, as Abben Ezra witnesseth in his commentaries vpon the tenne commandements. Of ab- Gen. 29. stayning from meates, for it semeth the more godlie sorte did eate no flesh, Gen. 9. before the flood, which was after permitted. Obseruation of cleane and vn- Gen. 7.2. cleane beastes for Sacrifice. Of peculiar places dedicated to religious vses where Gen. 4. people mette together to pray. Likewise diuers other things in the first age were 26. figures of Christs Sacraments: the Spirit of God geuing powre to the waters, Gen. 1. (as Tertullian S. Hierom and others expound it) and the flood of Noe, by S. Peters testimonie, were figures of Baptisme. Mariage instituted in Paradise, is 1. Pet. 3. the very paterne of holie Matrimonic, a Sacrament in the Church of Christ, where one man and one wife are onlie lawful, and not more at once in anie wife, Christ reforming that which in Moyses law was tolerated (for hardnes of mens hartes, and for auoyding murther, to put away one wife, and take an other) to this first institution as it was in the beginning, two in one flesh, Mat. 19. not three nor more. The repentance of Adam and Eue was a perfect and ex- Gen. 3. ample figure of the Sacrament of Penance. First they were ashamed, coue- ring their nakednes, and hiding them selues, which shewed their griefe and sorow for the sinne committed. Secondly they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saing: The woman which thou gauest me, to be my companion, gaue me of the tree and I did eate. Likewise Eue confessed sincerely, saying: The serpent deceiued me, and I did eate. Thirdly God gaue them penance (besides death before threatned and other penalties annexed) that Eue should in paine and trauel bring forth her chil- dren; and Adam should eate his bread, in the sweate of his face. And withal cast them forth of Paradise. But not forth of his fauoure, as ap- peared by his making them garments of skinnies, granting them and their po- steritie, the rest of the earth to liue and labour in, especially to serue him, and do penance, with admonition to remember, that of dust man was made, and into dust he shal returne. At which were signes of loue, and that finally he would bring them, and manie more to eternal saluation.

The first borne and heades of families were Priests at the time of the law of nature, vntil the law being changed; God tooke Priests only of the stock of Aaron, and the rest of the Leuites to assist them in that function, Aaron & Num. 3. his sonnes thou shalt appoint, saith our Lord, ouer the seruice of 10. 12. Priesthood, for I haue taken the Leuites of the children of Israell 45. for euerie first borne. And s. Paul teacheth, that changing of Priesthood and changing of the law goe alwayes together, shewing evidently that euerie lawful communitie or commonwealth vnder God, hath external Priesthood. So that if there had benne no distinct order of external Priesthood in the law of nature,

Lutheri. de abroganda Missa. of nature, or now were none in the law of grace (as Protestantes say there is not) there were no law at al. See more of this point in the Annotations, chap. 7. ad Hebre. Here we only obserue that Abel, Seib, Enos, and other Patriarches were Priestes, and exercised priestlie functions: yea Cain also was a Priest (though a bad one) and offered sacrifice.

Gen. 4. But external offices or ministerie, without a wel disposed mind, and sincere Vertues producing Good workes, did neuer iustifie anie man. And therefore Cains sacrifice, offered with a peruerse mind, was not respected by God, as Abels was: Whereupon he becoming worse, and more malicious, God sharply reprov'd his anger and enuie, conceived without iust cause, saying: If thou doest wel, shalt thou not receiue againe: but if thou doest il, shalt not thy sinne forwith be present at the dore: clerly shewing that euerie one shal receive according to his workes.

Good workes
necessarie.

This place also evidently sheweth Freewil, yea in a wicked man. For this expostulation had neuer benne vttered, by our most reasonable Lord, and Maister, if Cain had benne deprived of freewil. For he might haue excused himselfe, and must needs haue benne holden excused, if he had benne forced to do as he did. But God charged him as inexcusable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate, that he had, and should haue powre, and freewil ouer his concupiscence, to correct the same, if he wou'd, saying: The lust therof shal be vnder thee, and thou shalt haue domion ouer it. So that no sinner, be he neuer so wicked, much lesse a iust man, lacketh freewil. yet Luther abhorreth the very word, and Caluin wisbeth it out of the world.

Freewil.

Si de seruo arbitrio 2. Institut. ca 2. par. 8. Gen. 3. Temporal punishment is proued to be due for sinne remitted, by that both death, and other penalties are inflicted, by Gods iustice vpon men, after iustification, and by t^e particular punishments laid vpon Adam and Eue, confessing their fautes.

Temporal
paine due for
sinne remitted.

Stat. 5. Purgatorie is also proued by the same iustice of God. For when anie dieth penitent, and yet haue not made full satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into rest. which remnant of debt our B. Sauour calleth The last farthing, and saith, it must be payed. The Iewes also at this day hold the doctrin of Purgatorie by tradition. And consequently they Pray for soules departed, not only to God, but also to the ancient Patriarches (which likewise sheweth Inuocation of Saints) in these wordes: Yee fathers which sleepe in Hebron, open to him the gates of Eden. that is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserued in the time of Iosue, about 1500 yeares after his death. The same is the place which Abraham bought, and there buried Sara: where also him selfe, and Isaac, and Iacob were buried: and to which finally

Purgatorie.

Prayer for the
dead.
And to Saints.

Sepulchers of
Patriarches
religiously
conserued

the bodies of the twelue sonnes of Iacob were translated from Sichem. As 10. li. 2. An-
 sepheus writeth. And sichem also was specially honored, because such per-
 sons had benne buried there, as S. Hierom witnesseth, of his owne know ledge Epist. ad
 Pamach.

Enoch trans-
 lated aline.

Againe by religious care of burying the dead in this first age, Enoch
 was more certainly knowen to be Translated aline, and not to be dead.
 For the seuentie interpreters, and S. Paul say He was not found, which
 importeth that they sought diligently for him; and that his bodie could not
 be found, for God translated him. Gen. 5.
 Heb. 11.

Communion
 of Saincts.

By al which we see mutual offices, and communion of good workes a-
 mongst good men aline and dead, which is called Cōmunion of Saincts.

Ministerie of
 Angels.

And herein Angels lacked not their offices. For God set Cherubins to kepe
 the gate of Paradise, that neither man should enter, being iustly expelled
 for sinne, nor diuels, as S. Augustin noteth, lest they should take fruite of
 the tree of life, and geuing it to men, allure them to more sinne. And now
 Saincts being exalted to Angels glorie, haue like honorable offices towards
 other men, as Angels haue. Iea the blood of Abel vniustly shed by Cain,
 and iustly to be reuenged by God, sheweth the peculiar honour, which God
 bestoweth vpon his Saints, for their vertues and merites in this life, & espe-
 cially in their death. For Precious in the sight of our Lord, is the
 death of his Saincts. Gen. 3.
 24.
 Gen. ad
 li. c. 40.
 Gen. 4.
 Psal.
 115.

Honour of
 Saincts.

Hence also is proued, that seeing in this life the good are afflicted, and
 the bad oftentimes prosper temporally, there must nedes be an other Court
 of exact Iustice, and an other Reaconing day, wherein euerie one shal
 receiue, according as they haue donne good or euil. which was sufficiently
 intimated by Gods discussing, and manifesting Abels and Cains deserts,
 which were hidden before, and in part rewarding them accordingly, yet
 reseruing the ful reward of the one, and punishment of the other to the
 next world. Of the Iudge and his sentence Enoch (alleged by S. Iude the
 Apostle) professed clerly, saying: Behold our Lord cometh in his
 holic thousands, to doe iudgement aganst al, and to reprove al
 the impious, of al the workes of their impietie, wherby they
 haue donne impiously, and of al the hard things which impious
 sinners haue spoken aganst him. Thus holie Enoch preached touching
 the wicked, which thought there was no Iudgement to come, nor Iudge to
 be feared.

General Iud-
 gement.

Hence also is proued, that seeing in this life the good are afflicted, and
 the bad oftentimes prosper temporally, there must nedes be an other Court
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 the wicked, which thought there was no Iudgement to come, nor Iudge to
 be feared.

Iudge of the
 world.

At this Iudgement al shal appeare in bodie and soule returning to life.
 For that Al men shal rise from death is proued, by the immortalitie of
 mans soule, which God did not make nor produce of corruptible matter, but
 immediatly Breathed into his face the breath of life, and man be-
 came a liuing soule. so the soule being immortal, and hauing a natural
 inclina- Gen. 2. 7b

Resurrection.

inclination to the bodie, mans natural perfection requireth the coniunction of bodie and soule. for neither soule nor bodie separated is a man, but both ioyned in one subsistence are a man, in so much that mankind should perish, except the bodies shal rise againe, and liue with the soules. And then shal the bodies be qualified according to the state of the soules, happie or miserable for euer.

Gen. 5. Of Eternal life the translation of Enoch is a figure. For seeing God pre-
serueth his corruptible bodie so long, from death and infirmities, it is a token
and manifest signe, that by the same powre of God, the bodies of men shal
at last day, after that al men are once dead, rise againe, and remaine with
the soules for euer. The good in Eternal ioy: the wicked in Eternal paine. The wicked
Gen. 3. Both signified by the custodie of the gate of Paradise by Angels; who for
2.4. euer keepe out those, that are stil defiled with sinne, and so they depart into
fire euerlasting, and admit the innocent and iust into the kingdome of hea-
uen, which is euerlasting ioy and perfect felicitie.

Thus we see the face and briefe summe of Religion, in the beginning of
the World, til the flood: and the state of the Church, which was alwayes
Visible, consisting of men good and bad, with a continual Succession of
Rulers, as wel spiritual as temporal. For the first borne were both Priestes and
Princes in euerie familie. And amongst the same one euer chief of al. From
which ranke Cain was excludet, or rather excluded him selfe, by Going
forth from the face of our Lord. whereupon holie Moyses reciteth this
Church.

Gen. 4. Monarchical succession of one chiefe, and Supreme Head, from Adam by
16. the line of Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathu-
Gen. 5. sala, Lamech, and Noe. Neuertheles he setteth downe also the progenie
of Cain, the first beginner of a worldlie, schismatical, and heretical con-
17. uenticle, opposite to the Citie of God. He denied Gods providence (as
3. Aug. Thargum Hierosolomitannum testifieth) protesting to Abel, That there
16. de Pa- was no Iustice nor Iudge, nor other world then this, no re-
store. c. ward for vertue, nor punishment for sinne, and so desperat-
20. ly he killed Abel. of these negative principles proceeded other like
detestable opinions, and most wicked life, savage and barbarous cruel-
tie, and al kind of impietie. And in proceſse of time albeit manie
remained in true faith, and vnitie of the Church, yet by conuersation
with such miscreantes, especially by occasion of Mariages between the
faithful and infidels, almost the whole world was corrupted in maners.

Gen. 6. But Noe was iust and perfect. In punishment therefore of so great and enor-
mious sinnes, God sent the general flood, whereby al Cains progenie, and al
other infidels were wholly destroyed and extinguished, and the true Church
notably purged; onlie iust Noe and his familie reserved. By Whom the same
true Church was continued, and the World againe replenished with men.

Euerlasting life.
The blessed in eternal ioy.
The wicked in endles paine.
Church euer visible.
Succession of Patriarches.
One supreme head of the Church.
Cains negative doctrine.
True faith stil remained in manie.
Some also iust and perfect.
Interruption of heretical Sinagogues.
Continuance of the Church.

CHAP. VIII.

The second
age of the
world.

The waters diminishing by little and little, 6. Noe sendeth forth a crow, 8. after him a doue, thrise: 18. lastly goeth forth with al that were with him in the arke. 20. erecteth an Altar, and offereth sacrifice.

The third part
of this booke.
Of the newin-
crease & mul-
tiplication of
the world.

AND God remembred Noc, and al the beasts, and al the cattle, which were with him in the arke, and brought a winde vpon the earth, and the waters decreased. † And the fountaines of the depth, and the floud gates of heauen, were shut vp: and the rayne from heauen was stayd. † And the waters returned from the earth going & comming: and they begane to decrease after a hundred fiftie dayes. † And the arke rested the seauenth moneth, the seauen & twentieth day of the moneth vpon the mountaines of Armenia. † But the waters for al that were going and decreasing vntil the tenth moneth: for in the tenth moneth, the first day of the moneth, the topps of the mountaines appeared. † And after that fourtie dayes were passed, Noe opening the windowe of the arke, which he had made, let forth a crowe: † which went forth, and did not returne, til the waters were dried vpon the earth. † He sent forth also a doue after him, to see if the waters were ceased yet vpon the face of the earth. † Which finding not where her loote might rest, returned to him into the arke: for the waters were vpon the whole earth: and he stretched forth his hand, and caught her and brought her into the arke. † And hauing expected yet seauen moe dayes, againe he let forth a doue out of the arke. † But she came to him at euentide, carrying a bough of an oliue tree, that had greene leaues in her mouth. Noe therefore vnderstood that the waters were ceased vpon the earth. † And he expected yet neuertheles other seauen dayes: and he sent forth a doue, which returned not any more vnto him. † Therefore in the sixt hundred and one year, the first moneth, the first day of the moneth the waters were cleane diminished vpon the earth: and Noe opening the roofe of the arke, looked, and sawe that the face of the earth was dried. † In the second moneth, the seuen & twentyth day of the moneth the earth was dried. † And God spake to Noe, saying:

† Go

∴ The crowe returned not into the arke, but (as appeareth by the Hebrew text) going and returning rested vpon the arke.

∴ They entred into the arke the 17. day, the second moneth of the other year: so they remained there 12. monethes and tenn dayes.

- 16 † Goe forth of the arke, thou & thy wife, thy sonnes and the
 17 wiues of thy sonnes with thee. † Al cattle, that are with thee
 of al flesh, as wel in foules, as in beastes, & al creepers, that
 creepe vpon the earth, bring out with thee, & goe yee vpon
 18 the earth: increase and multiplie vpon it. † Noe therefore
 went forth, and his sonnes: his wife, and the wiues of his
 19 sonnes with him. † Yea and al cattle, beastes, and creepers
 that crepe vpon the earth, according to their kinde, went
 20 forth out of the arke. † And Noe built an Altar to our Lord:
 and taking of al cattle and foules that were cleane, offered
 21 Holocausts vpon the Altar. † And our Lord smelled a sweete
 saour, and said: I wil no more curse the earth for men: for
 the sense and cogitation of mans hart are prone to euil from
 their youth: I wil no more therefore strike euerie liuing
 22 soule as I haue done. † Al the dayes of the earth, :: seed-
 time and haruest, cold and heate, sommer and winter, night
 and day shal not rest.

:: In the whole
 year of the
 foud was no
 sowing nor
 reaping, nor
 pleasant varie-
 tie of times,
 but al desolate
 & miserable:
 hence forth
 God promi-
 seth more sea-
 sonable times
 S. Amb. li. de.
 Noe & Arca.
 c. 23.

ANNOTATIONS.

CHAP. VIII.

10. Built an Altar] Noe without expresse commandment, and without delay, offereth Sacrifice to God; for the benefite receiued, in his, and his families conseruation, with the other liuing creatures, in that general deluge of the world, *Not knowing* (saith S. Ambrose) *That to be true thanksgiving, which is presented, is not commanded: therefore he made no delay. For the vertue of a grateful mind excludeth doubtful deliberation, and he ther expecteth, til the debt of thanks be exacted, is an vngrateful person* For more solemnitie, he dedicated an apt and permanent place, for this peculiar diuine seruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the yerbe *Zabach*, to kil, or make sacrifice) and the Greeke *Thysasterion*, signifie an Altar to sacrifice on, not a common table for meate. He offered of the cleane and best things because pure and deuout Sacrifice is due to God. Moreover it was large and bountifull, for he offered of al the kindes of cleane beastes and foules. Finally he offered them in *Holocausts*, where al was burned and consumed in the honour of God. How grateful al this was to God, Moyses signifieth saying: *Our Lord smelled a sweete saour.* not that either anie sweete corporal saour could of it selfe delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beastes could yeld sweete saour; but the deuout mind declared by such external dutie greatly pleased God. For God requireth both, but specially a sincere hart. As not only, diuine Scriptures, and holie Fathers, but also moral Philosophers teach vs. *It were a greuous thing* (saith Plato writing of sacrifices) *if God had respect rather to the gytes, and sacrifices of men, then to their mind.* lib. perities profenches.

Noes sacrifice
 manie wayes
 comendable.

1. Voluntarie.
 2. Speedie.

3. Solemne.

4. Pure.

5. Bountifull.

6. Holocaust.

Sacrifice is
 pleasant to
 God: not for
 the external
 things but for
 the sincere
 mind.

CHAP. IX.

God reneweth the blessing of multiplication, 3. alloweth the eating of flesh, but not of blood. 8. promiseth neuer againe to destroy the world by water. 22. Cham saw, and reported his fathrs nakednes, which Sem and Iapheth covered. 24. For which he is cursed, and they are blessed.

AND God blessed Noe and his sonnes. And he said to them: *Of this commandment, or rather blessing see the Annotations. chap. i. v. 28.* ¶ Increase, & multiplie, and replenish the earth. ¶ And your terror and dread be it vpon al the beasts of the earth, and vpon al the foules of the ayre, with al that moue vpon the earth: al the fishes of the sea are deliuered to your hand. ¶ And¹ al that moueth, and liueth shal be yours for meat: euen as the greene herbes haue I deliuered al to you. ¶ Saying that² flesh with blood you shal not eate. ¶ For I wil require the blood of your soules at the hands of al beasts: and at the hand of man, at the hand of eech man, and of his brother, wil I require the soule of man. ¶ Who soeuer shal sheed mans blood, his blood shal be shed: for to the image of God man was made. ¶ But increase you and multiplie; and goe vpon the earth, and fil it.

Leuit 17.

¶ Thus also said God to Noe, and to his sonnes with him: ¶ Behold I wil establish my couenant with you, and with your seede after you: ¶ and with euerie liuing soule, that is with you, as wel in al foules as in cattle & beasts of the earth that are come forth out of the arke, and in al beasts of the earth. ¶ I wil establish my couenant with you, and al flesh shal be no more destroyed with the waters of a flood, neither shal there be from henceforth a flood to wast the earth. ¶ And³ God said: This is the signe of the couenant which I geue betwen me and you, and betwen euerie liuing soule, that is with you, for perpetual generations: ¶ my bowe wil I set in the clouds, and it shal be the signe of a couenant betwen me and betwen the earth. ¶ And when I shal cover the element with cloudes, my bowe shal appeare in the cloudes: ¶ and I shal remember my couenant with you, and with euerie liuing soule that beareth flesh: and there shal no more be waters of a flood, to destroy al flesh. ¶ And my bowe shal be in the cloudes, and I shal see it, and I shal remember the euerlasting couenant, that was made betwen
God,

¶ The rainbow was before, but was not a signe, as God saith henceforth it should be, for men to remember his promise. Scuerianus in Gen. S. Tho. Quodlib. j. a. 30.

God and euerie liuing soule of al flesh which is vpon the
 17 earth. † And Cod said to Noe: This shal be the signe of the
 covenant, which I established, betwen me & al flesh of the
 18 earth. † The sonnes therfore of Noe, that came out of the
 arke, were Sem, Cham, and Iaphet: and Cham he is the fa-
 19 ther of Chanaan. † These three are the sonnes of Noe: and
 of these was al mankind spred ouer the whole earth.
 20 † And Noe a husbandman began to til the grounde, and
 21 planted a vineyard. † And drinking of the wine was made
 22 "drunke, and naked in his tabernacle. † Which when
 Cham the father of Chanaan, had seene, to wit that his fa-
 thers priuities were bare, he told it to his two bretheren
 23 abroad. † But in dede Sem and Iapheth put a cloake vpon
 their shoulders, and going backward, couered the priuities
 of their father: and their faces were turned away, and they
 24 sawe not their fathers priuities. † And Noe awaking from
 the wine, when he had learned what his younger sonne had
 25 done to him, † he said: "Curfed be Chanaan, a seruant of ser-
 26 uantes shal he be vnto his bretheren. † And he said: Blessed
 27 be the Lord God of Sem, Chanaan be his seruant. † "God
 enlarge Iapheth, and dwel he in the tabernacles of Sem, and
 28 Chanaan be his seruant. † And Noe liued after the flood
 29 threc hundred fiftie yeares. † And al his dayes were in the
 whole nyne hundred fiftie yeares: and he died.

By this it is
 clere that Noe
 had no more
 children after
 the flood. S.
 Chrsost. ho.
 29. in Gen.

Apo.
 13. 8.

Heb. 11.

ANNOTATIONS.

CHAP. IX.

Ad. 9. 3. *At that moueth*] S. Iustinus Martyr, S. Chrsostom, and other ancient
 119. Doctors proue, that flesh was lawful to be eaten before the flood: but being
 Ho. 27. not necessarie, because men were stronger, and other things also of more
 in Gen. force, the better sorte which were of Seths race abstained from it. But after
 the flood flesh being more necessarie, God altereth that custome of abstinence,
 with this limitation and commandment, that they shal not eate bloud.

4. *Flesh with bloud*] Though this positive precept, of not eating bloud,
 serued wel to make men more abhorre manslaughter (which is forbid by the
 law of nature, and the reuenge thereof here and in other places seuerly thre-
 atned) yet it was specially geuen both immediatly after the flood, and in the
 Law of Moyses (with manie the like) to exercise men in obedience. And the
 same was renewed, for a time, by the Apostles, to appease a controuersie in
 the primitive Church. For that the Iewes conuerted to Christ, hauing benne
 long accustomed to this obseruation, could not indure to see it broken, by
 them selues, or other Christians, and being no great burden, for the Gentiles,
 it was

Voluntarie ab-
 stinence with-
 out comand-
 ment.

Abstinence
 from bloud
 some times
 commanded
 not alwayes

Leuit 17.

Act. 15.

it was decreed that al should kepe it. And so peace was made. Neuertheles it was abolished when the cause ceased. As S. Augustin declareth against Faustus the Manichee. Such is the authoritie of the Church to decree, and againe to disanul an obseruation of a thing of it selfe indifferent.

li. 1. c. 13.

Noe sinned
not in drun-
kenness:

Noe a figure
of Christ
Sem and Iap-
het a figure
of the Church,
Cham of Infi-
dels.

21. *Drum'e*] Noe sinned not, by the common iudgement of ancient Fa-
thers; in that he was ouercome with wine, because he knew not the force
therof, hauing drunck only water al his life before. But this external rebuke,
and worldlie disgrace happened to Noe, in figure of Christ naked on the
Crosse. As S. Cyprian (Epist. 63. ad Cæciliū) S. Augustin (li. 16. de ciuit. c. 2.
& li. 12. contra Faustum Manicheum. c. 23. & 24.) Eucherius, Rupertus and
others (vpon this place) do teach. And likewise that Sem and Iapheth were a
figure of the Church consisting of Iewes and Gentiles, and Cham of Here-
tiques, and other Infidels, that deride the infirmities, which our Saviour su-
stained. Goe to now (yee Manichees, saith S. Augustin) obiect calumnies
to the ancient holie Scriptures, doe so, yee children of Cham, to whom naked
flesh semeth vile; by which your selues were begotten. For neither could
yee by anie meanes haue benne called Christians, except Christs as he was
fortold by the Prophetes, had come into the world, had drunck that cuppe
of his vinyard, which could not passe from him, had slept in his passion, as in
drunkenness of folie (which is wiser then men) and so the infirmite of mortal
flesh (which is stronger then men) had become naked, by the secret counsel
of God, which infirmite vnales the **WORD OF GOD** had taken vpon him, the
very name Christian, wherof yee also glorie, had not benne at al in the earth.

S. Chri-
st. ho.
S. Theod.
9. 65.
S. Amb.
c. 30. de
Noe &
Arca.
Li. 12.
c. 24.
cont.
Faust.

VVhy Chana-
an is cursed
rather then
Cham.

25. *Cursed be Chanaan*] VVhy Chanaan the sonne is cursed, and not his
father Cham, diuers yeld diuers reasons. S. Theodoretus reporteth out of the
Hebrew Doctors, that Chanaan a boy first saw his grandfathers nakednes,
and told the same to his father, and so they both derided that they should
haue couered, Chams other sonnes not offending, and therefore not his whole
progenie but only Chanaan & his posteritie were here cursed, by Noe. S. Chri-
stosome supposeth that for so much as God had blessed Noe & his three sonnes
coming forth of the Arke, he could not presume to curse anie of those, whom
God had blessed, therefore cursed Chanaan who in wickednes was like to his fa-
ther. S. Gregorie bringeth this, for example of wicked men, escaping punish-
ment in this life, and are punished in the next, and in their posteritie, following
their vices. *What meaneth it* (saith he) *that Cham sinning, Chanaan his sonne*
had sentence of reuenge, but that the sinnes of the reprobate prosper here in this life unre-
uenged, and are punished afterwards? And clere it is that Chanaans most wicked
posteritie were subdued in the end, and most of them destroyed by the chil-
dren of Israel (who were of Sem) vnder the conduct of Iosue, according to
Noes propheticall blessing of Sem, and cursing of Chanaan.

9. 57. in
Gen.
ho. 29.

Stanes puni-
shed in the po-
steritie.

The effect of
blessing and
cursing.

27. *God enlarge*] This blessing of Iapheth was literally fulfilled, when (ac-
cording to his name, which signifieth *Latitude* or enlargement) his plentiful issue
possessed most ample countries, both in the Continent, and Ilandes. But my-
stically it had effect (As S. Hierom. S. Augustin. Rupertus and others
expound it) when the Apostles, being Iewes of the race of Sem, first build-
ed the Christian Church, wherein the most part of that nation refused to dwell,
contemning Christs Gospel & grace, and the fulnes of Gentiles entred in, and
were made inheritors. Finally Chanaan is seruant to both Sem and Iapheth, in
that Heretikes being vnder the Iurisdiction of the Church, geathered of Ie-
wes and Gentiles, serue to stir vp Catholiques diligence to more exact know-
ledge of al truth; and their patience to more merite and glorie.

Li. 26.
Moral.
c. 18.

Act. 13.
Rom. 11.
Ephes. 2.
Tradit.
Hebra.

Li. 16. ci-
uit. c. 2.
Li. 12. c.
24. cont.

Eauf.
Li. 4. c.
38. in
Gen.

Iapheths bles-
sing.
Literal
Mystical.

How Hereti-
kes serue Ca-
tholiques.

CHAP. X.

The genealogie of Noes children, by whom the World was increased againe, after the flood.

- 1 **T**HESSE are the generations of the sonnes of Noe, Sem,
 Cham, and Iapheth : and children were borne to them
 2 after the flood. † The children of Iapheth: Gomer, and Ma-
 gog, and Madai, and Iauan, and Thubal, and Mosoch, and
 3 Thiras. † Moreouer the children of Gomer: Ascenez and
 4 Riphath and Thogorma. † And the sonnes of Iauan: Elisa
 5 and Tharsis, the Cetims and the Dodanims. † Of these
 were diuided the Iles of Nations in their countries, ech one
 according to his tongue and their families in their nations.
 6 † And the sonnes of Cham: Chus, and Mesraim, and Phut,
 7 and Chanaan. † And the sonnes of Chus: Saba, and Heuila,
 & Sabatha, and Regma, & Sabathaca. The sonnes of Regma:
 8 Saba, and Dadan. † Moreouer Chus begat " Nemrod: he be-
 9 gan to be mightie in the earth, † and he was a valiaunt hun-
 ter :: before our Lord. Therof rose a prouerbe: As it were
 10 Nemrod the valiaunt hunter before our Lord. † And the
 beginning of his kingdome was Babylon, and Arach, and
 11 Achad, and Chalanne in the land of Sennaar. † Out of that
 land came forth " Assur, and builded Niniue, and the streets
 12 of the citie, and Chale. † Resen also betwen Niniue and
 13 Chale: this is the great citie. † But Mesraim also begat
 the Ludims, & the Anamims, & the Laabims, the Nephthu-
 14 ims, † and the Phetrusims, and the Casluims: of whom
 15 came forth the Philistims & the Caphtorims. † And
 16 Canaan begat Sidon his first begotten, Hethæus, † and
 17 Iebusæus, and Amorrhæus, and Gergeus, † Heuæus and
 18 Aracæus: Sinæus, † and Aradius, Samareus, and Hama-
 thæus: and afterwarde were spred the people of the Chana-
 19 nits. † And the limitts of Chanaan were from Sidon as we
 come to Gerara euen to Gaza, vntil thou enter to Sodoma
 20 & Gomorra, and Adama, & Seboim euen to Lefa. † These
 are the children of Cham in their kinreds, and tongues, and
 21 generations & lands, and nations. † Of Sem also :: father of
 al the children of Herber, the elder brother of Iapheth were
 22 borne. † The children of Sem: Elâm and Assur, and

:: That is
in his sight
who can not
be deceived.

:: Hence S. Au-
gustine teacheth
that the
people of Is-
rael were cal-
led Hebrewes
of this Heber.
l. 16. c. 3. ciuit.

3. Heber ha-
ving a sonne
borne when
the tongues
were divided
called him
Phaleg, which
signifieth di-
vision S. Aug. li.
16. c. 11. ciuit.

Arphaxad, and Lud, and Aram. † The children of Aram: 23
Vs, and Hul, and Gether, and Mes. † And Arphaxad also 24
begat Sale, of whom was borne Heber. † And to Heber 25
were borne two sonnes: the name of the one was Pha-
leg, because that in his dayes was the earth diuided: and
his brothers name was Iectan. † The which Iectan begat 26
Elmodad, and Saleph, and Asarmoth, Iare, † and Aduram, 27
and Vzai, and Decla, † and Ebal, and Abimael, Saba, 28
† and Ophir, and Heuila, and Iobab. al these were the chil- 29
dren of Iectan. † And their dwelling was from Messa as we 30
goe on as far as Sephar a mountaine in the east. † These are 31
the children of Sem according to their kinred and tongues,
and countries in their nations. † These are the families of 32
Noe, according to their peoples & nations. Of these were
" the nations diuided on the earth after the flood.

ANNOTATIONS.

CHAP. X.

Nemrod king
of Babylon, a
fittle & cruel
giant.

8. *Nemrod.*] To this Nemrod the sonne of Chus, first builder and king of *Li. 1. c. 4.*
Babylon, Iosephus, S. Epiphanius, S. Hierom, S. Augustin, and generally al *Antiquit.*
ancient writers ascribe the first tyrannie, and first setting vp of an earthly citie *1. Antiqu.*
opposite to the Citie of God after the flood. He was a *valiant*, or rather a *vio-*
lent hunter a giant hunter (saith S. Augustin, according to the seuentie Interpre- *Chalda.*
ters) who by falsehood and force brought manie vnder his dominion. For he *Li. 1. c. 12.*
sturred vp pride (saith Iosephus) and contempt of God in men, auouching that *in Osee.*
they were not beholding to God for present felicitie, but to their owne ver- *li. 16. c. j.*
tue; and so supposing men would fall from God to him, if he offered him selfe *4. & 17.*
a leader, and helper against a new flood, by litle and litle drew al to tyrannic. *ciuit.*
He was otherwise called Saturnus, and was at length amongst others ac- *Ero/us*
counted a god. After him his sonne Belus Iupiter (as most authors affirme) *Annian.*
reigned 65. yeares. And then succeeded Ninus the first king of the Assirians. *li. 4. c. 5.*
Eusebius

An Arch-he-
retike.

11. *Assur builded Ninine*] Here is great difficultie, and much dispute a- *in chron.*
mongst writers, who this Assur is. Briefly, we may either say with Iosephus, *& alij.*
and S. Augustin, that Assur the sonne of Sem built a citie, which afterwards *li. 1. Ant.*
Ninus of Chams race enlarged, enriched, and changing the name called it *liq. c. 4.*
Ninum: or els that this word *Assur* here signifieth (as. 4. Reg. 15. Psal. 82. Esai- *li. 16. c.*
10. & 31.) the king of Assirians, to wit Ninus the sonne of Belus, who as al histo- *3. ciuit.*
ries grecke and barbarous reporte (saith S. Hierom) was the first that reigned *Euseb. in*
ouer al Asia, & among the Assirians built Ninum a citie of his owne name, *chron.*
which the Hebrewes cal Niniue. He set vp the Monarchie of the Assirians,
called the golden kingdom, which stood 1240. yeares. And made his father
Belus to be honored for a god. To whom the Babilonians, as Plinie testifieth,
first erected statues, altares, & temples. Of this Belus or Bel of Babylon were
also deriued other falsse goddesses, as Belial the god of Libertines, or without
yoke, Beelphegor god of the Moabites, Beelzebub of the Acharonites, Baal in
Samaria, Baalim amongst the Philistims: and the like in other nations. *Iud. 19.*
Nim. 25.
4. Reg. 1.
3. Reg. 16.

First falsse
goddesses.

32. *The Nations*] How manie Nations and tongues were in the world immediately after the towre of Babylon, is more cōmonly supposed, then clerly shewed by old or late writers. Only it semeth certaine and euident, that there were iust as manie tongues as Nations. But to finde precisly (as the common opinion holdeth) 72, is hard. For in this chapter (where they would count this number) are not mentioned so manie. Neuertheless if we adde certaine that begane distinct Nations afterwards, til Iacob with his children went into Egypt (in whom only the Hebrew Nation and Tongue continued to Christs time, the number wil come right. Of Iapheth were borne 7. sonnes chiefe of Nations. Againe of Gomer (besides his supposed successor, who can not be counted beginner of an other distinct nation) came 2. other heades. Likewise of Iauan (besides his first sonne) rose 3. more nations. Of Cham by his first sonne Chus were 6. nephewes princes of nations. Againe of Regma (besides his successor) came one more. And Nemrod besides his kingdom of Babylon, rayfed vp other 6. By his second sonne Mesraim came 8. nations, Chams third sonne Phut made ouly one nation. And Chanaan his sonnes made 11. more. Of Sem (last mentioned for better connecting the maine Historie, and succession of the Church) came the chife and principal Nation the Hebrewes, descending from him by Arphaxad, Sale, Heber, and so directly to Iacob. Of Sem also were borne 4. other sonnes beginners of nations. Againe of Aram (besides his first sonne) were 3. fathers of nations. Likewise of Heber (besides the Hebrewes descending by Phaleg) were borne to his other sonne Iectan 13. heades of nations. These are al that are named in this place: to wit, of Iapheth, 12. of Cham 33. and of Sem 21. which make in al 66. wherunto if we adioyne Nachor (Abrahams brother) Moab, and Ammon (Lots sonnes) also Ismael (Abrahams eldest sonne) and his issue by Cetura, and finally Esau (Iacobs brother) who made 6. more distinct nations, the whole number is 72. This probable collection, with the rest, we submit to better iudgement.

The common opinion of 72. tongues is not clere in Scripture. Yet this number of nations and tongues may be probably gathered in this and other places of Genesis.

The Hebrews chiefe of these nations.

S. Aug.
26. c. 3.
Genis.

Gen. 24.
19.
17.
25. 6.
25. 23.

CHAP. XI.

God hindereth the vaine purpose of building a hiegh towre, 7. by confounding mens tongues. 9. Wherof it is called Babel. 10. The genealogie of Sem to Abram.

The fourth part of this booke. Of the diuision of tongues and nations.

- 1 **A**ND the earth was of one tongue, and al one speach.
- 2 † And when they remoued from the east, they found
- 3 a plaine in the land of Sennaar, and dwelt in it. † And eech one said to his neighbour: Come, let vs make bricke, and bake them with fire. And they had bricke in steed of stone,
- 4 and bitume in steed of morter: † and they said: Come, "let vs make vs a citie and a towre, the toppe wherof may reach to heauen: and let vs renowne our name before we be dispersed into al lands. † And our Lord descended to see the citie
- 5 and the towre, which the children of Adam builded, † and he said: Behold, it is one people, and one tongue is to al: and

they haue begunne to doe this, neyther wil they leaue of from their determinations, til they accomplish them indede.

† Come ye therefore, let vs goe downe, and there confound 7 their tongue, that none may heare is neighbours voice.

† And so our Lord disperfed them from that place into al 8 lands, and they ceased to build the citie. † And therfore 9 the name therof was called Babel, because there the tongue of the whole earth was confounded: and from thence our Lord disperfed them vpon the face of al countreies.

† These are the generations of Sem: Sem was an hundred 10 yeares old when he begat Arphaxad, two yeares after the flood. † And Sem liued after he begat Arphaxad, fuch hun- 11 dred yeares: and begat sonnes and daughters. † Moreover 12 Arphaxad liued thirtie five yeares, and begat Sale. † And 13 Arphaxad liued after he begat Sale, three hundred three yeares: and begat sonnes and daughters. † Sale also liued 14 thirtie yeares, and begat Heber. † And Sale liued after he 15

begat Heber, foure hundred three yeares: and begat sonnes and daughters. † And Heber liued thirtie foure yeares, and 16 begat Phaleg. † And Heber liued after he begat Phaleg, 17 foure hundred thirtie yeares: and begat sonnes and daughters. † Phaleg also liued thirtie yeares, and begat Reu. 18 † And Phaleg liued after he begat Reu, two hundred nine 19 yeares, and begat sonnes and daughters. † And Reu liued 20 thirtie two yeares, and begat Sarug. † Reu liued also after he begat Sarug, two hundred seauen yeares: and begat 21 sonnes & daughters. † And Sarug liued thirtie yeares, and 22 begat Nachor. † And Sarug liued after he begat Nachor, 23 two hundred yeares: and begat sonnes and daughters.

† And Nachor liued nine and twentie yeares, and begat 24

Thare. † And Nachor liued after he begot Thare, an hundred and nintene yeares: and begat sonnes and daughters. 25

† And Thare liued seauentie yeares, and begat Abram, 26

and Nachor, and Aran. † And these are the generations 27

of Thare: Thare begat Abram, Nachor, & Aran. More- 28

ouer Aran begat Lot. † And Aran died before Thare his 29

father, in the land of his natiuitie in: Vr of the Chaldees.

† And Abram & Nachor married wiues: the name of Abram 30

his wife was Sarai: and the name of Nachor his Wife,

Melcha the daughter of Aran the father of Melcha, and the 31

father of Iescha. † And Sarai was barren, neither had she 32

chil-

He that spea-
keth so confu-
sedly that he
is not vnder-
stood is said to
babe.

Moyfes here
sheweth the
succession of
Patriarches,
from Sem to
Abraham, as
he did before
from Adam to
Noc. S. Aug.
H. 16. c. 10. ci.

Vr a citie,
or territorie
of Chaldea.
70. Interpret.
and Iosephus
li. 1 Antig.

- 31 children. † Thare therfore tooke Abram his sonne, and Lot the sonne of Aran, his sonnes sonne, & Sarai his daughter in law, the wife of Abram his sonne, and brought them out of Vr of the Chaldees, for to goe into the land of Chanaan : and they came as farre as Haran, and dwelled there. † And the dayes of Thare came to two hundred siue yeares, and died in Haran.

Abram was commanded to goe forth of Chaldea, as appeareth Act. 7. v. 4. Though this iourney is here ascribed to Thare as the principal person.

ANNOTATIONS.

CHAP. XI.

4. *Let vs make*] Here we may see in Nemrod the common causes of heresies, and the maner of Hertikes proceeding. For he hauing a sutable proud, and aspiring mind, first detracted from God, perswading men (as is noted before) not to depend vpon Gods prouidence, and finding some others of like humour, they conspired together, and drew more folowers, by bearing the simpler sorte in hand (for it was vnpossible wise men should beleue it) that they would make a towre of defence against a new flood, if God should thinke to drowne the world againe. But their principal intention was to make themselves great and strong for the present, and famous to posteritie. Al which God ouerthrew neither suffering them to build vp their imagined castle of strength nor to be praised for their worke, but made them infamous to the worlds end.

7. *Let vs confound*] God in dissipating this vaine worke of men, would vse the ministerie of Angels. As not only Philo Iudeus, and Origen, but also S. Augustin, S. Gregorie, and other fathers expound these wordes, *Come, let vs descend, and confound their tongue.* where they also note Gods singular wisdom, mercie, and iustice, so punishing the offence, that he turneth it to his owne glorie, and the prosire of al men: shewing his powre and soueraigne Maiestie by two great miracles. First by so suddainly and vtterly depriuing al those builders, of their vsual tongue, that presently they could neither speake it, nor vnderstand it. Secondly, by geuing diuers distinct languages to seuerall sortes or families, which they immediatly vnderstood, and spoke most promptly, as if they had long before lerned and vsed the same. But to no man was geuen more then one language. And so, to the more commoditie of al mankind, they were forced to part into fundrie coastes of the earth, which they inhabited and replenished with distinct Nations, hauing the same Angels their spiritual Patrones and Protectors, which had seuerally changed their language. In particular, it was profitable to the good who being before oppressed by the vnited powre of manie wicked, were releued (as S. Gregorie teacheth) when their persecutors were diuided. These good were the familie of Heber, as S. Chrysostom, and S. Augustin proue. For seeing the change of tongues was inflicted for punishment, it appeareth that Heber and his familie were innocent of the vaine attempt, whose tongue was not changed, but remained the same, and of him was called the Hebrew tongue for distinction sake after there were manie tongues, which before had no distinct name being the only tongue of al men. S. Aug. Again touching the offenders (who were punished in their tongues, that they could not be vnderstood commanding one an other, because they would not vnderstand God iustly commanding them al) they also reaped this profite,

Pride is cause of schisme and heresie. False pretences deceiue the simple.

Heretikes prosper for a time, but are confounded in the end.

Ministrie of Angels.

God turneth the offence of men to good. Two miracles In priuation of one tongue and geuing a new.

Diuision among euil men is profitable.

The member offending is punished.

Heber and his familie cōsented not to the building of Babel.

that they were forced to leaue of that bad worke, and withal to seeke more ample habitations, who if they had there more increased in number and strenght, would without doubt (saith S. Chrysostom) haue attempted worse things. And infinite manslaughter would haue benne committed, amongst so manie for possession of that one citie & towre. Finally the fathers note that as God wrought here much good by diuision of tongues: so he wrought much more by communion of tongues, geuen to the Apostles, thereby enabling them to gether one Church of all Tongues and Nations.

Gift of tongues most profitable to the Church.

Scriptures hard

Some think Moyses omitted Cainan for a mysterie.

Refutation.

Others coniecture Cainan should not be in the text of the 70.

But neuer aenie Catholique (nor heretike before Beza) put Cainan out of S. Lukes Gospel.

A memorable sentence of S. Beda.

Beza sacrilegiously proud.

The heretical English Editions differ in this point.

12. *Begat Sale*] Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Paralipomenon, saying Arphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan between them, as sonne of Arphaxad, and father of Sale. Eusebius also in his Chronicle, with most Greeke Doctors, and S. Augustin, count Cainan in this Genealogie of Sem. VVherupon manie do number him in this ranck, and suppose that Moyses omitted him for some Mysterie, and yet writeth truly, that Arphaxad begat Sale, not his proper sonne, but his sonnes sonne: as S. Mathew sayth, Israhambegat Ozias, who was his nephewes nephew. But against this solution it is replied, that then Arphaxad should haue bene a grandfather at 35. yeares of age: which were strange in those daies, how soeuer it is now. And a greater difficultie, or rather absurditie must also be granted, that Arphaxad begat both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was also begotten the same yeare, according to the Hebrew, being both true. VVhich inconuenience is not in the Genealogie written by S. Matthew. Others therefore according to the Hebrew and Latin text, with most Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties, between the Hebrew and the Greeke, maketh no mention at all of this difference. VVhich maketh some to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at least not in those that he had, and held for the best. And at this day some haue him not. VVhich may be admitted for a probable answer touching the Hebrew and Greeke of the old Testament. But for so much as all copies, both Greeke & Latin, also S. Hieroms Edition of S. Lukes Gospel haue Cainan, the difficultie stil remaineth between Moyses and S. Luke. How then shal this doubt be solued? we can not solue it. And no maruel. For venerable Bede could not. VVhose wordes are these: S. Luke vseth rather the Greeke testimonies then the Hebrew: wherof hapeneth that I much maruel at, and for dulnes of wit, being stricken with great admirrion, I can not thoroughly scan, seeing in the Hebrew veritie are found only tenne generations from the flood vnto Abraham, by what meanes S. Luke, who (the Holie Ghost governing his penne) could in no sorte write false, would rather set downe eleuen generations in the Gospel, Cainan adioyned according to the seuentie Interpreters. Thus writeth S. Beda, reuerently admiring that he could not vnderstand. For being assured that the Holie Ghost governed the penne both of Moyses and S. Luke, and that he is not contrarie to him selfe, it must nedes be true which ech of them writeth, though other learned men can not reach the profoundnes of some difficulties that occur. And therefore Beza was extreme saucie to dash Cainan out of S. Lukes Gospel, and that wittingly and most impudently saying, in his Annotations: *Non dubitauimus expungere: VPe doubted not to put it out.* The former English Editions, otherwise corrupt in manie places, haue Cainan in the text of S. Lukes Gospel, but their latter translators are in this point pure Bezites.

The end of the second age.

Ho. 30.
in Gen.
S. Greg.
ho. 30. 10
Euan.

1. Par. 1.

Luc. 3.

v. 36.

Li. 16. c.

10. c. 11.

Mat. 2.

Quest.

Hebra.

Editio

quedam

vaticane

Presat.

coment.

in Acta

Apost.

1552

1577.

THE CONTINUANCE OF THE CHVRCH

AND RELIGION, IN THE SECOND AGE OF THE WORLD.

From Noes flood to Abrahams going forth of his countrie.

The space of 368. yeares.

NO MAN can wel doubt nor wil denie, that the same Church continued at the second age which was in the first, considering that Noe liued aboue 50. yeares after the birth of Abraham, and Sem 150. more: and that these three, and some others of that time are renowned in holie Scripture, for sincere professors of true Religion. But for more manifestation of their faith, and that the Church was then very conspicuous, we shal repete certaine principal pointes of Religion professed and practised at that time, by a continual knowne visible companie United in one mysticall bodie: though in the meane while, the wicked sprong and grew in number and Worldlie force, much oppressing yet neuer suppressing the good.

Noe and Sem liued in Abrahams time.

Articles of Religion professed in the second age.

Gen. 8. First iust Noe coming forth of the arke with his familie, professed his religious mind to One God almighty, supreme Lord of al, by Offering external voluntarie, speedie, pure, solemne, and bountifull Sacrifice of Holocaustes, as a Priest vpon an Altar. After which most grateful office, God making a covenat with him and his seede, neuer againe to destroy the world by Water, confirmed the same by the signe of the rainbow, which represented the second Person of the B. Trinitie, the Sonne of God, Christ our Lord
Gen. 9. to be borne The Sone of man, & extended vpon the Crosse: in whom
Heb. 11. Noe beleeuing was instituted heyre of the iustice, which is by faith in our Redemer.

One God. External Sacrifice Priesthood Altares. Christ. Crosse. The B. Trinitie. Redemer.

Gen. 9. We haue here againe Gods operatiue blessing, With the effect of increase and multiplication, the issue of Noe by his three sonnes, in short time making manie Nations. By the way also we haue an example of Fathers solemne Blessing and Cursing their children. The effectes Whereof succeeded afterwards accordingly. Likewise in this age was geuen a particular precept Not
Gen. 9. v. 4. to eate blood. And Noe obserued distinction of Cleane beastes, offering
Gen. 9. v. 20 sacrifice in them only, as before the flood, he was commanded to take mee of them into the arke, then of the Vncleane.

Gods blessing operatiue. Fathers blessing & cursing Abstinence from blood. Cleane, and vncleane;

Gen. 10, 10. In that so ample mention is made of sinne and wickednes, there is no
Gen. 11. doubt, but Noe, the preacher of iustice, admonished and exhorted sinners
2. Pet. 2. to Repentance: yea he Punished Cham & Chanaan, by his curse in their posteritie. And God him selfe Threatned to exacte the blood of man vniustly shed. In the meane time Inflicted also some punishment vpon the builders of Babel, by confounding their tongues. And that by the Ministerie of Angels.

Penance preached and instructed.

Ministerie of Angels.

Which punishment in part, and threatnes of more importe a General Refur-

Resurrection
Iudgement.
Eternal ioy,
and paine.

Resurrection, and Iudgement, where al things shal be exactly discus-
sed and Iudged. And then wil folow Eternal life to the good: and
Euerlasting paine to the damned.

Church visible and no doubt taught by Noe & his sonnes) shew clerly a Visible Church,
Good and bad consisting of good and bad. Noe remaning the same man as before the flood; Cap. 8.
in the Church Sem and Iapheth are commended and blessed for wel doing; & 9.
Cham bla- c. 10, 21.
med, & cursed in his posteritie; yet neither he nor anie of his sonnes or daugh-
ters fel into heresie, or other infidelitie, for anie thing that appeareth in Scrip-
ture, or other authentical testimonie. Heber also and his familie are
particularly commended by Moyses, as the right folowers, and the spiritual
children of Sem (Who had innumerable other carnal children) as those that
were innocent touching the presumptuous building of others, who for the
same fault lost their old tongue, which the familie of Heber kept. As S. Chri- Ho. 30.
stostom and S. Augustin do proue. Againe, diuers of this familie falling af- in Gen.
terwards by litle and litle to other nations, the Familie of Thare, saith li. 16. c
the same S. Augustin (li. 16. c. 12.) albeit not al, or not alwayes, yet euer 11. & li.
some of them, and Abraham continually, with Sem, Heber, Phaleg, & 18. c. 29.
manie others, not mentioned by Moyses in his brieft description (as S. ciuit.
Gregorie doubteth not to suppose) were iust, and kept the true faith, and L. 5. c. 35.
vndefiled Religion. Moral in
3. Iob.

Nemrod an
Arch-heret-
ike.

But Nemrod Chams nephew, and sonne of Chus described for a valiant
hunter, a violent giant, and tyrant, was an Archheretike, a deuiser and Ioseph. li.
teacher of false doctrin, against God and true faith. By subtiltie and tyrannie 1. c. 4.
he induced manie of liking or of feare to folow him, and so in schisme he Antiq.
maintained heresie, That men were not beholding to God, but to
them selues, for temporal prosperitie.

His proud he-
resie.

Wherof begane a new & cruel confederacie, against the Citie of God, &
The first Sect the second great Sect of Infidels. For Barbarisme being the first, begun by
of Infidels Cain and ended by the flood: The second mother of al sectes beginning
was Barbaris- after the flood (as S. Epiphanius writeth) was Scythisme: so called of
me before the the Scythians a most cruel people. Who according to Nemrods heresie (not
flood. thinking them selues beholding to God for temporal happines, but to their
The second owne forces) tyrannized ouer the weaker, and manie wicked banning toge-
Scythisme, ther extremely oppressed the more peacable, especially the Church and true ser-
Grueltie. uants of God. And this was one special cause of building Babylon, besides
their ambitious desire of perpetual fame, and their bearing the simple in hand
of a defence against a new flood, to make it in dede, a strong hold for tyrants
to offend others, and to defend themselves. Wherfore God (who before de-
stroyed al Infidels by the flood) confounded these builders by diuiding their
tongues, and so forced them to breake, and part into manie countries.

Li. de he-
resibus.

Thus

Thus mankind being divided vpon the earth, opinions also were multiplied concerning Religion. For shortly the perswasion of mens trusting in themselves, and in other mortal men appeared aburde, euen the strongest feeling aduersities, or sayling sometimes of their purposes, saw there was neede of superual helpe, and that earthlie things depended much vpon diuine wil and powre. But hauing forsaken God Almighty, the onlie maker and conseruer of al, they begane to imagine and serue false goddes, both famous dead men, which had prospered in this world, and diuers other things, by which they receiued commoditie, or feared damage.

Vntruthes are
vncoustant.

Hence therefore rose the third principal Sect called Grecisme, beginning also in this second age, as the same S. Epiphanius writeth. For Ninus the first king of the Assyrian great Monarchie, brought to passe that his father Belus Jupiter was esteemed and worshipped for the onlie great God by the Assyrians. To him the Babylonians erected first Temples Altars and Statues. Nem-

The third Sect
was Grecisme.

Idolatrie.

rod also by the name of Saturnus, as the progenitor of Belus, and first great King or Tyrant of Babylon, was accounted a god, and the father of goddes. About this time likewise begane the Dynastie among the Egyptians, and not sovnner, as they vainly brag to haue benne before the flood: yea much longer then in deede the world hath benne. Moreover the Chaldees worshipped the fire. Others the sunne, the moone, and innumerable other feared goddes.

Dynastie were
those that rai-
gned in Egypt
by force and
policie: & af-
ter were great
goddes, and li-
tle goddes.

Against al which (and likewise against al heresies) are two special arguments. First that they were not from the beginning, as the true God, and al truthes are knowne and receiued by continual Tradition, but brought in afterwards by men, and comonly by il men. Secondly they are not accepted and esteemed for goddes, or truthes, in al places, but with great diuersitie and dissention, one sort allowing that others despise, as holie Athanasius notably writeth in his oration against Idols in these wordes. Quot sunt gentes totidem deorum genera consinguntur &c. How manie nations (saith he) so manie kindes of goddes are feared. Also the same countrie, the same citie dissenteth within it selfe in superstition of Idols. The Phenicians certes acknowledge not the Egyptians goddes, neither doe the Egyptians adore the

Idolatrie and
Heresie are co-
futed, by that
they beginne
disorderly;
and are at dis-
sention in their
imagined Re-
ligions.

same Idols with the Phenicians: Nor the Scythians receive the goddes of the Persians, nor the Persians of the Scythians: The Pelasgies refuse the Thrasian goddes, the Thrasians know not the Thebians. The Indians are against the Arabians, the Arabians against the Ethiopians: and in like sort the Ethiopians differ in their religious affaires from the Arabians. The Syrians worship not the goddes of the Cilicians, and the nations of Capadocia besides al these haue goddes of other names. The Bithinians also feared diuers goddes, the Armenians againe diuers from them. What vnde we manie wordes? Those that are in the continent honour other goddes from the Island people. In brieft ech citie and ech Village not knowing the goddes of their neigh-

boares,

Luthers progenies differ as much in opinions of Religion, as Painimcs do in their false goddesses.

Sectes in England diuers from Luther, and each one from the rest.

Proud and contentious spiritcs are hardly perswaded to the truth.

Vnlerned Catholiques beleue the same faith in all points with the lerned.

The succession of Patriarches from Noe to Abraham.

Abraham a principal Patriarch.

„ boures, setteth forth their owne, & esteemeth them only in place of goddesses. Thus farre S. Athanasius. Name we like countries, prouinces, cities, and townes in these partes of Europe, where Luthers scholars haue set their feete, consider the forme of Religion, and opinions which they hold, and we shall see as vnorderlie beginnings, and as horrible dissentions in heresies (which S. Hierom calleth the Idols of the New Testament) as the ancient fathers haue discried in Paganisme. For Lutherans or Protestants hauing no lawfull generation, but proceeding of bastards race, vpsstartes of vnkownne progenie, are no lesse at discordes among them selues, only al agreeing against Catholiques, like syncretisantes against their comon enimies, or Herod, Pilate, & the Iewes against Christ. And in England alone are diuers sectes without possible meanes to agree in one. For albeit the ciuil state endeuoreth prudently and seriously to bring al to vniformitie, at least in publique shew, yet they are but like manie faces vnder one hood, euerie sorte keping their owne opinions; yea almost euerie preacher and meane scholar (to say nothing of artificers and common ministers) arrogating to be his owne Iudge, contemneth to stand to Luther or Calvin, to Geneva or Parliament, to Conuocation or synod of their owne, but to his owne only vnderstanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is pressed with that he once said, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes against him, so hard it is to make a decciued Protestant or Puritan confesse that he is conuincd, except by very pregnant meanes you can first cast out of him, or bind fast the spirite of presumption, dissention and contention: whereas the simpliest Catholique in the world hath the selfe same faith in all points, with the whole Church, in which he remaineth; and vpon whose iudgement he dependeth.

To returne therefore, from whence we are not vnnecessarily digressed, we conclude with S. Augustin; When Moyses had shewed the beginning and progresse of Nemrods earthlie citie, leauing it in Babylon, that is confusion, as needles to prosecute it futher, he returneth to declare the pertual succession of the Citie of God, the Church, as before the flood from Adam to Noe, by the line of Seth, so after the flood from the same Noe, by the line of Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, and Abraham. The rest of Sems children, and al the progenies of Iapheth and Cham, as not pertaining to this purpose, omitted, so connecting those in order of generations, by whom the succession is directly brought to Abraham, Prince of the elected people, a most special Patriarch, to whom new and great promises are made of multiplication of his seede, and possession of the land of Chanaan, but especially of Christ our Redemer, and the same manie waies confirmed, as wil appeare in the next age.

in. c. 11.
O. cc.

li. 16. c.
19. cinit.

CHAP. XII.

Abram commanded by God to leaue his countrie, with promise to be blessed in his seede, 5. taking his wife Sarai, and his nephew Lot, 6. wandresth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. an other in Bethel. 10. Thence by occasion of famine passeth into Ægypt. 14. Where his wife (called his sister) is taken into the kings house, 19. but vntouched is restored to him.

The begining of the third age.

The fifth part of this booke. Of Abrahams leauing his coutrie, Gods blessing of his seede, & commandment of Circumcision.

:: In Christ borne of Abrahams seede al nations are blessed. Gal. 3.

:: Abram dedicated Altars to God especially in those places where he receiued promises, or benefites. S. Chrysost. ho. 31. in Gen.

- A**ND our Lord said to Abram: Goe forth of thy countrie, and out of thy kinred, and out of thy fathers house, and come into a land, which I wil shew thee. † And I wil make thee into a great nation, and I wil blesse thee, and magnifie thy name, and thou shalt be blessed. † I wil blesse them and blesse thee, and curse them that curse thee, and :: I N T H E E shal al the kindreds of the earth be blessed.
- † Abram therfore went out as our Lord had commanded him, and with him went Lot: seauentie fye yeares old was Abram when he went forth out of Haran. † And he tooke Sarai his wife, and Lot his brothers sonne, and al the substance which they had possessed, and the soules which they had gotten in Haran: and went forth to goe into the land of Chanaan. And when they were come into it, † Abram passed through the countrie vnto the place Sichem, as farre as the noble vale: and the Cananite was at that time in the countrie. † And our Lord appeared to Abram, and said to him: To thy seed wil I giue this land. Who builded there :: an altar to our Lord, that had appeared to him, † And marching on from thence to a mountaine, that was on the east side of Bethel, there he pitched his tent, hauing Bethel on the west, and Hay on the east: he builded there also an altar to our Lord, and called vpon his name. † And Abram went forward going, and proceeding on to the south. † And there came a famine in the countrie: and Abram descended into Ægypt, to be as a pilgrime there: for the famine was very sore in the land. † And when he was nere to enter into Ægypt, he said to Sarai his wife: I know that thou art a fayre woman: † and that when the Ægyptians shal see thee, they wil say: She is his wife: and they wil til me, and referue

thee. † " Say therefore, I pray thee, that thou art my sister : 13
that I may be wel vsed for thee, and that my soule may liue
for thy sake.

† When Abram therefore was entred into Ægypt, the 14
Egiptians sawe the woman that she was passing beautiful.
† And the princes told Pharao, and praised her to him: and 15
the woman was taken into the house of Pharao. † And 16
they vsed Abram wel for her sake. And he had sheepe and
oxen and he asses, and men seruants, and maid seruants, and
shee asses, and Cammels. † But our Lord :: scourged Pha- 17
rao with very sore plagues, and his house for Sarai Abrams
wife. † And Pharao called Abram, and said to him: What 18
is this that thou hast done to me? Why didst thou not tel me
that she was thy wife? † For what cause didst thou say, she 19
was thy sister, that I might take her to my wife? Now there-
fore there is thy wife, take her, and goe thy ways. † And 20
Pharao gaue certaine men commandment in the behalfe of
Abram: and they conducted him, and his wife, and al that
he had.

:: God by cor-
poral affliction
hindered Pha-
rao and his
men from do-
ing violence
to Sarai S.
Christost: ho.
32. in Gen.

ANNOTATIONS.

CHAP. XII.

13. *Say therefore*] Abraham concealed that Sarai was his wife, and lyed not *Gen. 13.*
in saying, she was his sister: as he also called Lot his brother, being his bro-
thers sonne, and she his brothers daughter. VVherby he preuented danger of
his owne life, vsing such lawful meanes as lay in him, committing his wiues
chastitie to Gods protection, which him self could not prouide for. In which
case if he had not donne his owne endeavour, he had rather tempted God (saith
S. Augustin) then trusted in God. And so God preserued her, though she was
in Pharao his house. v. 17. *li. 16. c.*
19. christ.
Or 9. 26.
in Gen.

Men are bound
to do their
lawful ende-
uours, and to
commit the
rest to God.

CHAP. XIII.

*Abram & Lot returre from Ægypt into Chanaan, 6. and being rich separate
themselves, 10. Lot choosing the countrie about Iordain, Abram dwel-
leth in Chanaan. 14. where againe God promiset him that land, and
multiplication of his seede. 18. And he erected an ether Altar to God.*

ABRAM therefore ascended out of Ægypt, he and his
wife, and al that he had, and Lot with him to the south
coast.

- 2 coast. † And he was very rich in possession of gold and
 3 siluer. † And he returned by the way, that he came, from
 the south vnto Bethel, euen to the place where before he
 4 had pitched a tabernacle betwen Bethel and Hay: † in the
 place of the altar which he had made before, and there he
 called vpon the name of our Lord.
- 5 † But Lot also that was with Abram, had flocks of sheepe, :: Fourer sortes
 6 and herds of beasts, and tents. † Neyther was the land able of bretheren
 to receiue them, for to dwel togeather: for their substance in holiewritte:
 7 was much, and they could not dwel togeather. † Whereupon german bro-
 also there arose strife amongst the heardsmen of Abram and thers, as Iacob
 of Lot. And that time the Chananite and the Pherisite dwel- and Esau: of
 8 led in that countrie. † Abram therefore said to Lot: Let kinred, as A-
 there be no brawle I beseech thee betwen me and thee, and brahim and
 betwen my heardsmen, and thy heardsmen: for we be :: bre- Lot: of the
 9 thren. † Behold the whole land is before thee: goe aparte same nation,
 from me, I pray thee: if thou wilt goe to the left hand, I wil as the Iewes
 take the right: if thou choose the right hand, I wil passe to and Samarita-
 the left. nes: in Religi-
on as al Catho-
liques.
- 10 † Lot therefore lifting vp his eyes, sawe al the countrie a-
 bout Iordaine, which was watered through out before that
 our Lord subuerted Sodome and Gomorre, as the paradise of
 11 our Lord, and like as Ægypt as men come vnto Segor. † And
 Lot chose vnto him the countrie about Iordaine, and he de-
 parted from the East: and they were seperated either brother
 12 from the other. † Abram dwelt in the land of Chanaan:
 and Lot abode in the townes, that were about Iordaine, and
 13 dwelt in Sodome. † And the men of Sodome were verie
 wicked, and sinners before the face of our Lord out of mea-
 14 sure. † And our Lord said to Abram, after that Lot was se-
 perated from him: Lyft vp thyn eyes, and looke from the
 place, wherein thou now art, to the north and south, to the
 15 east and west. † Al theland, which thou seest, wil I geue :: Not the child
 16 to thee, & to thy seed for euer. † And I wil make :: thy seed dren of the
 as the dust of the earth: if any man be able to number the flesh but the
 dust of the earth, thy seede also shal he be able to number. children of
 17 † Arise and walke through the land in the length, and in promise are
 18 the breath therof: for I wil geue it to thee. † Abram ther- the seede.
 fore remouing his tent, came, and dwelt beside the vale of Rom. 9. and
 Mambre, which is in Hebron: and he builded there an altar are innumera-
 to our Lord, ble. Apoc. 9.
v. 9.

CHAP. XIII.

The king of Sodom with other foure kings are overcome in battle, by foure others: 12. where Lot is taken 14. but Abram with 318. persons prosecuting and overcoming the victors, 16. rescued Lot, with al the captiues and pray, 18. Melchisedech King and Priest blessed Abram, 20. Abram payed tithes to him. 21. and rendered the spoile to the king of Sodom.

AND it came to passe in that time, that Amraphel the 1
king of Sennaar, and Arioch the king of Pontus, and
Chodorlahomor king of the Elamyts, and Thadal the king
of nacions † made warre against Barra the king of Sodome, 2
and against Bersa the king of Gomorra, and against Sennaab
the king of Adama, and against Semebar the king of Seboim,
and against the king of Bala, the same is Segor. † Al these 3
came together into the Woodland vale, which now is the
salt sea. † For they had serued Chodorlamor twelue yeares, 4
and the thirteenth yeare they reuolted from him. † Therefore 5
in the fourteenth yeare came Chodorlahomor, and the king
that were with him: and they stroke Raphaim in Astaroth-
carnaim, and Susim with them, and Emin in Sauce of Caria-
thaim, † and the Cortheans in the mountains of Seir, euen 6
to the Champion countrie of Pharan, which is in the wil-
dernes. † And they returned, and came as farre as the foun- 7
taine of Misphat, the same is Cades: and they stroke al the
countrie of the Ameleichites, and of the Amorheans, that
dwel in Assafonthamar. † And they went forth the king of 8
Sodome, and the king of Gomorra, and the king of Adama,
and the king of Seboim, moreouer also the king of Bala,
which is Segor: and they set themselues against them in bat-
taile aray in the Woodland vale: † to wit against Chodor- 9
lahomor king of the Elamites, and Chadal king of nacions,
and Amraphel king of Sennaar, and Arioch king of Pontus:
foure kings against foue. † But the Woodland vale had many 10
pitts of bitume. Therefore the king of Sodome, and of Go-
morra turned their backes, and were ouerthrowne there:
and they that remained fled to the mountaine. † And they 11
tooke al the substance of the Sodomites, and Gomorrheans,
and tooke al kind of victuales, and went their way: † and 12
Lot also and his substance, the sonne of Abrams brother, who
dwel-

- 13 dwelled in Sodom. † And behold one, that had escaped, told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean brother of Eschol, and the brother of Aner: 14 for these had made a league with Abram. † Which when Abram had heard, to witt, that his brother Lot was taken, he numbred of the seruantes borne in his house, wel appointed three hundred and eightene: and pursued them vnto 15 Dan. † And diuiding his companie, he ranne vpon them in the night: and stroke them, and pursued them vnto Hoba, 16 which is on the left hand of Damascus. † And he brought backe al the substance, and Lot his brother with his substance, the women also and the people. † And the king of 17 Sodom went forth to meete them, after he returned from the slaughter of Chodorlahomor, and of the kinges that were with him in the vale Sauee, which is the kings vale. 18 † But " Melchisedech the king of Salem, " bringing forth bread and wine, for he was the Priest of God most highe, 19 † † blessed him, and said: Blessed be Abram to God the highest, which created heauen and earth: † and blessed be God 20 the highest, by whose protection, the enemyes are in thy 21 hands. And " he gaue him the tythes of al. † And the king of Sodom said to Abram: Geue me the soules, and the rest 22 take to thee. † Who answered him: I lift vp my hand to my 23 Lord God most hiegh possessor of heauen and earth, † that from the very woofe-thread vnto the shoe latchet, I wil not take of al that are thine: :: lest thou say: I haue enriched 24 Abram: † except such thinges, as the young men haue eaten, and the shares of the men, that came with me, Aner, Eschol, and Mambre: these shal take their shares.

:: Abraham enriched by God, would take no more of man, but his soldiars sustenance. The proper hire of spiritual workmen, S. Christ in Gen.

ANNOTATIONS.

CHAP. XIII.

Tome 3. — 18. Melchisedech] S. Hierom being earnestly requested by Euagrius, to
prope geue his iudgement touching Melchisedech, whom a nameles author had
initium. endeouored to proue to be the Holie Ghost, plainly confuteth that error: as also
 an other error of Origen and Didymus saying, he was an Angel. Likewise S. Epiphanius (*heresi* 55. & 76) relateth and condemneth a third error, of some that thought him to be the Sonne of God. These two Fathers, and S. Augustin (*ls. de heresibus* her. 34.) and diuers others, whom S. Hierom alleageth proue euidently, that he was a very man, a Priest and a king, yea the hiegh Priest (at least of that countrie) Superior to Abraham, and a figure of Christ.

Old heresies concerning Melchisedech.

Besides

A probable opinion that Sem and Melchisedech was al one.

More probable that Melchisedech was a Chananite.

Proued by S. Pauls wordes.

Christ is a Priest according to the order of Melchisedech.

VVhy the Protestants haue ministers and no Priests

The state of the contro-
uersie.

Besides these heresies the same S. Hierom relateth two probable opinions. The Iewes Rabins generally hold that Melchisedech was Sem the sonne of Noe from whom Abraham and al the Hebrewes descended. VVhich they seme rather to affirme, as loath to confesse that anie man, of other nation then their owne, should haue bene greater and more excellent then Abraham in spiritual causes, then for anie reason they do, or can alleage. Yet manie especially latter writers as Liranus, Tostatus, Genebrardus and others do embrace this opinion as most probable. Though S. Hierom semeth only to haue added the Hebrewes opinion (as he saith) because he would intimate al to his freind, when he had first cited grauer authores. S. S. Ireneus, Hypolitus, Eusebius Cesariensis, Eusebius Emisenus, Apolinarius, and Eustathius, al agreeably affirming that Melchisedech was a Chananite, king of Salem, which was afterwards called Ierusalem. To this opinion agreeth Philo Iudeus continually speaking of him, as of a stranger to the Iewes nation. Iosephus also a Iew writeth plainly (li. 7. *de bello Iudaico*. c. 18.) that he was of Chanaan, and Prince of the Chananites. Also S. Dionysius Ariopagita, (*Celest. Hier.* c. 9.) S. Epiphanius (*her. 55. & 67*) Theoderetus (*g. 63. in Gen.*) and Suidas, are of the same mind, and manie other christitian Doctors. VVho confirme their assertion by that S. Paul saith to the Hebrewes: *He whose generation is not numbred among them,* tooketh tithes of Abraham. For what els can S. Paul meane, but that Melchisedechs kinred and people, was diuers from the kinred, and people of the Iewes? which he could not say of Sem, from whom Abraham & al Iewes descended: as it can not be said, that Adam and Noe are of diuers generation from anie people that now liueth, because we al come of them. Of this difficultie (not pertaining to anie controuerisie of our time) the studious may see more in F. Pererius his commentaries vpon this. 14. chap. of Genesis. disp. 3.

18. *Bringing forth*] Seeing the Royal Prophet Dauid, and S. Paul say Christ is a Priest for euer according to the order of Melchisedech, we demand of Protestants, if Christ fulfilled not Melchisedechs figuratiue Sacrifice offered in bread and wine, by offering his owne bodie and bloud at his last supper in formes of bread & wine, and by instituting the same to be offered by his Priests til the end of the world, what other figuratiue sacrifice of Melchisedech they can find performed by Christ, by which it may appeare that he is a Priest for euer according to that order? Caluin (li. 4. Instit. c. 18. para. 2.) Kennisius (par. 2. exam. pag. 740. & 747) Peter martyr (in 1. Cor. 5.) and most English Protestants grant that Melchisedech was a Priest, and that the peculiar function of a Priest is to offer Sacrifice, wherefore they hauing no sacrifice wil haue only ministers and no Priests, but they denie that Melchisedech offered Sacrifice in bread and wine. VVherupon we ioyne issue with them to proue that he did. and that by this place amongst others of holie Scripture.

Kennisius complaineth that the Latin text hath *Obtulit* for *Protulit*, offered, for brought forth. And to disproue the same, he alleageth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more iustly complaine of him, for lying. For al Latin Editions haue *Proferens, bringing forth*. The question thefore in controuerisie is, to what end and vse Melchisedech brought forth bread and wine? Caluin and Kennisius say it was only to refresh or feede Abraham and his men, and not for sacrifice. which their bare saying is without reason, for that there was store of victuals in the pray (v. 11.) and they had eaten thereof. Moreover the Hebrew word *Hotsi, brought forth*, is a word pertayning to Sacrifice, as in the 6. chap of Iudges. (v. 18. and 19) and importeth that the bread and wine were first offered in Sacrifice, and then doubtles they did participate

though

Ep. ad
Euag.

Heb. 7.
v. 6.

Psal. 109
Heb. 7.

v. 24.
S. Chris.
ho. 36. in

Gen.

though they wanted not other sufficient corporal foode. Againethe wordes folowing *For he was the Priest of God most hiegh*, can haue no other sense, but that he did the function of a Priest in the bread & wine which he brought, otherwise if the only cause of bringing that prouision had benne to releue the campe with victuals, the reason would rather haue benne yielded, because he was a bountifull King, a liberal Prince, a special freind to Abraham, as in deede he was, but none of these reasons, or the like fitted this purpose so wel, nor touched the cause of bringing forth bread and wine, as to signifie that he was a Priest, whose office is to offer Sacrifice.

Melchisedech
offered sacri-
fice in bread
and wine.

Here againe some Protestants take exception against the Latin text, that the causal conjunction *Enim*, for, is not agreeable to the Hebrew, but should be the copulatiue *Et*, and, which is a meere wrangling. For the lerned know wel ynough, that the Hebrew particle is better exprest in such places, by *Enim* or, *quia*, for or because, then by &. And so the English Bible printed in the yeare of our Lord. 1552. readeth: *Melchisedech king of Salem brought forth bread and wine: for he was the Priest of the most hieghest God*. The latter Editions also in like places haue not the copulatiue *And*, but some other word as the sense requirereth. Gen. 20. v. 3. *Thou wast but a dead man, for the wromans sake which thou hast taken: for she is a mans wife*. where the Hebrew phrase is, *And she is married to a husband*. Gen. 30. v. 27. they read thus: *For I haue proued that the Lord hath blessed me for thy sake*, where precisly construing the Hebrew they should say, *I diuined (or coniectured) and the Lord blessed me for thy sake*. Likewise Esaie, 64. v. 5. they read: *But Loe, thou hast bene angrie, for we offended*, the Hebrew is thus. *Loe thou art angrie, and we haue sinned*. In the same place, they translate, *yet shal we be saued*, which the Hebrew expresth by the copulatiue, *And we shal be saued*. So when they thinke it conuenient, they translate the Hebrew particle, *For*, that, yet, which strictly signifieth *And*.

The latin text
iustified by o-
ther places,
yea by Prote-
stants transla-
tions

Now let vs also see the original in this place. In the Hebrew it is thus: *VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAI AIN. VEHV COHEN LEEL ELION. VAIE VARECHEHV*, &c. In English word for word thus: *And Melchisedech king of Salem brought forth bread and wine. And he the priest to God most hiegh. And he blessed him*, &c. where albeit the causal word *For*, is not exprest, yet these wordes, *And he the priest*, further declaring that besides the office and dignitie of a King (which was said before) Melchisedech was also a Priest, must nedes signifie that he did something about the bread and wine belonging to a Priests office. And what that something was, perhaps the Vniuersitie of Cambridge wil testifie, whose late professor of Diuinitie teacheth plainly, that Melchisedech offered Sacrifice, and was therin a figure of Christ (*Pag. 6. Reprehen*) *sacerdotes* (saith he) *ij vere & proprie sunt, qui sacrificia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchisedechus, & quem illi adumbrabant, Christus*. Priests truly and properly are they, that offer sacrifices, such as *was Aaron*, and the sonnes of *Aaron*, and Melchisedech, and Christ, whom they prefigured. If then both Aaron & Melchisedech were truly and properly Priests, because they offered sacrifices (according to this Professors definition) and both were figures of Christ, it must nedes be granted that as Christ fulfilled the figure of Aarons bloudie sacrifices, in offering him selfe vpon the Crosse: so he also fulfilled the figure as wel of vnbloudie sacrifices of Aaron, as especially of Melchisedechs Sacrifice in some other besides that on the Crosse, seeing the prophet Dauid and S. Paul say, Christ is a Priest (not according to Aarons order, for that was to haue an end, but) *For euer* according to the order of Melchisedech. And what other Sacrifice did our Sauour offer to remaine

The Hebrew
text sheweth
that Melchi-
sedech did the
office of a
Priest in bread
and wine.

The proper
office of a
Priest is to of-
fer Sacrifice.

Quiliel.
vbi itak.
contra
Gregor.
Martin.

Christ stil ex- perpetual, but of his owne bodie & bloud in vnbloudie maner, vnder the formes
 ericeth the of bread and wine, with commandment to his Apostles and Priests to do the
 office of Priest- same til the end of the world? Let the indifferent reader weigh it wel. And
 hood accor- whoſoeuer is not very proud wil for his better instruction, or confirmation,
 ding to the or- esteeme the vniſorme iudgement of manie, ancient, godlie, and lerned Fathers
 der of Melchi- writing vpon this place. VVe wil only recite their wordes, without other de-
 sedech by the duction for breuitie sake.

ministerie of S. Clemens Alexandrinus (li 4. Strom. versus finem). writeth thus : Melchi-
 Priests. sedech king of Salem, Priest of God most hiegh, gaue wine & bread sanctified
 nutriment in type of the Eucharist.

The ancient fathers proue that Melchise-
 dech offered Sacrifice in bread & wine in figure of Christ, and of other Priests of the new Testament.

S Cyprian (Epist. 63. ad Caccilium) Christ is Priest for euer according to the
 order of Melchisedech, which order is this coming from that Sacrifice, and
 thence descending, that Melchisedech was Priest of God most hiegh, that he
 offered bread & wine, that he blessed Abraham. For who is more a Priest of God
 most hiegh, then our Lord Iesus Christ, who offered Sacrifice to God the Fa-
 ther, and offered the same, which Melchisedech had offered, bread and wine,
 to wit, his owne bodie and bloud. And a litle after : That therefore in Genesis,
 the blessing might be rightly celebrated, about Abraham, by Melchisedech the
 Priest, the image of Christs Sacrifice consisting in bread and wine went before,
 which thing our Lord perfecting and performing, offered bread and chalice
 mixt with wine, and he that is the plenitude, fulfilled the veritie of the, prefi-
 gured image.

Eusebius Cesariensis. (li 5. Demonstr. Euang. c. 3.) Euen as he who was Priest
 of Nations was neuer sene to offer corporal sacrifices, but only bread & wine,
 when he blessed Abraham: so first our Lord & Sauour him. selfe, then priests
 that come from him, exercising the spiritual office of Priesthood in al nations
 after the Ecclesiastical ordinances, do represent the mysteries of his bodie,
 and healthful bloud in bread & wine. which mysteries Melchisedech knew so
 long before by diuine spirite, and vsed as representations of things to come.

S. Ambrose (li. 5. de Sacramen. c. 1.) VVe know the figure of the Sacraments
 went before, in Abrahams times, when Melchisedech offered Sacrifice.

Idem. in cap. 5. Heb. It is clere that oblations of cattle are vanished, which
 were in Aarons order, but Melchisedechs institution remaineth, which is ce-
 lebrated al the world ouer in administration of the Sacraments.

S Hierom. (Epist. ad Marcelliano vt migret Bethleem.) Haue recourse to
 Genesis, and you shal find Melchisedech king of Salem, prince of this citie,
 who euen then in figure of Christ offered bread and wine, and dedicated the
 Christian mysterie in our Sauours bodie and bloud. Idem Epist. ad Euagrium:
 Melchisedech offered not bloudie victims, but dedicated the Sacrament of
 Christ in bread and wine, simple and pure sacrifice. Idem. Quest. in Gen. c.
 14: Our mysterie is signified in the word of order, not by Aaron in imolating
 brute victims, but in offering bread and wine, that is the bodie and bloud of
 our Lord Iesus. Idem in c. 26. Matthei: Melchisedech the Priest of God most
 hiegh, by offering bread and wine, prefigured the Myserie of the Eucharist.

S. Chrysostom (ho. 35. in Gen.) Seeing the figure, thinck also I pray thee, of
 the veritie ho. 36 After that Melchisedech king of Salem brought bread and
 wine (for he was Priest of God most hiegh) Abraham receiued his oblations.

S. Augustin (Epist. 95.) Melchisedech bringing forth the sacrament (or
 mysterie) of our Lords table, knew how to figureate his eternal priesthood.
 Idem li. 16. c. 22. ciuit. There first appeared that sacrifice, which is now offered
 to God by Christians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and

vpon the Psalme. 109. li. i. contra aduers. Leg. & prophet. c. 20. Ser. 4. de Caluincōtem-Sanctis Innocentibus. But it is bootles or needles to cite more places, or more neeth al the authors. for whosoeuer wil not submit their iudgements to these, would not, it is like, beleue, if their owne maisters, should rise agane and warne them, in ca. 9. Heb. lest they be damned for their incredulitie.

19. *Blessed him*] Caluin (in cap. 7. v. 9. Heb.) Musculus (locis com. c. de Missa Papist) and some other Protestants to auoid the connexion of Melchisedechs Priesthood and bringing forth of bread and wine, wil nedes haue these wordes, *He was a Priest*, referred only to that which foloweth, *he blessed Abraham*. And some English translators for this purpose haue corrupted the text, by changing, *And into Therefore*, saying thus: *And he was a Priest of the most high God, therefore he blessed him*. which is also a falsse glosse. For Melchisedech did not blesse Abram because he was a Priest, for Abram was also a Priest, but because he was a greater Priest then Abram. which S. Paul vrgeth saying: *Without al contradiction that which is lesse, is blessed of the better*, concluding therupon that Melchisedech was greater then Abraham. Agane other Superiors that are not Priests may blesse their inferiors. As Iosue and Salomon blessed the people, and parents blesse their children.

Heretical translation.
The greater blesseth the lesse.

20. *Gauetithes*] This is an other prerogative of Melchisedec, that Abram payed tithes to him, which S. Paul likewise explicateth (Heb. 7.) and proueth therby that Christs Priesthood is greater then the Leuitical. Morcouer this paying of tithes by Abraham sheweth the antiquitie of this tradition, being practised in Abrahams time, that the spiritual Superiors receiued tithes of their inferiors.

Paying of tithes in the law of nature.

CHAP. XV.

*Abram doubting and lamenting that he should haue no childe, God promi-
seth him much issue, 6. who beleuing is iustified, 9. offereth sacrifice pre-
scribed by God, 13. and is forwarned that his seede shal be in strange Land
400. yeares. 14. shal be deliuered from seruitude 18. and possesse Chanaan.*

1 **W**HEN these things therfore were done, the word
of our Lord was made to Abram by a vision saying:
Feare not Abram, I am thy protector, & thy reward exceeding
2 great. † And Abram said: Lord God, what wilt thou geue
me? I shal goe without children: and the sonne of the stu-
3 ard of my house is this Damascus Eliezer. † And Abram
added: But to me thou hast not geuen seede: and loe my ser-
4 uant borne in my house, shal be myn heire. † And immedi-
ately the word of our Lord came to him saying: He shal not be
thy heyre: but he that shal come out of thy wombe, him shalt
5 thou haue thin heire. † And he brought him forth abroad,
and said to him: Looke vp to heauen, and number the star-
res, if thou canst. And he said to him: So shal thy seed be.

:: These three kinde of be-
 azetes and two
 of birdes signi-
 fieth that the Is-
 raelites should
 be three gene-
 rations in a
 strangeland,
 the fourth in
 the desert, the
 fifth in posses-
 sion of Cha-
 naan, Theod.
 9. 65. in Gen.
 :: Abraham
 and his seed
 were in strange
 land 400 and
 odde yeares,
 but in seruitu-
 de and afflicti-
 on about 140.
 :: God defer-
 reth to punish,
 either that the
 wicked may
 amend, or the
 good be exer-
 cised by them.
 S. Aug. Psal. 54.
 or because the
 iniquity is not
 come to that
 great measure
 which his
 wilddome for-
 seeth, and
 wil punish in
 the end, to his
 owne more
 glorie, and
 more good of
 others. S. Greg.
 ho. 11. in 3.
 Ezech.
 To beleue
 Gods word
 without stag-
 gering is an
 act of iustice.

† Abram beleued God, and it was reputed to him vnto
 iustice. † And he said to him: I am the Lord that brought
 thee out from Vr of the Chaldees for to giue thee this land,
 and that thou mightest possesse it. † But he said: Lord
 God, how may I know that I shal possesse it? † And our
 Lord answered, and said: :: Take me a cowe of three yeares
 old, and a shee goat of three yeares, and a ramme of three
 yeares, a turtle also, and a pigeon. † Who taking al these, di-
 uided them by the mydes, and laid ech two peeces arowe
 one against the other: but the birdes he diuided not. † And
 the foules lighted vpon the carcasses, and Abram droue
 them away. † And when the sunne was setting, a deepe
 sleepe fel vpon Abram, and a great and darke some hor-
 rour inuaded him. † And it was said vnto him: Know and fore-
 know that a pilgrime shal thy seede be in a land not their
 owne (and they shal bring them vnder bondage, and afflict
 them) :: foure hundred yeares. † But the nation, whom they
 shal serue, I wil iudge: and after this they shal goe forth
 with great substance. † And thou shalt goe to thy fathers
 in peace, buried in a good old age. † But in the fourth gene-
 ration they shal returne hither for :: as yet the iniquities of
 the Amorrheanes are not at the ful vntil this present time.
 † Therefore when the sunne was set, there arose a darke
 mist, and there appeared a fornace smoking, and a flake
 of fire passing betwene those diuisions. † That day God
 made a couenant with Abram, saying: To thy seede wil I
 giue this land from the riuer of Ægypt euen to the great
 riuer Euphrates, † the Cineans, & Cenezites, the Cedmoni-
 tes, † and the Hethits, and the Pherezits, the Raphaims also,
 † and the Amorreans & the Cananites, and the Gargasites, and
 the Iebusites.

Ro. 4.

Gal. 3.

Iac. 2.

A. 17.

E. 12.

ANNOTATIONS.

CHAP. XV.

6. *Beleued God*] S. Hilarie (li. 9. de Trin) and S. Ambrose (li. 1. de Abra-
 ham. c. 3) by this example teach vs, what maner of faith is reputed to iustice.
 to wit, such a faith as without tergiversation, or requiring of prooffe or reason,
 doth simply beleue that which God once saith, because he is omnipotent, how
 farsoeuer the thing that is said surmounteth our vnderstanding. For so heroical
 was the act of Abrahams faith, promptly beleuing Gods word in a matter most
 hard.

hard to his former conceipt, that for the same he receiued singular prayse; and for the like afterwards was called *The father of manenations* (c. 17. v. 5) and by S. Paul. *The father of al that beleue* (Ro. 4. v. 11) where the Apostle teacheth that Abraham had no iustice, nor estimation of iustice before God, vntil he beleued in Christ (v. 18. 19, 20) because al workes before that faith are insufficient. Neyther was this a sole faith but had other necessarie vertues of hope, and charitie, humilite, reuerence, obedience, & the like ioyned with it. Wherefore S. James testifieth that Abraham was iustified by workes (that is by workes following faith not going before faith. For *Faith* (saith he) *if it haue not workes, is dead in it self.* (c. 2. v. 17) And by *workes* Abrahams faith was consummat. v. 22. And concludeth thus: Do yee see, that by workes a man is iustified and not by faith only. v. 24.

Nor workes before faith but ioyned with faith are meritorious.

Onlie faith doth not iustifie.

CHAP. XVI.

Sarai begetteth her handmaid Agar as a wife to Abram. 4. Who conceiuing despiseth her mystresse, is therefore afflicted, & flyeth away. 7. But is warned by an Angel to returne and humble herselfe, 15. which she doth and beareth Ismael.

- 1 **S**ARAI therefore, the wife of Abram, had brought forth no children: but hauing an handmaid an Egyptian named Agar, † she said to her husband: Behold, our Lord hath closed me, that I might not beare: Goe in vnto my handmaid, if happely of her at the least I may haue children. And
- 3 when he agreed to her in this request, † she toke Agar the Egyptian her handmaid tenne yeares after that they first dwelled in the land of Chanaan: and gaue her vnto her
- 4 husband " to wife. † Who did companie with her, but she
- 5 perceauing that she was with childe, despised her mistresse.
- 6 † And Sarai said to Abram: Thou doest vniustly against me: I gaue my handmaid into thy bosome, who perceauing herself to be with child, despiseth me. Our Lord iudge between me and thee. † To whom Abram making answere:
- 7 Behold, saith he, thy hādmaid is in thine owne hand, vse her as it pleaseth thee. When Sarai therefore did afflict her, she
- 8 ranne away. † And an angel of our Lord hauing found her, beside a fountaine of water in the wildernesse, which is in
- 9 the way to Sur in the desert, † he said to her: Agar, the handmaid of Sarai, whence comest thou? and whither goest thou? who answered: From the face of Sarai my mistresse doe I flye. † And the angel of our Lord said to her: Returne

:: Some obey whilest they are rude, or in low state, but hauing got a little knowledge, or advancement disdaineth their aduancers. S. Grego. ric. li. 21. in 2. Reg. 3.

to thy mistresse, and humble thy selfe vnder her hand. † And 10
 again: Multipling, sayth he, wil I multiplie thy seed, and it
 shal not be numbred for the multitude therof. † And againe 11
 after that: Behold, saith he, thou art with child, and thou
 shalt bring forth a sonne: and thou shalt cal his name Is-
 mael, because the Lord hath heard thin affliction. † He shal 12
 be a wild man: his hand shal be against al men, and al mens
 hands against him: and ouer against al his bretheren shal he
 pitch his tents. † And she called the name of our Lord that 13
 spake vnto her: Thou the God which hast sene me. For she
 said: verily here haue I sene the backe partes of him that
 hath sene me. † Therefore she called that wel, the Wel of 14
 him that liueth and seeth me. The same is betwen Cadesse,
 and Barad. † And Agar brought forth a sonne to Abram: 15
 who called his name Ismael. † Eightie and fixe yeares old 16
 was Abram when Agar brought him forth Ismael.

ANNOTATIONS.

CHAP. XVI.

Manichees,
 condemned
 pluralitie of
 wifes in the
 Patriarches.
 Luther allo-
 weth it in
 Christians.
 Other Pro-
 testants in
 some case.

Two sortes of
 precepts in the
 law of nature.

3. *To wif*] The Manichees did calumniat holie Abraham, and other Pa-
 triarches for hauing manie wifes, condemning them of incontinencie and
 adulterie for the same. Luther in the contrarie extreme held it not vnlawful,
 but indifferent, now in the law of grace, for a man to haue more wifes then
 one at once. And some English Protestants hold, that for adulterie, the inno-
 cent partie may marie an other, the first liuing. But the Catholique doctin
 distinguishing times and causes, sheweth how pluralitie of wifes was lawful
 sometimes, and at other times, especially since Christ, altogether vnlawful,
 and vndispensable. The summe of which veritie is this. By the first institution
 of Mariage in the state of innocencie, and law of nature, and by the law of
 Christ, it is vnlawful for anie man to haue more wifes, and for anie woman to
 haue more husbands, then one. In the one part of which Law notwithstanding
 standing God sometimes dispensed. For there be two kindes of precepts
 pertaining to the law of nature. One sorte are as first principles of the law of
 nature, in which God neuer dispeseth, much lesse anie man. As that one woman
 may not haue more husbands then one, because the same would rather hinder
 procreation, and so were directly against the fruiet of mariage. The other
 sorte are as conclusions drowne from the first principles, in which God some-
 times dispeseth, but neuer anie man. As in this present example: seeing it is
 against natural procreation that one woman should haue manie husbands, it
 is conuenient also, there being ordinarily as manie men as women in the
 world, that euerie man likewise should be restrained to one wif, for so procre-
 ation may rather be increased, then if some men haue manie wifes, and others
 by that occasion haue none at al, except in some special case. As after the flood,
 when there was scarcitie of people, God dispensed with such men as in
 dede were like to make greater procreation by pluralitie of wifes. VVhich
 appe-

*S. Aug.
 li. 22. c.
 27. cont.
 Faust.
 Luther
 propst.
 62. 65.
 et 66.*

*S. Aug.
 de bono
 coniuga-
 li. ca. 17.*

appareth sufficiently by that Sarai perswaded her owne husband, to marie an other wife, and he a true seruant of God agreed therto, not as a new thing but as a lawfull practise of those times. And Moyses here and in other places still speaketh of it, as of a custome knowne to the people for lawfull. *If a man* (saith he) *haue two wiues, one beloued and the other hated, and they haue children by him, and the sonne of the hated be first borne, he can not preferre the sonne of the beloued.* wherby is clere that two wiues were then lawfull, and the children of both legitimate, and that the first borne must be preferred, without respect of first or last mariage. Yet this dispensation either ceased before Christs time, the cause ceasing, when the world was replenished; or at least our Sauour tooke it away, restoring Matrimonie to the first institution of two in one flesh. who please to see the Doctors that vnderstand, and expound the Scriptures to this effect, may read S. Augustin li. 22. c. 30. & 47. con. Faust. Manich. li. 16. c. 25. & 38. ciuit. & li. 1 de adulter. coniugijs. S. Christom ho. 56. in Gen. S. Amb. li. de Abraham. c. 4. Also S. Christ. S. Hierom. and S. Bede in. 19. Mathei.

Pluralitie of
wiues sometimes
allowed.

By the law of
Christ in no
case lawfull.

CHAP. XVII.

God renewing his promises to Abram, 5. changeth his name, 10. and commandeth Circuncision. 15. changeth also his wiues name, promiseth a sonne of her. 20. Likewise that Ismael shal prosper. 23. and the same day Abraham circuncised him selfe, and Ismael, and al the men of his house.

- 1 **A**N D after that he beganne to be nyntie and nyne yeares old, our Lord appeared vnto him: and said vnto him : I am the God almighty : walke before me, and be :: perfect.
- 2 † And I wil make my couenant betwen me and thee: :: He is perfect in this life, that
- 3 I wil multiplie thee exceedingly. † Abram fel flat on his sincerely & diligently tendeth towards
- 4 face. † And God said to him : I am, and my couenant is perfection of the next life.
- 5 with thee, & thou shalt be a father of manie nations. † Neyther shal thy name be called any more Abram: but thou shalt be called Abraham: because a father of " many nations And this God
- 6 I haue made thee. † And I wil make thee encrease exceedingly, and I wil make thee into nations, and kinges shal come here commanded to Abraham, & Christ
- 7 forth of thee. † And I wil establish my couenant betwen me and thee, and between thy seede after thee in their generations by a perpetual couenant: to be thy God, and thy to al Christians. Math. 5.
- 8 sedes after thee. † And I wil geue to thee, and to thy seed the land of thy peregrination, al the land of Chanaan for a perfect. cont.
- 9 perpetual possession, and I wil be their God. † Againe God See Gen 6.v.9
- 10 said to Abraham: And thou therfore shalt keepe my couenant, and thy seed after thee in their generations. † This is my couenant which you shal obserue betwen me and you, and

:: Circumcision and name receiued the eight day signified the association of Saints in heauen after the seven dayes trauel of this world. Ser. de circum. apud S. Cyprian.

:: Abraham laughed not doubting but reioicing. S. Ambro. li. de Abraham c. 4. S. Aug. li. 16. c. 26. de ciuit.

:: Temporal blessings were common to Ismael, but spiritual pertained properly to Isaac and Israel, & their successors.

:: Conformitie in Religion conserueth peace in euery familie. Tho. Anglus in hunc locum.

and thy seede after thee: Al the malekind of you " shal be circumcised: † and you shal circumcise the flesh of your prepuce, that it may be for a signe of the couenant betwen me and you. † An infant of :: eight daies shalbe circumcised among you, al malekind in your generations: aswel the homebred shal be circumcised, as the bought seruant of whosoever he is, not of your stocke: † and my couenant shal be in your flesh for a perpetual couenant. † The male, whose flesh of his prepuce shal not be circumcised, that soule " shalbe destroyed out of his people: because he hath broken my couenant. † God said also to Abraham: Sarai thy wife thou shalt not cal Sarai, but Sara. † And I wil blesse her, and of her I wil giue thee a sonne, whom I wil blesse, and he shalbe into nations, and kings of peoples shal spring of him. † Abraham fel vpon his face, & :: laughed, saying in his hart: Shal trowest thou to him that is an hundred yeare old a sonne be borne? and Sara that is nyntie yeares old shal she beare? † And he said to God: I would that Ismael may liue before thee. † And God said to Abraham: Sara thy wife shal beare thee a sonne, and thou shalt cal his name Isaac, and I wil establish my couenant to him for a perpetual couenant, and to his seed after him. † Concerning Ismael also I haue heard thee. behold, I wil blesse him, and increase, and multiplie him exceedingly: twelue dukes shal he beget, and I wil make him into a great nation. † But my couenant I wil establish with :: Isaac, whom Sara shal bring forth to thee at this time an other yeare. † And when he had least of speaking with him, God ascended from Abraham. † And Abraham tooke Ismael his sonne, and al the homebred of his house: and al whom he had bought, al the males of al the men of his house: and he circumcised the flesh of their prepuce forthwith the very same day, as God had commanded him. † Abraham was nyntie and nyne yeares old, when he circumcised the flesh of his prepuce. † And Ismael his sonne was ful thirtene yeares old at the time of his circumcision. † The selfsame day was Abraham circumcised and Ismael his sonne. † And :: al the men of his house, aswel the homebred, as the bought seruantes and strangers were circumcised together.

ANNOTATIONS.

CHAP. XVII.

5. *Manie nations*] Abram signifying *Hiegh* or *Noble father*, changed into Changing of Abraham, which signifieth *Father of manie* (nations) and Sarai signifying *My names is my Princes*, changed into Sara, which absolutely signifieth *Princesse*, importe great stical. S. Aug. Mysteries intended by God. For by this changing of names was declared and li. 16. c. 12 & 39. confirmed, that Abraham by the issue that he should haue of Sara, should be ciuit. S. Hierom. Tradit. the father of manie nations, which S. Paul expressly applieth to his spiritual children, those especially that should beleue in Christ, of the Gentiles prefigured by *Isaac borne of the free woman, by the promise*, as the Iewes were prefigured by *Ismael borne of the bond woman according to the flesh*, concluding with the prophet Esai, that *Manie are the children of the desolate, that before was barren*. For albeith Abraham was natural father of foure nations, The Ismaelites, Madianites, Idumeans, and the Israelites, yet he was spiritual father of manie more, to wit, of al nations that beleue in Christ from his owne time to the end of the world, of which some are Iewes, but the greatest part Gentiles. as the same Apostle sheweth. Rom. 4. Gal. 4. Ephes. 3. Collos. 1. and in other places. where by is clere, that the Church of Christ doth alwayes consist of manie nations, not as Donatistes and Protestants absurdly say, sometimes of few inuisible or vnknown persons, forso Abraham should sometimes be father of few or no nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he should not maintaine his promise, made to Abraham for euer.

Abraham natural father of foure nations: spiritual father of al that do beleue in Christ. Rom. 4, 11. The Church of Christ euer consisteth of many nations.

10. *shal be circumcised*] The Sacrament of Circumcision here first instituted, about 200. yeares before the Law of Moyse, is a perfect figure of Baptisme, resembling it in foure things. First by both these Sacraments the faithful are distinguished from infidels. Secondly profession of faith is made in them both, either by those that receiue the same, if they be of discretion, or by others for them, if they be infants. Thirdly by both these Sacraments entrance is made into the Church, and to the participation of other Sacraments and spiritual rites. Fourthly both these Sacraments induce subiection to the iurisdiction, and lawes of the Church. But Baptisme doth farre excel Circumcision in that it is more easie, or lesse painful, more vniuersal, for it pertaineth to al nations, and both sexes; and especially in vertue and efficacie, for Baptisme as an instrumental cause remitteth sinne and iustifieth, Circumcision was only a signe that grace was geuen, & sinne remitted. Again Baptisme imprinteth a character in the soule, the other leaueth a marck only in the flesh. Finally Baptisme openeth the gate of Leuen, in vertue of Christs passion now past, which circumcision could not before Christ suffered death. Of which both resemblance and difference S. Augustin treateth in manie places, especially li. 3. de doct. christ c. 9. Epist. 118. and Ianuarium. li. 19. c. 13. cont. Faust & in Psal. 73. where he also maketh like comparision between other Sacraments of the old and new Testament.

Circumcision a figure of Baptisme.

Baptisme excelleth Circumcision.

14. *Shal be destroyed*] Here occurre two difficulties about the true sense of this hard place. First whether this punishment belonged to them only, by whose fault circumcision was omitted; or to infants also that should be circumcised and were not. Secondly whether temporal punishment, or eternal

Two difficulties.

To whom the punishment pertained whether circumcision was omitted.

was here threatened for transgression of this precept. Touching the first doubt, it seemeth probable, that this punishment pertained only to those, by whose negligence themselves, or others of their charge, were not circumcised: for that the reason why such a one is punished is alleged, *Because he hath broken Gods covenant.* Which is only in their power to keepe or breake, that are of discretion, and not in the power of infants. The indifferencie also of the Hebrew and Greeke text fauoreth this sense, for where according to the Latin we read, *The male whose flesh of prepuce is not circumcised,* The Hebrew and Greke may be translated, *The male that doth not circumcise the flesh of his prepuce,* which can not be ment of an infant of eight dayes old. This exposition is likewise confirmed by example, Exodi. 4. where Moyses was in danger to be slaine by an Angel, because his sonne was not circumcised. Neuertheles S. Augustin (li. 3. c. 18. cont. Iulian. li. 16. c. 27. ciuit. and in other places) proueth that this commination pertained also to infants. whose iudgement is confirmed by the 70. Interpreters adding for explication these wordes, *the eight day.* which necessarily include infants, as subiect to this punishment. not for that they could transgresse this precept, or commit a new sinne, but for lack of circumcision. The reason wherof is, for that God now determined this only remedie for original sinne, in the male sex of Abrahams seede, in place of sacrifice, or other profession of faith vsed before, and that in case it could conveniently be applied for otherwise the former remedies were stil auailable.

what punishment was threatened.

Concerning the other difficultie manie ancient fathers expound these wordes, *shal be destroyed out of his people,* of only temporal punishment; either death, as the like phrase signifieth, Exodi. 12. *Whosoever shal eat leuened bread, his soul shal perish out of Israel;* or temporal separation from the people of God, as Num. 19. *Everie one that toucheth the dead corse, shal perish out of Israel.* But S. Augustin (li. 3. c. 18. cont. Iulian. li. 5. hypog. & alibi) S. Gregorie (li. 4. Moral. c. 2. & 3.) S. Prosper (li. de promiss. Dei p. 1. c. 14.) S. Beda (li. 2. in Lucam. c. 8) and S. Bernard (ser. 3. de circum) vnderstand this threatening not only of temporal punishment, but also of eternal separation from God, and the societie of Saints. And that also infants are so secluded only for lack of this remedie, as now children which dye without Baptisme, committing no new fault upon is gathered that albeit Circumcision was principally instituted to distinguish the people of God, which should come of Abrahams seede, from other nations, yet it was also for remission of original sinne: not in al, but in those to whom God appointed this particular remedie.

Circumcision instituted to distinguish the people of God and for remedie of original sinne in some persons, but not in al.

CHAP. XVIII.

Angels intertained as guests by Abraham 10. tel when Sara shal beare a sonne, wherat she laughing, they confirme that they had said. 16. They also fortel the destruction of Sodom. 22. for which Abraham prayed six times.

AND God appeared to him in the vale of mambre as he sat in the dore of his tent, in the verie heat of the day.

† And when he had lifted vp his eyes, there appeared to him three men standing nere vnto him: whom after he had sene,
he re-

Heb. 13.

he ranne to meete them from the dore of his tent, and adored
 3 to the ground. † And He said :: Lord, if I haue found grace
 4 in thy sight, see not past thy seruant: † but I wil fetch
 a little water, and wash ye your feete, and rest ye vnder the
 5 tree. † And I wil set a morsel of bread, and strengthen
 your hart, afterward you shal passe: for therfore are you
 come aside to your seruāt. Who said: Do as thou hast spoken.
 6 † Abraham made hast into the tent to Sara, and said to her:
 Make hast, temper together three measures of flour, and
 7 make harth cakes. † But him selfe ranne to the heard, and
 tooke from thence a calfe verie tender and verie good, and
 8 gaue it to a young man: who made hast and boiled it. † He
 tooke also butter and mylke, and the calfe which he had
 boyled, and set before them: but him selfe did stand beside
 9 them vnder the tree. † And when they had eate, they
 said to him: Where is Sara thy wife? He answered: Loe she is
 10 in the tent. † To whom he said: Returning I wil come to
 thee at this time, life accompaning, and Sara thy wife shal
 haue a sonne. Which when Sara heard, she laughed behind
 11 the dore of the tent. † And they were both aged, and farre
 entred in yeares, and it ceased to be with Sara after the
 12 maner of women. † Who laughed secretly saying: After
 I am waxen old, & my Lord is an old one, shal I geue my selfe
 13 to pleasure? † And our Lord said to Abraham: Why did Sara
 laugh, saying: Shal I an old woman beare a child in deed?
 14 † Is there any thing hard to God? According to appointment
 I wil returne to thee this verie selfe same time, life accom-
 15 payning, and Sara shal haue a sonne. † Sara denied, saying:
 I laughed not: being much afraid. But our Lord: :: It is not
 16 so, saith he: but thou didst laugh. † When the men therfore
 were risen vp from thence, they turned their eyces against
 Sodome: and Abraham did goe with them, bringing them
 17 on the way. † And our Lord said: Can I concale from A-
 18 braham the things which I wil doe: † whereas he shal be
 into a nation great, and verie strong, and in him are
 19 TO BE BLESSED al the nations of the earth? † For I
 know that he wil commande his children, and his house
 after him that they kepe the way of the Lord, and doe iudge-
 ment and iustice: that for Abrahams sake the Lord may
 bring to effect al the things that he hath spoken vnto him.

20 Therefore said our Lord. † The crye of Sadome, and

Abraham
 saw three, and
 adored one.
 professing
 three diuine
 persons and
 one God. S.
 Aug. li. 16. c.
 29. ciuit.

Abraham
 laughing with
 admiration for
 ioy was not re-
 prehended,
 but Sara laugh-
 ing of diffi-
 dence was re-
 prehended, by
 him that seeth
 the hart. S.
 Aug. q. 36. in
 Gen. & li. 16.
 c. 31 ciuit.

Gomorre is multiplied, and their sinne is aggravated exceedingly. † I wil descend, and see whether they haue in acte 21 accomplished the crye that is come to me: or whether it be not so, that I may know. † And they turned them selues 22 from thence, and went their way to Sodome: but Abraham as yet stood before our Lord. † And approching he said: 23
 what a wall what! wilt thou destroy the iust with the wicked? † If there 24
 are iust men to shalbe siftrie iust persons in the citie, shal they perish withal? and wilt thou spare that place for fiftie iust, if they be therein? † Be it farre from thee, that thou doe this thing, and that 25
 thou kil the iust with the wicked, and that the iust be in like case as the wicked, this is not beeseeming thee: which iudgeth al the earth, no thou wilt not do this iudgement. † And our Lord said to him: If I shal find in Sodome fiftie 26
 iust persons within the citie, I wil spare the whole place for their sake. † And Abraham answered, and said: Because I 27
 haue once begunne, I wil speake to my Lord, whereas I am dust and ashes. † What if there shal be sue lesse then fiftie 28
 iust persons? wilt thou for fortie sue destroy the whole citie? And he said: I wil not destroy it, if I shal finde sue and fourtie. † And againe he said vnto him: But if 29
 fourtie shalbe found there, what wilt thou doe? He said: I wil not strike it for fourties sake. † Lord, saith he, be not 30
 angrie I besech thee, if I speake: what if thirtie shal be founde there? He answered: I wil not doe it, if I shal find thirtie there. † Because, saith he, I haue once begunne, I 31
 wil speake to my Lord: What if twentie shalbe founde there? He said: I wil not destroy it for twenties sake. † I beseech 32
 thee, saith he, be not angrie Lord, if I speake yet once more: What if tenne shalbe found there? And he said: I wil not destroy it for tennes sake. † And our Lord departed after 33
 that he ceased to speake vnto Abraham: and Abraham returned into his place.

CHAP. XIX.

Lot receiuing Angels in his house, is abused by the Sodomites. 12. He with his wife (25. who for looking back is turned into a statue of salt) and his two daughters are deliuered. 24. Sodome and Gomorre are burned. 31. Lotlieth vnniitting with both his daughters, begat of them Moab and Ammon, of whom came the Moabites and Ammonites.

AND

- 1 **A**ND the two angels came to Sodome at euen; and Lot
 sitting in the gates of the citie. Who when he had sene
 them, rose vp and went to meeete them: and adored prostrate
 2 vnto the ground, † and said: I besech you, my Lords, turne
 into the house of your seruant, and lodge there: wash your
 feet, and in the morning you shal go forth on your way.
 3 Who said: No, but we wil abide in the street. † He compelled
 them earnestly to turne in vnto him: and when they
 were entred into his house, he made them a banquet, and
 4 baked vneleuened bread, and they did eate. † And before
 they went to bed, the men of the citie beset the house from
 5 young to old, al the people together. † And they called
 Lot, and said to him: Where are the men that came in to thee
 at night? bring them forth hither that we may know them.
 6 † Lot going forth to them, and shutting the dore after him,
 7 said: † Doe not so, I besech you, my brethren, doe not
 8 commit this euil. † I haue two daughters, which as yet haue
 not known man: I wil bring them forth to you, and abuse
 you them as it shal please you, so that you do no euil to these
 men, because they are entred vnder the shadowe of my rooffe.
 9 † But they said: Get thee backe thither. And againe: Thou
 camest in, said they, as a stranger, what to be a iudge? Thy
 selfe therefore we wil afflict more then these. And they did
 violence to Lot exceedingly: and it was euen nowe at the
 10 point that they would break the dores. † And behold the
 men put forth their hand, and drew in Lot vnto them, and
 11 shut the dore: † and them, that were without, they stroke
 with blyndnes from the least to the greatest, so that they
 12 could not find the dore. † And they said to Lot: Hast thou
 here anie of thine? sonne in law, or sonnes, or daughters,
 13 al that are thine, bring them out of this citie: † for we wil
 destroy this place, for that: † their crye is waxen lowde before
 14 our Lord, who hath sent vs to destroy them. † Therefore Lot
 went forth, and spake to his sonnes in lawe that were to take
 his daughters, and said: Arise: get you forth out of this
 place, because our Lord wil destroy this citie. And he semed
 15 vnto them to speake as it were in iest. † And when it was
 morning, the angels vrged him, saying: Arise, take thy wife,
 and the two daughters which thou hast: least thou also
 16 perish withal in the wickednes of the citie. † He lingring,
 they tooke his hand, and the hand of his wife, and of his two

:: Abraham &
 Lot by hospitalitie merited
 to receiue Angels in stead
 of mē. Heb. 13.

:: This sinne
 crieth to hea-
 uen for re-
 uenge.

daughters, because our Lord spared him. † And they led 17
 him forth, and set him without the citie: and there they
 spake to him, saying: Saue thy life: looke not backe, nei-
 ther stay thou in al the countrie about: but saue thy selfe in
 the mountaine, lest thou also perishe withal. † And Lot said 18
 to them: I beseech thee my Lord, † because thy seruant hath 19
 found grace before thee, and thou hast magnified thy mercie,
 which thou hast wrought with me, in that thou wouldest
 saue my life, and safe I can not be in the mountaine, lest per-
 haps the euil catch me, and I dye. † There is this citie hereby 20
 at hand, wherunto I may flee, a little one, and I shalbe safe in
 it: is it not a little one, and my life shalbe saued? † And he 21
 said to him: Behold also in this point I haue heard thy pray-
 ers, not to ouerthrow the citie for which thou hast spoken.
 † Make hast, and be saued there: because I can not doe any 22
 thing til thou enter in thither. Therefore the name of that
 citie was called * Segor. † The sunne was risen vpon the 23
 earth, & Lot entred into Segor. † Therefore our Lord rained 24
 vpon Sodome and Gomorre brimstone & fire from our Lord
 out of heauen: † and he subuerted these cities, and al the 25
 countrie about, al the inhabitants of the cities, and al things
 that spring of the earth. † And his wife: looking behind her, 26
 was turned into a statua of salt. † And Abraham getting vp 27
 early in the morning, there where before he had stood with
 our Lord, † beheld Sodome & Gomorre, and the whole 28
 land of that countrie: and he saw the cinders rise vp from
 the earth as it were the smoke of a fornace. † For when 29
 God subuerted the citties of that countrie, he: remenbring
 Abraham, deliuered Lot out of the subuersion of the cities
 wherein he had dwelt. † And Lot ascended out of Segor, 30
 and abode in the mountaine, his two daughters also with him
 (for he was afraid to abide in Segor) and he abode in a caue
 him selfe, and his two daughters with him. † And the elder 31
 said to the younger: Our father is old, and there is no man
 left on the earth, that may companie with vs after the ma-
 ner of the whole earth. † Come, let vs make him drunke 32
 with wine, and let vs lie with him, that we may preferue seed
 of our father. † They therefore made their father to drinke 33
 wine that night: and the elder went in, and lay with her fa-
 ther: but he perceaued not, neyther when his daughter lay
 downe, nor when she rose vp. † The next day also the elder 34
 said to

:: Lots wife
 turned into
 salt, admoni-
 sheth the ser-
 uants of God
 to procede in
 vertue, & not
 to looke back
 to vice. Luc.
 17. S. Aug. li.
 16. c. 30. ciuit.

:: Lot neither
 perfect, nor
 very wicked
 was deliuered
 for Abrahams
 sake. S. Aug.
 q. 45 in Gen.

a little
 one

said to the younger : Behold I lay yesternight with my father, let vs make him drinke wine also this night, and thou shalt
 35 lye with him, that we may saue seed of our father. † They made their father drinke wine, that night also, and the younger daughter went in, and lay with him: and neyther
 36 the n truly did he perceauē when she lay downe, or when she rose vp. † The two daughters therfore of Lot were with
 37 child by their father. † And the elder bare a sonne and she called his name Moab: he is, the :: father of the Moabites
 38 euen to this present day. † The younger also bare a sonne, and she called his name Ammon, that is the sonne of my people: 72. See. p. 43.
 he is the father of the Ammonites euen to this day.

CHAP. XX.

Abraham seiourning in Gerar, his Wife is taken into King Abimelechs house, but by Gods commandement is restored vntouched, 14. With great giftes, 17. and Abraham praying Abimelechs house is cured.

1 **A**BRAM remoued from thence into the south
 2 countrie, and dwelt betwene Cades, and Sur : and
 3 he liued as a pilgrime in Gerara. † And he said of Sara his
 4 wife: She is :: my sister. Abimelech therfore the king of Ge- :: See pag. 52.
 5 rara sent, and tooke her. † And God came to Abimelech in
 6 a dreame by night, and said to him: Loe thou shalt dye for the
 7 woman that thou hast taken : for she hath a husband. † But
 8 Abimelech had not touched her, and he said : Lord wilt
 9 thou kil a nation that is ignorant and iust ? † Did not he say
 to me : She is my sister: and she say, He is my brother : in
 simplicitie of my hart, and cleannes of my hands haue I
 done this. † And God said to him : And I do know that thou
 didest it with a sincere hart : and therfore I kept thee that
 thou shouldest not sinne against me, and I permitted not that
 thou shouldest touch her. † Now therfore restore the wife
 to her husband, because he is a prophet : and he shall pray for
 thee, and thou shalt liue: but if thou wilt not restore her,
 know thou that dying thou shalt dye, thou and al things that
 are thine. † And Abimelech forthwith rising vp in the night,
 called al his seruantes : and he spake al these words to their
 eares, and al the men were sore afraid. † And Abimelech
 called

∴ Not his fathers owne daughter, but of his progenie. S. Aug. li. 22. cont. Faust. c. 35. & li. 16. c. 19. & 30. de ciuit.

∴ Kings of the earth esteeming the Church only for a laudable people of God, seeke to subiect her to them selues: but knowing her to be the inuiolable spouse of Christ, subiect them selues to her, and offer to her most honorable giftes. S. Aug. li. 21. cont. Faust. c. 38.

called also for Abraham, and said to him: What hast thou done to vs? what haue we offended against thee, that thou hast brought vpon me and vpon my kingdom a great sinne? that which thou oughtest not to doe, thou hast done to vs. † And again expostulating, he said: What sawest thou, that thou didest this? † Abraham answered: I thought with my selfe, saying: Perhaps there is not the feare of God in this place: and they wil kil me for my wife: † howbeit otherwise also in verie deed she is my sister, ∴ the daughter of my father, and not the daughter of my mother, and I tooke her to wife. † And after that God brought me out of my fathers house, I said to her: This mercie thou shalt doe with me: In euerie place, which we shal come vnto, thou shalt say that I am thy brother. † Therefore Abimelech ∴ tooke sheepe & oxen, and seruants, and handmayds, and gaue to Abraham: and restored to him Sara his wife, † and said: The land is before you, dwel whertoeuer it shal please thee. † And to Sara he said: Behold I haue geuen thy brother a thousand pecces of siluer, this shal serue thee for a veile of thine eyes to al that are with thee, and whither soeuer thou shalt goe, remember also thou wast taken. † And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had closed vp euerie matrice of the house of Abimelech for Sara Abrahams wife.

CHAP. XXI.

The first part of this booke.

Of the progenie & other blessings of Abraham, Isaac, and Iacob.

Isaac is borne. 4. circumcised, 8. and weaned. 9. Agar and Ismael are put forth of Abrahams house, 15. but after desolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with oath.

∴ Abraham & Sara laughed (he admiring, she doubting) at the ioyful

AN D our Lord visited Sara, as he had promised: and fulfilled the things which he spake. † And she conceived and bare a sonne in her old age, at the time that God had foretold her. † And Abraham called the name of his sonne, which Sara bare him, ∴ Isaac: † and he circumcised him the eight day, as God had commanded him, † when he was an hundred yeares old: for at this age of his father, was Isaac borne. † And Sara said: Laughter God hath made

- made to me: whosoever shall hear of it, will laugh with
 37 me. † And again she said: Who that shall hear of it would
 believe Abraham, that Sara gave sucke to a sonne, which
 8 she bare him now being an old man: † The child therefore
 grew, and was weined: and Abraham made a great feast in
 9 the day of his weining. † And when Sara had sent the
 sonne of Agar the Egyptian playing with Isaac her sonne,
 10 she said to Abraham: † Cast out this handmaid, and her
 sonne: for the sonne of the handmaid shall not be heir
 11 with my sonne Isaac. † Abraham tooke this grievously for
 12 his sonne. † To whom God said: " Let it not seeme grievous
 to thee for the boy, and for thy handmaid: all things that
 Sara shall say to thee, heare her voice: because: in Isaac shall
 13 seed be called to thee. † But the sonne also of the hand-
 maid I will make into a great nation, because he is thy seed.
 14 † Abraham therefore rose up in the morning, and taking
 bread and a bottle of water, put it upon her shoulder, and
 delivered the boy and dismissed her. Who went away, and
 15 wandered in the wilderness of Bersabee. † And when the
 water in the bottle was spent, she cast the boy under one
 16 of the trees, that were there. † And she went her way, and
 sat over against a great way of as farre as a bowe can cast.
 for she said: I will not see the child dying: and sitting over
 17 against, she lifted up her voice and wept. † And God heard
 the voice of the boy: and an angel of God called Agar from
 heaven, saying: What dost thou Agar? feare not: for God
 hath heard the voice of the boy, from the place wherein
 18 he is. † Arise, take up the boy, and hold his hand: for into
 19 a great nation will I make him. † And God opened her eyes:
 who seeing a well of water, went, and filled the bottle, and
 20 gave the boy to drinke. † And God was with him: who
 grew, and abode in the wilderness, and became a young man
 21 archer. † And he dwelt in the wilderness of Pharan, and
 his mother tooke a wife for him out of the land of Egypt.
 22 † The same time said Abimelech, and Phicol the general
 of his armie to Abraham: God is with thee in all things
 23 which thou doest. † Swear therefore by God, not to hurt
 me, and my posteritie, and my stocke: but according to the
 mercie, that I have done thee, thou shalt doe to me, and to
 24 the land wherein thou hast lived a stranger. † And Abraham
 25 said: I will swear. † And he rebuked Abimelech for the

promise of a
 sonne, & there-
 fore he is called
 Isaac, which
 signifieth
 laughter. S.
 Aug. li. 16. c.
 31. ciuit.

See chap. 17.
 v. 21.

Rom. 9.
 Heb. 11.

wel of water, which his seruants had taken away by force.
 † And Abimelech answered: I knew not who did this thing: 16
 yea and thy selfe didest not tel me, and I heard not of it but
 to day. † Abraham therefore tooke sheepe and oxen, and 27
 gaue to Abimelech: and both of them made a league. † And 28
 Abraham set seuen ewe lambes of the flocke apart. † To 29
 whom Abimelech said: What meane these seuen ewe lambes,
 which thou hast made to stand apart? † But he said: Seuen 30
 ewe lambes shalt thou take at my hand: that they may be a
 testimonie for me, that I digged this wel. † Therfor was 31
 that place called * Bersabee: because there both did sweare.
 † And they made a league for the wel of oath. † And Abi- 32 33
 melech arose, and Phicol the general of his armie, and they
 returned to the land of the Palestines. But Abraham planted
 agroue in Bersabee, and called therupon the name of our
 Lord God eternal. † And he was a sciorner in the land of the 34
 Palestines manie dayes.

wel of
oath

ANNOTATIONS.

CHAP. XXI.

Separation to
be made in fa-
milies, when
iust cause re-
quireth.

Mysticall sense

The true
Church doth
not persecute
but iustly pun-
nisheth offen-
ders.

Heretikes and
other infidels
do persecute
when either
by word, or
sword they
impugne the
truth.

11. *Let it not*] It seemed so hard, inhumaine, and vniust to cast Agar and Is-
mael out of the house, that Abraham would not haue done it, onles God had
commanded him in this to heare the voice of Sara. But when he knew Gods
wil therein, not respecting flesh and blood, nor disputing further of the law-
fulness of the fact, sent them both away, commending them to Gods protec-
tion: and so by this separation the familie was made quiet. It represented also
a notable Myserie of the Synagoge of the Iewes & Church of Christ. As S. Au-
gustin doth excellently expound the same, according to S. Paul (Gal. 4.) That
Ismaels playing with Isaac was persecution, because it tended to peruert him,
shewing it to be a greater iniurie, to delude and deceiue anie, in drawing
them to new and particular companies, then corporally to persecute them: and
that the Church, and Catholique Princes punish heretikes for their good, to
make them returne to the truth, or finally to cease from seducing others. *Ecce
libera afflixit ancillam, & non illam vocat persecutionem Apostolus, ludit seruus cum
domino, & persecutionem vocat. Afflictio ista non vocatur persecutio, & ludo illa voca-
tur persecutio.* Behold the freewoman afflicted the handmaide, and the Apostle
calleth it not persecution, the seruant playeth with the maister, and he calleth
it persecution. This affliction is not called persecution, and that play is called
persecution. Againe, he sheweth of Sara, *Illusionem vidit in illo luso, animaduertit
serui superbiam, displicuit illi, eiecit foras.* She saw foule play in that play, she noted
the seruants pride, it displeased her, she cast him forth of the dores. S. Hieron
also teacheth that the spiritual neuer persecuteth the carnal: but spareth him
as his rustical brother, knowing that he may in time be profitable.

li. 15. c.
2. ciuit.

Epist. 48.
C. 50.

Tract. 11.
in 1 oap.

Tract 12.

in 4. Gal.

CHAP. XXII.

The faith and obedience of Abraham is proued in his redines to sacrifice his sonne Isaac. 11. He is stayed from the act by an Angel. 16. Former promises are renewed to him. 20. And his brother Nachor hath also much issue.

*Judith. 8.
Heb. 112.*

- 1 **W**HICH things being done, God " tempted Abraham, and said to him; Abraham, Abraham. But
2 he answered: Here I am. † He said to him: " Take thy only begotten sonne, whom thou louest, Isaac, and goe into the Land of vision; and there thou shalt offer him for an holocaust vpon one of the mountaines which I wil shew thee.
3 † Therefore Abraham rising vp in the night, saddled his asse: taking with him two young men, and Isaac his sonne: and when he had cut wood for the holocaust, he went his way to
4 the place which God had commanded him. † And the third
5 day, lifting vp his eyes, he sawe the place asfarre of: † and he said to his young men: Tarie you here with the asse: I and the boy going with speede as farre as yonder, after we
6 haue adored, wil returne to you. † He tooke also the wood of the holocaust, and laid it vpon Isaac his sonne: and him selfe caried in his hands fire and a sword. And as they went
7 on together, † Isaac said to his father: My father. And he answered: What wilt thou sonne? Behold, saith he, fire
8 and wood: where is the victime of the holocaust? † And Abraham said: God wil prouide vnto him selfe the victime of the holocaust, my sonne. They went on therefore together: † and they came to the place which God had shewed him, wherein he builed an altar, and laid the wood in order vpon it: and when he had bound Isaac his sonne, he laid
9 him on the altar vpon the pile of wood. † And he stretched forth his hand, and caught the sword, for to sacrifice his
10 sonne. † And behold an angel of our Lord from heauen cried, saying: Abraham, Abraham. Who answered: Here I
11 am. † And he said to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knowen that thou fearest God, and hast not spared thine
12 onlie begotten sonne for my sake. † Abraham lifted vp his eyes, and saw behind his backe a ramme amongst the briers
13

The third prophetic in the office before Masse on Easter eue. And the first on whitsuneue.

:: This historie is clere, and a most notorious example of perfect obedience.

:: It is a grateful and religious thing, by naming of places, to conferue the memorie of Gods benefites, that posteritie may know them. S. Chrysost. ho. 48. in Gen.

:: Nachors progenie is here mentioned to shew whence Rebecca came, whom Isaac married.

sticking fast by the hornes, which he tooke and offered an holocaust in steede of his sonne. † And he called the name of that place, :: Our Lord seeth. Whereupon euen to this day it is said, In the mountaine our Lord wil see. † And the angel of our Lord called Abraham the second time from heauen, saying: † By my owne selfe haue I sworne, saith the Lord: because thou hast done this thing, and hast not spared thine onlie begotten sonne for my sake: † I wil blesse thee, and I wil multiplie thy sede as the starres of heauen, and as the sand that is by the sea shore: thy sede shal possesse the gates of his enemies, † and in thy sede SHAL BE BLESSED all the nations of the earth, because thou hast obeyed my voice. † Abraham returned to his young men; and they went to Bersabee together; and he dwelt there. † These things so being done, it was :: told Abraham that Melcha also had borne children to Nachor his brother, † Hus the first begotten, & Buz his brother, and Camuel the father of the Sirians, † and Cased, and Azau. Pheldas also & Iedlaph, † and Bathuel, of whom was borne Rebecca: these eight did Melcha beare, to Nachor Abrahams brother. † And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

ANNOTATIONS.

CHAP. XXII.

God tempteth not to euil, but by experience maketh known what vertue is in men.

Isaac figured Christs diuinitie, the Rame his humanitie.

1. *Tempted.*] God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men known to the world, as here Abrahams faith and singular obedience were manifested, when he doubted not to offer his only begotten in sacrifice, accounting that God is able to raise vp euen from the dead. 19. Whereupon he receiued his sonne againe in parable, that is, in figure and mysterie of Christ dead and aliue againe. Isaac also in this action signified the diuinitie of Christ which suffered not; and the ramme among the briars figured his humanitie, that should be offered in sacrifice to God.

Heb. 11.
19.
S. Aug.
li. 16. c.
32. ciuit.
Theod. q.
72. in
Gen.

CHAP. XXIII.

Sara dying Abraham solemnizeth her funeral. 4. buyeth a field with a double cause of Ephron, 15. for four hundredth sicles. 19. and there burieth her.

AND Sara liued an hundred twentie seuen yeares. † And she died in the citie of Arbee which is 2 Hebron.

Hebron, in the land of Chanaan : And Abraham came to
 3 mourne, and weepe for her. † And after that he was risen
 vp from :: the funeral obsequies, he spake to the children
 4 of Heth, saying: † I am a stranger and pilgrime among
 you: geue me the right of a sepulchre with you, that I
 5 may burie my dead. † The children of Heth answered,
 6 saying: † My lord heare vs, thou art a prince of God a-
 mong vs: in our principal sepulchres burie thou thy dead:
 and no man can let thee but that in his owne monument
 7 thou mayest burie thy dead. † Abraham rose vp, and :: ad-
 ored the people of the land, to wit the children of Heth:
 8 † and he said to them: If it please your soule that I burie
 my dead, heare me, and be intercessors for me to Ephron
 9 the sonne of Seor: † that he geue me the duple caue,
 which he hath in the ytermost part of his field: for money
 to the worth thereof let him deliuer it to me before you
 10 for possession of a sepulchre. † And Ephron dwelt in the
 midst of the children of Heth. And Ephron made answer
 to Abraham in the hearing of al that went in at the gate
 11 of the citie, saying: † No, it shal not be so, my lord, but
 thou rather harken to that which I doe say: The field I
 deliuer to thee, and the caue that is therin, in the presence
 12 of the children of my people, burie thy dead. † Abra-
 13 ham adored before the people of the land. † And he
 spake to Ephron, his people standing round about: I beseech
 thee to heare me: I wil geue money for the field: take it,
 14 and so I wil burie my dead in it. † And Ephron answered:
 15 † My lord, heare me. The ground which thou desirest, is
 worth foure hundred sicles of siluer: this is the price
 between me and thee: but how much is this? burie thy dead.
 16 † Which when Abraham had heard, he weyed the money,
 that Ephron had asked, in the hearing of the children of
 Heth, foure hundred sicles of siluer of common currant
 17 money. † And the field that before time was Ephrons,
 wherein was the duple caue, looking towards Mambre,
 aswel it, as the caue, and al the trees thereof in al the lymits
 18 thereof round about: † was made sure to Abraham for a
 possession, in the sight of the children of Heth, and of al
 19 that went in at the gate of his citie. † And so Abraham buried
 Sara his wife in the duple caue of the field, that looked
 towards Mambre, this is Hebron in the land of Chanaan.

A cleare ex-
 ample of reli-
 gious office in
 burying the
 dead, See. 2.
 Reg. 1. and 2.
 Paral. 35.

Adoration v-
 sed for reue-
 rence done
 to men. See
 also c. 27 v. 29.
 c. 33. v. 3. 7 and
 S. Aug. q. 61.
 in Gen.

† And the field was made sure to Abraham, and the caue, 20 that was in it, for a possession to burie in, of the Children of Heth.

CHAP. XXIIII

Abrahams seruant adiuured and sent by him into Mesopotamia, to seke a wife for Isaac, 12. prayeth to God for a signe, findeth Rebecca, 34. and demanding her for this purpose, 50. With her parents, 58. and her owne consent, she goeth With him, 67. is married to Isaac: Who thereby is comforted for the death of his mother.

AN D Abraham was old, and of manie dayes: and our Lord had blessed him in al things. † And he said to the elder seruant of his house, which was ruler ouer al that he had: Put thy hand vnder my thighe, † that I may aditure thee by our Lord, God of heauen and earth, that thou take not a wife for my sonne, of the daughters of the Cananites, among whom I dwel: † but that thou goe vnto myne owne countrie and kindred, and thence take a wife for my sonne Isaac. † The seruant answered: If the woman wil not come with me into this land, whether must I bring thy sonne backe againe to the place, from whence thou didest come forth? † And Abraham said: Beware thou neuer bring my sonne backe againe thither. † Our Lord God of heauen, which tooke me out of my fathers house, and out of my natieue countrie, which spake to me, and sware to me, saying: To thy sede wil I geue this land: he shal send his angel before thee, and thou shalt take from thence a wife for my sonne: † but if the woman wil not folow thee, thou shalt not be bound by the oath: only bring not my sonne thither againe. † The seruant therfore put his hand vnder the thigh of Abraham his lord, and sware to him vpon this worde. † And he tooke tenne camels of his lords heard, and departed, of al his goods carying something with him; and setting forward went on into Mesopotamia to the citie of Nachor. † And when he had made the camels lye downe without the towne beside a wel of water at euen, at the time when women are wont to come forth to drawe water, he said: † O Lord God of my lord Abraham, mete me to day, I beseech

∴ In choosing a wife a vertuous stock and familie especially true faith and religion, are before al other things to be considered. S. Amb. li. i. c. 9. de. Abrah. S. Chri. soft. ho. 48. in Gen.

- I beseech thee, and doe mercifully with my maister Abraham. † Behold I stand nigh to the fountaine of water, and the daughters of the inhabiteurs of this citie, wil come forth to drawe water. † Therfore " the maid, to whom I shal say: Bowe downe thy tankard that I may drinke: and she shal answere, Drinke, yea to thy camels also wil I geue drinke: she it is, whom thou hast prouided for thy seruant Isaac: and by this I shal vnderstand, that thou hast delt mercifully with my maister. † Neyther had he yet ended these wordes within him selfe, & behold Rebecca came forth, the daughter of Bathuel, the sonne of Melcha wife to Nachor the brother of Abraham, hauing a tankard on her shoulder: † a passing comely maide, & most beautiful virgin, & not knownen to man: and she was gone downe to the fountaine, and had filled her tankard, and came backe. † And the seruant ranne to mete her, and said: Geue me a little water to drinke of thy tankard. † Who answered: Drinke my lord. And quickly she let downe the tankard vpon her arme, and gaue him drinke. † And when he had druncke, she added: but for thy camels also I wil drawe water, til al doe drinke. † And powring out the tankard into the troughes, she ranne backe to the wel to drawe water: and being drawen gaue it to al the camels. † But he musing beheld her with silence, desirous to know whether our Lord had made his iourney prosperous, or not. † And after that the camels had drunck, the man plucked forth golden carelettes, weying two sicles: and as manie braceletts of tenne sicles weight. † And he said to her: whose daughter art thou? shew me: is there anie place in thy fathers house to lodge? † Who answered: I am the daughter of Bathuel, the sonne of Melcha, whom she bare to Nachor. † And she added, saying: Of strawe also and hay we haue good store, and a large place to lodge in. † The man bowed him selfe, and adored our Lord, † saying: Blessed be the Lord God of my lord Abraham, that hath not taken away his mercie & truth from my lord, and hath brought me the streight way into the house of my lords brother. † The maide therfore ranne, and reported into: her mothers house al things that she had heard. † And Rebecca had a brother named Laban, who in al haist went forth to the man, where the fountaine was. † And when he had seene the careletts and braceletts in his sisters hands,

Her father
hauing per-
haps manie
wiues and e-
uerie one a
seuerall house
she went to
her mothes
house.

hands, and had heard al her words reporting: These words
 spake the man vnto me: he came to the man which stode
 beside the camels, and nighe to the fountaine of water :
 † and said to him: Come in, thou blessed of our Lord: Why 31
 standest thou without? I haue prepared the house, and a
 place for the camels. † And he brought him in into his 32
 lodging: and he vnharneſſed the camels, and gaue strawe
 and hay, and water to wash his feet, and of the men that
 were come with him. † And bread was set before him. 33
 Who said: I wil not eate, til I speake my message. He an-
 swered him: Speake. † And he said: I am the seruant of 34
 Abraham: † and our Lord hath blessed my lord wonder- 35
 fully, and he is magnified: and he hath geuen him sheepe,
 and oxen, siluer and gold, men seruants and women seruants,
 camels, and asses. † And Sara my lordes wife hath borne 36
 my lord a sonne in her old age, and he hath geuen him al
 things that he had. † And my lord adiured me saying: Thou 37
 shalt not take a wife for my sonne of the Chananites, in
 whose land I dwel: † but thou shalt goe to my fathers house, 38
 and of mine owne kinred shalt thou take a wife for my sonne:
 † but I answered my Lord: What if the woman wil not 39
 come with me? † Our Lord, saith he, in whose sight I 40
 walke, wil send his angel with thee, and wil direct thy way:
 and thou shalt take a wife for my sonne of myne owne
 kinred, and of my fathers house. † Thou shalt be innocent 41
 from my curse, when thou shalt come to my kinne, and
 they wil not geue her thee. † I came therfore to day to 42
 the wel of water, and said: O Lord God of my lord Abraham,
 if thou hast directed my way, wherein I now walke, † be- 43
 hold I stand besides the wel of water, and the virgin, that
 shal come forth to drawe water, when she shal heare me
 say: Geue me a litle water to drinke of thy tankard: † and 44
 she shal say to me: Drinke both thou and for thy camels I
 wil drawe also: that is the woman, which our Lord hath
 prepared for my maisters sonne. † And whilest I pondered 45
 these things secretly with my selfe, Rebecca appeared com-
 ming with a tankard, which she carried vpon her shoulder:
 and she went downe to the fountain, & drew water.
 And I said to her: Geue me a litle to drinke. † Who spe- 46
 delie let downe the tankard from her shoulder, and said to
 me: Drinke both thou, and to thy camels I wil geue drinke.
 I dranke,

- 47 I dranke, and she watered the cammels. † And I asked her, and said: Whose daughter art thou? who answered: I am the daughter of Bathuel, the sonne of Nachor, whom Melcha bare him. I hoong therfore carelettes to adorne
 48 her face, and I put braceletts vpon her hands. † And prostrate I adored our Lord, blessing the Lord God of my lord Abraham, who hath brought me the straight way to take
 49 the daughter of my lords brother for his sonne. † Wherefore if you doe according to mercie and truth with my lord, shew me: but if it please you otherwise, that also
 50 tel me, that I may goe to the right hand, or to the left. † And Laban and Bathuel answered: From our Lord the word hath proceeded: we can not speake any other thing with
 51 thee besides his pleasure. † Behold Rebecca is before thee, take her and goe thy waies, and let her be the wife of thy
 52 lords sonne, as our Lord hath spoken. † Which when Abrahams seruant heard, falling downe he adored our Lord
 53 to the grounde. † And taking forth vessel of siluer, and gold, and garments, gaue them to Rebecca for a present. To her brothers also, and to her mother he offred gifts.
 54 † A banquet was made, and eating and drinking together they lodged there. And in the morning, the seruant arose,
 55 and said: Dismiss me, that I may goe to my lord. † And: As children her brother, and mother answered: Let the maide tarie at
 56 the least tenne days with vs, and after she shal depart. † Stay me not, said he, because our Lord hath directed my way: ought not to
 57 dismiss me that I may goe on to my lord. † And they said: mary without their parents
 58 Let vs cal the maid, and: aske her wil. † And being called, good liking: so the parties
 when she was come, they asked: Wilt thou goe with this man? who said: I wil goe. † They dismissed her therfore, owne consent
 59 and her nurce, and Abrahams seruant, and his companie, is most necess-
 60 † wishing prosperitie to their sister, and saying: Thou art Epist. 43.
 our sister, encrease thou into thousand thousands, and thy
 61 seed possesse the gates of their enemies. † Therfore Rebecca, with hart or
 62 and her maides being set vpon camels, folowed the man: mouth. Here
 63 who with speed returned vnto his lord; and † the same S. Ambrose
 time Isaac walked along the way, that leadeth to the wel (li 1. c. 1. de
 of the Liuing and the seing, so called: for he dwelt in the Isaac) and S.
 64 south countrie; † and he was gone forth to: meditate in Aug. (q. 69.
 the field, the day now being wel spent: and when he had in Gen) vn-
 64 cast vp his eyes, he saw camels coming a farre of. † Rebecca derstand it of
 also, mental prayer

also, when the saw Isaac, lighted of the camel, † and said 65
to the seruant: Who is that man which cometh towards vs
along the field? And he said to her. The same is my lord.
But she quickly taking her cloake, couered her selfe. † And 66
the seruant told Isaac al things that he hed done. † Who 67
brought her into the tent of Sara his mother, and tooke her
to wife: and he loued her so much, that it did moderate the
sorrowe, which was chanced, of his mothers death.

ANNOTATIONS.

CHAP. XXIII.

Ominous spea-
ches some-
times supersti-
tious.

Some times
lawful.

Holie scrip-
ture and the
Church are
iudges of
doubtful ob-
seruations.

Eliezers pray-
er, for a parti-
cular signe,
was lawful,
deuout, and
discrete.

14. *The maide to vrhom I shal say*] Obseruation off speeches called ominous,
which are interpreted to signifie good or euil luck, are sometimes superstiti-
ous, & suggested by euil spirites, who now & then telling, or insinuating some
truth, get credite, and so allure men to attend to such vaine, vncertaine, and
vnlawful signes, as S. Augustin testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c.
22.) Neuertheles such signes are sometimes lawfully obserued, & desired from
God, as the same Doctor disputeth (li. quest. super Gen. q. 53) and S. Christo-
stome teacheth more clerly (ho. 45. in Gen.) likewise S. Theodoret († q. 73. in
Gen.) But whosoeuer wil not erre in particular cases, must folow either ex-
presse Scripture, or the iudgement of the Church, which is alwayes directed
by the spirite of truth. And touching this prayer of Abrahams seruant, and his
desire of this determinate signe, to know the maide, whom God had prouided
to be Isaachs wife, the fathers generally hold that it was religious, deuout,
and discrete. For he being careful of his masters busines, and not trusting his
owne iudgement, but relying vpon that Abraham had said, *Our Lord shal send
his Angel before thee*, commended so weightie a cause to God by prayer, the An-
gel (suggesting both to him to desire, and to the maide to performe (as the e-
uent sheweth) such qualities and vertues in her; as were most agreeable to the
great charitie and hospitalitie dayly practised in Abrahams house, most con-
uenient and necessarie (as he discretly considered) for that familie, and good
of manie. The like obseruations were approued in Gedeon, and Ionathas. And
to pray for such signes in some case, or for manifest miracles is also approued
by the Apostles example praying *God To shew by lote vrwhich of the tvee he had
chosen to the Apostleship, in place of Iudas*. And that he would extend his hand to
cures, & signes, & wonders, to be done by the name of his holie sonne I E S V S.

Iohn. 14.

Iudic. 7.
1. Reg. 14.Act. 1.
C. 4.

CHAP. XXV.

Abraham hauing manie children by his wife Cetura, died at the age of 175.
yeares: 12. Ismael also hauing twelue sonnes dukes, died. 19. Isaac pray-
ing for his barren wife, she hath Esau and Iacob twinnes. 30. Esau selleth
his first birth right to Iacob for a messe of potage.

AND

1 **A**ND Abraham married an other wife named Cethura:
 2 † which bare him Zamran, and Iecfan, and Madan,
 3 and Madian, and Icfhoc, and Sue. † Iecfan also begat
 4 Saba and Dadan. The Children of Dadan were Assurim,
 5 and Latufim, and Loomim. † But also of Madian was borne
 6 Ephra, and Opher, and Henoch, and Abida, and Eldaa: al
 7 these were the children of Cethura. † And Abraham gaue
 8 al his possessions to Isaac: † and " to the children of his
 9 concubines he gaue gifts, and separated them from Isaac
 10 his sonne, whilest himselfe yet liued, to the east countrie.
 11 † And the days of Abrahams life were a hundred seuentie
 12 and fise yeares. † And decaying dyed in :: a good old age,
 13 and hauing liued a great time, and being ful of days: and
 14 was gathered to his people. † And there buried him Isaac
 15 and Ismael his sonnes in the duble caue, which was situ-
 16 ated in the field of Ephron the sonne of Seor the Hethite,
 17 ouer against Mambre, † which he had bought of the chil-
 18 dren of Heth: there was he buried, and Sara his wife. † And
 19 after his death God blessed Isaac his sonne, who dwelled
 20 beside the wel of the Liuing and seing so named. † These
 21 are the generations of Ismael the sonne of Abraham, whom
 22 Agar the Egyptian bare him, Saraes seruant: and † these
 are the names of his children according to their calling and
 generations. The first begotten of Ismael Nabaioth, then
 Cedar, and Adbeel, and Mabsam, † Masma also, and Duma,
 and Massa, † Hadar, and Thema, and Iethur, and Naphis,
 and Cedma. † These are the sonnes of Ismael: and these
 are their names by their castles and townes, twelue princes
 of their tribes. † And the yeares of Ismaels life came to an
 hundred thirtie seauen, and decaying died, and was put
 vnto his people. † And he dwelt from Heuila euen to Sur,
 which looketh towards Egypt, as they enter to the Assi-
 rians, before the face of al his bretheren died he. † These
 also are the generations of Isaac the sonne of Abraham:
 Abraham begat Isaac: † who when he was fortie yeares
 old, tooke to wife Rebecca the daughter of Bathuel the
 Syrian of Mesopotamia, sister to Laban. † And Isaac be-
 sought our Lord for his wife, because she was barren: who
 heard him, and made Rebecca to conceaue. † But the
 little ones strugled in her wombe; who said: If it should be
 so with me, what nede was there to conceaue? And the

:: The life of
 the iust hath
 fulnes of dayes
 though it be
 otherwise
 short; the
 daies of the
 wicked are
 void of fruit,
 be they manie
 or few. S.
 Ambroseli. de
 Abraham.

:: S. Augustin **23** went to consult our Lord. † Who answering said: Two
 (q. 72. in Gen) nations are in thy wombe, and two peoples shal be diuided
 disputeth but out of thy wombe; and one people shal ouercome the other;
 could not decide, whether and " the elder shal serue the younger. † Now her time **24**
 Rebecca went was come to be deliuered, and behold, twinnes were found
 to some Priest, in her wombe. † He that came forth first, was read, and al **25**
 or Prophet, or hearie in manner of a skinne: and his name was called Esau.
 Altar, or whither els, or Immediately the other coming forth, held his brothers plant
 only retyred in his hand: and therefore he called him Iacob. † Threescore **26**
 to priuate yeares old was Isaac, when the litle ones were borne vnto
 prayer. him. † Who being growne vp, Esau became a man cunning **27**
 in hunting, and a husband man: but Iacob :: a plaine man
 dwelled in tents. † Isaac loued Esau, because he did eate **28**

:: Holie Scrip- of his hunting: and Rebecca loued Iacob. † And Iacob **29**
 rure premoni- sheth Iacobs of his hunting: to whom Esau being come faynt out of the
 sheth Iacobs sinceritie, lest boyled broth: because I am ex- **30**
 in the Myste- ries following he might be ceding faint. For which cause his name was called Edom.
 suspected of † To whom Iacob said: " Sel me thy first-birth-right. **31**
 false dealing † He answered, Loe I dye, what wil the first birth right **32**
 S. Aug. li. 16. auail me? † Iacob said: Swear therfore to me. Esau sware **33**
 c. 37. ciuit. to him, and sould his first-birth-right. † And so taking **34**
 bread and the rice broth, did eate, and drinke, and went
 his way; little esteeming that he had sold his first birth right.

ANNOTATIONS.

CHAP. XXV.

Why Agar & Cetura being lawful wiues are called concubines. Their childre Agnified Paines & Heretikes.

6. To the children of his concubines] S. Augustin (li. 16. c. 34. de ciuit) sheweth that both Agar and Cetura, being Abrahams lawful wiues (for so they are called in holie Scripture) are also called concubines, because they had not like priuileges to Sara, whose sonne was sole heyre to his father, and the children of the others had only giftes (or mouable goods) not attayning to the promised kingdom. And al this for myserie sake. For Ismael signified the carnal people before Christ, the children of Cetura prefigured Heretikes, who suppose themselves to pertaine to the new Testament, but are separated no lesse then the Iewes from Christs Kingdom. And albeit there was also an other particular reason, why Agar was called concubine, because she was a second wife, the first then liuing, yet this lerned father saith, he did not see, why Cetura being married after the death of Sara, should be called concubine, but only for this Myserie.

Gods predesti- 21. Heard him] Notwithstanding Gods assured promise, that Isaac
 nation and for should haue issue (Gen. 21. v. 12) yet he prayeth instantly for the same. And
 seing include, Moyse here attributeth Rebeccas conceiuing to Isaachs prayer. whereby we
 see that

see that Gods forseeing, predestinating, and promising exclude not, but in dede include secundarie causes, and ordinarie meanes, by which his eternal wil and pleasure is fulfilled. For as God did forsee that Rebecca should haue children, so he did forsee, that Isaac should pray for it, and obtayne it; and the one was as sure to come to passe as the other. And the same consequence is true concerning eternal life as S. Gregorie teacheth. li. i. c. 8. Dialog.

& not exclude the meanes by which his wil is done.

23. *The elder shal serue the younger*] As before (c. 17. v. 21. & c. 21. v. 12.) the couenant and great promises made to Abrahams seede, are declared to pertaine only to Isaac, and not to Ismael, nor to the other brothers: so the same belong not to Esau, the elder, but only to Iacob the younger sonne of Isaac, the Holie Ghost saying, *The elder shal serue the younger*. And withal signifieth, (saith S. Augustin) that the elder people of the Iewes shal serue the younger Christian people. For although it may be vnderstood literally to be fulfilled, in that the Idumeans coming of Esau, were subdued by King Dauid coming of Iacob; yet it is more conueniently beleued, that this prophetic tended to a greater thing And what is this, but that which is euidently fulfilled in the Iewes and Christians?

The couenant made to Abraham pertained only to Isaac, and Iacob, not to the rest of his issue.

li. 16. c.
35. ciuit.
2. Reg. 8.
Esal. 59.

Rom. 9.

An other great document of grace S. Paul geathereth vpon this Mystetic: that the twinnes being not yet borne, nor hauing done any thing good or euil, without anie good merites, the younger is elected, the elder reprobate. For doubtles (saith S. Augustin) touching original sinne they were both equal, and concerning proper sinne, neither of them had anie at al. By which example he sheweth Gods mere mercie in the elect, and iustice in the reprobate. as is more largely noted in the English New Testament, vpon the ninth chapter to the Romanes.

Gods mere mercie in electing anie, his iustice to the reprobate.

31. *Solmethy first birth right*] Iacob instructed by his mother, that God had chosen him in place of his brother Esau (for to her God had reueled that the elder should serue the younger) did lawfully vse this oportunitie to get Esaus grant of the right pertaining to the first borne, but Esau in selling it sinned, shewing himselfe an intemperate prophane man. Heb. 12.

Iacob lawfully bought but Esau sinned in selling the first birth-right.

CHAP. XXVI.

Isaac by reason of famine goeth into Gerara, 3. where God reneweth to him the promises made to Abraham. 9. King Abimelech blameth him for calling his wife his sister. 15. the people enuying his wealth, quareleth for his welles 26. At last Abimelech maketh league with Isaac.

:: God by Abrahams exampelar life inuited the Egyptians to true religion: now commandeth Isaac to stay in Gerara to the like end. S. Theod. q. 76. in Gen.

- 1 **A**N D when a famine was risen in the land, after that sterilitie, that had chanced in the dayes of Abraham, Isaac went to Abimelech king of the Palestines into Gerara.
- 2 † And our Lord appeared to him, and said: :: Goe not downe
- 3 into Egypt, but rest in the land which I shal tel thee. † And sciourne in it, and I wil be with thee, and wil blesse thee: for to thee and to thy seed, I wil geue al these countries, accomplishing the oath which I sware to Abraham thy father.

L. 3,

† And

† And I wil multiplie thy seed as the starres of heauen: and 4
 I wil geue to thy posteritie al these countries: and in thy seed
 SHAL BE BLESSED al the nations of the earth, † for 5
 because Abraham obeyed my voice, and kept my preceptes
 and commandements, and obserued " my ceremonies &
 lawes. † Therefore Isaac abode in Gerara. † Who when he 6 7
 was asked by the men of that place, concerning his wife,
 answered: She is: my sister. for he was afraid to confesse
 that she was married to him, thinking lest peradventure
 they would kil him because of her beautie. † And when 8
 verie manie days were passed, and he abode there, Abime-
 lech the king of the Palestines looking forth through a
 window, sawe him sporting with Rebecca his wife. † And 9
 calling for him, he said: It is euident that she is thy wife:
 why didest thou faine her to be thy sister? He answered: I
 feared lest I should die for her. † And Abimelech said: Why 10
 hast thou deceaued vs? some man of the people might haue
 lyen with thy wife, & thou haddest brought vpon vs: a great
 sinne. And he commanded al the people, saying: † He that 11
 shal touch this mans wife, dying shal dye. † And Isaac sowed 12
 in that land, and he found that same yeare " an hundred fold:
 and our Lord blessed him. † And the man was made rich, 13
 and he went prospering and encreasing, til he was made
 exceeding great: † and he had also possessions of sheep and 14
 of heards, and a verie great familie. For this the Palestines
 enuying him, † stopped at that time al the welles, that the 15
 seruants of his father Abraham had digged; filling them
 vp with water: † in so much that Abimelech himsele said 16
 to Isaac: Depart from vs, because thou art become mightier
 then we a great deale. † And departing, to come to the 17
 Torrent of Gerara, and to dwel there: † againe he digged 18
 other welles, which the seruants of his father Abraham had
 digged, and which, after his death, the Philistines had stop-
 ped vp of old: and he called them by the same names, wh c^h
 his father before had called them. † And they digged in 19
 the * Torrent, and found liuing water: † but there also the 20
 pastors of Gerara made a brawle against the pastors of Isaac,
 saying: It is our water. for which cause he called the name
 of the wel, by occasion of that which had hapned, * Calum-
 nie. † And they digged also an other: & for that they brawled 21
 likewise, and he called the name of it, Enmitie. † Going 22
 foreward

∴ See pag 52.

∴ Adulterie a
 great sinne
 also among
 Painims

* The chanel
 where some-
 times a veie-
 ment streame
 runneth, some-
 times none
 at al.

VVran-
 gling.

- foreward from thence he digged an other wel, for which they contended not: therfore he called the name therof, Latitude, saying: Now hath our Lord dilated vs, and made
 23 vs to encrease vpon the earth. † And he went vp from that
 24 place vnto Bersabee, † where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not feare, because I am with thee: I wil blesse thee, and multiplie thy seed for my seruant Abrahams sake.
 25 † Therfore he builded there an altar: and hauing called vpon the name of our Lord, he pitched his tent: and commanded his seruants that they should digge a wel. † To the which place when there were come from Gerara Abimelech, and Ocozath his freind, and Phicol chieffe captaine of his
 27 souldiers, † Isaac spake to them: Why are ye come to me a
 28 man whom you hated, and haue thrust our from you? † Who answered: We saw that the Lord is with thee, and therfore we said: Let there be an oath between vs, and :: let vs make a
 29 league, † that thou do vs no harme, as we also haue touched nothing of thine, neither haue we done that which might hurt thee: but with peace haue we dismist thee encrea-
 30 sed with the blessing of the Lord. † Therfore he made
 31 them a feast, and after they had eaten and drunken † arising in the morning, they sware one to an other: and Isaac dismissed them peaceably into their place. † And behold the same day came the seruants of Isaac telling him of a wel, which they had digged, and saying: We haue found water.
 33 † Wherupon he called it Abundance: and the name of the citie was geuen Bersabee, euen vnto this present day.
 34 † But Esau being fourtie yeares old married wiues, Iudith the daughter of Beeri the Herhite, and Basemath the daughter of Elon of the same place: † both which had :: offended the mind of Isaac and Rebecca.

:: So nations of the world first enuyed the Church of Christ, but after made peace with it.

:: Esau by marrying against his parents wil, made breach from them.

ANNOTATIONS.

CHAP. XXVI.

3. *My ceremonies*] These were not the same ceremonies and lawes which were afterwards prescribed by God, and deliuered by Moyse, but other obseruances by which Abraham and other holie Patriarches before him, serued God with certaine external worship, differing from the rites of the Gentiles, especially from Enostime (Gen. 4.) and so forward.

External ceremonies in the law of nature.

Christian for
titude preui-
leth more by
suffering, then
by forcible re-
fisting.

12. *An hundred sold* } For this increase of wealth the King and people at first enuied Isaac, but afterwards perceiuing that God almightie, whom he serued, so blessed him, the rest of the land remaining barren, they sought to make league with him (v. 28) Euen so the Kings and nations of the world, first enuying and persecuting Christs Church, at leingth seing it stil prosperous became with al humilitie children of the same Church, and seruants of Christ, being ouercome not by force of armes but by patience, & peaceable endeouours of those whom they most hated. VVherof excellently saith S. Leo (Ser. 1. in Natali. Apost) Although Rome renowned by manie victories, dilated her Empyre by land and by sea, yet was it lesse, that martial trauel subdued, then that which Christian peace hath obtained. The Bishops of Rome hauing larger Iurisdiction spiritual, then euer the Roman Cæsars had temporal Dominion.

CHAP. XXVII.

*Jacob by his mothers counsaile getteth his fathers blessing in place of Esau, 42.
And by her is aduised (for auoiding Esaus Wrath, who threatened to kill him) to flie to his Vncle Laban, in Haran of Mesopotamia.*

The Epistle
on Saturday
the second
weeke in Lent.

∴ Jacob secure
in conscience
that the right
of first-birth
belonged to
him, yet fea-
red to geue
occasio of of-
fence to his
father.

AND Isaac was old, and his eyes were dimme, and he 1
could not see: and he called Esau his elder sonne, and
said to him: my sonne? Who answered Here I am. † To 2
whom his father: Thou seest, quoth he, that I am old, and
know not the day of my death. † Take thy instruments, thy 3
quiuer, and bowe, and goe abroad: and when thou hast
taken any thing by hunting, † make me broth therof, as 4
thou knowest I like, and bring that I may eate: and my
soule may blesse thee before I dye. † Which when Rebecca 5
had heard, and he was gone into the field to fulfil his fathers
commandement, † she said to her sonne Jacob: I heard thy 6
father talking with Esau thy brother, and saying to him:
† Bring me of thy hunting, and make me meates that I may 7
eate, and blesse thee in the sight of our Lord before I
dye. † Now therefore my sonne, assent to my counsell: 8
† and go thy way to the flocke, bring me two kiddes of the 9
best, that I may make of them meat for thy father, such as he
gladly eateth: † which when thou hast brought in, and he 10
hath eaten, he may blesse thee before he dye. † To whom 11
he answered: Thou knowest that Esau my brother is
an hearie man, and I am smooth: † if my father shal feele 12
me, and perceiue it, ∴ I feare lest he wil thinke I would
haue

- haue deluded him, and I shal bring vpon me a curse for a
 13 blessing. † To whom his mother said: This curse, my sonne,
 light vpon me: only heare thou my voice, and go, fetch me
 14 the things which I haue said. † He went, and brought,
 and gaue them to his mother. She dressed meats, euen as
 15 she knew his father liked. † And she did on him the gar-
 ments of Esau verie good, which she had at home with her:
 16 † and the litle skinnies of the kidds she put about his hands,
 17 and couered the bare of his necke. † And she gaue him the
 18 broth, and deliuered him bread that she had baked. † Which
 when he had caried in, he said: My father? But he answered:
 19 I heare. Who art thou my sonne? † And Iacob said: " I am
 thy first begotten Esau: I haue done as thou didest com-
 mand me: arise, sit, and eate of my hunting, that thy soule
 20 may blesse me. † And againe Isaac to his sonne: How
 couldest thou, said he, find it so quickly, my sonne? Who
 answered: :: It was the wil of God that that which I would :: It was tru'y
 21 came quickly in my way: † And Isaac said: Come hither, Gods wil, but
 that I may feele thee my sonne, and may proue whether thou not in that see
 22 be my sonne Esau, or no. † He came nere to his father, and as Isaac vnder-
 23 when he had felt him, Isaac said: The voice verely, is the stood it.
 23 voice of Iacob: but the hands, are the hands of Esau. † And
 he " knew him not, because his hearie hands had made him
 24 like vnto the elder. Blessing him therfore, † he said: Art
 25 thou my sonne Esau? He answered: I am. † But he said:
 Bring me the meats of thy hunting, my sonne, that my soule
 may blesse thee. Which when they were brought and he
 had eaten, he offred him wine also, which after he had
 26 drunke, † he said to him: Come nere me, and geue me a
 27 kisse, my sonne. † He came nere, and kissed him. And imme-
 diatly as he felt the fragrant sauoure of his garments, blessing
 him, he said: Behold the sauoure of my sonne is as the sa-
 uoure of a plentiful field, which our Lord hath blessed.
 28 † God geue thee of the dew of heauen, and of the fatnes of
 29 the earth abundance of corne and wine. † And let peoples
 serue thee, and tribes adore thee: be thou lord of thy bre-
 thren, and thy mothers children bowe they before thee.
 He that shal curse thee, be he cursed: and he that shal blesse
 30 thee, be he replenished with blessings. † Isaac had scarce
 ended his wordes, and Iacob now gone forth abroad, but
 31 Esau came, † and brought in to his father meates made

of his hunting, saying: Arise my father, and eate of thy
 sonnes hunting: that thy soule may blesse me. † And Isaac 32
 said to him: Why! who arth thou? Who answered: I am
 thy first begotten sonne Esau. † Isaac was amazed and asto- 33
 nished exceedingly: and marueling more then a man can
 beleue, said: Who is he then that euen now brought me
 venison that he had taken, and I did eate of al things before
 thou camest? and I haue blessed him, :: and he shal be blef-
 sed. † Esau hauing heard his fathers wordes, roared out with 34
 a great crye: and being dismaied, said: Blesse me also, my fa-
 ther. † Who said: Thy brother came deceitfully and tooke 35
 thy blessing. † But he said again: Rightly is his name called 36
 Iacob: for he hath supplanted me loc the second time: my
 first-birth-right he tooke before, and now the second time
 he hath stollen my blessing. And againe to his father he said:
 Hast thou not referued me also a blessing? † Isaac answered: 37
 I haue appointed him thy Lord, and al his brethren I haue
 made subiect to his seruice: with corne and wine I haue esta-
 blished him, and for thee, my sonne, what shal I doe more
 after this? † To whom Esau said: Hast thou one only bles- 38
 sing, father? I besech thee blesse me also. And when he wept
 that he howled againe, † Isaac being moued, said to him: 39
 In :: the fat of the earth, and in the deaw of heauen from
 aboute † shal thy blessing be. Thou shalt liue by the sworde, 40
 and shalt serue thy brother: and :: the time shal come, when
 thou shalt shake of, and loose his yoake from thy necke.
 † Esau therfore alwaies hated Iacob for the blessing wher- 41
 with his father had blessed him: and he said in his hart: The
 daies wil come of the mourning of my father, and I wil kil
 Iacob my brother. † These things were told to Rebecca: 42
 who sending & calling Iacob her sonne, said to him: Behold
 Esau thy brother threatneth to kil thee. † Now therfore, 43
 my sonne, heare my voice, and get thee vp and flye to Laban
 my brother into Haran: † and thou shalt dwel with him a 44
 few daies, til the furie of thy brother be asswaged, † and 45
 his indignation cease, and he forget those things, which thou
 hast done to him: afterward I wil send, and bring thee from
 thence hither. Why shal I be deprived of both sonnes in one
 day? † And Rebecca said to Isaac: I am wearie of my life 46
 for the daughters of Heth: if Iacob take a wife of the stocke
 of this land, I list not liue.

:: Isaac now
 knowing it to
 be Gods wil,
 ratified that
 he had done.

:: worldlings
 blessing conti-
 steth in transi-
 torie welth.

:: The Idume-
 ans being sub-
 dued by king
 Dauid (2. Reg.
 8.) reuolted
 from king Io-
 ram, and had
 a king of their
 owne (4. Reg.
 8.) they were
 againe subdu-
 ed by Hircanus
 (teste Iosepho.
 li. 13. Antiq.) but
 againe Herod
 an Idumean
 raigned in
 Iewrie Math.
 2. Luc. 1.

ANNOTATIONS.
CHAP. XXVII.

19. *I am thy first begotten Esau.*] Jacob was not by nature the first begotten; but by Gods ordinance, & by covenant made with Esau, had right to the preeminence, and priuilegies belonging to the first borne. So he did not lie, but spake a truth, meaning that he was that sonne, to whom by diuine election the first-birth-right was dew, which his father supposed to pertaine to Esau.

Jacob did not lie, nor lene in saying he was Esau. &c.

But because some scorers of Christian doctrine (like to the old Manichees) vse to say, that Catholique Doctors, and Schoolmen excuse, and condemne whom they list by such glosses, let such reprouers vnderstand, that both moderne and ancient Catholique writers auow this defence of the holie Patriarch Jacob, not by priuate spirite, but by the most true and proper sense of holie Scripture it selfe. VVhere it may appeare, if they wil axamine the text, that Jacob in al this procurement of his fathers blessing, neither did anie thing vniuistly, nor said anie thing falsly. First it was reueled to his mother (chap. 25. v. 23.) *That the elder (of her twinnes) should serue the younger.* Secondly, holie Scripture testifieth in the same chapter (v. 27.) *That Jacob was a plaine (or sincere) Man,* void of vniuist dealing. Thirdly, for more quiet enioying that right, which God had ordained for him, he procured his brothers consent and confirmation (v. 33) Fourthly though he was secure in conscience that the blessing was dew to him, yet he feared (v. 12.) lest he might geue occasion of offence to his father, to whom this mysterie was not yet reueled. Fifthly Isaac perceiuing at last Gods wil, that Jacob should be preferred, was neither offended with him, nor reuoked his blessing, as vnlawfully surprisid, but condescending therto, ratified that he had done, saying (v. 33.) *I haue blessed him, and he shal be blessed.* Sixtly, God himselfe from this time forwards often appeared to Jacob, and with great promises, and manie temporal and spirital benefites, declared his singular loue to him. Seuently, these three Patriarches Abraham, Isaac, and Jacob are special renowned Sainctes of the old Testament: yea the Lord and Creator of al would peculiarly be called (Exodi. 3.) the God of Abraham, Isaac, and Jacob. Moyse praying instantly for Gods mercie and clemencie towards the people (Exodi. 32.) besought him to remember Abraham Isaac, and Jacob his seruants: and so in both old and new Testament these three are often mentioned as chiefe Princes in the Kingdom of Heauen. Al which shewe the great vertues and holines of them al.

He is proued innocent by the text.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

And touching this fact of Jacob, where (if euer aniewhere) might seme to besome great sinne. S. Augustin at large proueth that he did not herein sinne at al: *That which Jacob did* (saith he, li. cont. mendacium c. 10.) *By his mothers instruction to deceiue his father; if it be diligently considered, was no lie, but a mysterie, and therefore for the familiar counsaile of the Holie Ghost, which his mother had receiued, he is excused from sinne.* The same he confirmeth. q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34. cont. Faust. The same also teach S. Chrysostom ho. 53 in Gen. S. Hierom Epist. 125. S. Theodoret. q. 79. & 80. in Gen. S. Gregorie, ho. 6. in Ezechielem. S. Bede, Isidorus, Innocentius 3. Rupertus and others vpon this place, al agreing absolutly that euerie lie is a sinne, declare that Iacob lied not, but stil spake the truth, confirming their exposition by other

The Fathers proue his innocencie in this fact.

Euerie lie is a sinne.

Some deceit:
good.

It was good
that Isaac
knew not Ia-
cob, when he
blessed him.

Good in re-
spect of Esau.

More to Gods
glorie, and Ia-
cobs commu-
dation.

like places of Scripture. As when our Sauour said of S. Iehu Baptist (Math. 11.) *He is Elias* meaning that he was Elias in spirite not in person. So Isaac said truly that he was Esau, not meaning in person but in right of the first borne, by Gods ordinance: Esau also hauing condescended thereto by couenant and oath. In that also he deceived his father, was no sinne. For it was a law-ful and good deceit, such a one (saith S. Chrysostom) as Hieremie speaketh *Ho. 6.* of, *Lord thou hast deceived me, and I am deceived*, so Isaac was deceived, not as we *ad Col.* commonly call deceit, but to his owne and others good, by Gods disposition. *Hier. 10.*

23. *Knew him not*] S. Damascus demanding of S. Hierom, what might *Epi 57.* be the reason why God would suffer his holieseruant Isaac not to know Iacob, 125. but to be deceived, and through ignorance to blesse whom he would not, declaieth that it happened not only to Iacob, but also to manie other like holie men, to be ignorant of manie things, and to be deceived in error of o-pinion: and that this error was profitable to Isaac and his house For if he had geuen this blessing (which was a spiritual Iurisdiction) to Esau, as he purposed, he had committed a noxious error in dede, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother. (v. 41.) omitting him, that was sincere and very vertuous, and had done his owne wil, not Gods wil therein.

But why would not God reuel his wil to Isaac (as he had commanded a farre greater thing to Abraham to sacrifice the same Isaac) that he might wittingly hūe blessed Iacob by Gods commandment? The Fathers do probably alleage this for one reason, that if Esau, being a fierce and cruel man, had perceiued that his father had willingly preferred Iacob, he would haue bene incensed against his father; conceiued and attempted euil against him. An other reason. S. Chrysostom and Theodoret do yeld, that by this strange maner of im- *Ho. 53.* parting this blessing, it might more manifestly appeare to be Gods wil and *9. 79. 12.* ordinance, and not to procede from mans affection, that Iacob should be *Gen.* preferred.

CHAP. XXVIII.

Iacob with his fathers blessing, and admonition not to take a wife of Chanaan, but of the daughters of his vncle Laban, goeth into Mesopotamia: 2. (6. Esau in the meane time marieth a third wife, his vncle Ismaels daughter) 11. Iacob sees in slepe a ladder reaching to heauen, Angels ascending and descending, and our Lord leying thereon renewed the promises made to Abraham and Isaac. 16. And he awayking maketh a vow.

ISAAC therefore called Iacob, and blessed him, and com- 1
manded him saying: Take not a wife of the stocke of
Chanaan: † but goe, and make a iourney into Meso- 2
potamia of Syria; to the house of Bathuel thy mothers father,
and take thee a wife thence of the daughters of Laban thine
vncle. † And God almightie blesse thee, and make thee 3
encrease.

- encrease, and multiplie thee : that thou maiest be into multi-
 4 tudes of peoples. † And :: geue he thee the blessings of A-
 braham, and to thy seed after thee : that thou mayest possesse
 the land of thy perigrination, which he promised to thy
 5 grandfather. † And when Isaac had dismist him, taking
 his journey he came to Mesopotamia of Syria to Laban the
 sonne of Barthuel the Syrian, brother to Rebecca his mother.
 6 † And Esau seing that his father had blessed Iacob, and
 had sent him into Mesopotamia of Syria, to marry a wife
 thence ; and that after the blessing he had commanded him,
 saying : Thou shalt not take a wife of the daughters of Cha-
 7 naan : † and that Iacob obeying his parents was gone into
 8 Syria : † hauing tryal also that his father did not willingly
 9 see the daughteis of Canaan : † he went to Ismael, and
 tooke to wife besides them, which he had before, Mahaleth
 the daughter of Ismael Abrahams sonne, sister to Nabaioth.
 10 † Therefore Iacob being departed from Bersabee, went on
 11 to Haran. † And when he was come to a certaine place,
 and would rest in it after sunne set, he " tooke one of the
 stones that lay there, and putting it vnder his head, slept in
 12 the same place. † And he saw in his sleepe " a ladder standing
 vpon the earth, and the top therof tooching heauen : the
 13 angels also of God ascending and descending by it, † and
 our Lord leyning vpon the ladder saying to him : I am the
 Lord God of Abraham thy father, and the God of Isaac : the
 Land, wherein thou sleepest, I wil geue to thee and to thy
 14 seed. † And thy seed shal be as the dust of the earth : thou
 shalt be dilated to the West, and to the East, & to the North,
 and to the South : and IN THEE and thy seed al the tribes
 15 of the earth SHAL BE BLESSED. † And I wil be thy
 keeper whither so euer thou goest, and wil bring thee backe
 into this land : neither wil I leaue thee, til I shal haue ac-
 16 complished al things which I haue said. † And when Iacob
 was awaked out of sleepe, he said : In dede our Lord is in
 17 this place, and I wist not. † And trembling he said : How
 terrible is this place ! this is none other but the house of God,
 18 and the gate of heauen. † And Iacob arising in the morn-
 ing, tooke the stone, which he had laid vnder his head,
 and " erected it for a title, powring oyle vpon the toppes.
 19 † And he called the name of the citie * Bethel, which before
 20 was called Luza. † And he " vowed a vowe, saying : If God
 shall be :

The Epistle in
 a votive Masse
 for traueleters.

∴ To whom
ynough is not
ynough, to
him nothing is
ynough Aulus
Gell.

shal be with me, and shal keepe me in the way, by the which I walke, and shal geue me ∴ bread to eate, and rayment to put on, † and I shal be returned prosperously to my fathers house, the Lord shal be my God, † and this stone, which I haue erected for a title, shal be called the House of God: and of al things that thou shalt geue to me, I wil offer tithes to thee.

ANNOTATIONS.

CHAP. XXVIII.

VVhy Iacob
traueled in
poore state.

11. *Tooke of the stones*] Iacob traueling into a strange countrie went in such poore state, the better to hide his departure from Esau, who otherwise might haue killed him by the way. It was also thus disposed by God, that Iacobs faith and confidence might, to his greater merite, be exercised: and that Gods prouidence might more manifestly appeare, as it did in his returne after twentie yeares, when with most grateful mind he recounted Gods benefites saying (Gen. 32.) VVith my staffe I passed ouer this Iordan, and now with two troupes I do returne.

A notable ex-
ample of Gods
comforth to
the afflicted.
Al nations be-
leuing in
Christ are blef-
sed in him.

12. *A ladder*] He that was in temporal distresse, was maruelously comforted spiritually, by seing a ladder that reached from the earth to heauen; Angels passing vp and downe the same, and the Sonne of God leaning vpon it, as he that reigneth both in heauen and earth, who in particular promised him, and his sede that whole land, that he and his sede should be blessed, yea that in *His sede* al nations should be blessed, and that he would kepe and protect him where soeuer he went. How al this was performed is briefly reherfed in the booke of wisdom. chap. 10.

Erecting and
annointing of
Altars is a re-
ligious office
being done
to Gods ho-
nour.
The Church
lerneth not
rites of Idola-
ters, but they
of the Church.
Difference in
religious, su-
perstitious, &
ciuil honour
consisteth in
the persons, &
intentions.

18. *Erected it, pouring oyle*] To erect a stone, and powre oyle vpon it, was nowise superstitious in Iacob. Neither did he lerne it of Idolaters: for he abhorred and detested al idolatrical obseruances. But as S. Iustinus Martyr S. Clement of Alexandria, Origen, Eusebius and others testifie, idololatrical superstition did rather imitate true religious cetemonies. For the diuall wayes affecting that honour, which he seeth done to God, perswaded those whom he seduced, and blinded with errors, to serue him in such maner of external rites, as God was serued, that thereby he might either haue like worship with God, as it happened among Painim Idolaters: or els deprue God of this kind of honour, as now we see Protestants reiect and pul downe consecrated Altars, pretending them to be superstitious. VVherin they shew most grosse ignorance, if in dede they so iudge of ignorance, and not of mere malice. For who is so simple, but he may see, that the chiefe difference between Religion and Superstition in external things, consisteth in the persons to whom they are done, & in the intencion of the doers, & by the same difference of persons ciuil honour is also distinguished, from both religious and superstitious. As he that kneeleth to God, religiously honoreth God. Kneeling to the sunne, moone, or other false Gods, superstitiously honoreth the diuel, & kneeling to the King, ciuilly honoreth the King; Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vsed in the

Catholique

Catholique Church. For so Rabanus a diligent obseruer and writer of Ecclesiastical Rites, Ceremonies, and Customes touching the vse of holie oyle witnesseth (li. 1. c. 45. Institut. cleric.) that the Altar being first sprinkled with water, is annointed with Chrisme, to the example of the Patriarch Iacob, who after that dreadful vision, erected a stone for a title (or monument) powring oyle thereon, and calling that place *The house of God*. S. Cy. Two sortes of holie oyle. prian also writing of Chrisme, mentioneth the two sortes of holie oyle vsed in the Church; one of simple oyle consecrated by a Bishop, which is vsed for Catechumes before Baptisme, persons possessed, and the sick; the other is made of oyle and balme, also consecrated by a Bishop, and this is vsed in Baptisme, Confirmation, and in consecrating Altares, Kings, and Priests.

20. *Vorred*] It can not be vnderstood that Iacob here vowed, or promised only to ierue God, as the Soueraigne Lord of al creatures, for to that he was bound, whether he should prosper temporally or no; but that he vowed particular godlie workes, to which he was not otherwise obliged. As here he expresseth two things. Presupposing before al, that the Lord Omnipotent shall be his God, head and sath, first *And this stone, which I haue erected for a title, shall be called the house of God.* wherby he promised the building of a Church, performed at his returne (chap. 35.) Secondly he added, *And of al things which thou shalt giue me I will offer tithes to thee.* And this Likewise was of free deuotion. Gen. 14. For tithes also in the law of nature were dew to Priests, and by inferior Priests to the chiefe Priest, as Abraham gaue tithes to Melchisedech. And so al his tithes were dew to his father, and after his father him selfe was chiefe: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other vses pertaining to Gods seruice.

Vowes are properly of things which are not otherwise commanded.

CHAP. XXIX.

Iacob intainted by Laban, 15. serueth him seuen yeares for Rachel, 23. but first receiuing Lia, 27. seuen dayes after receiueth also Rachel, and serueth for her seuen yeares more. 31. She remaining barren, Lia beareth foure sonnes.

- 1 **I** A C O B therefore going on his iourney, came into the East
- 2 cōtrie. † And he sawe a wel in the field, and three flockes of sheepe lying beside it: for of it the beasts were watered, and the mouth thereof was closed with a great stone.
- 3 † And the maner was when al the sheepe were gathered together they did rowle of the stone, and after the sheepe were refreshed they put it on the mouth of the wel againe.
- 4 † And he said to the sheperds: Brethren, Whence are you? Who answered: Of Haran. † And he asked them,
- 5 saying: Know you Laban the sonne of Nachor? They said:
- 6 We do knowe him. † Is he in health? quoth he: He is in health, say they: And behold Rachel his daughter cometh with

¶ S. Augustin.
(9.87. in Gen)
Cōmendeth fa-
miliar kissing
of kinsfolke
and frendes as
a laudable cus-
tome in some
countries. It
is no where
more ciuil &
modest then
in England.

¶ Laban gre-
uously offen-
ded, neither
could Lia be
excused, but
Iacob was in-
nocent, in this
fact.

¶ After seuen
daies he had

with his flocke. † And Iacob said: There is yet much day 7
remaining, neither is it time to bring the flockes into the
foulds againe: first geue the sheep drinke, and so bring them
backe to feede. † Who answered: We can not, til al the 8
cattel be gathered together: and we remoue the stone from
the wels mouth, that we may water the flocks. † They were 9
yet speaking, and behold Rachel came with her fathers
sheepe: for she fed the flocke. † whom when Iacob had 10
seene, and knew her to be his cosen germaine, and that they
were the sheepe of Laban his vnclē: he remoued the stone,
wherwith the wel was closed. † And hauing watered the 11
flocke, he :: kissed her: and lifting vp his voice wept, † and he 12
told her that he was her fathers brother, and the sonne of
Rebecca: but she in hast went and told her father. † Who 13
when he heard that Iacob his sisters sonne was come, he
ranne forth to mete him: and embracing him, and hartely
kissing him, brought him into his house. And when he had
heard the causes of his iourney, † he answered: Thou art my 14
bone and my flesh. And after the dayes of one moneth were
expired, † he said to him: because thou art my brother, 15
shalt thou serue me * gratis? Tel me what wages wilt
thou take. † He had in dede two daughters, the name of the 16
elder was Lia: and the younger was called Rachel. † But Lia 17
was bleare eyed: Rachel wel fauored, and of a bewtiful coun-
tenance. † Whom Iacob louing, said: I wil serue thee for 18
Rachel thy younger daughter, seauen yeares. † Laban an- 19
swered: It is better that I geue her to thee then to an other
man, tary with me. † Iacob therfore serued for Rachel 20
seuen yeares: and they semed a few dayes because of the
greatnes of his loue. † And he said to Laban: geue me 21
my wife: because now the time is complete, that I may
companie with her. † Who hauing bid a great number 22
of his freinds to the feast, made the mariage. † And at 23
night :: he brought in Lia his daughter to him, † geuing his 24
daughter a handmaid, named Zelpha. With whom when
Iacob had companied after the maner, when morning was
come he saw Lia: † and he said to his father in lawe: What 25
is it that thou didest meane to doe? did not I serue thee for
Rachel? why hast thou deceived me? † Laban answered: 26
It is not the custome in this place, that we bestowe the
younger in mariage first. † Make vp the :: wecke of dayes 27
of this

With-
out rye-
ges?

- of this match: and I wil geue the this same also, for the
 28 worke that thou shalt serue me other seauen yeares. † He
 yelded to his pleasure: and after the weeke was past, he
 29 married Rachel to wife: † to whom her father had deliuered
 30 Bala for to be her seruant. † And hauing at length obtained
 the mariage that he wished, he preferred the loue of the
 later before the former, seruing with him other seauen
 32 yeares. † And our Lord seeing that he despised Lia, opned
 32 her wombe, her sister remaining barren. † Who conceived
 and bare a sonne, and called his name Ruben, saying: Our
 Lord saw mine affliction: now my husband wil loue me.
 33 † And againe she conceived and bare a sonne, and said: For
 because our Lord heard that I was contemned, he hath
 geuen this also to me: and she called his name Simeon.
 34 † And she conceived the third time, and bare an other
 sonne: and said: Now also my husband wil be ioyned to me,
 for because I haue borne him three sonnes: and therefore
 35 she called his name, Leui. † The fourth time she conceived
 and bare a sonne, and said: Now wil I confesse to our Lord.
 And for this she called him Iuda: And she left bearing.

Rachel who
 was his first
 ipouse. S. Hiero-
 nim Tradit.
 Heb. S. Aug.
 q. 82. in Gen.

CHAP. XXX.

*Rachel yet barren, deliuereth her handmaide to Iacob, who beareth two
 sonnes. 9. Lia ceasing to beare geueth her handmaid also, and she beareth
 two more. 17. Then Lia beareth other two sonnes and one daughter. 22.
 Rachel beareth Ioseph. 25. Iacob desirous to returne home, is hyred to stay
 for a certaine part of the stockes increase. 43. whereby he becometh ex-
 ceeding rich.*

- 1 **A**Nd Rachel seeing she was vnfruitful, :: enuied her sister, :: Not prop-
 and said to her husband: Geue me children, otherwise ly enuie, but
 2 I shal dye. † With whom Iacob being angrie answered: grieffe & law-
 Am I as God, who hath depriued thee of the fruite of thy ful emulation.
 3 wombe? † But she said: I haue here my seruant Bala: Com- S. Aug. li. 22.
 panie with her, that she may beare vpon my knees, and I o. 54. cont-
 4 may haue children of her. † And she gaue him Bala vnto fault.
 5 :: matiage: who, † when her husband had compained with
 6 her, conceived and bare a sonne. † And Rachel said: Our
 Lord hath iudged for me, and hath heard my voice, geuing
 me a

:: Of plurim
 of wiues see
 pag. 62

me a sonne. and therefore she called his name, Dan.
 † And againe Bala conceauing bare an other, † for whom 7 8
 Rachel said: God hath compared me with my sister, and
 I haue preuailed: and she called him Nepthali. † Lia per- 9
 ceauing that she had left bearing, deliuered Zelpha her
 handmaid to her husband. † Who conceauing and brin- 10
 ging forth a sonne, † she said: Happely. And therefore 11
 called his name Gad. † Zelpha also bare an other. 12
 † And Lia said: This is for my blessednes: for women wil 13
 cal me blessed. Therefore she called him, Aser. † And Ruben 14
 going forth in the time of wheat haruest into the field, found
 mandragores: which he brought to his mother Lia. And
 Rachel said: Geue me part of thy sonnes: mandragores.
 † She answered: Doeſt thou thinke it a smal matter, that 15
 thou haſt taken my husband from me, vnleſſe thou take alſo
 my ſonnes mandragores? Rachel ſaid: For thy ſonnes man-
 dragores let him ſleepe with thee this night. † And when 16
 Iacob returned at euen from the field, Lia went out to
 meete him, and ſaid: Companie with me, becauſe with
 wages I haue hired thee for my ſonnes mandragores. And
 he ſlept with her that night. † And God heard her prayers: 17
 and ſhe conceaued and bare the fifth ſonne, † and ſaid: God 18
 hath geuen me a reward, becauſe I gaue my handmaid to
 my husband. And ſhe called his name Iſſachar. † Againe 19
 Lia conceauing, bare the ſixt ſonne, † and ſaid: God hath 20
 endowed me with a good dowrie: this turne alſo my huſ-
 band wil be with me, for becauſe I haue borne him ſix
 ſonnes, and therefore ſhe called his name, Zabulon. † After 21
 whom ſhe bare a daughter, named Dina. † Our Lord alſo 22
 remembering Rachel, heard her, and opened her wombe.
 † Who conceaued, and bare a ſonne, ſaying: God hath taken 23
 away my reproch. † And ſhe called his name, Ioseph, 24
 ſaying: Our Lord adde to me an other ſonne. † And when 25
 Ioseph was borne, Iacob ſaid to his father in lawe: Diſmiſſe
 me that I may returne into my countrie, and to my land.
 † Geue me my wiues, and my children, for whom I haue 26
 ſerued thee, that I may depart: thou knoweſt the ſeruiſe
 that I haue ſerued thee. † Laban ſaid to him: Let me finde 27
 grace in thy ſight: I haue learned by experience, that God
 hath bleſſed me for thy ſake: † appoint thee wages which 28
 I ſhal geue thee. † But he answered: Thou knoweſt how I 29
 haue

∴ Holie Scrip-
 ture (ſaith S.
 Auguſtin)
 would neuer
 haue mentio-
 ned ſuch wo-
 manlie deſi-
 res, but to ad-
 moniſh vs to
 ſeke great mi-
 ſteries therein.
 li. 22 c. 56.
 cont. Fauſtum.

haue serued thee, and how great thy possession hath benne
 30 in my hands. † Thou hadest a smal thing before I came
 to thee, and now thou art made rich: and our Lord hath
 blessed thee at my comming in. It is reason therfore that
 31 once I prouide also for mine owne house. † And Laban
 said: What shal I geue thee? But he said: I wil nothing:
 but if thou wilt doe that which I demande, I wil fede, and
 32 kepe thy sheepe again. † Goe round about al thy flockes,
 and separate al the shepe of diuers colours, of speckled flyse:
 and what soeuer shal be russet and spotted, and of diuers
 colours, aswel in the shepe, as in the goates, shal be my
 33 wages. † And my iustice shal answer for me to morowe,
 before thee when the time of the bargaine shal come: and
 al that shal not be of diuers colours, and spotted, and russet,
 aswel in the shepe as in the goates, shal accuse me of theft.
 34 † And Laban said: I like wel that, thou demandest.
 35 † And he separated the same day the shee goates, and the
 shepe, and the he goates, and the rammes of diuers colours,
 and spotted: and al the flocke of one coloure, that is of white
 and blacke flyse, he deliuered in the hand of his sonnes.
 36 † And he put a space of three dayes iourney betwixt him
 37 and his sonne in lawe, who fed the rest of his flocke. † Iac-
 cob therfore: taking grene rodde of the poplars, and of
 the almond, and of the plaine trees, in part pilled them:
 and when the barkes were taken of, in the parts that were
 pilled, there appeared whitnes: but the parts that were
 whole, remayned grene: and by this meanes the colour was
 38 made diuers. † And he put them in the troughes, where
 the water was poured out: that when the flockes should
 come to drinke, they might haue the rodde before their
 39 eyes, and in the sight of them conceaue. † And it came to
 passe that in the verie heate of the ramming, the shepe
 beheld the rodde, and brought forth spotted, and of diuers
 40 colours, and speckled. † And Iacob diuided the flocke, and
 put the rodde in the troughes before the eyes of the ram-
 mes: and al the white and the blacke were Labans: and the
 rest, Iacobs, when the flockes were separated one from the
 41 other. † Therfore when the ewes went to ramme, in the
 prime time, Iacob put the rodde in the troughes of water
 before the eyes of the rammes, and of the ewes, that in
 42 looking vpon them they might conceaue: † but when the

:: Iacob did
 iustly vse this
 meanes to re-
 couer that
 which Laban
 withheld frō
 him, being due
 for the dowrie
 of his wiues,
 and recom-
 pence for
 his seruice.
 Rupert. li. 7.
 c. 39. in Gen.

later coming was, and the last concealing, he did not put them. And those that were late warde, became Labans: and they of the prime time, Iacobs. † And the man was enriched beyond measure, and he had manie flockes, women seruantes and men seruants, camels and asses.

CHAP. XXXI.

Iacob by Gods commandment parteth secretly with al he hath towards his father. 21. Laban pursueth him. 26. expostulating why he went in secreete manner. 30. especially chargeth him with stealing his goddes. 31. Iacob excuseth himselfe, not knowing that Rachel had taken away the Idols. 34. and she deludeth his diligent searching for them. 36. Then Iacob expostulates with Laban for this unkindnes. 43. Finally they make a league and depart eck to his owne countrie.

AFTER he heard the wordes of Labans sonnes saying: 1
Iacob hath taken al that was our fathers, and being
enriched of his substance, is become great: † and per- 2
ceauing also Labans countenance, that it was not to-
wards him as yesterday and the other day, † especially our 3
Lord saying to him: Returne into the land of thy fathers,
and to thy kinned, and I wil be with thee. † He sent, and 4
called Rachel and Lia into the field, where he fed the
flockes, † and said to them: I see your fathers countenance 5
that it is not towards me as yesterday and the other day:
and the God of my father hath bene with me. † And your 6
selues knowe that I haue serued your father to the vtter-
most of my power. † Yea your father also hath circum- 7
uented me, and hath changed my wages tenne times: and
yet God hath not suffred him to hurt me. † If at any time 8
he said: They of diuers colours shal be thy wages: al the
sheepe brought forth young of diuers colours, but when
he said contrarie: Thou shalt take al the white ones for thy
wages: al the flockes brought forth white ones. † And God 9
hath taken your fathers substance, and geuen it to me.
† For after the time came of the ewes conceauing, I listed 10
vp mine eyes, and sawe in my sleepe the males ascending
vpon the females of diuers colours, and the spotted, and
the speckled. † And the angel of God said to me in sleepe: 11

Iacob

- 12 Iacob? And I answered: Here I am. † Who said: Lyft vp
thine eyes, and see al the males ascending vpon the females,
13 them of diuers colours, the spotted and the speckled. For
I haue seene al things that Laban hath done to thee: † I am
the God of Bathel, where thou didest: † annointe the stone,
and didest vowe, the vowe vnto me. Now therfore arise;
14 and goe out of this land, returning into the land of thy nati-
uitie. † And Rachel and Lia answered: Haue we any thing
15 lefrin the goods, and heritage of our fathers house? † Hath
he not reputed vs as strangers, and sould vs, and eaten vp
16 the price of vs? † But Cod hath taken our fathers riches,
and deliuered them to vs, and to our children: wherfore do
17 al things, that God hath commanded thee. † Iacob therfore
rose vp, and setting his children, and wiues vpon camels,
18 went this way. † And he tooke al his substance, and flockes,
and whatsoeuer he had gotten in Mesopotamia, and went
19 forward to Isaac his father into the land of Chanaan. † At
that time Laban was gone to sheare his sheepe, and Rachel
20 stole the "idols of her father", † And Iacob would not
21 confesse to his father in lawe that he had: † And when he
was gone aswel him selfe as al things that were his right,
and hauing passed the riuer was marching on to Mount
22 Galaad, † it was told Laban the third day that Iacob fled.
23 † Who, taking his brethren ynto him, pursued him seuen
24 dayes: and he ouertoke him in the Mount Galaad. † And
he saw in his sleepe God saying vnto him: Take hede thou
25 speake not roughly anie thing against Iacob. † And Iacob
had now pitched his tent in the mountaine: and when he
with his brethren had ouertaken him, he pitched his tent in
26 the same Mount Galaad. † And he said to Iacob: Why
didest thou so, that vnwitting to me thou wouldest carie
27 away my daughters as captiues with the sword? † Why
wouldest thou flee without my knowledge, and not tel me,
that I might haue brought thee on the way with ioy, and
28 songes, and timbrels, and cithernes? † Thou hast not suf-
fered me to kisse my sonnes and daughters: thou hast donne
29 foolishly: now also in dede, † my hand is able to requite
thee euil: but the God of your father said vnto me yesterday:
Take hede thou speake not any thing against Iacob roughly.
30 † Suppose, thou diddest desire to goe to thy freinds, and
hadest a longing to thy fathers house: why didest thou steale

∴ Anointing
of Altars, and
free vowes are
gratful offices
to God. See.
chap. 28.

Tera-
phims

∴ Iacob in this
iust expostula-
tion was an-
grie & sinned
not. Psal. 4.

my goods? † Iacob answered: In that I departed vnwitting 31
to thee, I feared lest thou wouldest take away thy daughters
by force. † But wheras thou chargest me with theft: with 32
whom soeuer thou shalt find thy goddes, let him be slaine
before our brethen. search, what soeuer of thy things thou
shalt finde with me, and take away. Saying this, he knew
not that Rachel had stollen the idols. † Laban therfore 33
hauing gone into the tent of Iacob, and of Lia, and of both
the hand-maides, found them not. And when he was entred
into Rachels tent, † she in hast hid the idols vnder the 34
camels litter, and satte therupon: and when he had sought
al the tent, and found nothing, † she said: Let not my 35
lord be angrie that I can not rise vp before thee, betause
according to the custome of women it is now chanced to
me. so his carefulnes in seeking was deluded. † And Iacob 36
being ∴ angrie said in chiding maner: For what fault of myne,
and for what offence of my part hast thou so chaffed after
me, † and searched al my houshold stufte? What hast thou 37
found of al the substance of thy house? lay it here before
my brethren, and thy brethren, and let them iudge betwen
me & thee. † Haue I therfore bene with thee twentie yeares? 38
thy ewes and goates were not barren, the wethers of thy
flocke I did not eate: † neyther that which the beast had 39
caught did I shew to thee, I made good al the damage:
whatsoeuer perished by theft, thou didest exact it of me:
† day and night was I parched with heate, and with frost, 40
and sleepe did flye from myne eyes. † And in this sorte haue 41
I serued thee in thy house twentie yeares, fourtene for thy
daughters, and six for thy flockes: thou hast changed also
my wages tenne-times. † Vnles the God of my father Abra- 42
ham, and the feare of Isaac had holpe me, peraduenture
now thou haddest sent me away naked: God beheld my
affliction and the laboure of my hands, and rebuked thee
yesterday. † Laban answered him: The daughters are mine 43
and the children, and thy flockes, and al things that thou
seest are mine: what can I do to my daughters, and ne-
phews? † Come therfore, let vs enter in league: that it 44
may be for a testimonie betwen me and thee. † Iacob ther- 45
fore tooke a stone, and erected it for a title: † and he said 46
to his brethren: Bring hither stones. Who gathering them
together made a heape, and they did eate vpon it: † Which 47
Laban

Laban called The witnesse heape : and Iacob called The hillock of testimonie, either of them according to the proprietic of his language. † And Laban said: This heape shal be a witnes between me and thee this day, and therefore the name therof was called Galaad, that is, The witnes heape.

† Our Lord behold and iudge between vs when we shal be departed one from the other, † if thou shalt afflict my daughters, and if thou bring in other wiues ouer them: none is witnes of our talke but God, who is present and behol-deth. † And he said againe to Iacob: Behold this heape, and the stone which I haue erected between me and thee,

† shal be a witnes: this heape, I say, and the stone be they for a testimonie, if either I shal passe beyond it going to-wards thee, or thou shalt passe beyond it, thinking harme to me. † The God of Abraham, and the God of Nachor iudge between vs, the God of their father. Iacob therefore sware by the feare of his father Isaac: † and after he had offred viſtims in the mountaine, he called his brethren to eate bread. Who when they had eaten, lodged there: † but Laban arising in the night, kissed his sonnes, and daugh-ters, and blessed them: and returned vnto his place.

ANNOTATIONS.

CHAP. XXXI.

19. *Idols.*] Images of false goddes (as these were) are most properly called idols. And so the hebrew word *teraphim* is here rightly translated idols. which in other places signifieth other things. As The statua which Michol put in Dauids bed, cōuering the head therof with a heatie goates skinne, to deceiue Saules seriants who sought Dauids death, is called *teraphim*, and may there be translated a statua, image, or similitude, but not an idol. Again. Ofsee the Prophet fortelling the lamentable state of the Israelites, sayeth, they shal be long without King, prince, sacrifice, altar, ephod, and *teraphim*, which last word in the Protestants English Bibles remaineth vn-translated VWhere if they had translated *Images*. (as here they doe) it would proue, that some images pertaine to true religion, the want wherof is lamen-ted among other principal things.

Images of false goddes are idols. Some images are neither reli-gious nor su-persticious. Some are reli-gious.

These idols Rachel stole from her father, to withdraw him from idolatric. as S. Basil (in lib. Prouerb.) S. Gregorie Nazianzen. (orat. de Paschate) and Theodoret. (q. 89. in Gen.) expound it. And in this, saith Theodoret, she was a right figure of the Catholique Church, which depriueth idolaters of their idols. It is probable also by her base vsing of them, that she held them not for goddes, when she put them vnder the camels litter, and sate vpon them. Finally that she reserved them, and did not cast them away, nor burne,

Rachel tooke away her fa-thers Idols, for his good.

She kept them nor burie them, argueth that they were perhaps of precious mettall, or other matter, which she might turne to profite: and that lawfully in part of recompence, that she and her sister had no other dowrie, but rather were sold to Iacob. VVho also had suffered much iniurie at their fathers handes.

CHAP. XXXII.

Angels mete Iacob by the way. 1. He sendeth messengers and giftes to pacifie his brother Esau. 24. Wrestling with an Angel is not overcome, so fine the Angel benummeth his thigh, blesteth him, and foretelleth that he shal be called Israel.

I A C O B also went on his iourney that he had begonne: 1
and the Angels of God met him. † Whom when he had 2
seene, he said: These are the Campos of God, and he called
the name of that place Mahanaim, that is, Campos. † And 3
he sent also messengers before him, to Esau his brother into
the land of Seir, into the countrie of Edom: † and he com- 4
manded them, saying: Thus speake ye vnto my lord Esau:
This saith thy brother Iacob: I haue sojourned, and haue
bene with Laban vntill this present day. † I haue oxen, and 5
asses, and sheepe, and men seruants, and wemen seruants:
and now I send a leagacie to my lord, that I may finde grace
in thy sight. † And the messengers returned to Iacob, 6
saying: We came to Esau thy brother, and behold he cometh
with speed to mete thee with foure hundred men. † Iacob 7
feared exceedingly: & being sore affraid diuided the people
that was with him, the flockes also and the shepe and the
oxen, and the camels, into two troupes, † saying: If Esau 8
come to one troupe, and strike it, the other troupe that
remaineth, shal be saued. † And Iacob said: O God of my 9
father Abraham, and God of my father Isaac: O Lord that
didest say to me: Returne into thy land, and into the place of
thy natiuitie, and I wil doe thee good. † I am inferiour to 10
all thy mercies, and thy truth that thou hast fulfilled to thy
seruant. With my staffe I passed ouer this Iordain: and now
with two troupes I doe returne. † Deliuer me from the 11
hand of my brother Esau, because I am sore affraid of him:
lest perhaps he come, and strike the mother with the chil-
dren. † Thou didest say that thou wouldest do good to me, 12
and

and dilate my seed as the sand of the sea, which for multitude
 13 can not be numbred. † And when he had slept there that
 night, he separated of those things which he had, giftes to
 14 his brother Esau, † she goates two hundred, he goates
 15 twentie, ewes two hundred, and rammes twentie, † thirtie
 milch camels with their coltes, fourtie kine, and twentie
 16 bulles, twentie she asses, and their soles ten. † And he sent
 by the handes of his seruants, euerie flocke by it selfe, and
 he said to his seruants: Goe before me, and let there be a
 17 space between flocke and flocke. † And he commanded the
 former, saying: If thou mete my brother Esau, and he aske
 thee, whose art thou? or whither goest thou? or whose
 18 are these that thou doest folowe? † thou shalt answer:
 Iacobes thy seruant, he hath sent them for gifts to my lord
 19 Esau: himselfe also cometh after vs. † In like maner he
 gaue commandements to the second, and the third, and
 to al that folowed the flocks, saying: With the selfe same
 20 words speake ye to Esau, when you shal finde him. † And
 ye shal adde: Iacob also thy seruant himselfe foloweth on
 after vs; for he said: I wil pacifie him with the gifts that
 goe before, and afterward I wil see him, perhaps he wil be
 21 gracious vnto me. † The giftes therfore went before him,
 22 but himselfe lodged that night in the campe. † And when
 he was risen early he tooke his two wiues, and his hand-
 maides as manie, with his eleuen sonnes, and passed ouer
 23 the ford Iaboc. † And when he had set ouer al things that
 24 appertained to him, † he taried alone: and behold a man
 25 wrasteled with him til morning. † Who when he saw that
 he could not ouercome him, he touched the sinowe of his
 26 thighe, and forthwith it thranke. † And he said to him: Let
 me goe for it is breake of day. He answered: I wil not let
 27 thee goe, vnesse thou blesse me. † He therfore said: What
 28 is thy name? He answered: Iacob. † But he, no, thy name,
 quoth he, :: shal not be called Iacob, but Israel: for if thou
 hast bene strong against God, how much more shalt thou pre-
 29 uaille against men? † Iacob asked him: Tel me by what name
 art thou called? He answered: Why doest thou aske my name?
 30 and blessed him in the same place. † And Iacob called the
 name of the place Phanuel, saying: I haue sene God face to
 31 face, and my soule was made safe. † And immediatly the
 sunne rose to him, after that he was past Phanuel; but he

:: The chan-
 ging of his
 name here
 promised, is
 performed
 chap. 35. S.
 Hieron. Tra-
 d't Heb.

halted on his foote. † For which cause the children of 32
Israel eate not the sinowe, that shrunke in Iacobes thighe,
vnto his present day : because he touched the sinowe of
his thighe, and it shrunke.

ANNOTATIONS.

CHAP. XXXII.

- Iacobs feare 7. *Fear'd exceedingly*] Iustly may we meruel, why Iacob so often assured
was iust, and by Gods promises, confirmed by his manie blessings, protected in al former
without fault. dangers, accompaigned the night before with armies of Angels, indused also
with al vertues, and namely with perfect charitie (which expelleth feare) 1. Iohⁿ
was for al this so vehemently afeard! S. Aug^ustin answereth, that he neither
distrusted in Go^d, nor did anie vnlawful thing: but did his owne endeuour 4.
wisely and confidently, lest by presuming or despairing he should rather haue 9. 102. iⁿ
Gen.
- The causes of his feare. tempted God, then trusted in him. The causes of his feare were in respect of
his feare. him selfe and his brother. For considering Gods former promises, benefites
The humble & protections were not to be presumed as absolute signes of his perpetual loue
concept of & but conditional, if him selfe perseuered sincerely in Gods seruice. And seing
him selfe. *The iust man knoweth not whether he be worthy of loue, or of hatred, he might
doubt, lest by his twentie yeares conuersation among Infidels in Mesopotamia, he had contracted some sinnes, for which God might suffer him to fall
into calamitie and affliction. And though he was in dede stil more and more
vertuous, and consequently in Gods more fauour and protection: yea so much
the more, by how much lesse he presumed of his owne good state and me-
rites: yet by the vehement apprehending of his brothers inclination to re-
uenge, the greatnes of the occasion by procuring the first-birth-right, and his
fathers blessing from him, the newes of his speedie coming towards him with
foure hundred men, the natural situation of the place, where Esau might
easily inuiron him, and (as he humbly thought) his owne vnworthines, he was
possessed with natural feare (such as happeneth to constant men) and was sore
afflicted for the tender care of his familie. But reflecting vpon Gods goodnes,
he prudently disposed of his people and flockes, and besought God to protect
him and his, by prayer qualified with requisite conditions, to wit, with
humilitie, not asking for his owne but for Abraham and Isaacs sake, and for
Gods owne promise, acknowledging himselfe to be lesse then Gods mercies to-
wards him, with gratitude recounting great benefites receiued, saying, *V^uith
my staffe I passed over this Iordan, and now v^uith v^uo troupes I do retorne, with
confidence in that God had said, he *V^uould dilate his sede as the sand of the sea,*
and with meeknes in *sending giftes and good v^uordes to Elau.* Thus finally he pa-
cified him, and so his owne feare was turned into ioy.**
- Esau inclina- tion & means to reuenge. 24. *A man wrestled*] This wrestling with an Angel assuming a bodie
in forme of a man was corporal, as the effect shewed in Iacobs sinow shrunck
vp, which made him to halt. v. 25. & 31. It was also spiritual, as appeareth by
his earnest prayer, vrging and at last obtraying the Angels blessing. S. Dionys.
c. 4. cels Hierer. S. Greg. prefat. in Iob. Theodoret, q. 21. in Gen.
- Iacobs prayer qualified with Humilitie. Gratitude. Confidence. Meeknes.
- Iacob wrestled with an Angel corporally & spiritually.

Osee. 12.

CHAP. XXXIII.

Iacob seeing Eſau come with a great troupe of men, feareth harme, but is moſt courteouſly entertained by him. 10. He hardly perſwadeth Eſau to take giſtes, 13. and to returne home. 17. So Iacob coming by Socoth to Salem, there byeth a field, pitcheth his tents, and erecteth an Altar.

- 1 **A**N D Iacob, liſting vp his eyes, ſaw Eſau coming, and
with him foure hundred men : and he diuided the chil-
dren of Lia and of Rachel, and of the two handmaidens :
2 † and he put both the handmaids & their children foremoſt:
and Lia, and her children in the ſecond place : and Rachel,
3 and Ioseph laſt. † And himſelfe going forward adored pro-
ſtrate to the grownd ſeuen times, vntil his brother came
4 nere. † Eſau therfore running to mete his brother, em-
braced him : and claſping him faſt about the necke, and
5 kiſſing him wept. † And caſting vp his eyes, he ſaw the
women and their litle ones, and ſaid : What meane theſe ?
And do they pertheyne to thee ? He answered : They are the
6 litle ones which God hath geuen to me thy ſervant. † And
the handmaidens and their children coming nere, bowed
7 themſelues. † Lia alſo with her children came nere : and
when they had adored in like maner, laſt Ioseph and Rachel
8 adored. † And Eſau ſaid : What are the troupes that I did
mete ? He answered : That I might find grace before my lord.
9 † But he ſaid : I haue plentie, my brother, be thy things to
10 thy ſelfe. † And Iacob ſaid : Do not ſo I beſeech thee, but
if I haue found grace in thin eyes, take a litle preſent at my
hands : for ſo haue I ſeene thy face, as if I ſhould haue ſeene
11 :: the countenance of God : be gracious to me, † and take
the bleſſing, which I haue brought thee, and which God
hath geuen me, who geueth al thinges. Scarſe at his brothers
12 great inſtance, taking it, † he ſaid : Let vs march on toge-
13 ther, and I wil accompanie thee in thy iourney. † And Ia-
cob ſaid : My lord thou knoweſt that I haue with me litle
ones, and ſheepe, and kine with young : which if I cauſe
to ouerlaboure themſelues in going, in one day al the flockes
14 wil die. † It may pleaſe my lord to goe before his ſervant:
and I wil folow ſoftly after him, as I ſhal ſee my litle ones

:: Iacob ſeing
Gods hand in
this change of
his brothers
mind, not of
flatterie, but
ſincerely ac-
knowledgeſ
his benignitie,
as Gods coun-
tenance to-
wards him.

to be able, vntil I come to my lord in Seir. † Esau answered: I beseech thee, that of my people at the leastwise, which is with me, there may remaine some to accompanie thee in the way. It is not needful, said he, this only I haue neede of, that I may finde grace (my lord) in thy sight. † Esau therefore returned that day the same way, that he came into Seir. † And Iacob cometh into Socoth: where hauing built a house, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles. † And he passed into Salema a citie of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Siria: and he dwelt beside the towne. † And he bought that part of the field, wherein he had pitched his tents, of the children of Hemor, the father so Sichem for an hundred lambes. † And erecting an altar there, on it he called vpon the most mightie God of Israel.

CHAP. XXXIIII.

For rauishing Dina, the Sichimites (being first circumcised) are slaine by Simeon and Leui her brothers. 27. The rest of Iacobs sonnes spoile the citie. 30. Iacob blameth them, fearing harme may come by this fact.

O Dina (saith
St. Bernard)
what need was
there to see
women of a
strange coun-
trie? Tract. de
gradib. humi-
latis.

AND Dina the daughter of Lia went forth :: to see the women of that countrie. † Whom when Sichem had scene the sonne of Hemor the Heuite, the prince of that land, he was in loue with her: and he tooke her away, and lay with her, by force rauishing the virgin. † And his soule was fast kint vnto her, and whereas the was sad, he comforted her with sweete wordes. † And going to Hemor his father, he said: Take me this wench to be my wife. † Which when Iacob had heard, his sonnes being absent, and occupied in feeding of the cattle, he held his peace til they returned. † And when Hemor Sichems father was come forth to speake vnto Iacob, † behold his sonnes came out of the field: and hearing what had passed, they were passing wrath, because he had done a foule thing in Israel, and committed an vnlawful fact, in rauishing Iacobs daughter. † Hemor therefore spake to them: The soule of my sonne Sichem is fastned to your daughter; Geue her vnto him to wife:.

- 9 wife: † and let vs contract mariages one with an other:
 10 geue vs your daughters, and take you our daughters. † And
 dwel with vs: the land is at your commandement, till, oc-
 11 cupie, and possesse it. † Yea and Sichem also said to her
 father and to her brethren: Let me finde grace in your sight:
 12 and what soeuer you shal appointe I wil geue: † raise the
 dowrie, and require giftes, and I shal gladly geue, what you
 13 shal demande: only geue me this wench to wife. † Jacobs
 sonnes answered Sichem & his father: in guile, being wrath :: They offen-
 14 for the deflouring of their sister: † We can not doe that ded by falsly
 which you demande, nor geue our sister to an vncircumcised pre-
 person: which with vs is an vnlawful & abhominable thing, tending re-
 15 † But in this order we may be confederate, if you wil be lligion, and by
 like to vs, and al the man sex among you be circumcised: excesse in re-
 16 † then wil we geue and take mutually your daughters, and venge, & there-
 ours: and we wil dwel with you, and wil be one people: fore are repro-
 17 † but if you wil not be circumcised, we wil take our daugh- father. v. 30. &
 18 ter, and depart. † The offer pleased Hemor, and Sichem chap. 49 v. 5.
 19 his sonne: † neither did the young man make delay, but Otherwise
 forthwith fulfilled that which was demanded: for he loued their zeale was
 the wench exceedingly, and he was the greatest man in al iust to punish
 20 his fathers house. † And going into the gate of the citie, so foule a fault
 21 they spake to the people: † These men are men of peace, Iudith. 9.
 and are willing to dwel with vs: let them occupie in the land,
 and tilit, which being large and wide doth lacke men to tille
 it: their daughters we shal take to wife, and ours we wil
 22 geue to them. † One thing there is for the which so great
 a good is differred: If we circumcise our men sexe, folowing
 23 the rite of the nation. † And their substance, and cattle,
 and al things that they possesse, shal be ours: only in this let
 vs condescend, and dwelling together, we shal make one
 24 people. † And they al assented, and circumcised al the man
 25 sex. † And behold the third day, when the grieve of the
 woundes is most painful: Jacobs two sonnes, Simeon and
 26 Leui the brothers of Dina, taking their swordes, entred into
 the citie boldly: and killing al the man sex, † murdered withal
 Hemor and Sichem, taking away Dina their sister out of
 27 Sichems house. † When they were gone forth, the other
 sonnes of Iacob ranne in vpon them that were slaine: and
 28 spoiled the citie in reuenge of the rape. † And wasting al
 things that were in their houses, and fildes, their sheepe and

heardes, and asses, † their little ones also, and their wiuens 29
they led away captiue. † Which things when they had 30
boldly atcheiued, Iacob said to Simeon and Leui: You haue
trubled me, and made me odious to the Chananites, and
Pherezites the inhabiters of this land. we are few: they
being gethered together wil strike me; and I, and my house
shal be destroyed. † They answered: What should they 31
abuse our sister as a strumpet?

CHAP. XXXV.

Iacob purging his whole familie of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob blefseth him, and changeth his name into Israel. 16. Rachel bearing Benjamin dieth, and is buried in Bethleem, 22. Ruben lyeth with Bala. 23. Israels twelue sonnes are recited. 28. Isaac dieth at the age of 180. yeares. and his sonnes Esau and Iacob burie him.

IN THE meane time God spake to Iacob: Arise, and goe 1
vp to Bethel, and dwel there, and make an altar to God
that appeared to thee when thou diddest fle from Esau thy
brother. † And Iacob hauing called together al his house, 2
said: "Cast away the strange goddes that are among you,
and be clenfed and change your garments. † Arise, and let 3
vs goe vp into Bethel, that we may make there an altar vnto
God: who heard me in the day of my tribulation, and ac-
compained me in my iourney. † They gaue to him therfore 4
al the strange goddes that they had, and the earelets which
were in their eares: but he buried them vnder the terebinth,
that is behind the citie of Sichem. † And when they were 5
departed, :: the terror of God inuaded al the cities rounde
about, and they durst not pursfew them going away. † And 6
Iacob came to Luza, which is in the land of Chanaan, sur-
named Bethel: he and al the people that was with him.
† And he builded there an altar, and called the name of that 7
place, The house of God: for there God appeared to him
when he fled from his brother. † The same time died 8
Debora the nurse of Rebecca, and was buried at the foote
of Bethel vnder an oke: and the name of that place was
called, The oke of weeping. † And God appeared again 9
to Iac

:: God (when
it pleaseth
him) maketh
the weake
stronger then
the mightie;
and few more
terrible then
manie. S. Chri-
stost. ho. 59 S.
Aug. q. 112. in
Gen.

*An exe-
crable
tree*

- to Iacob after he returned from Mesopotamia of Siria, and
 10 he blessed him, † saying: Thou :: shalt not be called any more : The name of
 Iacob, but Israel shall be thy name. And he " called him supplanter not
 11 Israel, † and said to him: I am God almightie, encrease thou sufficiently ex-
 and multiplie: Of thee shall be nations and peoples of na- pressing his va-
 12 tions, kings shall come forth of thy loynes. † And the land lure he is also
 which I gaue to Abraham and Isaac, I wil geue to thee, and called Israel.
 13 to thy seede after thee. † And he departed from him. See the Anno-
 14 † But he erected a title of stone, in the place where God had tion.
 spoken vnto him: offering vpon it liquide offeringes, and
 15 powring oile on it: † and calling the name of that place,
 16 Bethel. † And being gone forth from thence, he came in
 the spring time to the land which leadeth to Ephrata:
 17 wherein when Rachel was in trauaile, † because of diffi-
 cultie in her trauaile, she beganne to be in danger, and the
 midwife said vnto her: Feare not, for thou shalt haue also
 18 this a sonne. † And her soule departing for paine, and death
 now at hand, she called the name of her sonne Benoni, that
 is the sonne of my paine: but his father called him Benjamin,
 19 that is the sonne of the right hand. † Rachel therfore died,
 and was buried in the hie way that leadeth to Ephrata, this
 20 same is Bethleem. † And Iacob erected a title ouer her se-
 pulchre: This is the title of Rachels monument, vntil this
 21 present day. † Departing thence, he pitched his tent
 22 beyond the Flocke tower. † And when he dwelt in that
 countrie: Ruben went, and :: slept with Bala his fathers con-
 cubine: which thing he was not ignorant of. And the sonnes
 23 of Iacob were twelue. † The sonnes of Lia: Ruben the
 first begotten, and Simeon, and Leui, and Iudas, and Issachar,
 24 and Zabulon. † The sonnes of Rachel: Ioseph and Ben-
 25 iamin. † The sonnes of Bala Rachels handmaid: Dan and
 26 Nepthali. † The sonnes of Zelpha Lias handmaid: Gad and
 Aser: these are the sonnes of Iacob, that were borne to him
 27 in Mesopotamia of Siria. † He came also to Isaac his father
 in Mambre, the citie of Arbee, this is Hebron: wherein
 28 Abraham and Isaac sojourned. † And the dayes of Isaac
 29 were complete an hundred eyghtie yeares. † And spent
 With age he died, and was put to his people, being old and
 full of dayes: and Esau and Iacob his sonnes buried him.

:: For this fact
 Ruben was ex-
 cluded from
 the chiefe dig-
 nitie among
 his bretheren.
 Gen. 49.

ANNOTATIONS.

CHAP. XXXV.

Clenſing from ſinne is the firſt office of the ſeruant of God.

2. *Caſt away the ſtrange goddeſſe*] Iacob preparing to performe his vow of building a houſe & altar to God, firſt extirpate the Idolatry from amongſt his people; and then by Sacrifice appeaſeth Gods wrath prouoked how ſoeuer and ſpecially by Simeon and Leui killing the Sichemites. Duly conſidering that what people or perſon deſireth Gods protection & bleſſings, muſt firſt be pure in Religion, and clenſed from ſinnes: *Qui ſi ei nulla nocebit aduerſitas, ſi nulla ei dominetur iniquitas*: becauſe no aduerſitie ſhall hurt him, if no iniquitie haue dominion ouer him. orat. ſer. 6. poſt cineres.

The name ISRAEL ſignifieth ſpecial prerogatives in the Patriarch Iacob.

10. *Called him Iſrael.*] As the Patriarch now performeth his vow to God: ſo God fulfilleth his promiſe, geuing him a new name. For Iacob a ſupplanter, ſignifying too ſmal force & praiſe for ſuch a champion, God therefore honoꝛed him with the name of *Iſrael*. That is, *One that ſeeth and conſiderateſh God*, as moſt ancient writers expound it. Alſo *A prince*, or valient wth God, as S. Hierom ſheweth Tradi. Heb. For *Iſra* in Hebrew ſignifieth *To dominie, or rule ouer*, and *El* ſignifieth God And ſo this name geuen to him teſtifieth that he, by Gods gift and grace, was valient euen againſt an Angel repreſenting God, much more againſt men, and other aduerſaries. Others interprete it, *The right one of God*: as witneſſeth the ſame S. Hierom both here, and in his commentaries in 44. Iſaie. Al do importe a great excellencie in this Patriarch. And the ſucceſſe of things confirmeth the ſame. Particularly in that not onlie ſome one of his ſonnes (as in the iſſue of Abraham and Iſaac, the reſt being excluded) but his whole progenie of twelue ſonnes, making twelue Tribes, were participant of the peculiar bleſſings, in their oſpring poſſeſſing the promiſed land, and exceedingly increaſing became the moſt principal nation in the world, the ſelectd people of God, called by the name and title *Of the children of Iſrael*. Of whom not only Moyses, but al the old Teſtament moſt ſpecially treateth, and of whom and in whom the promiſed Meſſias, the Redemer of mankind ſhould be borne.

Al his twelue ſonnes in their poſteritie were heires of the promiſed land.

CHAP. XXXVI.

Eſau with his wiues and children parteth from Iacob. 9. His genealogie is recited, with their habitations.

AND " theſe are the generations of Eſau, the ſame is 1
Edom. † Eſau tooke wiues of the daughters of Cha- 2
naan: " Ada the daughter of Elon the Heretheite, and Ooli-
bama the daughter of Ana daughter of Sebeon the Heueite:
† Baſemath alſo the daughter of Iſmael ſiſter of Nabaioth. 3
† And Ada bare Eliphaz: Baſemath bare Rahuel: 4
† Ooli.

- 5 † Oolibama bare Iehus and Ihelon and Coree. these are the
 6 sonnes of Esau, that were borne to him in the land of Cha-
 7 naan. † And :: Esau tooke his wiues and sonnes and daugh-
 8 ters, and euerie soule of his house, and his substance, and
 9 cattle, and al that he could haue in the land of Chanaan: and
 10 he went into an other countrie, and " departed from his
 11 brother Iacob. † For they were exceding rich, and could
 12 not dwel together: neither was the land of their peregrina-
 13 tion able to beare them, for the multitude of flockes.
 14 † And Esau " dwelt in Mount Seir, he is Edom. † And these
 15 are the generations of Esau the father of Edom in mount
 16 Seir, † and these are the names of his sonnes: Eliphaz the
 17 sonne of Ada the wife of Esau: Rahuel also the sonne of
 18 Basemath his wife. † And Eliphas had sonnes: Theman,
 19 Omar, Sepho, and Gathan, and Cenes. † And Thamna was
 20 the concubine of Eliphas the sonne of Esau: which bare to
 21 him Amalech. these are the sonnes of Ada the wife of Esau.
 22 † And the sonnes of Rahuel: were Nahath & Zara, Samma
 23 and Meza. these were the sonnes of Basemath the wife of
 24 Esau. † These also were the sonnes of Oolibama, the daugh-
 25 ter of Ana, the daughter of Sebeon, the wife of Esau, which
 26 she bare to him, Iehus, and Ihelon, and Coree. † These
 27 were dukes of the sonnes of Esau: the sonnes of Eliphaz
 28 the first-begotten of Esau: duke Theman, duke Omar,
 29 duke Sepho, duke Cenes, † duke Coree, duke Gatham,
 30 duke Amalech, these are the sonnes of Eliphaz in the
 31 land of Edom, and these are the sonnes of Ada. † These
 32 also were the sonnes of Rahuel, the sonne of Esau: duke
 33 Nahath, duke Zara, duke Zamma, duke Meza. and these
 34 are be the dukes of Rahuel, in the Land of Edom: these
 35 be the sonnes of Basemath the wife of Esau. † And these
 36 were the sonnes of Oolibama the wife of Esau: duke Iehus,
 37 duke Ihelon, duke Coree. these be the dukes of Ooli-
 38 bama, the daughter of Ana, and wife of Esau. † These are
 39 the sonnes of Esau, and these are the dukes of them:
 40 the same is Edom. † These are the sonnes of Seir the hor-
 41 reite, the inhabitants of the land: Lotan, and Sobal, and
 42 Sebeon, and Ana, † and Dison, and Efer, and Disan. These
 43 are dukes of the Horreite, the sonnes of Seir in the Land
 44 of Edom. † And Lotan had sonnes: Hori and Heman. and
 45 the sister of Lotan, was Thamna. † And these were the
 46 sonnes

:: The separa-
 tion of Esau
 from Iacob.

sonnes of Sobal: Aluan and Manahat, and Ebal, and
 Sepho and Onam. † And these were the sonnes of Sebeon: 24
 Aia and Ana. This is Ana that found the hot waters in the
 wilderness, when he fed the asses of Sebeon his father: † and 25
 he had a sonne Dison, and a daughter Oolibama. † And 26
 these were the sonnes of Dison: Hamdan, and Efeban, and
 Iethram, and Charan. † These also were the sonnes of Efer: 27
 Balaan, and Zauan, and Acan. † And Disan had sonnes: 28
 Hus, and Aram. † These were dukes of the Horreites: duke 29
 Lotan, duke Sobal, duke Sebeon, duke Ana, † duke 30
 Dison, duke Efer, duke Disan: these were dukes of the
 Horreites that ruled in the Land Seir. † And the Kings that 31
 ruled in the land of Edom, before that the children of Israel
 had a king, were these: † Bela the sonne of Beor, and the 32
 name of his citie Denaba. † And Bela died, and : Iobab the 33
 sonne of Zara of Bosra reigned in his stead. † And when 34
 Iobab was dead, Husan of the land of the Themans reigned
 in his stead. † He also being dead, there reigned in his stead 35
 Adad the sonne of Badad, that strooke Madian in the coun-
 trie of Moab: and the name of his citie was Auith. † And 36
 when Adad was dead, there reigned for him Semla of Mas-
 reca. † He also being dead, Saul of the riuer Rohoboth, 37
 reigned in his stead. † And when he also was dead, Balanan 38
 the sonne of Achobor succeeded into the kingdome. † This 39
 man also being dead Adar reigned in his place, and the
 name of his citie was Phau: and his wife was called Mec-
 rabel, the daughter of Marrad, daughter of Mezaab. † These 40
 therefore be the names of the dukes of Esau in their kinreds,
 and places, and callings: duke Thamna, duke Alua,
 duke Ietheth, † duke Oolibama, duke Ela, duke Phi- 41
 non, † duke Cenez, duke Theman, duke Mabser, 42
 † duke Magdiel, duke Hiram: these are the dukes of Edom 43
 dwelling in the land of their empire, the same is Esau the
 father of the Idumeians.

 ANNOTATIONS.

CHAP. XXXVI.

1. *The generations of Esau*] As before Moses described the genealogies
 of Cain, of Iapheth and Cham, of Nachor, of Ismael, and other sonnes of A-
 braham, so here he recordeth an other collateral progenie of Esau, that the
 difference

chap. 4.

10. 22.

25.

By the com-
 mon opinon
 of Latin and
 Greke fathers,
 this was holic.
 Iob as we shal
 discusse when
 we come to
 his booke a-
 gainst the he-
 brew doctors,
 who say Iob
 was of Na-
 chors race.

difference and distinction of them, and the selected people of God might be more conspicuous, because contraries opposed are sene more clerly. And to the Churches succession and perpetual light, compared with the interrupted and obscure companies, shineth the brighter. For albeit in those other generations there might be manie faithful and iust persons, among the infidels and wicked, and of some we are assured (as of Lot and Iob) yet faith and religion decayed, and was extinguished in their carnal childien, and only continued in the right line from Adam to Iacob, whose twelue sonnes were fathers and beginners of twelue Tribes, and in them the same true Religion was stil conserved and publicly professed, as in the onlie knowne visible Church, til the coming of Christ. as S. Augustin clerly sheweth in his excellent worke of the Citie of God: especially in the 15. and 16. bookes, in manie chapters.

2. *Ada the daughter of Elon*] In the 26. chap. (v. 34.) Esau two wiues, which he tooke in Chanaan are called Iudith the daughter of Beeri the Hetheite, and Basemath the daughter of Elon of the same place, and here the same two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heueite. VVhich neither agree in names nor countrie. Againe his third wife Ismaels daughter, here named Batemath, in 28. chap. v. 9. is called Mabeleth. For reconciliation of which and otherlike difficulties, or seeming contradictions, albeit he lerned expositors say, that either these persons had diuers names, or one was true and natural father, an other legal, or adoptiue, for there were such also before the law of Moyses, as appeareth in the historie of Tamar: yet it were hard to geue a determinate solution of this difficultie. VVhich example, with manie others (by vs omitted in these brieve annotations) conuince the Protestants presumptuous error, holding that Scriptures are easie to be vnderstood.

6. *Departed from his brother. 8. Dwelt in Mount Seir*] Here is an other difficultie (though nor so intricate as the former) how Esau now parted into Mount Seir, seing he dwelled there, when his brother Iacob came from Mesopotamia. chap. 22. v. 3. VVhich S. Augustin (q. 119. in Gen.) solueth saying: Esau first dwelt in Seir after he was disapointed of his fathers blessing, but dwelt againe with his father, after Iacobs returne from Mesopotamia, and now went to Seir againe after his fathers death.

Holie Scriptures not easie to be vnderstood.

Esau last parting from Iacob.

CHAP. XXXVII.

Ioseph informing his father of his brethrens faults. 5. and telling his dreames, is by them more hated. 13. being sent to visite them, 18. they first thinke to ksl him, 26. but by Iudas counsel sel him to the Ismaelites. 29. Vnwiuing to Ruben. 33. his father lamenteth supposing him to be slaine by some wild beast. 36. He is sold againe to Putiphar in Egypt.

The seuenth part of this booke.

How Ioseph was sold into Egypt, and there aduanced.

1 **A**ND Iacob dwelt in the land of Chanaan, wherin his father sojourned. † And :: these are his generations: Ioseph when he was sixteen e yeares old, fed the flock with

:: These things following happened to Iacob,

in his genera-
tions, that is
in his childrē.
See S. Chri-
stoff. ho. 23. in
Gen.

:: That for il
life they were
infamous, the
hebrew word
dibba signifi-
eth *infamie*.

:: The Epistle
on friday, in
the second
weke of Lent.

:: Brothers ea-
sily enuie each
other: but the
parents are
glad of their
childrens ad-
uancement.

:: So Christ, &
al good Pa-
stors.

his brethren being yet a boy: and he was with the sonnes
of Bala and Zelpha his fathers wiues: and he accused his
brethren to his father of:: a most wicked crime. † And Israel 3
loued Ioseph aboue al his sonnes, because he had begotten
him " in his old age: and he made him a coate of diuers co-
lours. † And his brethren seing that he was loued of his 4
father, more then al his sonnes, they hated him, neither
could they speake any thing to him peaceably. † It chan- 5
ced also that he reported to his brethren a dreame, that
he had seene: which occasion was the seed of greater hat-
red. † And he said to them: Heare my dreame which I 6
haue seene: † I thought we bounde sheaues in the field: 7
and my sheafe arose as it were, and stood, and your sheaues
standing about did adore my sheafe. † His brethren an- 8
swered: What shalt thou be our king? or shal we be subiect
to thy dominion? This occasion of his dreames and wordes
ministred nourishment to the enuie and hatred. † He sawe 9
also an other dreame, which telling his brethren, he said:
I sawe in a dreame, as it were the sunne, and the moone,
and eleuen starres adore me. † Which when he had repor- 10
red to his father, and brethren, his father rebuked him, and
said: What meaneth this dreame that thou hast seene? why
shal I and thy mother, and thy brethren adore thee vpon
the earth? † His brethren therfore enuyed him: but :: his 11
father considered the thing with him selfe. † And when 12
his brethren abode in Sichem, feeding their fathers flockes,
† Israel said to him: Thy brethren feed sheepe in Sichem: 13
come, I wil send thee to them. Who answering, † I am 14
readie; he said to him: Goe, and see if al things be wel with
thy brethren, and the sheepe: and bring me word againe
what they doe. Being sent therfore from the Vale of Hebron,
he came to Sichem: † and a man found him there wandring 15
in the field, and asked what he sought. † But he answered: 16
:: I seeke my brethren, shew me where they fede the flockes.
† And the man said to him: They are departed from this 17
place: for I heard them say: Let vs goe into Dothain.
Ioseph therfore went forward after his brethren, and found
them in Dothain. † Who when they had seene him a farre 18
of, before he came nighe them, they deuised to kil him:
† and spake among them selues: Behold the dreamer com- 19
meth, † come, let vs kil him, and cast him into an old 20
cisterne:

- cesterne: and we wil say A naughtie wild beast hath deuoured him: :: and then it shal appeare what his dreames
 21 doe profite him. † And Ruben hearing this, endeoured
 22 to deliuer him out of their hands, and said: † Do not take away his life, neyther sheed ye blood: but cast him into this cesterne, that is in the wildernesse, and keepe your handes harmeles: and he said this, desirous to deliuer him
 23 out of their handes, and to restore him to his father. † As soone therfore as he came vnto his brethren, forthwith they stripped him out of his side coate, and of diuers colours.
 24 † And cast him into the old cesterne, that had not water.
 25 † And sitting to eate bread, they saw Ismaelites wayfaring men coming from Galaad, and their camels carying spices, and rosen, and mirrh into Ægypt. † Iudas therfore said to his brethren: What auaieth it vs if we kil our brother,
 27 and conceale his blood? † It is better that he be sold to the Ismaelites, and that our handes be not polluted: for he is our brother and our flesh. His brethren assented to his
 28 wordes. † And when the Madianite marchants passed by, they drawing him out of the cesterne, sold him to the Ismaelites, for :: twentie peeces of siluer, who brought him into
 29 Ægypt. † And Ruben returning to the cesterne, findeth
 30 not the boy: † and renting his garments went to his brethren, and said: The boy doth not appeare, and whither
 31 shal I goe? † And they tooke his coate, and dipped it in
 32 the blood of a kidde, which they had killed: † sending some that should carie it to their father, and should say: This we haue founde: see whether it be thy sonnes coate,
 33 or no. † Which when the father acknowledged, he said: It is my sonnes coate, a naughtie wild beast hath eaten
 34 him, a beast hath deuoured Ioseph. † And tearing his garments, did on sackcloth, mourning his sonne a great time.
 35 † And al his children being gethered together to assuage their fathers sorowe, he would not take comforte, but said: I wil descend vnto my sonne into hel, mourning.
 36 And whilest he persenered in weeping, † the Madianites sold Ioseph in Ægypt to Phuriphar an Eunuch of Pharoes maister of the souldiars.

:: So the Iewes
 thinking to
 preuēt Christi
 exaltation co-
 operated vn-
 wittingly thereto
 Prosper. li. de
 promiss. Dei.

:: Some read
 thirtie: And as
 the reading is
 diuers, so
 Christ whom
 Ioseph signi-
 fied is more
 lesse esteemed
 of diueres. S.
 Aug. Ser. 81,
 de temp:

ANNOTATIONS.

CHAP. XXXVII.

The least offensive cause is alleaged, why Iacob loued Ioseph about his bretheren. God turneth euil to good effect. S. Aug. li. 14. c. 27. ciuit.

Graue for hel corruptly translated.

VVilful corruption.

Iacob spake of hel. not of graue.

Abrahams bosome.

3. *In his old age*] This being one cause why Iacob loued Ioseph about al his other sonnes, for that he was the youngest of the eleuen (for Benjamin the twelfth was yet an infant) it is alleaged in holie Scripture (saith S. Chrysostom. Epist. ad Olympiam) as least offensive to his bretheren. For a more special cause was, for his mother Rachels sake, but most principal cause of al was, for his great vertues, and mature iudgement; for which God also preferred him about them al, and now forshewed the same by visions in sleepe. VVhich they enuying and meaning to preuent, did in dede vnwitting cooperate therto, Gods prouidence turning their euil worke to infinite good. As the same holie Ioseph truly interpreteth it to them, after their fathers death, when they iustly feared reuenge, for so great and inhumane iniuries done vnto him. chap. 50. v. 20.

35. *Into hel mourning.*] Protestants denying more places for soules after this life, then Heauen for the iust, and Hel for the wicked, translate the hebrew word *sheol*, *graue* for *hel*. Because if they should grant that Iacob, or other holie fathers of the old Testament descended into hel, they must confesse some other hel, then where the damned are tormented, whither no Christian wil say that those fathers went. If they contended only about the sense and meaning of the text, it were more tolerable, for therein they speake, according to their erroneous opinion, as they thinke. But knowing as some of them doe, that *Hel* is the true word of the text, there is no sinceritie nor moral honestie in putting *Graue*, in place thereof. And that they know it, the second table of the Bible, printed at London 1602. witnesseth, noting for a common place, that in the 37. chap. of Genesis. v. 35. *Hel* is taken for *graue*, thereby confessing, that the true English word of the holie Scripture in that place is *Hel*, but that they would haue it to signifie *graue*. VVherupon anie reasonable man would thinke to finde the word *Hel* in the text, with some gloss to shew that *graue* were to be vnderstood. But in al their Editions, also in that which was printed the yeare next following, 1603. whereto the same table is adioyned, they reade *graue*, and not *hel* in that place, though in some * other places, they much disagree in translating the same word.

As for the sense, it can not be that Iacob ment the *graue*: for when he said he would goe to his sonne, he supposed him to be deuoured by a wild beast, and not buried in a *graue*. And therefore must necessarily meane, that he would goe where he thought the soule of his sonne to be. VVhich was neither in heauen, for then he would rather haue ascended thither ioyful, then descended to anie place mourning; neither did he meane the *hel* of the damned, for that had bene desperation; but to a lowe place, where the iust soules then remained in rest, which was called *Limbus Patrum*, or *Abrahams bosome*. That is, saith S. Augustin, in his answer to Bishop Euodius (Epist. 99.) *secreta curiam quietis habitatio*. The habitation of a certaine secret rest.

See. 8.
Hiero.
Ep. 119.
S. Aug.
li. 20.
c. 15. ciuit.

Nu 16.
2. Reg.
22. Iob.
17. Psal.
15. 17. 85

Mat 16.

CHAP. XXXVIII.

Judas having three sonnes by a Chananite. 6. marieth the first, and after his death, the second to Thamar. 10. Who also dying, he delayeth to marry the third with her. 15. But himselfe begetteth of her (taking her for a harlot) two sonnes innes, Phares and Zara.

- 1 **T**H E :: same time Judas going downe from his brethren, :: Moyses in
 2 turned in to a man an Odollamite, named Hiras. † And setteth here
 he sawe there the daughter of a man of Chanaan, called this historie,
 Sue: and taking her to wife, he did companie with her. be cause Christ
 3 † Who conceaued, and bare a sonne, and called his name borne of the
 4 Her. † And conceauing a childe againe, she called her sonne genealogie of
 5 after he was borne, Onan. † She bare also the third: whom Judas & Pha-
 the called Sela. after whose birth, she ceased to beare any res. Mat. 1:
 6 more. † And Judas gaue a wife to Her his first begotten,
 7 named Thamar. † Also Her the first begotten of Judas,
 was wicked in the sight of our Lord: and was slaine of him.
 8 † Judas therefore said to Onan his sonne: companie with
 thy brothers wife, and be ioyned to her, that thou mayest
 9 " rayse seede to thy brother. † He knowing that the chil-
 dren should not be borne to himselfe, companying with his
 brothers wife, stied his seede vpon the ground, lest children
 10 might be borne in his brothers name. † And therefore our
 11 Lord stroke him, because he did a detestable thing. † For
 the which cause Judas said to Thamar his daughter in lawe:
 Be a widowe in thy fathers house, til Sela my sonne growe
 vp: for he feared lest he also might dye, as his brethren. Who
 12 went her way and dwelt in her fathers house. † And after
 many dayes were come and gone: the daughter of Sue the
 wife of Judas died: who after his mourning hauing recei-
 ued consolation, went vp to the shearers of his sheepe,
 himselfe and Hiras his shepheard of his flocke, the Odo-
 13 lamite, into Thamnias. † And it was told :: Thamar that her :: Thamar fini-
 father in law came vp into Thamnias to sheare his sheepe. ned desiring
 14 † Who putting of the garments of her widowhood, tooke to be a mo-
 a veile: and changing her habite, fate in the crosse way, that ther without
 leadeth to Thamnias: because Sela was growne, and she had lawful mari-
 15 not taken him to her husband. † Whom when Judas had age: and
 scene,

Iudas sinned
lying with a
supposed har-
lot S. Aug. li.
22. c 61. 62. &
63 cont. Faust.

scene, he supposed her to be an harlot: for she had couered
her face, lest she should be knownen. † And going vnto 16
her, he said: Suffer me to lye with thee: for he knew her
not to be his daughter in law. Who answering: What wilt
thou geue me that thou maiest enioy my companie? † He 17
said: I wil send thee a kid out of the flockes. And when she
said againe: I wil suffer that thou wilt, if thou geue me a
pledge, til thou send that which thou doest promise;
† Iudas said: What wilt thou to be geuen thee for a pledge? 18
She answered: Thy ring, and bracelet, and staffe which
thou holdest in thy hand. The woman therefore by once
companying conceaued, † and rising she went her way: and 19
putting of the apparel which she had taken, put on the gar-
ments of her widowhood. † And Iudas sent a kid by his 20
shephard the Odolamite, that he might receiue the pledge
again, which he had geuen to the woman: who when he
had not found her, † he asked the men of that place: Where 21
is the woman that sate in the crosse way? Almaking answer:
There was no harlot in this place. † He returned to Iudas, 22
and said to him: I haue not found her: yea the men also
of that place said vnto me, that there neuer sate harlot there.
† Iudas said: Let her take it to her, surely she can not charge 23
vs with a lye, I sent the kid which I promised: and thou
didest not find her. † And behold after three moneths they 24
told Iudas, saying: Thamar thy daughter in law hath played
the harlot, and her bellie semeth to swell. And Iudas said:
Bring her forth: that she may be burnt. † Who when she 25
was led to execution, she sent to her father in law, saying:
By that man, whose these things are, haue I concealed:
looke whose the ring is, and the bracelet, and the staffe.
† Who acknowledging the giftes, said: She is iuster then I: 26
because I did not geue her to Sela my sonne. But he knew her
no more. † And when she was readie to be brought to bed, 27
there appeared twinnes in her bellie: and in the verie deli-
uerie of the infants, one put forth the hand, wherein the
midwife tyed a skarlet string, saying: † This shal come 28
forth the former. † But he drawing backe his hand, the o- 29
ther came forth: and the woman said: Why is the partition
diuided for thee? and for this cause called his name Phares.
† Afterward his brother came forth, in whose hand was the 30
skarlet string: whom she called Zara.

:: Adultrie pun-
nifable by
death, in the
law of nature.

ANNOTATIONS.

CHAP. XXXVIII.

8. *Raise sede to thy brother* ¶ By this it appeareth, that in the law of nature, when a married man died without issue, his brother might lawfully marie the widow; whose first sonne should be counted and called the sonne and heyre of his vnckle dead before. The same was established by the law of Moyles (Deut. 25) VVhich being now abrogated, it remaineth in the Churches powre to constitute a law in this behalt, and consequently to dispence in the same, so farre as is agreeable with the law of nature. VVherof see more. Leuit. 18.

How a man might marie his brothers wife in the law of nature. The Churches decree is now our rule.

CHAP. XXXIX.

Ioseph being in great credite with his maister, hath the whole charge of his house. 7. Contemning his mystris solicitation to incontinencie, is falsely accused by her to his maister: 20. and cast into prison, 21. Where againe he getteth credite, and hath the charge of al the prisoners.

1 **T**HEREFORE Ioseph was brought into Ægypt, and Puti-
 2 phar an Eunuch of Pharaos, prince of his armie, a man of Ægypt bought him, at the hand of the Ismaelites; by
 3 whom he was brought. † And :: our Lord was with him, :: Ioseph en-
 4 he dwelt in his maisters house, † who knewe verie wel that dued with al
 5 our Lord was with him, and that al thinges which he did, vertues was a
 6 were directed by him in his hand. † And Ioseph found grace special mix-
 7 before his maister, and ministred to him: by whom being thor of chastie-
 8 made ruler ouer al his thinges, he gouerned the house com- tie. S. Amb. li.
 9 mitted to him, and al thinges that were deliuered vnto de Ioseph. c. i.
 10 him: † and our Lord blessed the house of the Ægyptian
 11 for Iosephes sake, and multiplied as wel in houses, as in The foure
 12 landes al his substance. † Neither knew he any other cardinal ver-
 13 thing, but the bread which he did eate. And Ioseph was of tues reigned
 14 beautiful countenance, and comely fauored to behold. in him.
 15 † After manie dayes therfore his maistresse cast her eyes on
 16 Ioseph, and said: Sleepe with me. † Who :: in no wise as- :: Tempe-
 17 senting to that wicked act, said to her: Behold, my maister rance.
 18 hauing deliuered al thinges vnto me, knoweth not what
 19 he hath in his owne house: † neither is there any thing
 20 which

:: Iustice.

:: Fortitude.

:: Prudence.

:: God is more
specially with
his seruants in
affliction then
in prosperitie.
S. Amb. li. de
Ioseph. c. 5.

which is not in my power, or that he hath not deliuered to me, beside thee, that art his wife: :: how therefore can I do this wicked thing, and sinne against my God? † With these 10 kinde of wordes :: day by day both the woman was importune vpon the young man: and he refused the aduoutrie. † And it chanced on a certaine day, that Ioseph went into 11 the house, and did some businesse without anie man with him: † and the catching the skirte of his garment, said: 12 Sleepe with me. who :: leauing the cloke in her hand, fled, and went forth abroad. † And when the woman sawe the 13 garment in her handes, and her selfe to be contemned, † she 14 called to her the men of her house, and said to them: See he hath brought in an Hebrew, to delude vs: he came vpon me, for to lie with me: and when I had cried out, † and he heard 15 my voice, he left the cloake that I held, and fled forth. † For 16 an argument therefore of her credite, she reserued the cloake, and shewed it to her husband returning home, † and said: 17 There came vnto me the Hebrew seruant, whom thou didest bring hither, for to delude me: † and when he heard me 18 crie, he left the cloke which I held, and fled forth. † His 19 maister hearing these thinges, and geuing ouer light credite to his wiues wordes, was very wrath: † and deliuered Ioseph 20 into prison, where the kinges prisoners were kept, and he was there shut vp. † And :: our Lord was with Ioseph, and 21 hauing mercie vpon him gaue him grace in the sight of the chiefe of the prison. † Who deliuered in his hand al the pri- 22 soners that were kept in custodie: and whatsoeuer was done, was vnder him. † Neyther did himselfe knowe any thing, 23 hauing committed al things to him: for our Lord was with him, and directed al his workes.

CHAP. XL.

Ioseph interpreteth the dreames of two Eunuches prisoners 12. that the one should be restored to his office, 16. the other be hanged, 20. The third day the euent declareth the interpretations to be true, but Ioseph is forgotten.

THES E thinges being so done, it chanced that two 1 Eunuches, the cupbearer of the king of Egypt, and his baker, offended against their lord. † And Pharao being 2
wrath

- wrath against them (for the one was chiefe of the cupbear-
 3 rers, the other chiefe baker) † he sent them into the prison
 of the captaine of the souldiers, in the which Ioseph also
 4 was prisoner. † But the keeper of the prison deliuered them
 to Ioseph, who also ministred to them: some litle time was
 5 passed, and they were kept in custodie. † And they sawe
 6 each of them both a dreame in one night, according to an
 interpretation agreing to them selues: † to whom when
 7 Ioseph was entred in the morning, and saw them sad, † he
 asked them, saying: Why is your countenance sadder to day
 8 then it was wont? † Who answered: We haue seene a
 dreame, & there is no bodie to interpret it to vs. And Ioseph
 said to them: Why " doth not interpretation belong to God?
 9 Tel me what you haue seene. † The chiefe of the cup-
 bearers first told his dreame: I saw before me a vine,
 10 † wherein were three branches, growing by litle and litle
 into buddes, and after the blossomes the grapes waxed ripe:
 11 † and the cup of Pharaο in my hand: and I rooke the grapes,
 and wrong them into the cup which I held, and I gaue
 12 the cup to Pharaο. † Ioseph answered: This is the inter-
 pretation of the dreame: The three branches, are yet three
 13 dayes: † after the which Pharaο wil remember thy seruice,
 and wil restore thee to thy old degree: and thou shalt geue
 him the cup according to thyne office, as before thou
 14 haddest wont to doe. † Only remember me, when it shal be
 wel with thee, and doe me this mercie: to put Pharaο in
 15 mind that he take me out of this prison: † because I was
 taken away by stealth, out of the land of the hebrewes, and
 16 here an innocent was I cast into the lake. † The maister of
 the bakers seing that he had wisely resolued the dreame, he
 said: And I also saw a dreame, That I had three baskettes of
 17 meale vpon my head: † and that in one basket that was the
 higher, I caried all meates that are made by the art of baking,
 18 and that the birds did eate out of it. † Ioseph answered:
 This is the interpretation of the dreame: The three baskettes,
 19 are yet three dayes: † after the which Pharaο wil take thy
 head from thee, and hang thee: on the crosse, and the soules
 20 shal teare thy flesh. † The third day after this was the birth
 day of Pharaο: who making a great feast to his seruantes,
 at the banquet he remembered the maister of the cupbearers,
 21 and the chiefe of the bakers. † And he restored the one into

:: Death on
 the crosse was
 most cruel, &
 most ignomi-
 nious. Cice-
 ro. 7. Ver: yet
 suffered by
 Christ, and by
 him made glo-
 rious. Sap. 2.
 Philip. 2.

his place, to reach him the cuppe, † the other he hanged on 22
a gibbet, that the truth of the interpreter might be appro-
ued. † And yet notwithstanding the chiefe of the cupbear- 23
ers, prosperous thinges succeeding, forgot his interpreter.

ANNOTATIONS.

CHAP. XLI.

Some dreames are natural.

Some are illusions of euil spirites.

Some are from God.

Holie Scripture and the Church are iudges of doubtful dreames.

8. *Doth not interpretation belong to God?* Dreames do come of diuers causes. Some of natural complexion, or disposition, whereby Philosophers or Philistions may probably iudge of the state of mans bodie. Some are rather effects of things past, then signes of anie thing to come. Of which sorte the wife man saith: *Dreames do follow manie causes.* (Eccle. 5.) Some are suggested by euil spirites, either to flatter worldlings with great pretences, or to terrifie weake mindes with dangers and afflictions, or to vex and trouble those in sleepe, whom they cannot easily moue waking, as S. Gregorie distourieth (li. 8. Moral in cap 7 Iob) Some dreames are of God, as in Iacob, Ioseph, these Eunuches, Pharao, Nabuchodonosor, and others both good and euil men. But to discern, and assuredly to iudge of tonic dreames, whether they be from God, by holie Angels, or illusions of euil spirites, is a special gift of God, as also the interpretation thereof belongeth to God, as Ioseph here testifieth. VVhosoever therefore wil be secure must relie either vpon expresse Scripture, or iudgement of the Church, as in ominous speeches was noted before (chap. 24.) Otherwise the general rule is, not to obserue dreames. Deut. 18.

Dan. 4

CHAP. XLI.

Pharao dreaming of fat & leane kine. 5. also of ful and thinne eares of corne, 8. no other being able to interpret, 9. Ioseph is remembered. 25. Who interpreting the same. 38. is made ruler over all Egypt. 50. marieth, and hath two sonnes, Manasse and Ephraim.

Pharao his dreames, and his Euniches were propheticall. For by them God fore shewed things to come: yet they were no prophets.

AFTER two yeares Pharao saw a dream. He thought he stood vpon a riuer, † out of the which came vp 2
seuen kine, faire and fat exceedingly: and they fed in marih places. † Other seuen also came vp out of the riuer, foule, 3
and erryan leane: and they fed on the very banké of the riuer, in grene places: † and they deuoured them, that had 4
the maruerous beautie and good fare of bodies. Pharao after he waked, † slept againe, and saw an other dream: 5
Seuen

- Seuen eares of corne grew forth vpon one stalke ful and
 6 faire: † there sprang also other eares as many, thinne and
 7 blasted with aduision, † deuouring al the beautie of the
 8 former. Pharao awaking vp after his rest, † and when
 morning was come, being frighted with feare, he sent to al
 the interpreters of Egypt, and to al the wise men: and they
 being called for, told them his dreame, neither was there anie
 9 that could interpret it. † Then at length the maister of the
 cupbearers remembring himselfe, said: I confesse my fault:
 10 † The king being angrie with his seruantes, commanded
 me and the chiefe of the bakers to be cast into the prison
 11 of the captaine of the souldiers: † where in one night both
 12 of vs saw a dreame portending things to come. † There
 was there a young man an hebrew, seruant to the same cap-
 13 taine of the souldiers: to whom telling our dreames, † we
 heard whatsoeuer afterward the event of the thing proued
 to be so. for I was restored to my office: and he was hanged
 14 vpon a gibbet. † Forthwith at the kinges commandment,
 Ioseph being brought out of the prison they polled him:
 15 and changing his apparel, brought him vnto him. † To
 whom he said: I haue seene dreames, and there is not anie
 that can expound them: which I haue heard, thou dost
 16 most wisely interpret. † Ioseph answered: Without me,
 17 God shal answere prosperous thinges to Pharao. † Pharao
 therfore told that he had seene: Me thought I stood vpon
 18 the banke of the riuer, † and seuen kine came vp out of
 the banke of the riuer, exceeding faire, and ful of flesh:
 19 which grazed on greene places in a marvellous pasture. † And
 behold, there folowed these, other seuen kine, so passing
 ill fauored and leane, that I neuer saw the like in the land
 20 of Egypt, † which hauing deuoured and consumed the
 21 forme, † gaue no token of their fulnes: but with the like
 leanenes and deformitie, looked heauelie. Awaking, and
 22 fallen againe into a deepe sleepe, † I sawe a dreame: Se-
 uen eares of corne grew forth vpon one stalke, ful and verie
 23 faire. † Other seuen also thinne and blasted, with ad-
 24 uision, sprang of the stalke: † which deuoured the beautie
 of the former: I told the dreame to the coniecturers, and
 25 there is no man that can declare it. † Ioseph answered: :: These things
 The kinges dreame is one: God hath shewed to Pharao
 26 :: the thinges that he wil doe. † The seuen faire kine, and by Gods par-

but Ioseph
 who had the
 gift to inter-
 pret them: S.
 Aug. 11. 12. c.
 9. de Gen. ad
 lit. S. Greg. 11.
 11. Moral. in
 c. 13. 10b.

icular prou-
d Ecce. Psalm. 4.
God called (or
caused) a fa-
mine vpon the
land.

the seuen ful eares: be seuen yerres of plentifulnes: and
both containe the selfe same meaning of the dreame.
† Also the seuen leane and thinne kine, that came vp after 27
them, and the seuen thinne eares, and blasted with the
burning winde: are seuen yerres of famine to come. † Which 28
shal be fulfilled in this order. † Behold there shal come 29
seuen yerres of great fertilitie in the whole Land of Ægypt:
† after which shal folowe other seuen yerres of so great 30
sterilitie, that al the abundance before shal be forgotten:
for the famine shal consume al the land, † and the greatnes 31
of the scarcitie, shal destroy the greatnes of the plentie.
† And in that thou didest see the second time a dreame per- 32
taining to the same thing: it is a token of the certeintie, for
that the worde of God shal come to passe, and be fulfilled
spedely. † Now therefore let the king provide a wise man and 33
industrious, and make him ruler ouer the Land of Ægypt:
† that he may appointe ouerseers ouer al countries: and 34
gether into barnes the fift part of the frutes, during the
seuen yerres of the fertilitie, † that now presently shal 35
ensewe: and let al the corne be laid vp, vnder Pharaoes
handes, and let it be reserued in the cities. † And let it be 36
in a readines, against the famine of seuen yerres to come,
which shal oppresse Ægypt, and the land shal not be con-
sumed with scarcitie. † The counsell pleased Pharao, and al 37
his seruants: † and he spake to them: Can we find such an 38
other man, that is ful of the spirite of God? † He said ther- 39
fore to Ioseph: Because God hath shewed thee al things that
thou hast spoken, can I find a wiser and one like vnto thee?
† Thou shalt be ouer my house, and at the commandment 40
of thy mouth al the people shal obey: only in the throne
of the kingdome I wil goe before thee. † And againe Pha- 41
rao said to Ioseph: Behold, I haue appointed thee ouer the
whole land of Ægypt. † And he tooke his ring from his 42
owne hand, and gaue it into his hand: and he put vpon him
a silke roabe, and put a chaine of gold about his necke.
† And he made him goe vp into his second chariot, the cryer 43
proclayming that al should bowe their knee before him,
and that they should know he was made gouernour ouer
the whole Land of Ægypt. † And the king said to Ioseph: 44
I am Pharao: without thy commandment no man shal moue
hand or foote in al the land of Ægypt. † And he turned his 45
name,

- name, and called him in the Egyptian toge " the Saviour of the world. And he gaue him to wife Aseneth the daughter of Putiphar :: priest of Heliopolis. Ioseph therefore went forth
 46 to the land of Egypt († and he was thirtie yeares old when he stood in the sight of king Pharaο) and did circuite al
 47 the countries of Egypt. † And the fertilitie of the seuen yeares came: and the corne being bound vp into sheaues
 48 was gathered together into the barnes of Egypt. † Al the abundance also of graine was laid vp in euerie citie.
 49 † And there was so great abundance of wheat, that it became equal to the sand of the sea, and the plentie exceeded
 50 measure. † And there were borne vnto Ioseph two sonnes before the famine came: whom Aseneth the daughter of
 51 Putiphar priest of Heliopolis bare him. † And he called the name of the first begotten * Manasses, saing: God made me
 52 to forget al my labours, & my fathers house. † The name also of the second he called * Ephraim, saing: God hath made
 53 me to encrease in the land of my pouertie. † Therefore when the seuen yeares of the plentifulnes, that had bene in Egypt
 54 were passed: † the seuen yeares of scarcitie beganne to come, which Ioseph foretold: and in the whole world the
 55 famine preuailed, but in al the land of Egypt there was bread. † The which being in hunger, the people cried to Pharaο, desiring foode. To whom he answered: Goe ye to Ioseph: and whatsoeuer he shal say to you, that doe ye.
 56 † And the famine dayly encreased in al the land: and Ioseph opened al the barnes, and sold to the Egyptians: for them
 57 also the famine had opressed. † And al prouinces came into Egypt, to buy victuales, and to moderate the miserie of the scarcitie.

* Oblivion.
 * Fruitful or Growing.

:: *Cohen* signifieth priest; as not only the latin, but also the 70. & Philo and Iosephus here translate though sometimes it signifieth prince. as the Chaldey paraphrasis interpreteth, whereby it is probable that this Putiphar was both a priest, and a prince.

ANNOTATIONS.

CHAP. XLI.

43. *Made gouernour*] It is easie in the eyes of God, suddenly to enrich the Holie Ioseph poore. For who would haue thought (saith Philo) that in one day a boudman suddenly should be made a lord, a poore prisoner the chiefe of the nobilitie, an vnderuanced gaolor the viceroi, or kings deputie, for a common prison to haue a kinglie court of his owne, from extreme ignominie, to ascend into so hiegh a roome of dignitie!

45. *Saviour of the world*] In the original text the new name and title geuen by Pharaoh.

Eccli. 11.
 li de Ioseph.

Ioseph truly
called the re-
ueiler of se-
crets.

But more ho-
nourably, the
Saviour of the
world

Therin a figu-
re of Christ.

by *Pharao to Ioseph* is expressed by these two wordes, *saphnath pahanaach*: the former *saphnath* in Hebrew signifieth a secreete or hidden thing, of *saphan* to hide: but the signification of the other word *pahanaach*, is more vncertaine, being found no where els in the holie Bible. The Rabins do commonly interpret them both together, *Theman to whom secrets are reueled*, or, *The reueiler of secretes*, and so this name agreeth wel to Ioseph, in respect of the gift of interpreting dreames. But besides his interpreting, he also gave most wise counsel, that tended to the satisfie of manie, which, it is like, Pharao ment to expresse by this new name. And S Hierom, who doubtles with great diligence, and no lesse iudgement, searched the true signification therof, saith, that albeit this name in Hebrew soundeth *the finder out of secrets*, yet seing it was imposed by an Egyptian (who knew no Hebrew) the reason therof must be had of the same tongue; and these two wordes in the Egyptian language are interpreted *the Saviour of the world*: for that he deliuered the world from the imminent ruine of famine Thus saith S. Hierom And so most aptly the figure answereth to Christ, the true SAVIOUR of the world.

CHAP. XLII.

Jacob sendeth tenne of his sonnes to bye corne in Egypt. 7. Where Ioseph knowing them, they not knowing him, with hard speeches puteth them in prison. 18. At last Simeon remayning in custodie, til Benjamin be brought, the rest are dismissed, 25. With their money, vnknewen to them, in their sakes.

AND Iacob hearing, that victuals were sold in Egypt, 1 he said to his sonnes: Why neglect ye? † I haue heard 2 that wheat is sold in Egypt: Goe ye downe, and bye vs necessities, that we may liue, and not be consumed with lacke. † Therefore the tenne brethren of Ioseph going downe, to 3 bye corne in Egypt, † Benjamin being kept at home by 4 Iacob, who said to his brethren: Lest perhaps he take any harme in the iourney: † entred into the land of Egypt, 5 with others that went to bye. for the famine was in the land of Chanaan. † And Ioseph was prince in the land of Egypt, 6 and at his pleasure corne was sold to the people. And when his brethren had adored him, † and he knewe them, he 7 spake as it were to strangers somewhat roughly, asking them: From whence came you? Who answered: From the Land of chanaan, that we may bye necessities to liue. † And 8 yet himselfe knowing his brethren, was not knownen of them. † And remembring the dreames, which some times 9 he had scene, he said to them: " You are spies: to view the weaker

- 10 weaker parts of the land you are come. † Who said: It is not so, my lord, but thy seruantes are come to bye victu-
 11 als. † We are al the sonnes of one man: we are come as men of peace, neither do thy seruantes goe about anie euil:
 12 † To whom he answered: It is otherwise: you came to
 13 consider the vndefensed partes of this land. † But they: We thy seruantes, say they, are twelue brethren, the sonnes of one man in the Land of Chanaan: the youngest is with our
 14 father, the other is not liuing. † This is it, quoth he, that
 15 I said: You are spies. † Now presently I wil take a trial of you: " by the health of Pharao you shal not depart hence,
 16 vntil your youngest brother do come. † Send you one of you to bring him: and you shal be in prison, til the thinges be proued which you haue said, whether they be true or false:
 17 :: otherwise by the health of Pharao you are spies. † Ther-
 18 fore he put them in prison three dayes. † And the third day bringing them out of prison, he said: Doe as I haue said,
 19 and you shal liue: for I feare God. † If you be men of peace, let one of your brethren be bounde in prison: and goe ye your wayes, and carie the corne that you haue bought, vnto
 20 your houses, † and bring your youngest brother to me, that I may proue your sayings to be true, and that you die
 21 not. They did as he had said, † and they talked one to an other: Worthely do we suffer these thinges, because we haue sinned against our brother, seing the distresse of his soule, whilest he besought vs, and we heard not: therefore
 22 is this tribulation come vpon vs. † Among whom Ruben one of them, said: Why, did not I say to you: Sinne not against the boy: and you heard me not? Loe his blood is re-
 23 quired. † And they knew not that Ioseph vnderstood:
 24 because he spake to them by an interpreter. † And he turned away himselfe a litle while, and wept: and returning
 25 he spake to them. † And taking Simeon, and binding him in their presence, he commanded his seruantes that they should silvp their sackes with wheat, and put euerie mans money againe in their bagges, geuing them besides for to
 26 eate on the way: who did so. † But they carying their corne
 27 vpon their asses, tooke their iourney. † And one of them opening his sacke, to geue his beast prouender in the inne,
 28 beholding the money in the sackes mouth, † he said to his brethren: My money is geuen me againe, behold it is in the

11: If these things which ye say be proued false, ye are to be held as spies, for your lying.
 S Aug. q. 139. super Gen.

sacke. And being astonyed, and trubled amongst themselves, they said: What is this, that God hath done vnto vs? † And they came to Iacob their father into the land of 29 Chanaan, and they told him al things that had chanced vnto them, saying: † The lord of the land spake to vs 30 roughly, and thought vs to be spies of the prouince, † to 31 whom we answered: We are men of peace, neither do we attempt any treachery. † We are twelue brethren borne 32 of one father: one is not liuing, the youngest is with our father in the Land of Chanaan. † Who said to vs: Thus shal 33 I trie that you be men of peace: Leauē one of your brethren with me, and take ye prouision necessarie for your houses, and goe your wayes, † and bring your youngest brother to 34 me, that I may know you are not spies: and you may receiue this felowe againe, that is kept in prison: and afterwarde may haue licence to bye what things you wil. † This 35 being said, when they powred out their corne, euerie man found his money tied in the mouth of the sackes: and al being astonyed together, † their father Iacob said: You 36 haue made me to be without children, Ioseph is not liuing, Simeon is kept in bondes, and Benjamin you wil take away: al these euils are fallen vpon me. † To whom Ruben an- 37 swered: Kil my two sonnes, if I bring him not againe to thee: deliuer him into my hand, and I wil restore him vnto thee. † But he said: My sonne shal not go downe with you: 38 his brother is dead, and he alone is remayning: if any aduersitie shal chance to him in the land to the which you goe, you shal bring downe: my hoare heares with sorowe vnto hel.

:: Myn old age
or, me an old
man. S. Aug.
q. 142.

ANNOTATIONS.

CHAP. XLII.

Contrition
necessarie for
the remission
of finnes.

7. *some vvhath roughly*] Ioseph afflicted his bretheren to bring them into consideration of their former faultes, and to true contrition. VVithout which, though iniuries be remitted by men, yet the offenders are not absolued before God. Therefore he louing them, and hating their sinne, by affliction brought them to vnderstanding. VVho being at last truly penitent, he acknowledged and most louingly embraced them, and provided for them in their necessitie. S. Aug. ser. 82. de temp. And this example S. Gregorie (ho. 22. in Ezech.) applieth to the instruction of pastors of sbules: that they procure true repentance before

before absolution of sinnes. *Ne si inordinate culpa dimittitur, is qui est culpabilis, in reatu grauius asringatur. Lest, if the fault be disorderly remitted he that is faultie be more greuously intangled in guilt of conscience :* therefore with much discretion severity in the w^{ords}, & clemencie in mind are required.

Disorderlie remission is hurtful.

9. *you are spies*] To the same purpose he calleth them spies. After the maner of examiners calling suspected persons, as they may seme to be : therby to trie what they would answer. Al for their holsome penance, and wishal to procure them afterwards more compassion among the Ægyptians. S. Aug. q. 139. super. Gen.

Ioseph calleth his brothers spies for their good.

15. *By the health of Pharaos.*] Ioseph in swearing by Pharaos health, honored God, the geuer and conseruer of health, life, power, dignitie and al that was in Pharaos. wherby we see that this maner of swearing was lawfull. As now likewise Christians lawfully sweare not only by God, but also by his creatures, saying : As God shal helpe them, & his holic Gospels: so it be with due circumstances, and requisite conditions, namely with those which the Prophet Hieremie mentioneth, *in truth, in iudgement, and in iustice*: not false, rash, nor of an vnjust thing : nor in frequent and comon talke (a most bad custome) for so
Hier. 4. thou must neither sweare by God himself, nor (as our sauour teacheth) by
Mat. 5. heauen, nor by the earth, nor by Hierusalem, nor by thy head, nor anie thing els: signifying that in some case, and due maner we may sweare by any of these. And in this particular Ioseph did rather name Pharaos in his oath then God, as wel to concale himself as yet from his brethren, as to strike more terrour in their hartes, by naming his master the King, in whom he had more interest then they.

It is lawfull to sweare by creatures.

In some case more conuenient then to name God expressly.

38. *Vnto hel.*] To that place where soules remaine, as before. chap. 37. v. 35. For this phrased, *of bringing vnto hel, and descending into hel*, vsually spoken in the old Testament, of al sortes of soules both iust and wicked, signifieth that al went that time to hel, that is, to a lowe place, farre distant from heauen. But some to rest, and some to paine. VVherupon S. Hierom saith: Hel is a place. wherin soules are included, either in rest, or in paines, according to the qualitie of their deserts.

Diuers mansions in hel.

CHAP. XLIII.

The famine pressing, the land, Iacob willith his sonnes to goe againe into Egypt to bye more corne : 3. Who refusing to goe without Benjamin. 11. he is sent with them, and presents and duple money, lest the former were brought back by error. 16. Ioseph seing Benjamin, 23. deliuereth Simeon, and intertaineth them al at dinner.

1 **I**N THE meane time the famine did oppresse al the land
2 very sore. † And the prouision being spent, which they
had brought out of Ægypt, Iacob said to his sonnes: Goe
3 againe, and by vs a little victual. † Iudas answered: That
same man denounced vnto vs vnder attestation of an oath,
saying: You shal not see my face, vnlesse you bring your
R 2 youngest

youngest brother with you. † If therfore thou wilt send 4
 him with vs, we wil goe forward together, and wil bye ne-
 cessaries for thee: † but if thou wilt not, we wil not goe: 5
 for the man, as we haue often said, denounced vnto vs saing:
 You shal not see my face without your youngest brother.
 † Israel said to them: You haue done this to my miserie, in 6
 that you told him that you had an other brother also. † But 7
 they answered: The man asked vs in order our progenie:
 if our father liued: if we had a brother: and we answered
 him consequently to that which he demanded: could we
 know that he would say: Bring hither your brother with
 you? † Judas also said to his father: Send the boy with me, 8
 that we may set forward, and may liue: lest we and our lile
 ones die. † I take vpon me the boy: require him of my hand, 9
 vnlesse I bring him againe, and restore him to thee, I will be
 : guiltie of sinne against thee for euer. † If I delay had not 10
 bene made, we had bene come now the second time. † Ther- 11
 fore Israel their father said to them: If it must nedes be so,
 do that you wil: take of the best fruites of the land in your
 vessels, and carie to the man for presents, a courtesie of
 rosen, and of honey, and of incense, of mirhe, of terebinth,
 and of almondes. † Duple money also carie with you: 12
 and recarie that you founde in your sackes, lest perhaps it
 was done by an errour: † but take also your brother, and 13
 goe to the man. † And my God almightie make him fauo- 14
 rable vnto you: and send backe with you your brother,
 whom he keepeth, and this Benjamin: as for me I shal be
 desolate without children. † The men therfore tooke 15
 the presentes, and the duple money, and Benjamin: and
 went downe into Egypt, and stood before Ioseph. † Whom 16
 when he had seene, and Benjamin withal, he commanded
 the steward of his house, saing:: Bring in the men into the
 house, and kil victimes, and prepare a feast: because they
 shal eate with me at noone. † He did that which was com- 17
 manded him, and brought the men into the house. † And 18
 there being sore afraied, they said one to an other: because
 of the money, which we caried backe the first time in our
 sackes, we are brought in: that he may turne vpon vs * a
 false accusation, and forceibly bring both vs, and our asses
 into bondage. † Wherefore in the verie dore stepping to the 19
 steward of the house, † they spake: Sir we desire thee to 20
 heare

* Guilt of sine
 is a greater
 bond then the
 life of Rubens
 sonnes; which
 he offered, &
 Iacob yelded
 not thereto: &
 yet granted to
 this offer of
 Judas.

Calu-
 niam.

- heare vs. Now once before we came downe to bye pro-
 uision : † which being bought, when we were come to the
 21 Inn, we opened our sackes, and found our money in the
 mouthes of the sackes : which we haue now brought againe
 22 in the same weight. † But we haue brought other money
 besides, to bye the thinges that are necessarie for vs : our
 23 conscience is not priuie, who put it in our bagges. † But he
 answered : Peace be with you, feare you not : your God, and
 the God of your father hath geuen you treasures in your
 sackes. for the money, which you gaue me, I haue for good.
 24 And he brought forth Simeon vnto them. † And being
 brought into the house, he fetchend water, and they washed
 25 their feete, and he gaue prouender to their asses. † But
 they made readie the presentes, til Ioseph should come in at
 noone : for they had heard that they should eate bread there.
 26 † Therfore Ioseph came in to his house, and they offered
 him presentes holding them in their handes, and :: they a-
 27 dored prostrate to the ground. † But he curteously refa-
 dored him, whom they
 28 luting them, asked them saying : Is the old man your father
 sold, lest they
 29 in health, of whom you told me ? Is he yet liuing ? † Who
 answered : Thy seruant our father is in health, he is yet li-
 him. S. Greg.
 30 uing. And bowing themselues, they adored him. † And
 ho. 22. in E-
 Ioseph lifting vp his eyes, sawe Benjamin his brother of the
 zech.
 same mother, and said : Is this your young brother, of whom
 you told me ? And againe : God, saith he, be merciful vnto thee
 31 my sonne. † And he made hast because his hart was moued
 vpon his brother, and teares brake forth : and entring into his
 32 chamber he wept. † And when he had washed his face,
 comming forth againe, he refrained himselfe, and said : Set
 33 bread on the table. † Which being set downe, to Ioseph a
 part, and to his brethren apart, to the Egyptians also that
 did eate with him apart (for it is vnlawful for the Egyptians
 to eate with the Hebrewes, and :: they thinke such a feast
 34 prophane) † they sate before him, the first begotten ac-
 cording to his first-birth, and the youngest according to his
 age. And they maruailed out of measure, † taking the por-
 tions that they receiued of him : and the greater portion
 came to Benjamin, so that it exceeded :: by siue partes. And
 they dranke and were in ebriated with him.

:: See Exodi.
 8. v. 26.

:: Euerie one
 hauing siue
 portions, Ben-
 iamin had du-
 ble. Iosephus
 li. 1. Antiq.

ANNOTATIONS.
CHAP. XLIII.

Moderation
to be vsed in
feasting.

34. *Inebriated.*] Not that they did eate or drinck to much, or fel into ex-
cesse, but competently. As the earth is said to be inebriated with raine (Psal.
64.) being sufficiently watered, and so made fructifull, not drowned, nor ouer-
flowed, for so it is vnfructifull. S. Hierom. Tradit. Heb. S. Aug. q. 144. super Gen.

CHAP. XLIII.

*Ioseph causeth their sackes to be filled with corne, and their money to be put
again therein, and in Beniamins sack also a siluer cuppe, 4. and when
they were parted, sending after them, chargeth them with theft. 12. And
the cuppe being found in Beniamins sack, they al much afflicted returne to
Ioseph. 17. Who threatning to kepe Benjamin, 18. Iudas intreateth, 32.
and finally offereth him selfe to seruitude for him.*

By this Ioseph tried his
bretherens
affection,
whether they
would intrete
for Benjamin,
or suffer him
to be captiue:
as they had be-
fore told him
selfe to capti-
uitie. Theod.
q. 105. in Gen.

AND Ioseph commanded the steward of his house, 1
saying: Fill their sackes with corne, as much as they can
hold: and put the money of euerie one in the top of his
sack. † And in the sackes mouth :: of the younger put my 2
siluer cup, and the price which he gaue for the wheat. And
it was so done. † And when the morning rose, they were 3
dismissed with their asses. † And they were now departed out 4
of the citie, and had gone forward a little way: then Ioseph
sending for the steward of his house, said: Arise, quoth he,
and pursue the men: and ouertaking them say to them: Why
haue you rendred euil for good? † The cup which you 5
haue stollen, is that wherein my lord doth drinke, and wherein
he is wont to diuine: you haue done a verie euil thing. † He 6
did as he had commanded. And hauing ouertaken them,
he spake to them in the same order. † Who answered: Why 7
doth our lord speake so, as though thy seruantes had com-
mitted to haynous a fact? † The money, that we found in 8
the top of our sackes, we recaried to thee from the land of
Chanaan: and how soloweth it, that we haue stollen out of
thy lordes house, gold or siluer? † With whom soeuer of 9
thy seruantes that shal be found, which thou seekest, let
him die,

- 10 him die, and we wil be the bondmen of our lord. † Who
 said to them: Be it done according to your sentence: with
 whom soeuer it shal be found, be he my bondman, and you
 11 shal be guiltles. † Therfore in haste taking downe their
 12 sackes vpon the ground, euerie man opened. † Which when
 he had searched, beginning from the elder euen to the
 13 youngest, he found the cup in Beniamins sack. † But
 they :: renting their garments, and loading their asses againe,
 14 returned into the towne. † And Iudas foremost with his
 brethren entred in to Ioseph (for he was not yet gone out of
 the place) and they fel together before him on the
 15 ground. † To whom he said: Why would you doe soe?
 know you not that there is not the like to me in the science
 16 :: of diuining: † To whom Iudas said: What shal we an-
 swere, my lord? or what shal we speake, or be able iustly to
 pretend? God hath found the iniquitie of thy seruantes: loe
 we are al bondmen to my lord, both we, & he, with whom
 17 the cup was found. † Ioseph answered: God forbid that
 I should so doe: he that stole the cup, the same be my bond-
 18 man: and goe you free vnto your father. † And Iudas appro-
 ching nearer, said boldly: I beseech thee my lord, let thy
 seruant speake a word in thine eares, and be not angrie
 19 with thy seruant: for after Pharaos thou art, † my lord. Thou
 didest aske thy seruantes the first time: Haue you a father or
 20 a brother? † and we answered thee my lord: We haue a
 father an old man, and a little boy, that was borne in his old
 age; whose brother by the mother is dead: and his mother
 21 hath him only, and his father loueth him tenderly. † And
 thou saidst to thy seruants: Bring him hither to me, and I wil
 22 set myn eyes on him. † We suggested to my lord: The boy
 23 can not leaue his father: for if he leaue him, he wil die. † And
 thou saidest to thy seruants: Vnlesse your youngest brother
 24 come with you, you shal no more see my face. † Therfore
 when we were gone vp to thy seruant our father, we told
 25 him al things that my lord did speake. † And our father said:
 26 Goe againe, and bye vs a litle wheate. † To whom we said:
 We can not goe: if our youngest brother shal goe downe with
 vs, we wil set forward together: other wise he being absent,
 27 we dare not see the mans face. † Wherunto he answered:
 28 You know that my wife bare me two. † One went forth, and
 you said: A beast did deuour him: and hitherto he appeareth
 not.

:: O torments
 of mercie! he
 vexeth whom
 he loueth. S.
 Greg. ho. 22. in
 Ezech.

:: Ioseph be-
 ing in deede a
 prophet, know-
 ing more
 then al force-
 rers in Ægypt
 spoke of him-
 selfe as he was
 esteemed in
 that place. S.
 Aug. q. 145.
 super Gen.

not. † If you take this also, and ought befall him in the way, 29
 you shal bring downe :: my hoare hayres with sorow vnto hel.
 † Therefore if I shal enter to thy seruant our father, and the 30
 boy be wanting (wheras his life dependeth vpon the life of
 him) † and he shal see that he is not with vs, he wil dye, & thy 31
 seruants shal bring downe his hoare hayres with sorow
 vnto hel. † Let me be thy proper seruant, that did take 32
 him into my protection and promised saying : Vnlesse I bring
 him againe I wil be guilty of sinne against my father for
 euer. † I therfore thy seruant wil tary in steed of the childe in 33
 the seruice of my lord, and let the childe goe vp with his bre-
 thren. † For I can not returne to my father, the childe being 14
 absent; lest I stand by a witnes of the calamitie, that shal op-
 presse my father.

CHAP. XLV.

*Ioseph manifesteth himself to his bretheren. Who being much terified he com-
 forteth them, and weeping embraceth euerie one 16. The brute wherof
 coming to Pharaos, he congratulating commandeth Ioseph to cal his father
 with al his familie into Egypt. 21. So the elusen brothers are sent away
 with giftes and provision for Iacobs iourney. 25. At which the father
 vnderstanding is reuiued in spirite.*

IOSEPH could no longer refrayne manie standing by in 1
 presence: wherupon he commanded that al should goe
 forth, and no stranger should be present at their acknow-
 ledging one of another. † And he lifted vp his voice with 2
 weeping, which the Egyptians heard, and al the house of
 Pharaos. † And he said to his Brethren: I am Ioseph: is my 3
 father yet liuing? His brethren could not answer him being
 teribly astonied out of measure. † To whom gently he said: 4
 Come hither to me. And when they were come nere him,
 I am, quoth he, Ioseph, your brother, whom you solde into
 Egypt. † Be not affraid, neither let it seeme to you a hard case 5
 that you did sel me into these countries: for :: God sent me
 before you into Egypt for your preservation. † For it is 6
 two yeares since the famin began to be vpon the earth, and
 yet fīue yeares remaine, wherein there can be neither earing
 nor reaping. † And God sent me before, that you may be pre- 7
 serued

∴ Gods prouidence turned
 their euil dealing to the
 good of the whole fami-
 lie. chap. 50.
 7. 20.

- 8 serued vpon the earth, and may haue victuals to liue. † Nor
 by your counsaile, but by the wil of God was I sent hither:
 who hath made me as it were a father to Pharaos, and lord of
 9 his whole house, and prince in al the land of Ægypt. † Make
 hast and get ye vp to my father, and you shal say to him: Thy
 sonne Ioseph wil lethe thus: God hath made me lord of the
 10 whole land of Ægypt: come downe to me, tary not. † And
 thou shalt dwell in the land of Gessen: and thou shalt be nere
 me thou and thy sonnes, and thy sonnes children, thy shepe,
 11 and thy herdes. and al things that thou dost possesse. † And
 there I wil fede thee (for yet there are fye yeares of famine
 remainyng) lest both thou perish, and thy house, & al things
 12 that thou dost possesse. † Behold, your eyes, and the eyes
 of my brother Benjamin doe see, that it is my mouth that
 13 speaketh vnto you. † Report to my father my whole glorie
 and al things that you haue seene in Ægypt: make hast, and
 14 bring him to me. † And falling vpon the neck of his brother
 Benjamin, embracing him he wept: he also in like maner
 15 weeping vpon his neck. † And Ioseph kissed al his brethren,
 and wept vpon euerie one: after which things they were
 16 bold to speake vnto him. † And it was heard of, and very
 famously reported abroad in the kings courte: The brethren
 of Ioseph are come: and Pharaos was glad, and al his familie.
 17 † And he spake to Ioseph that he should command his
 brethren, saying: Loading your beasts goe into the Land of
 18 Chanaan, † and take thence your father and kinne, and come
 to me: and I wil geue you al the good things of Ægypt, that
 19 you may eate the marow of the land. † Geue command-
 ment also that they take waynes out of the land of Ægypt,
 for the carage of their litle ones and wyues: and say: Take
 20 vp your father, and make hast to come with al speede. † Nei-
 ther doe you leaue any thing of your houshold stuffe: for
 21 al the riches of Ægypt, shal be yours. † And the sonnes of
 Israel did as it was commanded them. To whom Ioseph
 gaue waynes according to Pharaos commandment: and
 22 victuals for the way. † He bad also to be brought vp for
 euerie one two robes: but to Benjamin he gaue three hundred
 23 peeces of siluer with fye robes of the best: † sending to his
 father as much money and rayment, adding besides them he
 asses that should carie of al the riches of Ægypt, and as many
 24 shee asses, carying wheat for the iourney and bread. † There-

∴ Iosephs pri-
 det proceeding
 before he
 made him
 selfe known
 to his biethre
 and them to
 Pharaos, pro-
 cured al this
 ioy & fauour
 towards them
 in Ægypt.

fore he dismissed his brethren, and when they were departing he said to them: " Be not angrie in the way. † Who 25
going vp out of Ægypt, came into the land of Chanaan to
their father Iacob. † And they told him saying: Ioseph thy 26
sonne is lining: and he ruleth in al the Land of Ægypt. Which
when Iacob heard, awaking as it were out of a heauie sleepe,
notwithstanding did not belecue them. † They on the con- 27
trarie side reported the whole order of the thing. And when
he sawe the waynes and al things that he had sent, his spirit
reuiued, † and he said: It sufficeth me if Ioseph my sonne 28
be liuing yet: I wil goe, and see him before I dye.

ANNOTATIONS.

CHAP. XLV.

Occasion of
sinne to be a-
voided.

24. *Be not angrie in the way*] Travelers in iourney are easily prouoked to anger and brawling: especially if they auoide not probable occasions. Therefore Ioseph admonisheth his brothers to beware thereof, lest in talking of him, and how they had sold him to strangers, some of them might accuse others, and excuse themselves, and so fall into new offences. S. Chris. ho. 64. in Gen.

CHAP. XLVI.

The eight and
last part of this
booke.

Israel Warranted in a vision from God, goeth into Ægypt with al his familie, 8. Who are here recited. 28. Ioseph meeting him in Gessen, aduiseb him to tel Pharao, that they are shepheards by their trade of life.

Of Iacob and
his progenies
going into
Ægypt; Of his
and Iosephs
death.

AN D Israel taking his iourney, with al things that he 1
had " came to the wel of the oath, and killing there
victimes to the God of his father Isaac. † He heard him 2
by a vision of the night calling him, and saying vnto him:
Iacob, Iacob. To whom he answered: Lee here I am. † God 3
said to him: I am the most mightie God of thy father: feare
not, goe downe into Ægypt, for into a great nation wil I
make thee there. † I wil goe downe with thee thither, 4
and thence wil I bring thee returning: Ioseph also shal
put his handes vpon thine eyes. † And Iacob rose vp from 5
the wel of the oath: and his sonnes tooke him vp, with
their little ones and wiues in the waynes, which Pharao
had sent to carie the old man, † and al that he had possessed 6
in the

in the Land of Chanaan: and he came into Ægypt with al
 7 his fede, † his sonnes, and nephewes, daughters, and al
 8 his progenie together. † And these are the names of the
 children of Israel, that entred into Ægypt, him selfe with
 9 his children. His first-begotten Ruben. † The sonnes of
 10 Ruben: Henoeh and Phallu and Hefron and Charmi. † The
 sonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin
 11 and Sohar, and Saul the sonne of Chananitell. † The
 12 sonnes of Leui: Gerson and Caath and Merari. † The
 sonnes of Iuda: Her and Onan & Sela and Phares and Zara.
 And Her and Onan died in the land of Chanaan. And there
 13 were sonnes borne to Phares: Hefron and Hamul. † The
 sonnes of Issachar: Thola and Phua and Iob and Semron.
 14 † The sonnes of Zabulon: Sared & Elon and Iahelel.
 15 † These are the sonnes of Lia, which the bare: in Mesopo-
 tamia of Syria with Dina his daughter. Al the soules of his
 16 sonnes and daughters, are thirtie three. † The sonnes of
 Gad: Sephion and Haggi and Siuni and Efebon and Heri
 17 and Arodi and Areli. † The sonnes of Aser: Iamne and
 Iesua and Iessui and Beria, Sara also their sister. The sonnes
 18 of Beria: Heber and Melchiel. † these be the sonnes of
 Zelpha, whom Laban gaue to Lia his daughter. and these
 19 she bare to Iacob sixtene soules. † The sonnes of Rachel
 20 Iacobs wife: Ioseph and Benjamin. † And there were
 sonnes borne to Ioseph, in the Land of Ægypt, which Ase-
 neth the daughter of Putiphar priest of Heliopolis bare to
 21 him: Manasses and Ephraim. † The sonnes of Benjamin:
 Bela and Bechor and Asbel and Gera and Naaman and Echi
 22 and Ros and Mophim and Ophim and Ared. † these
 be the sonnes of Rachel, which she bare to Iacob: al
 23 the soules, fourtene. † The sonnes of Dan: Husim.
 24 † The sonnes of Nepthali: Iaziel and Guni and Ieser and
 25 Sallem. † These be the sonnes of Bala, whom Laban gaue
 to Rachel his daughter: and these she bare to Iacob: al the
 26 soules, seuen. † Al the soules, that entred with Iacob
 into Ægypt, and that came out of his thighe, besides his
 27 sonnes wiues, " sixtie six. † And the sonnes of Ioseph,
 that were borne to him in the land of Ægypt, two soules.
 Al the soules of the house of Iacob, that entred into Ægypt,
 28 were " seuentie. † And he sent Iudas before him to Ioseph,
 that he should tel him, and he should come into Gessen to

:: That is, She
 bare their fa-
 thers in Mesop-
 otamia. S.
 Aug. q. 151.
 in Gen.

Egyptians
honoring
shepe, goates,
and kyne for
goddess, detest
ed them that
did gouerne,
kil, or eate
those cattel.

meete him. † Whither when he was come, Ioseph ad- 29
dressing his chariot went vp to mete his father, vnto the same
place: and seing him fel vpon his neck, and as they em-
braced he wept † And his father said to Ioseph: Now wil. 30
I die with ioy, because I haue seene thy face, and do leaue
thee aliuē. † But he spake to his brethren, and to al his 31
fathers house: I wil goe vp, and wil tel Pharaο, and wil
say to him: My brethren, and my fathers house, that were
in the Land of Chanaan, are come to me: † and the men 32
are pastours of sheepe, and their trade is to feede flockes:
their cattel, and herdes, and al that they could haue, they
haue brought with them. † And when he shal cal you, 33
and shal say: What is your trade? † You shal answer: We thy 34
seruantes are pastours, from our infancie vntil this present,
both we and our fathers. And this you shal say, that you
may dwell in the Land of Gessen, because he Egyptians
:: detest al pastours of sheepe.

ANNOTATIONS.

CHAP. XLVI.

God reueleth his wil in holie places.

1. *Came to the well of oath*] In this holie place (called *Bersabee*, that is, well of oath, where Abraham and Isaac had confirmed by oath, their league with the Kings of the countrie, and erected Altares, Iacob also consulted God, about his going into Ægypt, and was commanded to goe with al that he had.

26. *Sixtie six.* 27. *Seuentie.*] The difficultie in these two verses, concerning the number of Israelites, that were at first in Ægypt with Iacob, is easily explicated, that iust sixtie six, of his owne issue, came in with him; and himselfe being counted maketh sixtie seuen, adding also Ioseph (who was there before) and his two sonnes Manasses and Ephraim (borne there) they were in al seuentie. But a far greater difficultie remaineth: for besides these seuentie persons, the Septuagint Greeke Interpreters number and name five more; to wit, a sonne and a nephew of Manasses (the first called *Machir*, the other *Galaad*;) and two sonnes of Ephraim (called *Suralaam*, and *Taam*;) and one nephew (named *Edem*) which number of seuentie five. S. Steuen also citeth, following the vulgar knowen Scripture of the Septuagint, rather then the Hebrew text. Now in what sense; these five could be said to haue entred into Ægypt with Iacob, being not then borne; may some of them not borne during Iacobs life, for Iacob liued but seuentene yeares in Ægypt (chap 47. v. 28.) and Ioseph being married but nine yeares before (for this was the second deare yeare, after the seuen plentiful yeares) his sonnes could not exceede seuen or eight yeares, when Iacob came to Ægypt; and so being but 24. or 25. yeares old at his death, could not then be grandfathers: how therefore these five named by the Septuagint, and some others, not then borne, of the

lines.

lines of Phares and Benjamin, recited here by Moyses, could be said to come with Iacob into Ægypt, S. Augustin findeth so insoluble, that he doubteth not to affirme, some great hidden myserie to be vnderstood by the Septuagint Interpreters, in these numbers, not otherwise perhaps explicable according to the letter.

Numbers my-
tical, some-
times not ex-
plicable in
the literal
sense.

CHAP. XLVII.

Iacob with his sonnes being come into Gessen, Pharao granteth them the same place to dwel in. 13. The famine forceth the Egyptians to sel all their goods, landes, and possessions to the King, 22. except the Priests part, to whom the king alloweth necessarie foode, without paying for it. 27. After seuentene yeares Iacob adiuureth Ioseph, to burie him amongst his ancessers.

1. **I**OSEPH therfore going in told Pharao, saing: My father & brethren, their sheepe and hearde, & al thinges that they possesse, are come out of the Land of Chanaan: & behold
2. they stay in the Land of Gessen. † The ymost also of his bre-
3. thren fve persons he presented before the king: † whom he asked: What trade haue you? They answered: We thy seruantes are pastours of sheepe, both we, and our fathers.
4. † We are come to sojourne in the land, because there is no grasse for thy seruantes flockes, the famine being very sore in the land of Chanaan: and we desire thee to command that
5. we thy seruantes may be in the Land of Gessen. † And the King therfore said to Ioseph: Thy father and thy brethren
6. are come to thee. † The Land of Ægypt, is in thy sight: make them to dwel in the best place, and deliuer them the Land of Gessen. And if so be thou knowe that there are indutrious men among them, appoint them maisters of my
7. cattel. † After this Ioseph brought in his father to the King,
8. and set him before him: who blessing him, † and being asked of him: How manie be the dayes of the yeares of thy
9. life? † He answered: The dayes of the pilgrimage of my life are an hundred thirtie yeares, :: few, and :: euil, and they are not come to the dayes of my fathers, in which they
10. were pilgrimes. † And blessing the king, he went forth. :: Eueriemans life is shorte,
11. † But Ioseph gaue possession to his father and his brethren & replenished with manie miseries. Iob,
12. Pharao had commanded. † And he nourished them, and al

his fathers house, allowing victuales to euery one. † For in 13
the whole world there wanted bread, and famine oppressed
the land, especially of Ægypt and Chanaan. † Out of which 14
he gathered together al the money for the selling of corne,
and brought it in vnto the kings treasure. † And when the 15
byers wanted money, al Ægypt came to Ioseph, saying:
Geue vs bread: why die we before thee, our money failing?
† To whom he answered: Bring your cattel, and for them 16
I wil geue you victuales, if you haue not to pay. † Which 17
when they had brought, he gaue them sustenance for horses,
and sheepe, and oxen, and asses: and he sustayned them that
yeare for the exchange of the cattel. † And they came the 18
second yeare, and said to him: We wil not conceale from
our lord, that our money fayling, our cattel withal haue
fayled: neither art thou ignorant, that we haue nothing
besides our bodies and land. † Why therfore shal we die 19
in thy sight? both we and our land wil be thine: bye vs to
be the kings bondmen, and geue vs fede, lest for default of
millsers the land be turned into a wildernes. † Ioseph therfore 20
bought al the Land of Ægypt, euery man selling his posselli-
ons for the greatnes of the famine. And he brought it vnder
Pharaos handes, † and al the people therof from the fardest 21
ends of Ægypt, euen to the vtermost coasts therof, † " sa- 22
uing the land of the " Priests, which the king had deliuered
them: :: to whom also a certaine allowance of victuals was
geuen out of the comon barnes, and therfore they were
not driuen to sel their possessions. † Ioseph therfore said to 23
the people: Behold as you see, Pharao possesseth both you
and your land: take fede, and sowe the fields, † that you 24
may haue corne. The fifth part you shal geue to the king:
the other foure I am content you shal haue for fede, and for
foode to your families and your children. † Who answered: 25
Our life is in thy hand: only let our lord haue a respect vnto
vs, and we wil gladly serue the king. † From that time vntil 26
this present day in the whole land of Ægypt, the fifth part
is paid to the kings, and it became as it were a lawe, sauing
the land of the priests, which was free from this condition.
† Israel therfore dwelt in Ægypt, that is, in the Land of 27
Gessen, and possessed it: and was increased, and multiplied
exceedingly. † And he lived in it seuentene yeares: and 28
al the dayes of his life came to an hundred fourtie seuen
yeares.

:: The priests,
of Ægypt be-
ing not forced
to labour for
their liuing,
found out the
Mathemati-
ques, as wit-
nesseth Aristo-
tle. in princ.
Metaph.

29 yeares. † And when he sawe that the day of his death approached, he called his sonne Ioseph, and said to him: If I haue found grace in thy sight, put thy hand vnder my thigh: and thou shalt doe me this mercie and truth, not to bury me
 30 in Ægypt: † but " I wil sleepe with my fathers, and take me away out of this land, and burie me in the sepulchre of my ancestors. To whom Ioseph answered: I wil doe that
 31 thou hast commanded. † And he said: Sweare then to me. Who swearing, Israel adored God, turning " to the beds head.

ANNOTATIONS.

CHAP. XLV

22. *Sauing the land of the Priests.*] Let them heare which now liue (saith
 Ho. 65. S. Chrysostom) what great care men had in times past of the priests of idols: The immuni-
 in Gen. and let them learne at least to yeeld like honour to true priests, to whom the ministerie of al diuine offices is committed. For if the Ægyptians, in their er- Priests in the
 rors, had so great care of Idols, thincking them to be more honored, if their law of nature.
 ministers were respected, how great condemnation doe they not deserue, that Yea amongst
 now diminish that, which pertaineth to the prouision of priests? Doe yee not Infidels.
 know that the honour pertaineth to God himself? Regard not therfore him to whom the honour is exhibited. For it is not for his cause to whom thou
 doest it, but for his sake whose priest he is, that of him thou maicst abundantly receiue rewards. VVherfore he said: *He that shal doe it to one of these, hath done it*
 Math. 25. *for me:* & *He that receiveth a prophet in the name of a prophet, shal receiue the reward*
 & 10. *of a prophet.* VVil our Lord reward thee according to the worthines or meanes
 of his ministers? According to thine owne alacritie, he either crowneth or condemneth. &c. I say not this for the priests sakes, but for yours, desiring
 to gaine you in al things. For in lieu of that litle you geue, you shal receiue
 immortal rewards, and vnspokeable good. Let vs consider these things, and
 haste to serue them, not looking vpon the cost, but vpon the gaine, and increase
 that riseth therof. &c. For whatsoeuer you bestow vpon Gods priests, he ac-
 counteth it as bestowed on himself. And he that so bestoweth, shal not only
 receiue like retribution, but manifold greater: our merciful God, alwayes of
 the abundance of his mercie, exceeding the things which are done by vs. Let
 vs not therfore be worse then infidels, who for the error of idols gaue too much
 to their seruants; for how much error and truth do differ, so much difference
 is there, between theis and Gods Priests. Thus much and something more
 writeth S. Chrysostom vpon this place.

Much more amongst Christians, Priests ought to be respected.

22. *Priests*] The Hebrew word *Cohanim* is here vniuersally translated *Cohen* in some
Priests, in all languages and Editions: which (chap. 40. v. 45.) some translate place signifi-
Prince: and more probably (2. Reg. 8. v. vlt.) where Dauids sonnes are called is here trans-
Cohanim: who were in dede Princes, and not properly Priests. But in this pre- lated *Priest*,
 sent place it signifieth those, to whom Pharao allowed particular prouision in al the Eng-
 the time of dearth, which al vnderstand of Priests, and not of Princes. lish Bibles.

Special place
of burial law-
fully desired,
and spiritually
profitable.

30. *I wil sleepe vvith my fathers*] Albeit neither the lack of burial, nor anie
crueltie nor contumelie vled against dead bodies, can annoy the iust, for *those*
that kil mens bodies, can after vvards doe them noe more harme: yet it is both a lawfull
natural desire, and a spiritual comfort and profit, to be buried in special places,
where their owne friends, or holie persons are buried, or where God is more
specialie serued, Sacrifice, and other prayers offered. And so both Iacob and
Ioseph desired to rest in the land of Chanaan, where their parents were buried
and where Christ should be borne and redeeme mankind. But wordlie pompe
and honour of funerals, are rather the cōfort of the liuing, then the reliefe of
the departed. as S. Augustin teacheth, in Psal 115. For in the sight of men, the
troupe offeruants (saith the same S. Augustin lib. 1. c. 13. de ciuit.) made so-
lemne and glorious exequies to the rich glutton, that was cloathed in silk, and
sared delicately in his life, but in the sight of God, the Angels ministerie made
far more excellent to poore Lazarus, though they caried not his bodie into a
marble tombe, but his soule into Abrahams bosome.

Luc 12.

The Septua-
gint are not
contrarie to
the Hebrew
and Latin
text, but sup-
plie that was
omitted.

31. *To the beds head.*] S. Paul alleaging this place saith : *Iacob adored the top*
of (Ioseph) his rod, folowing the Septuagint, who for the same Hebrew word
(being without points, that is, without vowels) in this place say, *rod*, and in
the next chapter (v. 2.) interpreted *bed*. For *Matteh* signifieth a *rod*, and *Mittah*,
a *bed*. The Latin therefore translating *bed*, as the Hebrew is pointed, and the
Septuagint, and S. Paule reading *rod*, both are true, and both together ex-
presse the whole action, that Iacob taking Iosephs rod into his hand, and tur-
ning to *the beads head*, leaned on the top of the rod, and adored not only God, the
Lord and geuer of al good, but also his sonne Ioseph now the chiefe ruler and
Prince of Egypt. as S. Augustin expoundeth. q. 162. in Gen. And herein saith
S. Chrysostom (ho. 66) Iosephs dreame was fulfilled, that the sunne and
moone should adore him. The like saith Theodoret (q. 108. in Gen) And Pro-
copius addeth that Iacob adoring Iosephs rod, adored also Christs kingdom,
prefigured by the same rod. But how adoration of creatures redoundeth to
the honour of God, more is noted vpon the said place of S. Paul. Heb. 11.

Heb. 11.

Adoration of
God and crea-
tures is not
repugnant.

CHAP. XLVIII.

*Ioseph visiteth his father being sick. 5. Who adopteth his two sonnes Manasses
and Ephraim, 11. and blesseth them, preferring the younger before the
elder, contrarie to Iosephs mind. 22. And geueth a portion of land to Io-
seph, aboue his brethren.*

THESE things being so done, it was told Ioseph that his
father was sicke : who, taking his two sonnes Manasses
and Ephraim, went forward. † And it was told the old man :
Behold thy sonne Ioseph cometh to thee. Who being
strengthened sate on his bed. † And Ioseph being entred in
to him, he said: God almightie appeared to me in Luza, which
is in the Land of Chanaan: and He blessed me, † and sayd :
I wil increase, and multiplie thee, and make thee into mul-
titudes

Mat. 2.

- titudes of peoples : and I wil geue thee this land, and to thy
 5 sede after thee for an euerlasting possession. † Thy two
 sonnes therfore, which were borne to thee in the Land of
 Egypt before I came hither to thee, shalbe myne : Ephraim
 and Manasses, as Ruben and Simcon shalbe reputed to me.
 6 † But the rest begotten of thee after them, shalbe thyne,
 and shal be called by the name of their brethren in their pos-
 7 sessions. † For vnto me, when I came out of Mesopotamia,
 Rachel dyed in the land of Chanaan in the very iourney, and
 it was spring time : and I entered into Ephrata, and buried
 her by the way side to Ephrata, which by an other name is
 8 called Bethleem. † And seeing his sonnes he said to him :
 9 Who are these ? † He answered : They are my sonnes,
 whom God hath geuen me in this place. Bring them, quoth
 10 he, to me, that I may blesse them. † For Israels eyes were
 dymme by reason of very great age, and he could not see
 clearly. And when they were set beside him, kissing and em-
 11 bracing them, † he said to his sonne : I am not defrauded
 12 of thy sight : moreouer God hath shewed me thy sede. † And
 when Ioseph had taken them from his fathers lappe, he ad-
 13 ored prostrate vnto the ground. † And he set Ephraim
 on his right hand, that is, on the left hand of Israel : but
 Manasses on his owne left hand, to wit, on his fathers right
 14 hand, and put them nere to him. † Who " stretching forth
 his right hand, put it vpon the head of Ephraim the younger
 brother : and " the left vpon the head of Manasses, that was
 15 the elder, " changing handes. † And Iacob blessed the
 sonnes of Ioseph, and said : God, in whose sight my fathers
 Abraham and Isaac haue walked, God that feedeth me from
 16 my youth vntil this present day : † " The Angel that deli-
 uereth me from al euils, blesse these children : and be my
 name called vpon them, the names also of my fathers Abra-
 ham, and Isaac, and grow they into a multitude vpon the
 17 earth. † And Ioseph seeing that his father had put his right
 hand vpon the head of Ephraim, tooke it heauily : and ta-
 king his fathers hand he went about to lift it from Ephraims
 18 head, and to remoue it vpon the head of Manasses. † And
 he said to his father : It is not conuenient father so to be ;
 because this is the first begotten put thy right hand vpon
 19 his head. † Who refusing, said : I know my sonne, I know :
 and this same in dede shal be into peoples, and shal be multi-

:: By this he
 made a crosse
 prefiguring
 the Crosse of
 Christ. Isidor
 in hunc locum.

plied: but his younger brother shal be greater then he: and his sede shal growe into nations. † And he blessed them at that time, saying: In thee shal Israel be blessed, and it shal be said: God do vnto thee as vnto Ephraim, and as vnto Manasses. And he sette Ephraim before Manasses. † And he said to Ioseph his sonne: Behold I dye, and God wil be with you, and wil bring you backe into the land of your fathers. † I doe geue thee one portion about thy brethren, which I tooke out of the hand of the Amorrhcan with my sword and bowe.

AN NOT A T I O N S.

CHAP. XLVIII.

The right had also in spiritual things, preferred before the left.

14. *stretching forth his right hand.*] As nature hath made the right hand readier to moue, stronger to worke and resist, and apter to frame and fashion anie thing, so generally we vse it more then the left. And when we vse both handes at once, we ordinarily applie the right hand to the greater, and more excellent effect, both in spiritual and corporal things. As in confirmation of fidelitie or frendship, in blessing, writing, sieghting, playing, and in most others things, we vse the right hand, either only or chiefly. So the Patriarch Iacob laide his right hand vpon Ephraim, knowing by propheticall spirite, that he should be preferred, before his elder brother Manasses. Literally fulfilled in Iosue, Ieroboam, and other chief Princes of Ephraims issue. And mystically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypri li. 1. c. 21. aduer. Iudeos: S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16. c. 42. de ciuit. &c.*

Arist li. 2. de caelo. textu. 8. & de inces. animal. ca. 4.

The younger brother preferred signified the Gentiles before the Iewes.

14. *Changing handes*] The mysterie, of the Gentils excelling the Iewes in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Isaac before Ismael; Iacob himself before Esau; and now Ephraim before Manasses) is here further represented by Iacobs forming of a crosse, with his armes laied one ouer the other, when he blessed his two nephewes: who otherwise might haue laied his right hand first vpon one, and then vpon the other; or haue caused them to change places; but he wittingly crossed his armes, and changed his handes; or according to the Hebrew, made his handes vnderstand, that is, by his handes made it to be vnderstood, not only that the younger should be in place of the elder, Ephraim before Manasses, and much more the Gentiles before the Iewes, but also that this greater Mysterie should be effected by Christ dying on a Crosse. For what els could the verie crossing of his armes, so wittingly and purposely done, signifie, but the forme and figure of Christs Crosse? As els where the wood, which young Isaac caried on his back vnto the mountaine prefigured the matter or substance of the same Crosse. Al accomplished when Christ was crucified: wherby the Iewes were scandalized, and the Gentiles called and saued. Our Sauour himselfe fortelling, that he being exalted (so wit vpon the Crosse) would draw all vnto himselfe. And S. Paul teaching that Christ fastned the band writing, that was against vs; vpon the Crosse.

Procop. Isidor. in Gen.

Joan. 12. Coloss. 2.

Bible
1603.

16. *The Angel that delivereth me.*] It is evident by this plaine text, that Jacob was delivered from euiles by an Angel, and that he inuocated the same Angel to blesse his nephewes, S. Basil (*li. 3. cont. Eunom. in initio*) sheweth by this place amongst others, that an Angel is present with euerie one, as a *pedagogue*, and *pastour*, directing his life. S. Chrysostom also (*ho. 7. in laud. S. Pauli*) citeth this place in testimonie, that proper Angels are deputed to protect men. Yet Protestants say, that *this Angel must be vnderstood of Christ*: remitting their glosses to the .31. ch. v. 13. and 31. v. 1 of Genesis, where it cannot be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the old Testament. Also Mat. 18. Act. 12. 1. Cor. 11. & the like. For example, S. Iustinus Martyr in explic. 99. necess. q. 30. affirming it for a knowne truth, declareth that those Angels, which receiue the charge of guardig men, continew the same office either to both soule and bodie, or to the soule after it is parted from the bodie. S. Cyril of Alexandria (*lib. 4. cont. Iulian. prope init.*) shewing how God vseth the ministerie of holie Angels, for mens saluation, saith: *Hi noxius a nobis abigunt feras* &c. These (Angels) driue away noysome wildd beasts from vs: and rekew those that are caught, from their crueltie, and teach what focuer is laudable, to make our passage free, and not pestered, when with vs they glorifie one soueraigne God. S. Chrysostom (*ho. 60. in Math. 18*) S. Hierome vpon the same place, S. Ambrose, in Psal. 38. S. Augustin li. 83. qq. q. 79. & li. Soliloq. c. 27. S. Gregorie li. 4. c. 31. in 3. Iob S. Bernard (*ser. 5. Dedicat. Eccles. & ser. 12. in Psal. 90.*) & others, so vniuersally teach the same, that Caluia (*li. Instit. c. 14. sect. 38.*) dare not denie it, and yet wil nedes doubt of it.

Protection & Inuocation of Angels.

Proued by ancient Fathers.

16. *Be my name called vpon them.*] This place hath two good literal senses. For first it importeth, that Ephraim and Manasses were made participant among the Tribes, of the blessings of Abraham, Isaac, and Jacob. Secondly that God would blesse them, for Abraham, Isaac, and Jacobs sake: so Moyse praying for the whole people (*Exodi. 32.*) belought God to remember, Abraham, Isaac, and Israel, and God was therewith pacified.

God for his Saints sake sheweth fauour to their friends.

CHAP. XLIX.

Jacob replenished with the spirite of prophecie, a litle before his death, foretelleth his sonnes manie things, that shal happen to their posteritie. Chargeeth some of them with faultes past, blesseth euerie one. 29. Appointeth where to burie him. 32. and dyeth.

- 1 **A**ND Jacob called his sonnes, and said to them: Come together, that I :: may shew you the things that shal
- 2 come to you in the last dayes. † Come together, and heare you sonnes of Jacob, heare ye Israel your father:
- 3 † Ruben my first begotten, thou art my strength, and the begining of my sorrow: former in giftes, greater in
- 4 empyre. † Thou art poured out as water, :: encrease thou not: " because thou diddest ascend thy fathers bed, and diddest defile his couch.

:: These are predictions. not al blessings. S. Amb. li. de Benedict. Patriar.

:: A prophecie not an imprecation. S. Aug. li. 16 c. 22. ont. Faust.

T 1

† Simcon

That these are most profound Mysteries, is easie to conceiue, but most hard to vnderstand them. In some the Patriarch recounteth things past in his life, for telling the effects thereof to come. Other things he sheweth pertaining to the diuision of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Christ, of Antichrist, and of the end of this world. Of all which diuers ancient fathers haue written large commentaries, & godlie treatises.

† Simeon and Leui brethren: "vessels of iniquitie warring. 5
 † Into their counsel come not my soule, and in their congregation be not my glorie: because in their furie they slew a man, and in their wilfulnes they vndermined a wall. 6
 † Cursed be their furie, because it is stubborne: and their indignation, because it is hard: I wil diuide them in Iacob, and wil disperse them in Israel. 7

† Iudas, thee thy brethren shal praise: thy hand shalbe in the neck of thyne enemies: thy fathers children shal adore thee. † A lions whelp Iudas: to the pray my sonne thou didst ascend: taking thy rest thou didst lye as a lion, and as it were a lyonesse, who shal raise him vp? † "The scepter shal not BE TAKEN away from Iudas, and a duke out of his thigh, til he doe come that is to be sent, and the same shal be the expectation of the gentiles. † Tying to the vineyard his colt, and to the vine; o my sonne, his the asse. " He shal wash his stole in wine, and in the bloud of the grape his cloke. † His eyes are more beautiful then wine, and his teeth whiter then milke. 8 9 10 11 12

† Zabulon shal dwel in the shore of the sea, and in the road of shippes reaching as farre as Sidon. 13

† Issachar a strong asse lying at rest between the borders. † He saw rest that it was good: and the earth that it was very good: and he put vnder his shoulder to cary, and became seruing vnder tributes. 14 15

† Dan shal iudge his owne people as also an other tribe in Israel. † Be Dan "a snake in the way, a serpent in the path, byting the hooffes of the horse, that his ryder may fal backward. † I wil expect THY SALVATION o Lord. 16 17 18

† Gad, the gyrded shal fight before him: and himself shal be gyrded backward. 19

† Aser, his bread is fat, and he shal geue daynties to kinges. † Nepthali, a hart let forth, & getting speeches of beautie. 20 21

† Ioseph a child encreasing, encreasing and comelic to behold: the daughters coursed to and for vpon the wall. 22

† But the dart men did exasperate him, & brawled, and enuied him. † His bowe sate vpon the strong, & the bands of his armes and his handes were dissolued, by the handes of the mightie of Iacob: thence came forth a pastour, the stone of Israel. † The God of thy father shal be thy helper, & the 23 24 25
 the

the Almighty shal blesse thee with the blessings of heauen from aboue, with the blessings of the deapth, that lieth beneath, with the blessings of the pappes and of the wombe.

16 † The blessings of thy father were strengthened with the blessings of his fathers: vntil the desire of the eternal hilles came: be they vpon the head of Ioseph, & vpon the crowne of the Nazarite among his brethren.

17 † Benjamin: a rauening wolfe, in the morning shal cate the pray, and in the euening shal diuide the spoile.

18 † Al these in the tribes of Isragl twelue: these things spake their father to them, and he blessed euerie one, with

19 their proper blessings † And he commanded them, saying: I am geathered vnto my people: burie you me with my

20 fathers in the duble caue, which is in the field of Ephron the Hethite, † against Mambre in the Land of Chanaan, which

21 Abraham bought with the field of Ephron the Hethite for a possession to burie in. † There they buried him, & Sara

22 his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried. † And when he had finished

the precepts wherwith he instructed his sonnes, he plucked vp his feet vpon the bed, and died: & he was put vnto his people.

:: This prophetic S. Augustin vnderstandeth of S. Paul, of the tribe of Benjamin; who was first a persecutor, and after an Apostle of Christ. *ser. 14. de sanctis.*

ANNOTATIONS.

CHAP. XLIX.

4. *Ecce can'st thou didest ascend thy fathers bed*] For this crime of incest Ruben was deprived of his first-birth-right. VWho being by order of birth *former inguistes*, wherby he should haue had duple portion; and greater in Empire, wherby he should haue bene Prince or Lord ouer his bretheren, the former prerogatiue was geuen to Ioseph, whose two sonnes were heades of two Tribes, the other was geuen to the Tribe of Iuda, in Dauid and his posteritie. He was also deprived of his prerogatiue in Priesthood, which was after annexed to the Tribe of Leui, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to haue receaued three better lettes then thy brethren, Priesthood, Best portion, and the Kingdome: But because thou hast sinned, the duple portion is geuen to Ioseph, the Kingdome to Iudas, and Priesthood to Leui.

5. *Peselles of inquitie*] Albeit Simeon and Leui were moued with iust zeale to punish the foule crime committed by Sicheim, against their sister and whole familie: yet in their maner of reuenging were manie sinnes worthely condemned by Iacob, both immediatly after the fact, and here at his death. For before the slaughter they committed there greate sinnes; in that they

Ruben for his sinne was put from the prerogatiues of the first borne

The zeale of Simeon & Leui was comendable: but their maner

of reuenge,
was manie
wayes faultie.

The Priests &
Scribes furie,
obstinacie, &
hard harts a-
gainst Christ.

Taking away
of the regal
scepter from
the Iewes a
signe of
Christs co-
ming.

Our Lords
real presence
in the B. Sa-
crament pro-
phecied.

Ancient Fa-
thers suppose
that Antichrist
shal be of the
tribe of Dan.

rashly did it vnkowne to their father thereby putting him & themselves in extreme danger, if God had not maruelously protected them; in falsly pretending agreement and league with the Sichamites, which they ment not to performe; and in sacrilegiously abusing the Sacrament of Circumcision, making it a cloke to deceiue their ennemies. In the fact also they committed other foure grosse crimes: cruelly killing those, that offered other abundant satisfaction; murdering others that were altogether innocent; sack- ing and destroying the citie, and carying away women and children captiue. Mytically S. Ambrose, Ruffinus, Isidorus, and others vnderstand this prophcie, of the Scribes and the Priestes, descending of Simeon and Leui, who were most eage against our Sauour, as himself more plainly fortold, saing: *The sonne of man shal be betrayed to the chiefe Priestes, and to the scribes, and they shal condemne him to death.* Their furie was cursed aboue al furie, *Because* (as Iacob here saith) *it was stubborne, or obstinate,* for they did not only condemne Christ to death in their wicked council, but also vrged and pressed Pilat, endeuoringe to saue him, & stirred vp the people to crye: *Take him away, Crucifie him.* Yea their indignation was so hard, that they preferred Barabbas before Christ.

10. *The scepter shal not be taken away.*] Here the Patriarch Iacob foretelleth the time, when the promised Messias should come into the world, by this signe that the scepter should not be taken from Iuda, til the same Redeemer of mankind were at hand. Not that the regal scepter should remaine in the Tribe of Iuda, from Iacobs death til Christs comming: for that Kingdome beganne first in Dauid, aboue six hundred yeares after Iacobs death, and after the captiuitie of Babylon the highe Priests of the Tribe of Leui did gouerne also the state, & not only the Church, other six hundred yeares. But the sense is, that of the Tribe of Iuda should rise most glorious Kinges, whose crowne and Kingdome should remaine with the Iewish Nation, vntil their expected Messias should drawe nere, and then be taken from them by the Gentiles. VVhich was downe by Herod, whose father was an Idumean, his mother an Arabique. Thus the Ancient fathers with one accorde vnderstood this prophcie. S. Iustinus Martyr. *ser. cum Trifone.* Eusebius Cesarien. lib. Hist. Eccles. cap. 6. S. Athanasius. *lib. de Incarnat.* S. Ambrose *lib. de Benedict. Patriarch c. 4.* S. Chrysostom. *Ho. 67. in Gen.* S. Augustin lib. 18. c. 45. de ciuit. Theodoretus. q. vlt. in Gen.

11. *He shal wash his stole in wyne.*] By wine, and bloud of the grape, what other thing is shewed (saith S. Cyprian Epist ad Cæcil. 63) but the wine of the Chalice of our Lordes bloud? Likewise Tertullian (lib 4. contra Marcionem) expoundeth the stole to signifie Christs flesh, and the wine his bloud. In al which booke his drift is to shewe that Christ did not destroy the olde Testament, but fulfilled the figures and prophcies thereof. And not that Christ gaue his bodie in figure only, as our aduersaries alleadge him.

17. *Be Dan a snale in the way.*] This prophcie most ancient Fathers vnderstood of Anti Christ. namely S. Irenæus, lib. 5. *aduers. Hæres.* S. Hyppolitus Martyr *Orat. de consummat. seculi.* S. Ambrose. *c. 7 de Benedict. Patriarch.* S. Augustin. q. 12. *in Iosue.* Prosper, lib. *de promiss. & predict. Dei.* P. 4. Theodoret. q. vlt. in Gen. S. Gregorie, lib. 30. *Moral. c. 18.* and many others vpon the 7. chap. of the Apocaipts. where they suppose S. Ioan did omitt Dan from amongst the Elect of the Israelitish Tribes, in detestation of Antichrist, to be borne of that Tribe. And certayne it is, that the Iewes wil receiue, and folowe him for their Messias. as our Sauour himselfe saith; VVhich maketh it very probable, that he shal be a Iewe borne, else they would not so easily admitt him.

22. Ioseph

Mat. 20.

Ioan. 11.

Ioan. 18.

li. 2. Ep.

3.

Ioan. 8.

22. *Ioseph a childe encreasing*] Ioseph was in manie respects a figure of Ioseph in manie things prefigured Christ. especially in that he was loued of his father before al his bretheren, and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Saviour of the world; al performed in Christ, the true Childe encreasing.

CHAP. L.

Ioseph causeth his fathers bodie to be embawmed; 3. the dayes of mourning being expired, 6. With Pharaos leaue, Ioseph with the ancients of Ægypt, al his brethren, and elder sorte of Israelites goe, and solemnly burie the bodie in Chanaan. 14. After their returne, his brethren fearing, lest Ioseph wil now reuenge former iniuries, he freely forgueth al. 22. At the age of 110. yeares, adiuuring the posteritie to carie his bones into Chanaan he dieth, and is put in a coffin.

- 1 **V** HICH Ioseph seeing, sel vpon his fathers face.
 2 weeping and kissing him. † And he commanded
 his seruantes the physitians, that they should embawme his
 3 father with spices. † Who fulfilling his commandements,
 there passed fourtie dayes: for this was the maner of corfes
 embawmed; and Ægypt mourned him. seuentie daies.
 4 † And the mourning-time being expired, Ioseph spake to
 the familie of Pharao: If I haue found grace in your sight,
 5 speake in the eares of Pharao: † for so much as my father did
 adiure me, saing: Behold I die, in my sepulchre: which I
 digged for my selfe in the land of Chanaan. thou shalt burie
 me. I wil goe vp therfore, and burie my father, and returne.
 6 † And Pharao said to him: Goe vp and burie thy father as
 7 thou wast adiured. † Who going vp, there went with him
 al the ancients of Pharaos house, and al the elders of the
 8 Land of Ægypt: † the house of Ioseph with his brethren,
 sauing their little ones, and the flockes and herds, which
 9 they had left in the Land of Gessen. † He had also in his
 traine chariotts and horsemen: and it became no smal mul-
 10 titude. † And they came to the floore of Atad, which is
 situate beyond Iordaine: where celebrating the exequies
 with great and vehement mourning, they spent ful seuen
 11 dayes. † Which when the Inhabiters of the Land of Cha-
 naan had seene, they said: This is a great mourning vnto the
 Ægyptians. And therefore the name of that place was called,

The

∴ Iacob digged a sepulcher for himselfe, though it be not heretofore mentioned when he did it. *S. Aug.*
q. 170. in Gen.

The mourning of Egypt. † Therefore the sonnes of Ia- 12
 cob did as he commanded them: † and carying him into 13
 the Land of Chanaan, they buried him in the duble caue,
 which Abraham had bought with the field for a possession
 to burie in of Ephron the Hethite against Mambre. † And 14
 Ioseph returned into Egypt with his brethren, and with
 al the traine, his father being buried. † After whose death, 15
 his brethren fearing, and talking one with an other: Left
 perhaps he be mindful of the iniurie which he suffered, and
 requite vs al the euil that we haue done, † they aduertised 16
 him saing: Thy father commanded vs before he died, † that 17
 we should say thus much to thee in his wordes: I besech
 that thou forget the wicked fact of thy brethren, and the
 sinne & malice which they haue exercised against thee:
 we also desire thee, that to the seruants of the God of thy
 father thou remit this iniquitie. Whom when Ioseph had
 heard he wept. † And his brethren came to him: and 18
 adoring prostrate on the ground they said: We are thy ser-
 uantes. † To whom he answered: Feare not: can we resist 19
 the wil of God? † You thought euil against me: but God 20
 turned that into good, that he might exalt me, as presently
 you see, and might saue many peoples. † Feare not: I wil 21
 feed you & your li'e ones, and he comforted them, and
 spake gently & mildiy. † And he dwelt in Egypt, with al 22
 his fathers house: and liued an. hundred and tenne yeares.
 And he sawe the children of Ephraim vnto the third gene-
 ration. Also the children of Machir the sonne of Manasses
 were borne in Iosephs knees. † Which thinges being done, 23
 he spake to his brethren: After my death God wil visite you,
 and wil make you goe vp out of this land, to the land which
 he sware to Abraham, Isaac, and Iacob. † And when he had 24
 adiuured them and said: God wil visite you, " carie my bones
 with you out of this place: † he died, being an hundred 25
 and tenne yeares old. And being embawmed with spices,
 was put in a coffin in Egypt.

∴ This word
 adoring often
 in holic Scrip-
 ture signifieth
 ciuil honour:
 as here it can
 haue no other
 sense.

ANNOTATIONS.

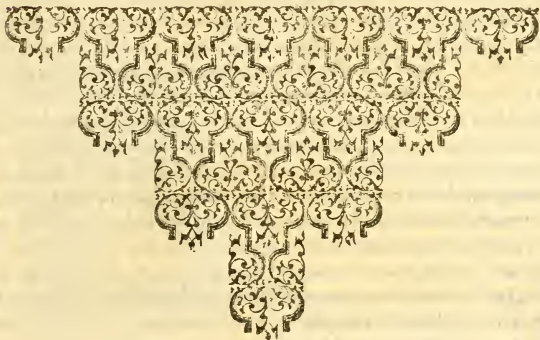
CHAP L.

Mans wil, not
 God the cause
 of sinne.

20. *You thought euil.*] This plaine distinction sheweth that sinne is wholly
 of the sinner; and that God hath no part therein, but turneth it to good. For
 those things which Iosephs brethren did against him, were occasions of his
 advancement

aduancement in Ægypt, through the omnipotent wisdom of God. VVhose
 propertie is, out of euery euill to draw good. S. Chrysost. ho. 67. in Gen. S.
 Aug. *Enchirid. c. 11. & li. 14. c. 27. de ciuit.*

25. *Care my bones with you.*] For the same reasons Ioseph would be finally
 buried in Chanaan, for which Iacob desired to be there buried (chap. 47.) Ioseph, for his
 but Ioseph would not presently be caried thither, lest it might haue geuen of brethrs sake,
 fence to the Ægyptians, or at least haue diminished their fauoure towards his differred his
 brethren: and withal he would confirme his brethren in their hope of retur- desired burial
 ning, seing he was content, that his bodie should expect in Ægypt, til the in Chanaan.
 whole Nation should returne into Chanaan.



THE ARGUMENT OF THE BOOKE OF EXODVS.

The continu-
ation of this
booke with
Genesis.

The increase
of the Israe-
lites was en-
uied, feared,
and their reli-
gion hated.

Their perse-
cution.

Their greater
multiplicatioⁿ.

The persecu-
tor admoni-
shed, and pun-
ished.
Gods people
mightely deli-
uered.

Miraculously
sustained in
the desert.

Instructed
with Lawes,
Moral, Cere-
monial, and
Iudicial.

MOYSES hauing prosecuted in Genesis, the sacred historie of the Church, vnto Iosephs death, containing the space of 2310. yeares, continueth the same in Exodus, for 145. yeares more. Where he first briefly recounteth, how a smal number of Israelites, especially after the death of Ioseph, being much increased, a new King (risen in the meane time, who knew not Ioseph) together with other Egyptians, enuying their better partes, both of bodie and minde, and more fortunate progres in wealth; fearing also lest they stil multiplying, either by their owne forces, or ioyning with other foreners, might spoile Egypt, and returne into Chanaan; and hating their Religion, because they acknowledged, one onlie, eternal, omnipotent God, denying and detesting the new imaginarie goddesses of the Egyptians; resolved and publicly decreed, by oppression to hinder their increasing, & to keepe them in bondage and seruitude. But God almightie, who had chosen them for his peculiar people, did not only so conserue and multiplie them; that of seuentie persons, which came into Egypt, in the space of two hundred and fiftene yeres, there were six hundred thousand men, able to beare armes, besides women, children, and old men, which by estimation might be three millions in al, but amongst other most strange and miraculous workes, especially deliuered one Hebrew infant from drowning. Whom afterwards he made the Guide, and supreme Gouvernour of the same people; by him admonished the King to cease persecuting, and diuers waies plagued him & his people for their obdurat and obstinate crueltie. In fine called away, and mightily deliuered his owne people; drowned that king and al his armie, in the red sea, the Israelites wonderfully passing through, as in a drie chanel, the waters standing on both sides, like two walles. In the desert, fed them miraculously with Manna, and gaue them al necessaries, defending them also from enemies. Then God, hauing thus selected and secured his people from al other nations, gaue them a written law, as wel of Moral, as Ceremonial and Iudicial preceptes, with the maner of making the Tabernacle, erecting Altars, consecrating Priests, with the institution of daylie Sacrifice, and of vestures, vessels, & other holie things belonging to the seruice of God. So this booke may be diuided into three partes. First is declared the Israelites seruile affliction in Egypt, with their deliuerie from thence in the fiftene first chapters. Then how they were maintained in the desert, and prepared to receiue a law: in the foure next chapters. In the other 21. chapters, the law is prescribed, instructing them how to liue towards God, and al men.

Gen. 50.

Exod. 1.

Exod. 2.

Num. 1.

Exod. 2.

3.

5.

7.

12.

14.

16.

17.

20.

26.

27.

30.

& seq.

THE BOOKE OF EXODVS. IN HEBREW VEELLESEMOTH.

CHAP. I.

The smal number of Israelites much increasing in Egypt, 6. especially after the death of Ioseph and his brethren, 8. a new king, that knew not Ioseph in vaine strueth to binder their multiplication, 11. by imposing workes vpon them, 15. and by commanding to kil, 22. and to drowne al the male-children of them. God in the meane time rewardeth the midwiues, that fearing him, killed not the children.

- 1  HERE be the names of the children of Israel, that entred into Egypt with Iacob: they did enter in euerie one with their houses, † Ruben, Simeon, 2 † Leui, Iudas, † Issachar, Zabulon, and 3 † Benjamin, † Dan, and Neptali, Gad, 4 † and Aser. † Therefore al the soules that came out of Iacobs thigh, were 5 seuentie: and Ioseph was in Egypt. † Who being dead, 6 and al his brethren, and al that generation, † the children of Israel increased, and as it were springing vp did multiplie: 7 and growing strong exceedingly, filled the land. † In the meane time there arose a new king ouer Egypt, that knew 8 not Ioseph: † and he said to his people: Behold :: the people of the children of Israel is much, and stronger then we. 9 † Come, let vs wisely oppresse the same, :: lest perhaps it multiplie: and if there shal be anie warre against vs, it ioyn 10 with our enemies, and we being ouerthrowne, they depart out of the land. † Therefore :: he set ouer them maisters of 11 the workes, to afflict them with burdens: and they built vnto Pharao cities of tabernacles, Phithom, and Ramesse. 12 † And the more they did oppresse them, so much the more multiplied, and increased: † and the Egyptians :: hated dilie paines,

The first part of this booke. Of the Israelites seruite affliction in Egypt, and their deliverie from thence.

:: Enuie, vaine feare, (v. 10.) & hatred of true religiō (v. 13.) are the causes why Infidels persecute the faithfull.

:: The first persecution was in temporal losses and bodily paines,

by preſſing
them with
workes.

:: The ſecond
was ſecrete
murther.

:: The third
was open
murther.

the children of Iſraël, and deriding afflicted them: † and 14
they brought their life into bitterneſſe with the hard workes
of clay, and bricke, and with al ſeruice, wherewith they
were preſſed in the workes of the earth. † And the King of 15
Ægypt ſaid to the midwiues of the Hebrewes: of whom one
was called Sephora, the other Phua, † commanding them: 16
:: When you ſhal be midwiues to the Hebrew women, and
the time of deliuerie is come: if it be a manchild, kil it: if a
woman, reſerue her. † " But the midwiues feared God, and 17
did not according to the commandment of the king of
Ægypt, but preſerued the menchildren. † To whom being 18
called vnto him, the king ſaid: What is this that you ment to
do, that you would ſaue the men-children? † Who an- 19
ſwered: The " Hebrew women are not as the Egyptian
women: for they haue the knowledge to play the midwiſe
them ſelues, and before we come to them, they are deliuered.
† God therfore did wel to the midwiues: and the people 20
encreaſed, and became ſtrong exceedingly. † And " becauſe 21
the midwiues feared God, he built them houſes † Pharao 22
therfore commanded al his people, ſaying: Whatſoeuer ſhal
be borne of the male ſex, :: caſt it into the riuer: whatſoeuer
of the female, reſerue it.

ANNOTATIONS.

CHAP. I.

God muſt be
feared before
Princes com-
manding con-
trarie things.

Princes muſt
be obeyed in
lawful things.

Allies are ſin-
nes and vn-
lawful.

17. *But the midwiues feared God.*] In commendation of the midwiues not obeying the kings commandment, Moyſes oppoſeth the feare of God, to the feare of Princes; ſhewing therby that, when their commandments are contrarie, the ſubiects muſt feare God, and not do that the Prince commandeth. So did our Sauour himſelf teach, and that for feare of damnation, ſaying: *Fear him who hath power to caſt into hel.* And ſo his Apotles indued with the Holie Ghoſt, practiſed, anſwering in this caſe, that they muſt heare God rather then men. Againe, *God muſt be obeyed rather then men.* Alwayes vnderſtood, when they are contrarie. For otherwiſe both S. Peter and S. Paul teach vs, that Princes, yea Infidels, of whom they eſpecially ſpeake, muſt be obeyed.

19. *Hebrew women are not.*] Herein the midwiues ſinned. For it is neuer lawful to lye. Becauſe *the law of God is truth*, wherby S. Auguſtin proueth (li. cont. mend. c. 10.) that whatſoeuer varieth from truth is vnlawful. VVhen therfore (ſaith he) examples of lying are propoſed to vs out of holie Scripture, either they are not lies, but are thought to be, whiles they are not vnderſtood, or if they belies, they are not to be imitated, becauſe they are vnlawful. S. Gregorie teacheth the ſame (li. 18. Moral. c. 26.) *Quia proſecto ab equitate diſcrepat*

Mat. 10.
Luc. 12.
Act. 4.
5.

1. Pet. 2.
Ro. 13.

Psal. 118
v. 142.

discrepat, quicquid a veritate discordat. Because assuredly whatseruer disagreeth from veritie, diffreth from equitie. Yet these fathers hold such an officious lye, as this was, to be a lesse sinne, and more easily pardoned, and purged by good workes following. Venial finnes.

21. *Because the midwives feared God.*] Feare of God as it is properly taken in holie Scripture, is that holie feare, by which the children of God refrain from sinne, and that with temporal danger, lest they should offend the diuine Maiestie. So these midwives endangering their owne liues, by not fulfilling Pharaos commandment, had the true feare of God, and for the same were rewarded, as is most probable, eternally: though mention be here made only of temporal reward, after the maner of the old Testament. VVhere such promises were made to Abraham, and other most godlie Patriarches, for an assaie only and taist of euerlasting life, which is more expressely promised in the Gospel of Christ, as S. Hierom teacheth, *Epist. ad Dardanum.* Feare of God meritorious. Temporal re- wardes promised in the old Testamēt, eternal in the new.

CHAP. II.

A child of the Hebrewes, and Tribe of Leui, being exposed to the water, 5. is taken from thence by Pharaos daughter, 8. Who committeth him to be nursed, unwitting to his owne mother, adopteth him and calleth him Moyse, 11. He afterwarde visiting his brethren, killeth an Egyptian; 15. flieth into Madian; 21. marrieth a Wife, and hath two sonnes.

- 1 **A**FTER these things there came forth a man of the house of Leui: and he tooke a wife of his owne stocke.
- 2 † Who conceaued, and bare a sonne: and seing him a goodlie
- 3 one, hid him three monethes. † And when now she could not conceale him, she tooke a basket made of bulrushes, and dawbed it with * bitume and pitch: and put within it the litle infant, and laid him in a sedge place by the riuers brinke, † his sister standing a farre off, and considering the
- 5 euent of the thing. † And behold the daughter of Pharaos came downe to be washed in the riuier: and her maides walked by the riuers brinke. Who when she saw the basket in the sedges, she sent one of her handmaidens: and when it
- 6 was brought † opening it, and seeing within it an infant crying, hauing pittie on it, said: This is one of the infantes
- 7 of the Hebrewes. † To whom the childes sister said: Wilt thou that I goe, & call to thee an Hebrew woman, that may
- 8 nurse the litle infant? † She answered: Goe. The maid
- 9 went and called her mother. † To whom Pharaos daughter speaking: Take, quoth she, this child, and nurse him for me:

I wil geue thee thy hyre. The woman tooke, and nurſed the child: and when he was growen, deliuered him to Pharaos daughter. † Whom ſhe adopted into the place of a ſonne, and called him † Moyſes, ſaying: Becauſe from the water I did take him. † In thoſe dayes after that Moyſes was growen, he went forth to his brethren: and he ſaw their affliction, and a man that was an Egyptian ſtriking one of the Hebrewes his brethren. † And when he had looked about hither & thither, and ſaw no man preſent, he ſtroke the Egyptian, and hid him in the ſand. † And going forth another day, he ſaw two Hebrewes brawling: and he ſaid to him that did the wrong: Why ſtrikeſt thou thy neighbour?

∴ Moſ, in the Egyptian tongue ſignifieth water, and ſes, ſaued. ſeph. li. 2. Antiq. & Clemens. Alexan. li. 1. Stromat.

∴ The guiltie perſon reiected Moyſes for lack of knowledge authoritie, but God confirmed his comiſſion. Act. 7. So the Iewes reiecte Chriſt, Iudge of the world.

∴ He feared to tempt God by ſtaying, but not the ſeruens of the king. Heb. 11.

† Who answered: ∴ Who hath appointed thee prince & iudge ouer vs? Wilt thou kil me, as yeſterday thou dideſt the Egyptian? Moyſes ∴ feared, and ſaid: How is this thing come abroad? † And Pharao heard of this talke, and ſought to kil Moyſes: who fleeing from his ſight, abode in the Land of Madian, and ſate beſide a wel. † And the prieſt of Madian had ſeuē daughters, which were come to draw water: and when the troughes were filled, they deſired to water their fathers flockes. † The ſhepheardes came vpon them, and droue them away: and Moyſes aroſe, and defending the maides, watered their ſheepe. † Who being returned to Raguel their father, he ſaid to them: Why are you come ſooner then you were woont? † They answered: A certaine man an Egyptian deliuered vs from the hand of the ſhepheardes: moreouer alſo he drew water with vs, and gaue the ſheepe to drinke. † But he ſaid: Where is he? Why haue you let the man goe? cal him that he may eate bread. † Therefore Moyſes ſware that he would dwel with him. And he tooke Sephora his daughter to wife: † who bare him a ſonne, whom he called Geſſam, ſaying: I haue bene a ſtranger in a forren country. And ſhe bare an other, whom he called Eliezer, ſaying: for the God of my father my helper hath deliuered me out of the hand of Pharao. † But after much time the king of Egypt died: and the children of Iſrael groning, cried out becauſe of the workes: and ∴ their crie aſcended vnto God from the workes. † And he heard their groning, & remembered the couenant which he made with Abraham, Iſaac, and Iacob. † And our Lord looked vpon the children of Iſrael and knew them.

∴ Operation of innocents crieth to heaven for reuenge.

A N N O T A T I O N S.

CHAP. II.

3. *When she could not conceal him.*] Theſe godlie and prudent parents, conſidering that when the Egyptians ſhould perceiue ſuch an infant to be borne, and not drowned according to the Kings Ediſt, they would deſtroy both the child, and whole familie: to auoid the greater danger, choſe the leſſe. To bring him to the water ſide, not omitting their owne induſtrie, as wel by cloſing him in a basket, that would draw no water, as by ſetting his ſiſter to warch what became of him: that if better ſucceſſe happened not the fiſt day, the mother might at euening geue him ſuck, and miniſter other neceſſaries; and ſo expect on other day, or manie dayes Gods prouidence, til his diuine pleaſure ſhould more appeare.

Moyſes parētis did prudently expoſe him to ſome danger, to auoide greater.

li. 2. *Antiq.* Iosephus writeth that Amram Moyſes father, being ſolicitous, when his wife was great, how to ſaue the infant, if it were a man child, God reueled him, that he had conceived a ſonne, who ſhould not only be ſaued from Pharaos furie, but alſo be the deliuerer of the whole Hebrew nation from thraldome, and ſeruitude of the Egyptians. VVherupon they aſſuredly truſted that God would protect and proſper him, yet ſo, if they did their owne endeavour, which S. Auguſtin teacheth to be alwayes neceſſarie.

Reuelations and Gods determinations do not exclude but include mans endeavour.

li. 16. c. 19. *deciuit.* 12. *He ſtroke the Egyptian.*] Moyſes not of carnal loue towards his brethren, nor of priuate paſſion, but by diuine inſpiration killed the Egyptian, as S. Auguſtin proueth (li. qq. in Exod. q. 2.) by the teſtimonie of S. Steuen ſaying: Moyſes thought his brethren had wronged, that God by his hand, would ſaue them. VVherby appeareth that Moyſes himſelfe knew it was Gods pleaſure, he ſhould kil that Egyptian inuading an Hebrew. Yet others may not imitate ſuch particular examples *Catech. Rom. p. 3. c. 6. q. 5.*

Though Moyſes iuſtly killed the Egyptian, yet others may not imitate his example.

CHAP. III.

God appeareth to Moyſes in a buſh burning but not conſuming, 7. deſigneſh him the Governour of the children of Iſrael, 10. With comiſſion to tel them, that they ſhal be deliuered from Egypt: 21. and ſhal ſpoile the Egyptians.

1. **A**ND Moyſes fed the ſheepe of Iethro his father in law the prieſt of Madian: and hauing driuen the flock to the inner partes of the deſert, he came to the mountaine of God, Horeb. † And our Lord appeared to him in a flame of fire out of the middes of a buſh: and he ſaw that the buſh was on fire, and was not burnt. † Moyſes therfore ſaid: I wil goe, and ſee this great viſion, why the buſh is not burnt. † And our Lord ſeeing that he went forward to ſee,

The three firſt leſſons on the 4. ſunday in Lent.

See what manner of reuerence and deuotion is preſcribed; to goe bare foote to holie places. :: Of holie places, and of chriſtian deuotion in going to them. S. Hierom writeth largely. *Epiſt. 17. 18.*
C. 27.

ſee, he called him out of the middes of the buſh, and ſaid: Moyſes, Moyſes. Who answered: Here I am. † But he ſaid: 5
Approch not hither, :: looſe of thy ſhoe from thy feet: for the place, wherein thou ſandeſt, is :: holie ground. † And he ſaid: I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Iacob. Moyſes hid his face: for he durſt not looke againſt God. † To whom 7
our Lord ſaid: I haue ſene the affliction of my people in Egypt, and I haue heard their crye becauſe of their rigour that ouerſee the workes: † and knowing their ſorow, I 8
am deſcended to deliuer them out of the handes of the Egyptians, and to bring them out of that land into a land good, and large, into a land that floweth with milke and honie, to the places of the Chananeite, and Hetheite, and Amorrhite, and Pherezeite, and Heueite, and Iebuſite. † Therefore the 9
crye of the children of Iſrael is come vnto me: and I haue ſene their affliction, wherewith they are oppreſſed by the Egyptians. † But come, and I wil ſend thee to Pharao, that thou mayeſt being forth my people, the children of Iſrael out of Egypt. † And moyſes ſaid to God: Who am I that I ſhal 11
goe to Pharao, and bring forth the children of Iſrael out of Egypt? † Who ſaid to him: I wil be with thee: and this 12
thou ſhalt haue for a ſigne, that I haue ſent thee: When thou ſhalt haue brought my people out of Egypt, thou ſhalt ſacrifice to God vpon this mountaine. † Moyſes ſaid to God: 13
Loe I ſhal goe to the children of Iſrael, and ſay to them: The God of your fathers hath ſent me to you. If they ſhal ſay to me: What is his name? What ſhal I ſay to them? † God 14
ſaid to Moyſes: "I AM WHICH AM. He ſaid: Thus ſhalt thou ſay to the children of Iſrael: HE WHICH IS, hath ſent me to you. † And God ſaid againe to Moyſes: Theſe 15
things ſhalt thou ſay to the children of Iſrael: The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Iacob hath ſent me to you: :: this is my name for euer, and this is my memorial into generation and 16
to generation. † Goe, and geather together the ancients of Iſrael, and thou ſhalt ſay to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Iſaac, and the God of Iacob, ſaying: Viſiting I haue 17
viſited you: and I haue ſene al thinges that haue chanced to you in Egypt: † and I haue ſaid the word to bring you 18
forth

:: This is the moſt proper name, but the moſt common is G O D, deriued in manie languages of Good. *Mat. 19.*
v. 17.

- forth out of the affliction of Ægypt, into the land of the Chananeyte, and Hetheite, and Amorrhite, and Pherezeite, and Heueite, and Iebuſeite, to a Land that floweth with
 18 milke & honie. † And they ſhal heare thy voice: and thou ſhalt enter in, thou and the ancientes of Iſrael to the king of Ægypt, and thou ſhalt ſay to him: The Lord God of the Hebrewes hath called vs: We wil goe three dayes iourney into the wildernes, to ſacrifice vnto the Lord our God.
 19 † But I know that the king of Ægypt wil not diſmiſſe you
 20 to goe but by mightie hand. † For I wil ſtretch forth my hand, and wil ſtrike Ægypt in al my marueils, which I wil doe in the middes of them: after theſe he wil diſmiſſe you.
 21 † And I wil geue grace to this people, in the ſight of the Ægyptians: and when you ſhal goe forth, you ſhal not
 22 depart emptie: † but ech woman ſhal aſke of her neighbour and of her that is in houſe with her, veſſels of ſiluer and of gold, and rayment: and you ſhal lay it vpon your ſonnes and daughters, and :: ſhal ſpoyle Ægypt.

Al that anie man poſſeſſeth in this world, is but lent by God. And therfore he juſtly taketh away, and lendeth to others; diſpoſing of al as pleaſeth him.

ANNOTATIONS.

CHAP. III.

- Act. 7.* 2. Our Lord appeared.] S. Steuen reciting this viſion ſaith, an Angel appeared to Moyſes: and ſo it is in the Hebrew text, in the Chaldee Paraphraſis, and in the Septuagint Interpreters. Neither is the latin Edition (reading *Lord*) contrarie to the other which readeth *Angel*, no more then one place of holic Scripture, is contrarie to another in the ſame language, but very conſonant in ſenſe, ſometimes attributing the ſame apparitions and other workes to God, as the author and principal Agent, and ſometimes to Angels, the next and immediate miniſters of God. For ſo not only S. Steuen in the place alleged, but alſo S. Paul ſaith plainly (Gal. 3.) that the *Law* was delivered by Angels. And in his Epiſtle to the Hebrewes, proueth the excellencie of Chriſts Law aboue the old law, by the difference of the perſons, by whom both were geuen: affirming that the former was ſpoken by Angels, the other declared by our Lord Ieſus Chriſt. VVherof S. Cyril of Alexandria diſcouſeth largely (li. 8. c. 2. Theſau.) ſhewing that in deede Angels delivered the law, yet not by their owne authority, but as ſeruants and legates of God. And before him S. Dionyſe of Ariopagite (li. cœleſt. Hierar. c. 4.) taught the very ſame, the *law* (ſayeth he) as holic writtes teſtifie, was geuen to vs by Angels: yea al apparitions, made to the ancient fathers before the law, and after it, were made by Angels. A litle after obiecting to himſelfe, that diuine Scriptures alſo teſtifie, that the law was geuen and granted to Moyſes by God, to teach vs that in deede it hath the forme of ſacred and diuine law, answereth, *eam Angelorum ad nos opera prueniſſe*, that it came to vs [from God] by the meanes of Angels. In like maner S. Iuſtinus

Al apparitions to the Patriarches and Prophets were made by Angels, though ſometimes attributed to God. Proud by holic Scriptures and Fathers.

Exod. 19.
20.

Martyr (*in explic. qq. neceſſ. q. 142.*) ſaith, al thoſe Angels, which haue appeared in Gods place, or haue ſpoken with men, haue alſo benne called by the name of God, as he that ſpoke with Iob, and with Moyſes. S. Auguſtin after a large diſcourſe of this matter, in hiſ ſecond, third, and fourth booke de Trinitate, hath theſe wordes: (li. 4. c. vki.) If it be demanded of me, how either the voices, or ſenſible formes, and ſhewes were made before the incarnation of the word of God, which prefigured the ſame, I anſwer that God wrought them by Angels, which alſo I ſuppoſe I haue ſufficiently ſhewed by testimonies of holic Scriptures. Likewiſe S. Gregorie (*Prefat. in Iob. c. 2.*) ſaith plainly, that an Angel appeared to Moyſes in the ſtrie buſh, yet is called God, becauſe he was the legate of God, and therfore ſpoke, as if God himſelfe had ſpoke in diuine Perſon, explicating the ſame by two examples, Dauid ſaied: *My people attend my law*, yet neither the people, nor law was Dauids, but Gods. And the reader daily amidde the people proclaimeth: *I am the God of Abraham, the God of Isaac, and the God of Iacob*. Neither doth he truly ſay, that he is God, nor by that he ſayeth, doth he goe from the rule of truth. He alſo confirmeth the ſame doctryn, li. 28. Moral. ca. 5. And further teacheth that Angels protect men, and execute Gods wil in this inferior world. And ſo do the other Doctours of the Church S. Gregorie Nazianzen, *orat. ad 150. Epiſcop. & orat. 2. de Theologia. in ſine vtriuſque*. S. Baſil. li. 3. *cont. Eunom.* S. Athanaſius. *ſer. 4. cont. Arian, longius a princ. & Epiſt. de ſenten. Dionisij Alexan. in ſine*. S. Ambroſe, *ſer. 1. in Pſal. 118.* S. Chryſoſt. *ho. 6. and S. Hierom. li. 3. comment. in Mat. 18.*

Examples.

God executeth his wil by Angels.

The moſt proper name of God is, HE WHICH IS.

14. *I am which am,*] Al other things, beſides God, once were not; and being are limited in nature; neither could perſiſt vales God conſerued them; manie things alſo haue loſt, or ſhal loſe their proper eſſence and being, and whiles they remaine haue continual alterations. Onlie God eternally is without beginning, ending, limitation, dependence, or mutation, coſiſting only of himſelfe, and al other things are of him Therefore this name, QUI EST, HE WHICH IS, is moſt proper to God, not determining anie maner, but indeterminatly ſignifying al maners of being, for ſo it importeth the very infinite immenſitie of Gods ſubſtance. S. Damascen. *li. 1. c. 12. Orthodoxe fidei*. S. Tho. p. 1. q. 13. a. 11.

CHAP. IIII.

Moyſes receiving power to worke miracles in confirmation of his miſſion, 14. and his brother Aaron being deſigned to aſſiſt him, 20. goeth vviſh wiſe and children towards Egypt, 25. is in danger to be ſlaine for not ſooner circumciſing his ſonne. 27. Aaron meeteth him, 29. ſo they goe together, and declare to the people, that God wil deliuer them.

M OYSES anſwering ſaid: " They wil not beleue me, nor heare my voice, but they wil ſay: Our Lord hath not appeared to thee. † Therefore he ſayd to him: What is that thou holdeſt in thy hand? He anſwered: A rodde. † And our Lord ſayd: Caſt it vpon the ground. He did caſt it, and it was turned into a ſerpent, ſo that Moyſes fled. † And 4

our

our Lord ſayd: Stretch thy hand, and catch the rayle therof. He ſtretched it forth, & rooke hold of it, and it was turned
 5 into a rodde. † That they may beleue, quoth he, that the Lord God of their fathers hath appeared to thee, the God
 6 of Abraham, the God of Iſaac, & the God of Iacob. † And our Lord ſayd agayne: Put thy hand into thy boſome. Which when he had put into his boſome, he brought it forth
 7 ful of leproſie like ſnow. † Draw backe, quoth he, thy hand into thy boſome. He drew it backe, and brought it forth
 8 agayne, & it was like the other fleſh. † If they wil not beleue thee, quoth he, nor heare the word of the former ſigne,
 9 they wil beleue the word of the ſigne folowing. † And if ſo be they wil beleue neither of theſe two ſignes, nor heare thy voice: take water of the riuer, & powre it out vpon the
 10 drie land, and whatſoeuer thou draweſt of the riuer, ſhal be turned into bloud. † Moyſes ſayd: I beſeech thee, Lord, I am not eloquent from yeſterday and the day before: and ſince thou haſt ſpoken to thy ſeruant, I haue more impediment & ſlowneſſe of tongue. † Our Lord ſayd to him: Who made the mouth of man? or who framed the dumme
 11 and deaſe, the ſeeing and the blinde? did not I? † Goe on therefore, and I wil be in thy mouth: & wil teach thee what
 12 thou ſhalt ſpeake. † But he ſayd: I beſeech thee, Lord, ſend whom thou wilt ſend. † Our Lord being angrie at Moyſes, ſayd: Aaron thy brother the leuite, I know that he is eloquent: behold he cometh forth to meeete thee, & ſeeing thee ſhal
 13 be glad at the hart. † Speake to him, and put my wordes in his mouth: & I wil be in thy mouth, and in his mouth, and
 14 wil ſhew you what yee muſt doe. † He ſhal ſpeake in thy ſteed to the people, and ſhal be thy mouth: but thou ſhalt
 15 be to him in thoſe thinges that pertaine to God. † :: This rodde alſo take in thy hand, wherewith thou ſhalt doe the
 16 ſignes. † Moyſes went his way, & returned to Iethro his father in law, and ſayd to him: I wil goe and returne to my brethren into Egypt, that I may ſee if they be yet alieue. To
 17 whom Iethro ſayd: Goe in peace: † Therefore our Lord ſayd to Moyſes in Madian: Goe, and returne into Egypt: for
 18 they are al dead that ſought thy life. † Moyſes therefore rooke his wife, & his children, and ſet them vpon an aſſe: and returned into Egypt, carying the rodde of God in his
 19 hand, † And our Lord ſaid to him returning into Egypt:

God deſigned a rodde for an inſtrument to work miracles.

2: See the Annotations cha.
7. v. 3.

See that thou doe al the wonders, which I haue put in thy hand, before Pharao : I wil indurate his hart, and he wil not dismisſe the people. † And thou shalt ſay to him : This ſayth the Lord : My firſt begotten ſonne is Iſrael. † I ſayd to thee : dismisſe my ſonne that he may ſerue me, & thou wouldeſt not diſmisſe him : behold I wil kil thy firſt-begotten-ſonne. † And when he was in his iourney, in the Inne, our Lord mette him, and would haue killed him. † Sephora by & by tooke a very ſharp ſtone, and circuncided the prepuce of her ſonne, & : touched his feete, and ſayd : A blouddie ſpouſe thou art to me. † And : he let him goe after he had ſaid, A blouddie ſpouſe thou art to me, becauſe of the circumciſion. † And our Lord ſaid to Aaron : Goe to Moyſes into the deſert. Who went forth to mete him vnto the Mountaine of God, and kiſſed him. † And Moyſes told Aaron al the wordes of our Lord, by which he had ſent him, & the ſignes that he had commanded. † And they came together, and gathered together al the ancientes of the children of Iſrael. † And Aaron ſpake al the wordes which our Lord had ſaid to Moyſes : and he wrought the ſignes before the people, † and : the people beleued. And they heard that our Lord had viſited the children of Iſrael, and that he had looked vpon their affliction : & they adored proſtrate.

2: Sephora caſt the prepuce at Moyſes feete and ſaid : I had loſt thee my ſpouſe except I had redeemed thee with the bloud of my child. And : the Angell let Moyſes goe. *S. Aug. 9. 11. in Exod. iuxta 70.*

2: Miracles a motiue to true beleefe

A N N O T A T I O N S

CHAP. IIII.

Miracles neceſſarie and ſufficient to proue extraordinary vocation of new preachers

1. *They wil not beleue me.*] Moyſes wiſely conſidering that the children of Iſrael, much leſſe Pharao, would hardly beleue his bare word, affirming that he was ſent to them by God, propoſed this difficultie before he tooke the Embaſie vpon him. For without good prooſe both the Iſraelites, and Egyptians might haue reieſted him, as ſeeming to come of his owne priuate ſpirit, being no ordinarie ſuperior, neither of the whole people, nor of his owne tribe, nor firſt of his familie ; for Aaron was his elder brother. Therefore God gaue him powre of working miracles, to proue his extraordinarie miſſion true and lawful. VVhich ſufficed to make euen Pharao him ſelfe to know, that he was ſent from God almightie, though it moſtified not his ſtubborne hart, to obey Gods commandement : and it fully ſatiſfied the children of Iſrael touching al things which he denounced, beleuing him that God mercifully looked vpon their affliction & would deliuer them. VVherupon they adored proſtrate. as the laſt wordes of this chapter teſtiſie. VVhere we ſee both the neceſſitie, and ſufficiencie of miracles to proue the extraordinarie vocation of ſuch as preach otherwiſe then was taught before. For this cauſe our Sauour himſelfe confirming,

Ioan. 10. ming his doctrine by miracles, ſaid to the Iewes: *If you wil not beleue me, beleue by workes.* Again he ſaid of them: *If I had not done among them workes that no other man haſh done, they ſhould not haue ſinne.* And cōformably ſending his Apoſtles to preach the Goſpel, gaue them powre to worke miracles in his name. So did S. Peter and S. Iohn heale the lame. *Act. 3* And S. Paul auouched miracles for the ſignes of his Apoſtleſhip. *2. Cor. 12.*

CHAP. V.

Moyſes and Aaron require of Pharaο in the behalfe of God, to let his people the Hebrewes goe and ſacrifice in the deſert. Which he contemning, 5. oppreſſeth them more, denying them ſtraw, and yet exacting the accuſtomed number of brickeſ. 20. The people oppreſſed impuete their miſerie to Moyſes and Aaron. 22. But Moyſes prayeth to God for them.

1 **A**FTER theſe things Moyſes and Aaron went in, and ſaid to Pharaο: This ſaith the Lord God of Iſrael: diſmiſſe my people that they may ſacrifice to me in the de-
 2 ſert. † But he answered: Who is the Lord, that I ſhould heare his voice, and diſmiſſe Iſrael? I know not the Lord,
 3 and Iſrael I wil not diſmiſſe. † And they ſaid: The God of the Hebrewes hath called vs, to goe three daies iourney into the wilderneſſe, and to ſacrifice to the Lord our God: leſt
 4 perhappes there chance to vs peſtilence or ſword. † The king of Egypt ſaid to them: Why do you Moyſes and Aaron ſolicite the people from their workes? Goe you to your
 5 burdens. † And Pharaο ſaid: The people of the land is much: you ſee that the multitude is ſecretly increaſed: :: how much
 6 more if you geue them reſt from their workes? † Therefore he commanded in that day the ouerſeers of the workes and
 7 the exactores of the people, ſaying: † You ſhal no more geue ſtraw to the people for to make brickeſ, as before: but
 8 let them ſelues goe and geather ſtraw. † And the taſke of brickeſ, which they did before, you ſhal put vpon them, neither ſhal you diminiſh any thing: for they are idle, and therefore they crie, ſaying: Let vs goe, and ſacrifice to our
 9 God. † Let them be oppreſſed with workes, and let them accompliſh them: that they hearken not to lying wordes.
 10 † Therefore the ouerſeers of the workes and the exactors going forth ſaid vnto the people: Thus ſaith Pharaο: I allow
 11 you no ſtraw: † goe, and geather if you can find any where:

:: VVordlie men thinke Gods people encreaſe moſt by reſt, but in dede they multiplie more, when they are oppreſſed. *s. Cy prian. der xhor.*
Mart. c. 14.

neither ſhalanie thing of your worke be diminished. † And 12
the people was diſperſed through al the Land of Egypt
to geather ſtraw. † And the ouerſeers of the workes were 13
iſtant, ſaying: Fiſh your worke euerie day, as before you
were wont to doe when ſtraw was geuen vnto you. † And 14
the ouerſeers of the workes of the children of Iſrael were
ſcourged of Pharaos exactors, ſaying: Why do you not make
vp the taſke of brickeſ as before, neither yeſterday, nor to
day? † And the ouerſeers of the children of Iſrael came, and 15
cried out to Pharao, ſaying: Why dealeſt thou ſo againſt thy
ſeruantes? † Straw is not geuen vs, and brickeſ are com- 16
manded vs in like ſorte: behold we thy ſeruantes are beaten
with whippes, and thy people is vniuſtly dealt withal.

† Who ſaid: You are idle, and therefore you ſay: Let vs goe 17
and ſacrifice to our Lord. † Goe therfore, and worke: ſtraw 18
ſhal not be geuen you, and you ſhal geue vp the accuſtomed
number of brickeſ. † And the ouerſeers of the children of 19
Iſrael ſaw them ſelues in hard caſe, becauſe it was ſaid vnto
them: There ſhal not a whitte be diminished of the brickeſ
for euerie day. † And they mette Moyſes and Aaron, who 20
ſtood ouer againſt them, coming forth from Pharao: † and 21
they ſaid to them: Our Lord ſee and iudge, becauſe :: you
haue made our ſauour to ſinke before Pharao and his ſer-
uantes, and you haue geuen him a ſword, for to kil vs.
† And Moyſes returned to our Lord, and ſaid: Lord :: why 22
haſt thou afflicted this people? wherefore haſt thou ſent me?
† For ſince the time that I entered in to Pharao to ſpeake in 23
thy name, he hath afflicted thy people: and thou haſt not
deliuered them.

q. 13 in Exod.

CHAP. VI.

*God reueling himſelfe more to Moyſes then he had done to former Patriar-
ches, 6. commandeth him to tel the children of Iſrael, that he ſeeing their
miſeries, wil deliuer them from Egypt, and geue them poſſeſſion of
Chanaan. 14. The genealogies of Ruben, Simeon, and eſpecially of Leui
are recited, 26. to ſhew the origin of Moyſes and Aaron.*

AND our Lord ſaid to Moyſes: Now thou ſhalt ſee 1
what thinges I wil doe to Pharao: for by a mightie hand
ſhal he diſmiſſe them, and in a ſtrong hand ſhal he caſt them
out

- 2 out of his land. † And our Lord ſpake to Moyſes, ſaying:
 3 I am the Lord † that appeared to Abraham, to Iſaac and to
 4 Iacob, as God almighty: and " my name :: Adonai I did
 5 not ſhew them. † And I made a couenant with them, to
 6 geue them the Land of Chanaan, the land of their pilgrimage,
 7 wherein they were ſtrangers. † And I haue heard the gro-
 8 ning of the children of Iſrael, wherewith the Egyptians haue
 9 oppreſſed them: and I haue remembred my couenant.
 10 † Therefore ſay to the children of Iſrael: I the Lord who wil
 11 bring you forth out of the worke- priſon of the Egyptians,
 12 & wil deliuer you from ſeruitude: and redeme you in a high
 13 arme, and great iudgements. † And I wil take you to me for
 14 my people, and I wil be your God: and you ſhal know that
 15 I am the Lord your God, that brought you forth out of the
 16 worke- priſon of the Egyptians: † and brought you into the
 17 land, ouer which I liſted vp my hand to geue it to Abraham,
 18 Iſaac, and Iacob: and I wil geue it you to poſſeſſe, I the
 19 Lord. † Moyſes then told al to the children of Iſrael: who
 20 did not hearken vnto him, for anguiſh of ſpirit, and moſt
 21 painful worke. † And our Lord ſpake to Moyſes, ſaying:
 22 † Goe in; and ſpeake to Pharao the king of Egypt, that he
 23 diſmiſſe the children of Iſrael out of his land. † And Moyſes
 24 answered before our Lord: Behold the children of Iſrael
 25 heare me not: and how wil Pharao heare, eſpecially wheras
 26 I am of vncircumciſed lippes? † And our Lord ſpake to
 27 Moyſes and Aaron, and he gaue them commandement vnto
 28 the children of Iſrael, & vnto Pharao the king of Egypt, that
 29 they ſhould bring forth the children of Iſrael out of the land
 30 of Egypt. † Theſe are Princes of their houſes by their fa-
 31 milies. The ſonnes of Ruben the firſt begotten of Iſrael:
 32 Henoch and Phallu, Heſron and Charmi. † Theſe are the
 33 kinreds of Ruben. The ſonnes of Simeon: Iamuel and Iamin,
 34 and Ahod, and Iachin, and Soar, and Saul the ſonnes of the
 35 Chananiteſſe, theſe are the progenies of Simeon. † And theſe
 36 are the names of the ſonnes of Leui by their kinreds: Gerſon
 37 and Caath and Merari. And :: the yeares of the life of Leui
 38 were an hundred thirtiſe ſeuē. † The ſonnes of Gerſon:
 39 Lobni and Semi, by their kinreds. † The ſonnes of Caath:
 40 Amram, and Iſaar, and Hebron and Oziel. the yeares alſo of
 41 Caaths life, were an hundred thirtiſe three. † The ſonnes of
 42 Merari: Moholi and Muſi. theſe be the kinreds of Leui by
 43 their

:: Adonai is
 not the name
 here vitered
 to Moyſes but
 is redde in
 place of the
 vnknewen
 name.

:: The yeares
 of Ioseph dy-
 ing firſt of Ia-
 cobs ſonnes.
 Gen. 50. and of
 Leui liuing
 longeſt, and
 none of the
 reſt, ate not
 without my-
 ſtery, recorded
 in holic Scrip-
 tures. Chron. 1.
 Hebr.

* See Num.
26. v. 59.

their families. † And Amram tooke to wife Iocabed :: his 20
* aunt by the fathers ſide: who bare him Aaron and Moyſes.
And the yeares of Amrams life were an hundred thirtie ſeuē.
† The ſonnes alſo of Iſaar: Coree, and Nepheg, and Zechri. 21
† The ſonnes alſo of Oziel: Mizacl, and Elizaphan, and Sethi. 22
† And Aaron tooke to wife Elizabeth the daughter of Ami- 23
nadab, ſiſter of Nahafon, who bare him Nadab, and Abiu,
and Eleazar, and Ithamar. † The ſonnes alſo of Core: Aſer, 24
and Elcana, & Abiaſaph. theſe be the kinreds of the Corites.
† But Eleazar the ſonne of Aaron tooke a wife of the daugh- 25
ters of Phutiel: who bare him Phinees. :: theſe are the heads
of the Leuitical families by their kinreds. † This is Aaron 26
and Moyſes, whom our Lord commanded that they ſhould
bring forth the children of Iſrael out of the land of Ægypt
by their troupes. † Theſe are they that ſpake to Pharao the 27
king of Ægypt, that they might bring forth the children of
Iſrael out of Ægypt: this is Moyſes, and Aaron, † in the day 28
when our Lord ſpake to Moyſes in the land of Ægypt. † And 29
our Lord ſpake to Moyſes, ſaying: I the Lord: ſpeake to
Pharao the king of Ægypt, al thinges which I ſpeake to thee.
† And Moyſes ſaid before our Lord: Loe I am of vncircum- 30
ciſed lippes, how wil Pharao heare me?

* patrue-
lem pro
patrua,
que La-
tine non
dicitur.

:: It pertained
not to Moyſes
preſent pur-
poſe, to pro-
ſecute the
genealogies
of Iacobs o-
ther ſonnes,
being come to
the origin of
the Prieſtly
tribe in Leui
the third ſone.
S. Aug. q. 15. in
Exod.

ANNOTATIONS.

CHAP. VI.

3. My name *Adonai*] Here and in manie other places of holic Scripture
in the Hebrew text, is that name of God of foure letters, which the Iewes ſay
is ineffable Yet ſure it is, that Moyſes heard it pronounced, and afterwards
wrote it as he did the reſt in Hebrew letters (which are al conſonants) without
vowels. But the Rabbins that long after put points or vowels to al other words,
put none to this. For al then redde *Adonai* in place thereof. And ſo the Latin, and
al vulgar Catholique verſions, keepe the ſame word vnterſlated. The Sep-
tuagint in Greeke tranſlate *ΚΥΡΙΟΣ*, which in Latin is *Dominus*, in Engliſh
Lord. So alſo al ancient Fathers, and (which is moſt of al) our Sauour, and his
Apoſtles, alleging ſentences of the old Teſtament, where this name is con-
tained, ſtil expreſſe it by wordes that ſignifie *Lord*. Only certaine late writers
haue framed a new word, by putting the points of *Adonai*, to the proper let-
ters of this vnkownen name, which are *Iod, He, Vau, He*, and ſo found it *Iehouah*:
which was ſcarſe heard of before an hundred yeares. As Biſhop Genebrard, Hierom.
Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers, Hierom.
writing whole Treatiſes de *Diuinis nominibus*, nor the elder Rabbins, nor later Theodo-
moſt learned Hebricians, as Rabbi Moyſes, Aben Ezram, Lira, Paulus Burgeniſ
and others, neuer mention *Iehouah* amongſt the Names or titles of God.

Mat. 47
v. 7, 18.
Rom. 15.
v. 11.

S. Dio-
nyſe. S.
Hierom.
Theodo-
ret. Da-
maſcen.

In place of the
name of God
counted ineff-
able, is com-
monly redde
Adonai.

Iehouah is not
the right name
of God.

CHAP. VII.

Moyſes being conſtituted as God of Pharaos, and Aaron as the prophet of Moyſes, they declare Gods commandment to Pharaos; 10. turne the rodde into a ſerpent; 17. & the water into blond, which is the firſt plague. 22. The magicians doe the like by enchantments, and Pharaos hart is indurate.

- 1 **A**Nd our Lord ſaid to Moyſes: Behold I haue appointed thee " the God of Pharaos: and Aaron thy brother
- 2 ſhal be :: thy prophet. † Thou ſhalt ſpeake to himal thinges :: Aaron alſo was the prophet of God, but ſubordinate vnder Moyſes, and ouer Pharaos. *S. Aug. q. 17. in Exod.*
- 3 diſmiſſe the children of Iſrael out of his land. † But " I wil indurate his hart, and wil multiplie my ſignes and wonders
- 4 in the Land of Ægypt, † and he wil not heare you: and I wil put in my hand vpon Ægypt, and wil bring forth my armie and people the children of Iſrael out of the Land of Ægypt,
- 5 by very great iudgements. † And the Ægyptians ſhal know that I am the Lord, which haue ſtretched forth my hand vpon Ægypt, and haue brought forth the children of Iſrael
- 6 out of the middes of them † Therefore Moyſes and Aaron
- 7 did as our Lord had commanded: ſo did they. † And Moyſes was eightie yeares old, and Aaron eightie three, when they
- 8 ſpake to Pharaos. † And our Lord ſaid to Moyſes and Aaron:
- 9 † When Pharaos ſhal ſay vnto you, Shew ſignes: thou ſhalt ſay to Aaron: Take thy rodde, and caſt it before Pharaos,
- 10 and it ſhal be turned into a ſerpent. † Therefore Moyſes and Aaron going in vnto Pharaos, did as our Lord had commanded. And Aaron tooke the rodde before Pharaos and his ſer-
- 11 uantes, the which was turned into a ſerpent. † And Pharaos called :: the wiſe men and the enchanters: and " they alſo by Ægyptian enchantments and certaine ſecrecies did in like
- 12 maner. † And euery one did caſt forth their rodde, the which were turned into dragons: but Aarons rodde deuoured
- 13 their rodde. † And Pharaos hart was indurate, and he heard
- 14 them not, as our Lord had commanded. † And our Lord ſaid to Moyſes: Pharaos hart is aggrauated, he wil not diſ-
- 15 miſſe the people. † Goe to him in the morning, behold he wil goe forth to the waters: and thou ſhalt ſtand to meete him vpon the banke of the riuer: and the rodde that was
- X
- turned

:: Iannes and Mambres. 2. Tim. 3. knowne by tradition.

∴ Induration of hart (saith S. Bernard) is neither cut with remorse, nor softened with pittie, nor moued with prayers, nor yeldeth to threats: yea its more hardened by punishments. *ls. i. de consid. ad Eugen.*

∴ The first plague in water, in which the Egyptians drowned the Hebrewes infants. *Theodoret q. 19. in exod. the like Ap. 16* Because the wicked spill the blood of Gods Saintes, he wil geue them blood to drinke.

turned into a dragon, thou shalt take in thy hand. † And 16
thou shalt say to him: The Lord God of the Hebrewes sent
me to thee, saying: Dismiss my people to sacrifice vnto me in
the desert: and vntil this present ∴ thou wouldest not heare.
† This therefore saith our Lord: In this thou shalt know that 17
I am the Lord: behold I wil strike with the rodde, that is in
my hand, the water of the riuer, and it shal be turned into
blood. † The fishes also, that are in the riuer, shal dye, and 18
the waters shal putrifie, and the Egyptians shal be afflicted
drinking the water of the riuer. † Our Lord also said to 19
Moyse: Say vnto Aaron, Take thy rodde, and sterch forth
thy hand vpon the waters of Egypt, and vpon their foudes,
and riuers and pooles, and al the lakes of waters, that they
may be turned into blood: and be there blood in al the Land
of Egypt, as wel in the vessels of wood as of stone. † And 20
Moyse and Aaron did as our Lord had commanded: and lif-
ting vp the rodde he stroke the water of the riuer before
Pharao and his seruantes: ∴ which was turned into blood.
† And the fishes, that were in the riuer, died: and the riuer, 21
putrified, and the Egyptians could not drinke the water of
the riuer, and there was blood in the whole Land of Egypt.
† And the enchaunters of the Egyptians with their enchant- 22
ments did in like maner: and Pharaoes hart was indurate,
neither did he heare them, as our Lord had commanded.
† And he turned away him selfe, and went into his house, 23
neither did he yet set his hart to it this time also. † And al 24
the Egyptians digged round about the riuer for water to
drinke: for they could not drinke of the water of the riuer.
† And seuen dayes were fully ended, after that our Lord 25
stroke the riuer.

AN NOT A T I O N S.

CHAP. VII.

1. The God of Pharao.] The name of God, which essentially is proper only to the three Diuine Persons of the B. Trinitie, and incommunicable to anie creature (Sap. 14.) is neuertheless by similitude attributed in holie Scripture to other persons. As (Exod. 22. v. 8.) Iudges, or princes, are called goddes, for the eminent authoritie and powre which they haue from God. So Moyse was constituted the Iudge and God of Pharao, not only to punish him, for his obstinacie, and finally to compel him to dismiss the Israelites out of Egypt, but also to terrifie him so in the meane time, that he being otherwise a mightie King, and extremly and often afflicted by Moyse, yet durst neuer lay violent handes vpon him, lest himselfe, and al his nation should presently haue bene destroyed.

The name of God attributed to men.
Iudges called goddes.
Moyse the God of Pharao.

destroyed. As S. Hilarie (lib. 7. de Trinitate) & S. Gregorie (ho. 8. in Ezech.) note vpon this place. Likewise Priests are called goddes (Exod 22. v. 28.) for their sacred function, pertaining to Religion and Seruice of God. Prophetes also are called *videntes, seers* (1. Reg. 9.) because by participation of diuine knowledge, they see sometimes the secretes of other mens hartes, things supernatual, and future contingent, though properly and naturally onlie God almightie is *scrutator cordis, the searcher of the hart*, and knoweth al things (sap. 1.) Againe S. Peter saith (2. Epist. c. 1.) that *in st men are made partakers of diuine nature*. VVhich is rather mote then to participate in name. Al which titles rightly pertaineth to Moyses, being in life Holie, in knowledge a Prophete, in function a

Priests called goddes
Other titles of God geuen to men.
Moyses a Holie Prophete, Priest, and Prince.

Psal. 98. v. 6. * Priest, and in powre a Prince. In the same sence of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuerers, and the like.

3. *Irreul indurate*] According to our purpose mentioned in the Annotations vpon the 9. chap. to the Romanes, we shal here recite the summe of S. Augustins doctrine (ser. 88. de tempore) touching the hard question: How God did indurate Pharaoes hart. And withal we shal briefly explicate, according to the doctrine of the same, & other most learned Fathers of the Church, the true sence of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not only permitteth, but also commandeth, inclineth, inforceth, and compelleth men to do that which is sinne: yea that God is the author, internal mouer, & inforcer, that man transgresseth; though they denie that God sinneth, or is cause of the malice of sinne. For exāple, Zuinglius (ser. de providentia Dei, ca. 5) saith: *Numen ipsum auctor est eius, quod nobis est iniustitia, illi vero nullatenus est*. The diuine power is selfe is author of that thing, which to vs is iniustice, but to him in no wise is. And alittle after, *Cum igitur Angelum transgressorem facit, & hominem, ipse tamen transgressor non constituitur*. VVhen therefore God maketh Angel, and man transgressor, yet himself is not made a transgressor. Cha. 6. *Vnum igitur atque idem facinus, puta adulterium aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantum hominis est, crimen auctoris est*. Therefore the selfsame act, as adulterie or manslaughter, as it is of God the author, mouer, inforcer, is a worke, is not a crime: but as it is of man, is a crime, & a wicked act. Caluin (li. 8. Instit. c. 17. para. 11.) affirmeth that the diuel, & the whole band of the wicked can not conceiue, nor endeuoure, nor doe anie mischief, *nisi quantum Deus permiserit, imo nisi quantum ille mandauit*. but so farre as God permitteth (which al Catholiques firmly beleue) nay but so far as he cōmandeth: which al Catholiques abhorre and detest. Likewise (li. 2. c. 4. para. 4) alleaging Gods wordes, saying he had aggravated, and hardened Pharaoes hart, affirmeth, that which God did mote, besides not mollifying his hart, was, *quod obstinatione pectus eius obfirmandum Satana mandauit*, that he committed his hart to Satan to be obdurate with obstinacie: making God the author, and Satan only the minister of hardning Pharaos hart. Beza folowing this race (in Respon. ad Castellionem, Aphorismo 22.) saith, God so worketh by euil instruments, that he doth not only suffer them to worke, nor only moderateth the euent, *sed etiam ut exciet, impellat, moueat, regat, atque adeo (quod omnium est maximum) etiam creet, ut per illa agat quod constituit*: but also sturreth them vp, driueth them forward, moueth them, ruleth them, and (which is most of al) euen createth them, that by them he may worke that which he appointed. Al vvhich (saith he) God doth rightly, and vvithout anie iniustice. So in dede these men say, when they are pressed with the blasphemous absurditie, that they make God author and cause of sinne, which necessarily and evidently foloweth of their doctrine. For by the very light of nature, it is cleare, that the commander or inforcer is author

Protestants hold God to be the cause that men do sinne, yet not the cause of sinne.

Zuinglius doctrine.

Caluins doctrine.

Bezass doctrine.

By their doctrine it necessarily foloweth, that God should be author of sinne.

of that euil which an other doth, by his cōmandement or inforcement, and by all law of nature and nations, diuine and humane, is condemned as culpable and guiltie of the fault, which the other cōmitteth: but these ministers say (in the places aboue cited) *God cōmandeth, inforceth, and worketh* al that a sinner doth. Ergo, God by this doctrin must be author, culpable, and guiltie of sinne. VVhich is so blasphemous, and horrible to Christian cares, that they dare not say it in expresse termes.

The state, of the contro- uersie.

S. Augustins doctrin. ser. 88 de temp. God forsaketh not, til he be forsaken.

God by not punishing permitted Pharao to indurate him self. And that for his former sinnes.

In absence of grace sinne obdurateth.

Gods grace in the obstinate, like the heate of the sunne in cold water.

As a father for not punishing is said to spoile, so God to indurate.

Seing then God is said to haue indurated Pharaoes hart, and al confesse that induration of hart is a most greuous sinne, the controuersie is: VVhether God commanded, inforced, and wrought the induration in Pharaoes hart, or only permitted it? or what els God did to Pharao, whereby his hart was indurated; and finally by whom it was properly indurate, by God, or by Pharao him selfe? Al which S. Augustin explicateth, laying first this ground (which euerie one is faithfully and firmly to beleue) that God neuer forsaketh any man, befoere he be first forsaken by the same man: yea God also long expecteth, that a sinner which much and often offendeth, *convert and liue*. But when the sinner abideth long in his wickednes, of the multitude of sinnes tiseth desperation, of desperation is ingendred obduration. *For when the impious is comen to the depth of sinnes, he conuenneth*. Obduration therfore cometh not of Gods powre compelling, but is ingendred by Gods remises, or indulgence, and so not diuine powre, but diuine patience did harden Pharaoes hart. How often soeuer therfore our Lord saith: *I wil indurate the hart of Pharao*, he would nothing els to be vnderstood, but I wil suspend my plagues and punishments, whereby I wil permit him through mine indulgence to be obdurate against me. Perhaps some wil aske, why did God by sparing him, let him be indurate? why did God take from him his wholsome punishment? I answer securely: this was done, because Pharao, for the huge heape of his sinnes, deterued not as a child, to be corrected vnto amendment, but as an enemie was suffered to be indurate. For of them, whom Gods mercie suffereeth not to be indurate, it is written: *God scourgeth euerie child whom he receiveth*. And in an other place. *VVhom I loue I correct and chastise*: Againe. *VVhom God loveth he chastiseth*. Let no man therfore with Paganes and Manichees presume to reprehend or blame Gods iustice, but certainly beleue, that not Gods violence made Pharao indurate, but his owne wickednes, and his vtamed pride against Gods precepts. Againe, what els is it to say, *I wil indurate his hart*, but when my grace is absent from him, his owne wickednes wil obdurate him?

To know this by examples: water is congeled with vehement cold; but the heate of the sunne coming vpon it, is resolued, and the sunne departing, it freezeth againe. In like maner by the lasines of sinners, charitie waxeth cold, & they are hardened as yse: but when the heate of Gods mercie commerh vpon them, they are againe softned. So Pharao without pittie or compassion afflicting the Hebrewes, became as hard as yse, but Gods hand touching him with afflictions, he made humble supplication, that Moyse and Aaron would pray to God for him, promising what they demanded: againe, when the plagues were remoued, he was more indurate against God and his people, then before. VVherby we see, Gods gentlenes, indulgence, and sparing of Pharao, not his rigour, nor his wil or set purpose, but his permission, and Pharaoes owne wilfull malice hardened his hart, and brought him to obstinate contempt of Gods cōmandments. And therfore God did only indurate him, in that cōmon phrase of speaking, as a father, or a maister hauing brought vp his child or seruant delicatly, and not sufficiently punished his frequent faultes, whereby he be-

Ezech. 33.

Pro. 18.

Ileb. 12.

Apoc. 3.

Plen. 8.

cometh

cometh worse and worse, desperate and obdurate, at last the father or maister saith: I haue made thee thus bad as thou art I by sparing thee and suffering thee to haue thine owne pleasure, haue nourished thy perversnes, and carelesnes: yet he saith not this, as though by his wil and intention, but by his goodnes and gentlenes the man became so wicked. It may here be demanded againe; why did not our Lord so mercifully punish Pharaο, as wholly to re-clame him, for it seemeth that had benne greatest mercie? and God dealeth so with some, why doth he not with al, that al might be saued? First it is most iustly and rightly ascribed to their iniquitie, which deserue to be indurate: againe why this sinner is reclaimed, and not an other of the same il deserts, is to be referred to Gods inscrutable iudgements, which are often secreete, neuer vniust. Let it therefore suffice piously and humbly to beleue, that as Moyses testifieth, *God is faithful and without anie iniquitie, iust and right*: and as the royal Prophet also professeth, *Thou art not a God that wilt iniquitie*, and as the Apostle teacheth, *there is no iniquitie with God*. By al which and some more to the same effect (which we omit) S. Augustin concludeth againe, that properly Pharaο hardened his owne hart, God only by bestowing benefites vpon him, which he abused, and not plaguing him so much, as he deserved, but letting him liue, and reigne, and persecute the Church for the time, vntil he and al his armie were in the middes of the sea. VVhither (as the same lerned father noteth (ser. 89.) their owne desperate boldnes drew them, vaine furie through their owne madnes prouoking them to goe so farre, where God not working, but only ceasing to continuē his miracle, the waters returning to their owne nature, and meeting together inuolued and drowned them al.

Other like expositions the same lerned father hath in other places. As, q. 18. *super Exodum*, he teacheth that Pharaο being already so wicked through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might haue bene to his, but he abusing al, became worse & worse, by Gods suffering and dispensation, *not only for his iust, but euidently iust punishment*. Li. 5. *cons. Iulian* c. 3 touching the ground of temptation he alleageth the Apostle saying: *Euērie one is tempted of his owne concupis-scence, abstracted and allured*: but touching one kind of Gods punishing some, when finnes that are ouerwhelmed in obstinate finnes, he alleageth the saying of an other Apostle. *God hath deliuered them into passions of ignominie; and into a reprobate sense, to do those things that are not convenient, for God deliuereth them* (saith he) *conueniently*: that the same finnes are made both punishments of finnes past, and are deserts of punishments to come. Yet he maketh not the willes euil, but vseth the euil as he wil, who can not wil anie thing vniustly. Againē, q. 24. It appeareth (saith he) that the causes of induration of Pharaοes hart, were not only for that his Inchanters did like things (to those which Moyses and Aaron did) but the very patience of God, by which he spared him. Gods patience according to mens hartes is profitable to some to repentance, to some vnprofitable to resist God, & persist in euil: yet not of it selfe vnprofitable, but through the euil hart.

Briefly. q. 36. *I haue harned Pharaοes hart*, that is, I haue bene patient ouer him and his seruants. *Epist.* 105. God doth not indurate by imperting malice, but by not imperting mercie (or grace) *Li. de Prædest. & Grat.* c. 4. God is sayd to indurate him, whom he wil not mollifie. So, to make him blinde whom he wil not illuminate. So also to repel him, whom he wil not cal. And c. 6. what is that to say: *I wil indurate his hart*, but I wil not mollifie it? *cap.* 14. It ought to haue auailed Pharaο to saluation, that Gods patience deferring his iust and deserved punishment, multiplied vpon him frequent stripes of miracles, or mi-

Al the wicked may iustly be damned: but some are iustified and saued.

God neuer wil leth but only suffereth sine.

Pharaο abusing Gods benefites hardened his owne hart. And wilfully perished

Other places of S. Augustin.

Gods iustice made euident when finnes are mote notorious.

Gods patience of it self profitable, by euil hartes made vnprofitable.

Not doing called sometimes doing the contrarie.

Deut. 32.
Psa i. 5.
Rom. 9.

Iaco. I.

Rom. 5.

Miraculorum
verbera
crebra
denabat.

Freewil the
cause of diuers
endes in Pha-
rao and Nabu-
codonosor.

various punishments. Cap 15. Did not Nabucodonosor repent being punished after innumerable impieties, and recovered the kingdome which he had lost? But Pharao by punishment became more obdurate, and perished. Both were men, both Kings, both persecutors of Gods people, both gently admonished by punishments. VVhat then made their endes diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil sought against Gods most merciful veritie?

Other ancient
Doctors teach
the same.
Origen.

Neither is this the doctin of S. Augustin alone, but of other Doctors also. Origen (*li. 3. Periarch. c. de Libert. arbitrij*) saith: the Scripture sheweth manifestly, that Pharao was indurate by his owne wil. For so God saied to him: *Thou wouldest not: If thou wilt not dismisst Israel.*

S. Basil.

S. Basil. (*Orat. quod Deus non sit auctor malorum*) saith, God beginning with lesse scourges, proceeded with greater and greater to plague Pharao, but did not mollifie him being obstinate, neither yet did punish him with death, vntil he drowned himselfe, when he presumed through pride, to passe the same way, by which the iust went, supposing the redde sea would be passable to him, as it was to the people of God. S. Chrysostom. (*ho. 67. in Ioan.*) God is saied in holie Scripture to haue indurate some, and deliuered some into reprobate sence, not for that these things are done by God (coming in dede of mans owne proper malice) but because God iustly leauing men, these things happen to them.

Damasce.

And (*in cap. 1. Rom.*) He deliuered (into reprobate sence) is nothing els, but he permitted. S. Damasce (*li. 4. ca. 20. de fide orthodoxa*) It is the maner of holie Scripture to cal the permission of God his act. As, *He hath geuen them the spirit of Isa. 6. compunction; eyes, that they may not see: and eares that they may not heare, and the Rom. 11. like; al which are to be vnderstood not as proceeding of Gods action, but as of v. 8.*

Hierom.

Gods permission, to wit, for mans free power of working. S. Hierom. (*Epist. 150. resp. ad q. 10.*) Not Gods patience is to be accused, but their hardnes who abuse Gods goodnes to their owne perdition. Theodoret. (*q. 17. in Exod.*) It

Theodoret.

is to be noted, that if Pharao had bene euil by nature, he had neuer changed his minde. And (after diuers mutations recited, how sometimes he would dismisst Israel, other times he would not) al these (saith he) Moyse recorded to teach vs, that neither Pharao was of peruerse nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly sheweth freewil of the mind.

Gregorie
the great.

S. Gregorie (*li. 11. ca. 8. Moral.*) God is saied to indurate by his iustice, when he doth not mollifie a reprobate hart. And (*li. 31. c. 11.*) Our Lord is saied to haue indurated Pharaos hart, not that he brought the hardnes it selfe, but for that his desertes so requiring, he did not mollifie it, with sensibilitie of feare infused from aboue. S. Isidorus (*li. 2. ca. 19. de summo bono.*) Sinne is permitted for punishment of sinne, when a sinner, for his desert forfaken of God, goeth into an other worse sinne.

Isidorus.

Finally conference of holie Scriptures, as in other hard places, so in this, geueth light for better vnderstanding therof. For diuers places do not only shew that in al these resistances, mutations of mind, and obstinacie of hart, Pharao was neuer deprived of freewil, as the Doctors before cited do note, but also expressly attribute the act of induration to himself. Cha. 8. v. 15. *Pharao seeing that rest was geuen he hardened his owne hart. v. 32. where the latin readeth in the* *passiue voice, ingratum est cor Pharaonis, Pharaos hart was hardened, which is Bible, more obscure, the Hebrew saith actiuelly, & the protestantes so translate, 1552. pharao hardened his hart i his time also. Likewise cha. 9. v. 7. the Hebrew saith, 1577. Pharaos hart hardened it selfe. Also v. 35. He hardened his owne hart, he and his* *seruants*

The act of in-
duration attri-
buted to Pha-
rao himself in
diuers places.

seruants. Cha. 13. v. 15. *When Pharaao had indurated himselfe.* And, 1. Reg. 6. v. 6. *How it is said, VVhy do you harden your hartes, as Ægypt and Pharaao hardened their hart?* Al which God cast Pharaao into the sea, when him- selfe ranne in wilfully?

ser. 89. water. As before is here noted out of S. Basil, and S. Augustin, and the text it selfe maketh it euident. Againie manie other places confirme, that not God, but the sinners owne wilfulness, is the proper cause of his sinne. *Iob. 24. v. 23* God hath geuen him place for penance, and he abuseth it vnto pride. *Eccle. 8. v. 11.* Because sentence is not quickly pronounced against the euil, the children of men comit euils without al feare. *Osee. 13. v. 9.* Perdition is thine, o Israel, only in me thy helpe. *Rom. 2. v. 4.* The benignitie of God bringerh thee to penance: but according to thy hardnes, and impenitent hart, thou heapest to thy selfe wrath. *Ephes. 4. v. 19.* Gentiles haue geuen vp themselues to impudicitie (or *vvanities*.) And manie like places shew, that God is not the mouer, author, nor forcer of anie thing, as it is sinne: but man him selfe is the author by wilfully consenting to tentations of the diuel, the flesh, and the world, and by abusing Gods benefites, and resisting his grace.

Not God but man the cause of sine: proued by other scriptures.

Mar. 16. v. 20. *They also*] True miracles, being aboute the course of al created natere, can not be wrought but by the powre of God; who is truth it selfe, and can not geue testimonie to vntruth, and therefore they certainly proue that to be true, for which they are done. Other strange things done by enchanter, false prophetes, and diuels, are not in deede true miracles, but either sleights, by quicknes and nimblenes of hand, called legier-demain, conueing one thing away and bringing an other; or false presentations deceiuing the senses, and imaginations of men, by making things seme to be that they are not; or els are wrought by applying natural causes known to some, especially to diuels; who also by their natural force can do great things, when God permitteth them. And so by *enchantments* and *certaine seecies*, these forcerers either conueyed away the roddes, and water, and brought dragons, and bloud, in their place, & more frogges, from other places; or els by the diuels vsing natural agents turned roddes into serpent, water into bloud, & other matter into frogges: al which might be done naturally in longer time, & by the diuel in short time. But manie things are wholly aboute the diuels powre: as to destroy the world, to charge the general order therof: to create of nothing: to raise the dead to life; to geue sight to the borne blind; & the like, which are only in Gods powre. In things also diuels naturally can do, they are much restrayned by Gods goodnes, lest they should deceiue, or hurt mankind at their pleasure. So these Enchanters sayled in the fourth attempt, not able to make more seiniphes, nor anie more such prodiges: and were only permitted to produce such serpents, as were deuoured by Aarons serpent: and to change water into bloud: and to increase the number of frogges, for the greater plague, and no proote of the Ægyptians. Neither could they remoue anie plague. Nay themselues were so plagued with boyles, that for paine, or for shame, they could not stand before Moses.

True miracles do certainly proue the truth.

Some strange things done by sleight, by deceit of senses, & by course of nature, especially by diuels.

Manie things aboute the diuels natural powre. The diuels powre is much restrained.

3. Reg. 19. Job. 1. It is further to be obserued, that whensoever anie haue attempted to worke miracles to proue false doctrin, they haue failed, and by Gods providence bene confounded. As when Baals false prophetes, crying to their false goddes from morning til noone, could not bring fire for their sacrifice: and yet the diuel brought fire to burne Iobs shepe and seruants: God permitting the one, and not the

False prophets euer faile, when they pretend by

miracles to
proue their
doctrine.
Simon Magus
confounded.

Cyrola an A-
rian Bishop
detected.

Caluins at-
tempt mispro-
ued and he de-
famed

not the other. God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus li. 3. *de excid. Hierosol. c. 2.* and manie others testifie) to sic into the ayer, as though he would haue ascended into heauen, but S. Peter praying to God, the magician, notwithstanding his wings wherewith he presumed to sic, fel downe and broke his legges, that he could not goe. To omitte manie examples, Gregorius Turonensis li. 2. *hist. Franc. c. 3.* witnesseth, that one Cyrola an Arian Patriarch, pretending to obtaine of God sight to a man, that feared him selfe blind, the man was presently blind in deede, and exclaiming cryed: Take here thy money which thou gauest me, to deceiue the world, restore me my sight, which I had euen now, and by thy perswasion, and for this money, I feared to want. It happened worse to one Bruley a poore man in Geneva, whom Caluin with wordes and money perswaded to feare him selfe dead, and so pretending to raise him to life, the man was found dead in dede, and not he but his wife (hauing consented to the deuise) lamented in earnest, enueching against that false Apostle, calling him a secreete thefe, and a wicked murderer, that had killed her husband. So writeth M. Ierom Bolfbeck in *vita Caluini*. And besides the womans vnerpected outcrie, and asseueration, that her husband was not dead before, but that, through Caluins perswasions, and promises to releue them with almes, they so feared, al Geneva did knowe, that Caluin endeououred to raise the man, and could not. These and manie others haue attempted and could do nothing, but against them selues.

Gods prouidence in most danger.

1 His special warning not to credit preachers of a new Religion, though they pretend to be prophetes, or to worke wonders.

2 Most dangerous seducers reigne but short time.

3 Notes to know Antichrist.

4 Against most dangerous falses God sendeth most forcible resistance.

At the danger is when in dede wonders are done that may seme to be miracles. Against such therefore Gods prouidence more particularly assisteth his seruantes diuers wayes. First he warneth al to stand fast when such tentations happen. Deut. 13. If there rise among you a prophet, or one that saith, he hath sene a dreame, and fortelleth a signe, and a wonder, and it cometh to passe which he spake, and he say to thee: Let vs goe & folow strange goddes, whom thou knowest not, and let vs serue them, thou shalt not heare the wordes of that prophet, or dreamer. In like maner our Sauour foretelling that false christes, & false-prophetes, shal by great signes & wonders seduce many, warneth al saying: Loe I haue fortoold you. If therefore they shal say vnto you: He is in the desert, goe not out. Behold in the closes, beleue it not. Secondly God suffered not the Enchanters of Egypt, nor Simon Magus long: and for the elect, the dayes of Antichrists dangerous persecution shal be shortned. Thirdly holy Scripture so describeth Antichrist, and his actes, as when he cometh he may be sooner knowne. Our Sauour saith: The Iewes wil receiue him. S. Paul calleth him *the man of sinne*, importing one singular man, and the same replete with al wickednes. extolled above al that is called God, or is worshipped. Neither worshipping true God, nor other false God about him selfe. He shal be deadly wounded and cured. Not only he shal shew strange wonders, but also one of his prophetes shal bring fire from the firmament, & his image shal speake. Fourthly as our Lord gaue powre and authoritie to his great Prophet Moyses, against the Egyptian Enchanters, in the end of the law of nature, before the written law: and to his first chief vicar S. Peter, in the beginning of the law of grace, to control & confound Simon Magus: so he wil fend his two reserued great Prophetes Enoch and Elias nere the end of the world, to resist Antichrist, and to teach, testifie, and confirme with their blood the doctrine of Christ. For they shal be slaine, and rise againe after three dayes, and ascend into heauen. Then Antichrist holding him selfe most secure, shal suddenly be destroyed. 2. Thef. 2. 20.

Mat. 24

Ioan 5.
2. Thef.
2.
Apoc. 13.

Apoc. 11
Apoc.
2. 20.

See. pag. 19.

CHAP. VIII.

The second plague is of frogges. 7. the enchanters make the like. 8. Pharao promisceth to let the Israelites goe and sacrifice, so the frogges be taken away. 13. Which being donne he breaketh promise. 16. The third plague is of scinipbes. 18. Which the enchanters can not make. 21. The fourth is of flies. 29. Pharao againe promisceth to dismissthe people of God, but doth it not.

- 1 **O** V R Lord also said to Moyſes: Goe in to Pharo, and
 2 thou shalt ſay vnto him: This ſaith the Lord: Diſmiſſe
 3 my people, for to ſacrifice vnto me. † but :: if thou wilt not
 4 diſmiſſe them, behold I wil ſtrike al thy coaſtes with frogges.
 5 † And the riuier ſhal bubble with frogges: which ſhal come
 6 vp, and enter into thy houſe, and thy bed chamber, and
 7 vpon thy bedde, and into the houſes of thy ſeruantes, and
 8 vnto thy people, and into thy ouens, and into the remaines
 9 of thy meates: † and vnto thee, & to thy people, and to
 10 al thy ſeruantes ſhal the frogges enter. † And our Lord ſaid
 11 to Moyſes: Say vnto Aaron: Stretch forth thy hand vpon
 12 the floudes, and vpon the riuers and the pooles, and bring
 13 forth :: frogges vpon the Land of Ægypt. † And Aaron ſtretched
 14 forth his hand vpon the waters of Ægypt, and the
 15 frogges came vp, and couered the Land of Ægypt. † And
 16 the enchanters alſo by their enchantments did in like maner,
 17 and they brought forth frogges vpon the Land of Ægypt.
 18 † And Pharao called Moyſes & Aaron, and ſaid to them:
 19 :: Pray ye to the Lord to take away the frogges from me &
 20 from my people: and I wil diſmiſſe the people to ſacrifice
 21 vnto the Lord. † And Moyſes ſaid to Pharao: Appoint me
 22 when I ſhal pray for thee, and for thy ſeruantes, and for thy
 23 people, that the frogges may be driuen away from thee and
 24 from thy houſe, and from thy ſeruantes, and from thy people:
 25 and may remaine only in the riuier. † Who answered:
 26 To morow. But he ſaid: According to thy word wil I doe:
 27 that thou maiſt know that there is not the like to the Lord
 28 our God. † And the frogges ſhal depart from thee, and from
 29 thy houſe, and from thy ſeruantes, and from thy people: and
 30 ſhal remaine only in the riuier. † And Moyſes and Aaron
 31 went forth from Pharao: and Moyſes cried to our Lord for

:: If Pharao had not free-wil threatening of puniſhment were vniuſt. *Origens. li. 3. Perſar. c. de lib arbit.* He that can not do otherwiſe doth not ſinne, as both lerned and vnlearned coſeſſe. *s. Aug. de vera Relig. c. 14.* :: The 2. plague Multitude of frogges.

:: The Enchanters could bring more frogges, but not take theſe away.

:: Pharaos induration ascrib-
ed to himself

:: The 3. plague
Sciniphes,
smale flying
beastes, espe-
cially mole-
ring mens
eyes. *Philo. l. i.
de vita Moyf.*

:: The diuels
powre limited
by God. *Isa. i. 2.*

:: The enchan-
ters conuined
in their vnder-
standing, con-
fessed the pow-
er of God, but
not changed
in affection,
persisted in
malice against
the truth.

:: The 4. plague
Abundance of
al sortes of
flies.

:: Egyptians
worshipping
beasts thought

the promise, concerning the frogges, which he had agreed to
Pharao † And our Lord did according to the word of Moyfes: 13
and the frogges dyed out of the houses, and out of the vil-
lages, and out of the fieldes: † and they gathered them to- 14
gether into huge heapes, and the earth did rotte. † And 15
Pharao seeing that rest was geuen :: he hardened his owne hart;
and heard them not, as our Lord had commanded. † And 16
our Lord said to Moyfes: Speake to Aaron: Stretch forth thy
rodde, and strike the dust of the earth: and be there :: Scini-
phes in the whole Lord of Ægypt. † And they did so. And 17
Aaron streched forth his hand, holding the rodde: and he
strooke the dust of the earth, and there were made sciniphes
on men and on beastes: al the dust of the earth was turned
into sciniphes through the whole Land of Ægypt. † And the 18
enchanters with their enchauntmentes practised in like
maner, to bring forth sciniphes, and :: they could not: and
there were sciniphes aswel on men as on beastes. † And the 19
enchanters said to Pharao: :: This is the finger of God. And
Pharaos hart was indurate, and he heard them not as our
Lord had commanded. † Our Lord also said to Moyfes: Arise 20
early, and stand before Pharao: for he wil goe forth to the
waters: and thou shalt say to him: This saith our Lord: Dis-
misse my people to sacrifice vnto me. † And if thou wilt not 21
dismisse them, behold I wil send in vpon thee, and vpon thy
seruantes, and vpon thy people, and vpon thy houses al kind
of :: flies: and the houses of Ægypt shal be filled with flies of
diuers kindes, and the whole land wherein they shal be. .
† And I wil make the Land of Gessen merueilous in that day, 22
wherin my people is, so that flies shal not be there: and thou
shalt know that I am the Lord in the middes of the earth.
† And I wil put a diuision betwene my people & thy people: 23
to morow shal this signe be. † And Our Lord did so. And 24
there came a very greuious flie into the houses of Pharao
and of his seruantes, and into al the Land of Ægypt: and
the Land was corrupted by such kind of flies. † And Pha- 25
rao called Moyfes and Aaron, and said to them: Goe and
sacrifice to your God in this land. † And Moyfes said: It can 26
not so be done: for if we shal offer the abominations of the
Ægyptians to the Lord our God: and :: we kil those thinges
which the Ægyptians doe worshippe before them: they wil 27
beate vs downe with stones. † We wil goe forth three dayes
journey

- journey into the wilderness: and we will sacrifice vnto the Lord our God, as he hath commanded vs. † And Pharaosaid: I wil dismisſe you to sacrifice to the Lord your God in the desert: but goe noe farder: pray for me. † And Moyses said: Being gone forth from thee, I wil pray to our Lord: and the flie ſhal depart from Pharaos, and from his ſeruantes, and from his people to morow: but deceiue no more ſo, that thou wilt not diſmiſſe the people to ſacrifice vnto our Lord.
- † And Moyses being gone forth from Pharaos, prayed our Lord. † Who did according to his word: and he tooke away the flies from Pharaos, and from his ſeruants, and from his people: there was left not ſo much as one. † And Pharaos hart was hardened, ſo that neither this time would he diſmiſſe the people.

it intolerable abomination to kil, or eate, or burne them in ſacrifice Gen. 43. 7. 32. 46. 7. 34.

:: In the Hebrew: Pharaos hardened his owne hart, alſo this time.

CHAP. IX.

The fifth plague is peſtilence among the Egyptians cattile. 8. The ſixt boyles in men and beaſtes. 18. the ſeuenth, haile. 27. Pharaos confeſſing God to be iuſt, and himſelfe and his people impious, promiſeth againe to diſmiſſe the people, 34. but faileth to do it.

- AND our Lord ſaid to Moyses: Goe in to Pharaos, and ſpeake to him: This ſaith our Lord, the God of the Hebrewes: diſmiſſe my people to ſacrifice vnto me. † And if thou reſuſe, and holdeſt them: † behold my hand ſhal be vpon thy fieldes: and vpon thy horſes, and aſſes, and camels, and oxen, and ſheepe, :: a verie ſore peſtilence. † And our Lord wil make a merueile betwene the poſſeſſions of Iſrael & the poſſeſſions of the Egyptians, that nothing at al periſh of thoſe thinges that pertaine to the children of Iſrael. † And our Lord hath appointed a time, ſaying: To morow wil our Lord doe this thing in the land. † Our Lord therefore did this thing the next day: and :: al the beaſtes of the Egyptians dyed, but of the beaſtes of the children of Iſrael nothing at al periſhed. † And Pharaos ſent to ſee: neither was there any thing dead of that which Iſrael poſſeſſed. And Pharaos hart was hardened, and he did not diſmiſſe the people.
- † And our Lord ſaid to Moyses, & Aaron: Take your handes ful of aſhes out of the chimney, and let Moyses ſprinkle it into the ayre before Pharaos. † And be there

:: The 3. plague Peſtilence amongſt cattel.

:: Not al the beaſtes died, for ſome died in the 7. & 10. plagues but al that died pertained to the Egyptians.

:: In Hebr. Vaſchbad leb Parhaos. Pharaos hart hardened it ſelfe.

∴ The 6. plague
Boyles in men
and beastes.

∴ Poore En-
chanters, that
could neither
escape, nor
cure this
plague.

∴ In Hebrew I
haue made thee
stand, in the
70 and chaide
paraphrasis I
haue kept thee
alone. In the
Latin I haue
put or set thee,
that in thee,
through thyn
owne malice
indurate, I
may make
known my
powre to ma-
kind. S. Aug.
de P. el. et
Grat. c. 6.

The 7. plague.
Terrible haile,
thunders and
lightnings.

dust vpon al the Land of Egypt: for there shal be in men,
& beastes ∴ boyles, and swelling bladders in the whole land
of Egypt. † And they tooke ashes out of the chimney, and 10
stoode before Pharaο, and Moyses sprinkled it into the ayre:
and there were made boyles of swelling bladders in men and
beastes. † ∴ neither could the enchanters stand before 11
Moyes for boyles that were vpon them, and in al the Land
of Egypt. † And our Lord did indurate Pharaοes hart, & 12
he heard them not, as our Lord spake to Moyses. † And our 13
Lord said to Moyses: In the morning arise, and stand before
Pharaο, & thou shalt say to him: This saith the Lord, the
God of the Hebrewes: Dismiss my people to sacrifice vnto
me. † Because this time I wil send al my plagues vpon thy 14
hart, and vpon thy seruantes, and vpon thy people: that
thou mayest know there is not the like to me in al the earth.
† For now stretching forth my hand I wil strike thee, and 15
thy people with pestilence, and thou shalt perish from the
earth. † And therefore ∴ haue I set thee, that in thee I may 16
shew my might, and my name may be told in al the earth.
† Doeest thou yet hold backe my people: and wilt thou not- 17
dismiss them? † Behold I wil raine to morow this very 18
houre ∴ haile exceeding much: such as was not in Egypt
from the day that it was founded, vntil this present time.
† Send therefore now presently, and gather together thy cat 19
tle, and al things that thou hast in the field: for men &
beastes, and al things that shal be found abroad, and not ga-
thered together out of the fieldes, and the haile fal vpon
them, shal die. † He that feared the word of our Lord of 20
Pharaοes seruantes, made his seruantes to flie, and his beastes
into houses: † but he that neglected the word of our Lord, 21
let alone his seruantes, and his beastes in the fieldes. † And 22
our Lord said to Moyses: Stretch forth thy hand towards
heauen, that there may be haile in the whole Land of Egypt
vpon men, and vpon beastes, & vpon euerie herbe of the
field in the Land of Egypt. † And Moyses stretched forth his 23
rodde toward heauen, and our Lord gaue thunders, and haile
and running lightnings on the land: and our Lord rained
haile vpon the Land of Egypt. † And the haile and fire mixt 24
together did drue: and it was of so great bignes, as neuer be-
fore appeared in the whole Land of Egypt since that nation
was made † And the haile smote in al the Land of Egypt al 25
things

Rom. 9.

things that were in the fieldes, from man euen vnto beast:
 and euerie herbe of the field did the haile strike, and euerie
 26 tree of the countrie it did breake. † Only in the Land of
 Gessen, where the children of Israel were, the haile fel not.
 27 † And Pharaο sent, and called Moyſes and Aaron, ſaying to
 them: I haue ſinned now alſo, the Lord is iuſt: I and my
 28 people, impious. † Pray ye the Lord that the thunders may
 ceaſe, and the haile: that I may diſmiſſe you, and ye tarie
 29 not here any longer † Moyſes ſaid: When I ſhal be gone
 forth out of the citie, I wil ſtretch forth my handes to our
 Lord, and the thunders ſhal ceaſe, and the haile ſhal not be:
 30 that thou maiſt know that the earth is our Lords: † but I
 know that neither thou, nor thy ſeruantes do yet feare the
 31 Lord God. † The flaxe therfore, and the barley were hurt,
 becauſe the barley came vp grene, and the flaxe now was
 32 boulded: † but the wheate, and other winter corne were not
 33 hurt, becauſe they were late ward. † And Moyſes going forth
 from Pharaο out of the citie, ſtretched forth his handes to our
 Lord: and the thunders & haile ceaſed, neither did there
 34 droppe raine any more vpon the earth. † And Pharaο ſeing
 that the raine, and the haile and thunders were ceaſed, he
 35 increaſed his ſinne: † :: and his hart was aggravated, and
 the hart of his ſeruantes, and indurate exceedingly: neither
 did he diſmiſſe the children of Israel, as our Lord had com-
 manded by the hand of Moyſes.

:: In Hebrew
*raſachbed libbo
 hu rahabadaf.
 And he hardened
 his owne hart,
 he and his ſer-
 uants.*

CHAP. X.

*The eight plagis, of Locuſtes. 21. the ninth darknes: Pharaο yeldeth that al
 men and children ſhould goe to the deſert, but not the cattle. 28. At laſt
 commandeth Moyſes to come no more in his ſight, which Moyſes foreſeeeth
 ſhal ſo be.*

1 **A**N D our Lord ſaid to Moyſes: Goe in to Pharaο: for :: I
 haue indurate his hart, and the hart of his ſeruantes :
 2 that I may worke theſe my ſignes in him, † and thou maiſt
 tel in the eares of thy ſonne, and of thy nephewes, how often
 I haue broken the Egyptians, & wrought my ſignes in them:
 3 and you may know that I am the Lord. † Moyſes therfore
 and Aaron went in to Pharaο, and ſaid to him: Thus ſaith the
 Lord the God of the Hebrewes: Til when wilt thou not be

:: By Gods pati-
 ence ouer Pha-
 rao & his ſer-
 uants, in not
 deſtroying
 them, their
 wicked mind
 became more
 obſtinate. s.
Aut 9. 30. 36. in Exod.

subiect to me? dismisſe my people, to ſacrifice vnto me.

† But if thou reſiſt, and wilt not diſmiſſe them: behold I wil
bring in to morow :: the locuſt into thy coaſtes: † which
may couer the face of the earth, that nothing therof appeare,
but that which the haile hath left may be eaten: for it ſhal
gnaue al trees that ſpring in the fieldes. † And they ſhal fil
thy houſes, and the houſes of thy ſeruantes, and of al the
Egyptians: ſuch a number as thy fathers haue nor ſcene, nor
grand-fathers, ſince they aroſe vpon the earth, vntil this pre-
ſent day. And he turned him ſelfe away, and went forth from
Pharao. † And Pharaoes ſeruantes ſaid to him: How long
ſhal we endure this ſcandal? Diſmiſſe the men, to ſacrifice to
the Lord their God. Doeſt thou not ſee, that Egypt is vndone?
† And they called back Moyſes, and Aaron vnto Pharao: who
ſaid to them: Goe, ſacrifice to the Lord your God: who are
they that ſhal goe? † Moyſes ſaid: With our young and old we
wil goe, with our ſonnes and daughters, with our ſheepe and
heardes: for it is the ſolemnitie of the Lord our God. † And
Pharao answered: So be the Lord with you, as I ſhal diſmiſſe
you, and your litle ones: who doubteth but that :: you intend
very wickedly? † It ſhal not ſo be: but goe ye men only,
and ſacrifice to the Lord: for this your ſelues alſo deſired. And
immediatly they were caſt out from Pharaoes ſight. † And
our Lord ſaid to Moyſes: Strech forth thy hand vpon the
Land of Egypt vnto the locuſt, that it come vpon it, and
deuoure euerie herbe that remained after the haile. † And
Moyſes ſtretched forth his rodde vpon the Land of Egypt:
and our Lord brought in a burning wind al that day, & night:
and when it was morning, the burning winde raiſed the lo-
cuſtes: † which came vp ouer the whole Land of Egypt:
and ſate in al the coaſtes of the Egyptians innumerable, the
like as had not bene before that time, nor ſhal be afterward.
† And they couered the whole face of the earth, waſting al
thinges. Therefore the graſſe of the earth was deuoured, and
what fruites ſoeuer on the trees, which the haile had left:
there was alſo nothing at al left that was greene in the trees,
and in the herbes of the earth, in al Egypt. † For the which
cauſe Pharao in haſt called Moyſes and Aaron, and ſaid to
them: I haue ſinned againſt the Lord your God, and againſt
you. † But now forgeue me my ſinne this time alſo, and pray
to the Lord your God, that he take away from me this death.

† And

¶ The 8. Plague
Innumerable
locuſtes, litle
flying beaſtes
with long hin-
der legges that
deſtroy graine,
graſſe & fruit.
*Plinius. li. 11. c.
29. S. Greg. li. 31.
c. 20. Moral.*

¶ Becauſe Gods
ſeruants may
not temporize
in religion, po-
litiques vniuſi-
ty charge them
to haue bad in-
tentions.

- 18 † And Moyses going forth from Pharaoes sight, prayed to
 19 our Lord: † who made a very vehement wind to blow from
 the west, and taking the locustes it threw them into the Red
 sea: there remained not so much as one in al the coastes of
 20 Egypt. † And our Lord did indurate Pharaoes hart, neither
 21 did he dismisse the children of Israel. † And our Lord said to
 Moyses: Stretch for thy hand toward heauen: and be there
 22 :: darkenesse vpon the Land of Egypt so thicke, that it be
 palpable. † And Moyses stretched forth his hand toward
 23 heauen: and there was made horrible darkenesse in the whole
 Land of Egypt three dayes. † No man saw his brother, nor
 24 moued himselfe out of the place where he was: but where-
 soeuer the children of Israel dwelt, there was light. † And
 Pharao called Moyses and Aaron, and said to them: Goe
 sacrifice to the Lord: let your sheepe only, and heardes re-
 25 maine, let your litle ones goe with you. Moyses said: Hostes
 also & holocaustes thou shalt geue to vs, which we may offer
 26 to the Lord our God. † Al the flockes shal goe with vs: there
 shal :: not a hoofe remaine of them: the which are necessarie
 vnto the seruice of the Lord our God: especially wheras we
 know not what must be offered, til we come to the very
 27 place. † And our Lord did indurate Pharaoes hart, and he
 28 would not dismisse them. † And Pharro said to Moyses:
 Gette thee from me, and beware thou see not my face any
 more: in what day soeuer thou shalt come in my sight, thou
 29 shalt dye. † Moyses answered: So shal it be as thou hast spo-
 ken, I wil not see thy face any more.

:: The 9. plague
 Horrible dar-
 knes three
 dayes toge-
 ther.

:: Gods people
 must be reso-
 lute in Reli-
 gion.

CHAP. XI.

*God biddeth Moyses cause the people of Israel to borrow siluer and gold ves-
 sels of the Egyptians. 4. Fortelleth one other plague, the death of the first
 borne. 9. and that Pharae wil stil be obdurate.*

- 1 **A**ND our Lord said to Moyses: Yet with one plague
 more wil I touch Pharae & Egypt, and after this he
 2 shal dismisse you, and compel you to goe forth. † Thou shalt
 say therfore to al the people that euerie man aske of his frend,
 & euery woman of her neighbour vessels of siluer, & of gold.
 3 † And the Lord wil geue grace to his people in the sight of the
 Egyptians. And Moyses was a very great man in the Land of
 Egypt.

Egypt, in the sight of Pharaoes seruantes, & of al the people.
 † And he said: This saith our Lord: At midnight I wil enter
 into Egypt: † and :: euerie first-begotten in the Land of
 the Egyptians shal dye, from the first-begotten of Pharaos
 who sitteth in his throne, euen to the first-begotten of the
 handmaid that is at the mil, & al the first-begotten of beastes.
 † And there shal be a great crie in the whole Land of Egypt,
 such as neither hath bene before, nor shal be afterward. † But
 with al the children of Israel there shal not a dogge mutter,
 from man euen to beast: that you may know with how great a
 miracle our Lord doth diuide the Egyptians & Israel. † And
 al these thy seruantes shal come downe to me, and shal adore
 me, saying: Goe forth thou, & al the people that is vnder
 thee: after this we shal goe forth. † And he departed from
 Pharaos exceeding angrie. And our Lord said to Moyse:
 Pharaos wil not heare you that manie signes may be done in
 the Land of Egypt. † And Moyse and Aaron did al the won-
 ders that are written, before Pharaos. And our Lord :: hard-
 ned Pharaoes hart, neither did he dismisse the children of
 Israel out of his Land.

As before c.
 7. v. 3. c. 9. v. 16.
 c. 10. v. 1.

CHAP. XII.

*The maner of preparing, and eating the Paschal lambe, sprinkling the
 dore-postes with bloud therof: 15. eating no leuened bread seven dayes
 together. 29. The first borne of men and beastes among the Egyptians are
 slaine. 35. The Israelites goe away spoyling Egypt. 43. Incircumcised men
 may not eate the Pasche.*

The Epistle in
 the office on
 good friday.
 And the 9.
 prophetic be-
 fore Masse on
 Easter eue.

:: Such as had
 not meanes to
 take a lambe,
 tooke a kidde
 vntil al the
 same Rites.

AND our Lord said to Moyse, and Aaron in the Land
 of Egypt: † This moneth, shal be to you the be-
 ginning of monethes: it shal be the first in the monethes
 of the yeare. † Speake yee to the whole assemblie of the
 children of Israel, & say to them: " The tenth day of
 this moneth let euerie man take a lambe by their families and
 houses. † But if the number be lesse then may suffice to eate
 the lambe, he shal take vnto him his neighbour that ioyneth
 to his house, according to the number of soules which may
 suffice to the eating of the lambe. † And it shal be a lambe
 without spotte, a male, of a yeare old: according also to which
 rite you shal take :: a kidde. † And you shal kepe him vntil
 the

- the fourteenth day of this moneth : and the whole multitude
 7 of the children of Israel shal :: sacrifice him at euen. † And *Shachatu, immolabunt, shall offer or sacrifice: not only / it, as protestants translate.*
 they shal take of the blood therof, and put vpon both the
 postes, and on the upper-dore-postes of the houses, wherein
 8 they shal eate him. † And they shal eate the flesh that
 night roasted at the fire, and vnleauened bread with wilde
 9 lettuce. † You shal not eate therof any thing raw, nor boyled
 in water, but only roasted at the fire : the head with the feete
 10 and entralles therof you shal deuoure. † Neither shal there
 remaine any thing of him vntil morning. If there be any
 11 thing left, you shal burne it with fire. † And thus you shal
 eate him : you shal gird your reynes, and you shal haue shoes
 on your feete, holding staues in your handes, and you shal
 eate speedely: for it is the :: Phase (that is the Passage) of
 12 the Lord. † And I wil passe through the Land of Ægypt that
 night, and wil strike euery first begotten in the Land of
 Ægypt from man euen vnto beast : and :: in al the goddes of
 13 Ægypt I wil doe iudgements, I the Lord. † And the blood
 shal be vnto you for a signe in the houses where you shal be:
 and I shal see the blood, and shal passe ouer you : neither
 shal there be among you a destroying plague when I shal
 14 strike the Land of Ægypt. † And you shal haue this day for
 a monument: and you shal celebrate it solemne to the Lord in
 15 your generations with an euerlasting obseruation. † Seuen
 dayes shal you eate azymes: in the first day there shal be noe
 leauen in your houses: whosoever shal eate leauen, that
 soule shal perish out of Israel, from the first day vntil the
 16 seuenth day. † The first day shal be holie and solemne, and
 the seuenth day with the like festiuitie shal be venerable:
 no worke shal you doe in them, except those things, that
 17 pertaine to eating. † And you shal obserue the azymes: for
 in the selfe same day I wil bring forth your armie out of the
 Land of Ægypt, and you shal keepe this day vnto your gene-
 18 rations with a perpetual rite. † The first moneth, the four-
 tenth day of the moneth at euen you shal eate :: azymes vntil
 the one and twentieth day of the same moneth at euen.
 19 † Seuen dayes there shal not be found leauened in your
 houses: he that shal eate leauened, his soule shal perish out of
 the assemblie of Israel, as wel of strangers as of them that
 20 are borne in the land † Nothing leauened shal you eate: in
 21 al your habitations you shal eate azymes. † And Mowſes
 called

Passage in killing the first-borne of Ægypt, and not of Israel. s.

Here in Mat.

26.

:: The idols of Ægypt were ouerthrowne, as Dagon was in Azotum. 1. Reg. 5. S. Hierom Epist. ad Fabiol. ex tractat. Hebr.

:: Christ obseruing this precept, had no leuened bread at his last supper: and so instituted the Eucharist in vnleuened.

∴ Sprinkling
of blood with
hyssop here &
Exod. 14. Num.
19. prescribed
signifieth mā's
deliuerie by
Christs blood
working in
Baptisme and
other Sacra-
ments. *Heb. 9.*

∴ Punishment
conforme to
their sinne, for
persecuting
Gods first be-
gotten sonne Is-
rael. *Exod. 4. v.*
22. *Theodor. q.*
22. in *Exod.*

∴ Lawful
spoil by the
warrant of
God, Lord
of al.

called al the Ancients of the children of Isael, and said to
them: Goe take a lambe by your families, and sacrifice the
Phase. † And ∴ dippe a bunche of hyssop in the bloud that
is at the doore, and sprinkle the vppertransome of the doore
therwith, and both the doore cheekes: let none of you goe
out of the doore of his house til morning. † For our Lord
wil passe striking the Ægyptians: and when he shal see the
blood on the vpperfil, and on both the postes, he wil passe
ouer the doore of the house, and not suffer the striker to
enter your houses and to hurt. † Keepe this thing as a law to
thee and thy children for euer † And when you are entred
into the Land, which our Lord wil geue you as he hath pro-
mised, you shal obserue these ceremonies. † And when your
children shal say to you: What is this religion? † you shal
say to them: It is the victime of our Lords passage, when he
passed ouer the houses of the children of Israel in Ægypt
striking the Ægyptians, and deliuering our houses. And the
people bowing them selues adored. † And the children of
Israel going forth did as our Lord had commanded Moyfes
and Aaron. † And it came to passe at midnight, our Lord
stroke ∴ euerie first-begotten in the Land of Ægypt, from
the first-begotten of Pharao, who sate in his throne, vnto the
first-begotten of the captiue woman that was in the prison,
and euerie first begotten of beastes. † And Pharao arose in
the night, and al his seruantes, and al Ægypt: and there arose
a great crie in Ægypt: for neither was there a house wherein
there lay not a dead one. † And Pharao calling Moyfes and
Aaron, in the night, said: Arise and goe forth from my
people, you and the children of Israel: goe, sacrifice to the
Lord as you say. † Your sheepe and heardees take you as you
demanded, and departing blesse me. † And the Ægyptians
vrge the people to goe forth out of the land quickly, saying:
We shal aldie. † The people therfore tooke dough before
it was leauened: and tying it in their clokes, put it vpon their
shoulders. † And the children of Israel did as Moyfes had
commanded: and they asked of the Ægyptians vessels of
silver and gold, and very much rayment. † And our Lord
gaue grace to the people before the Ægyptians that they did
lend them: and ∴ they spoyled the Ægyptians. † And the
children of Israel sette forward from Ramesse into Socoth,
almost six hundred thousand of foote men, beside litle-ones.

† But

- 38 † But also the common people of al sortes innumerable went
vp with them, sheepe and hearde and beastes of diuerse
39 kindes exceding manie. † And they baked the meale, which
a litle before they had taken out of Ægypt tempered: and
made hearth cakes vnleauened: for it could not be leauened
the Ægyptians vrging them to depart, & not suffering them
to make any tarriance: neither did they thinke vpon prepa-
40 ring any meate. † And the dwelling of the children of Israel
that they abode :: in Ægypt, was foure hundred thirty yeares. :: From the
41 † The which being expired, the same day al the armie of our
42 Lord went forth out of the Land of Ægypt. † This is the
obseruable night of our Lord, when he brought them forth
out of the Land of Ægypt: this night al the children of Israel
43 must obserue in their generations † And our Lord said to
Moyles and Aaron: This is the religion of the Phase: No
44 aliene shal eate of it. † And euerie bought seruant shal be
45 circumcised, and so shal eate. † The stranger and the hire-
46 ling shal not eate therof. † In one house shal it be eaten,
neither shal you carrie forth of the flesh therof out of the
47 house, neither shal you breake a bone therof. † Al the as-
48 semblie of the children of Israel shal make it. † And if any
of the soiourners be willing to dwel among you, and make
the Phase of the Lord, first al the male that he hath shal be
circumcised, and then shal he celebrate it according to the
rite: & he shal be as he that is borne in the land: but if there
49 be any man vncircumcised, he shal not eate therof. † Alone
law shal be to him that is borne in the land and to the prose-
50 lyte that soiourneth with you. † And al the children of Israel
51 did as our Lord had commanded Moyles and Aaron. † And
the same day our Lord brought forth the children of Israel
out of the Land of Ægypt by their troups.

From the promise made to Abraham (Gen 12. v. 7.) and his first going into Ægypt (v. 10) to this time were 410. yeares. Gal. 3. of which they were in great persecution about 80. yeares, before that in seruitude about 60. more, before that alio they were strangers partly in Ægypt, partly in Chanaan the rest of this time. See. Gen. 15. v. 13. The 70. read in Ægypt and in Chanaan, for explication, as S. Augustin noteth li. 16. c. 10. ciuit.

ANNOTATIONS.

CHAP. XII.

3. *The tenth day*] Our Sauour Christ instituting the Sacrament of the Eucharist, after the celebration of the Paschal lambe, whiles they were at supper, the night before his death, thereby sufficiently declared, that this old Pasch was a figure, not only of his Passion and Sacrifice on the Crosse, but also of that he then did so solemnly with his Apostles, whom also in that action he made Priests, commanding them, and their successors, to do the same in commemoration of him, til the end of the world. Other circumstances likewise, and con-

Christ's action sheweth that the Paschal lambe was a figure of the Eucharist.

Some things in the Paschal lambe prefigured Christ both on the Crosse and at his last supper.

Some more expressly signified his Passion. Others immediately the Eucharist.

Ancient writers expound this figure of the Eucharist.

Tertullian proueth, by this figure fulfilled in the Eucharist, that Christ hath a true and not a phantastical bodie.

ference of the one with the other make it more cleare, that as in some respects it more resembled Christs Passion, and Sacrifice on the Crosse, so in others it more expressed the Eucharist, and mystical commemoration of his death, though also in manie it profigured Christ in both places. For example, The preparing of the lambe *the tenth day* signified our Saviours coming into Hierusalem, the same tenth day of the first moone, now represented in the Church on Palmesunday. Also the choite qualities of the lambe, *without spotte, a male, of the first yeare*, foretold in general the puritie, fortitude, meeknes, and al perfection of the true lambe of God, that *carrieth away the sinne of the worlde*. *Iohn 1.* More particularly the *killing* and bereuing the Paschal Lambe of natural life, *the sprinkling of his blood on the dure-postes, the roasting at a fire, and not bre king* *anie byne therof*, most specially expressed Christs death on the Crosse. But the *fourteenth day, & the evening* agree only with the Eucharist, instituted the night before our Lords Passion, which he suffered the fifteenth (being the full moone) and at midday, as ancient S. Dionyse of Ariopagite (in two Epistles, to Policarpus, and to Appollophanes) testifieth, admiring the miracle of the sunnes Eclipse, that hapned the same time. Neither did the *eating of the lambe* directly prefigure the oblation on the Crosse, for Christ was not crucified to be eaten but the Sacrament *in formes of bread and wine* was expressly figured by eating the lambe with *vnleavened bread*, and drinking the *cuppe therof* assigned. (*Luc. 22. 17.*) In like sorte the Lambe immolated *in comen narration* of the deliuerie of Israel from death, and from seruitude, when the *first-borne of Egypt* were slaine, most aptly prefigured the Eucharist, which is a *perpetual commemoration* of mans redemption, and deliuerie from eternal death, and from bondage of the diuel and sinne, by Christes death on the Crosse, which death in dede was the very redemption and deliuerie of mankind, and not a commemoration therof. Finally the immolating of the Lambe *within the house* with precise commandment to *carrie nothing therof forth*, pertained particularly to the Eucharist, which our Lord celebrated *within the house*, wherby S. Cyprian (*lib. de unit. Eccles.*) proueth, that the B. Sacrament must not be giuen to anie out of the *Catholique Church*, though Christs Passion be extended to al the world, as wel to bring such as are *without*, into the Church, as to saue those that are already entere in. In this sorte the most ancient and best expositors of holie Scripture, explicate this special figure of the Paschal Lambe. As we shal here produce some witnesses in confirmation of this truth.

Tertullian *lib. 4. contra Marcionem*, expounding our Saviours wordes: *Wish desire I haue desired to eate this Pasch with you before I suffer* saith, Christ coueted not *veruecin in iudaeum*, the mutton of the Iewes, but professing that with desire he desired to eate the Pasch, as his owne (for it was vnmete that God should couete anie thing not his owne) the bread which he tooke, and gaue to his disciples, he made his owne bodie, saying: *This is my bodie*, that is, a figure of my bodie. *Figura autem non fuisse, nisi ueritatis esset corpus. But it had not bene a figure* (saith he) *unless it were a bodie of veritie*, or, a verie bodie, to wit, not phantastical as the heretike Marcion imagined; because the figures in the old Testament were not figures, except a true bodie answered vnto them. So the Sacramentaries sente, that Tertullian should cal the Eucharist a figure, is quite against his meaning, and maketh him conclude nothing against Marcion; wheres his whole drift is, by the figures of the old Testament to proue, that in the Eucharist is the true & real bodie of Christ, and that consequently Christ hath a true and real bodie. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Christ did eate the Paschal Lambe) he also made his new Pasch.

S. Cyprian

S. Cyprian (*de Cana Dom.*) saith: In the supper of sacramental banquets, old and new Institutions met together. The lambe being *conuined*, which old tradition proposed, the Master setteth *inconsumptible* meate to his disciples. S. Gregorie Nazianzen (*Orat. 2. de Pascha*) saith, God commanded the Paschal Lambe should be eaten in the euening, because Christ in the euening gaue the Sacrament of his owne bodie to his disciples. S. Hierom (*in 26. Mat.*) After that the figuratiue Pasch was complete, and Christ had eaten the flesh of the lambe with his Apostles, he taketh bread, *which consumeth the hart of man*, and passeth ouer to the true Sacrament of Pasch. Likewise S. Chriostom (*Ho. de prod. Iuda*) saith, In the same table both the Pasches, of the figure, and of the veritie were celebrated. S. Ambrose (*in Luca. 1.*) expressly applieth this figuratiue lambe to the Eucharist, as it is celebrated in the Church, by him self and other Priests, saying: V When we sacrifice, Christ is present, Christ is sacrificed: for *Christ our Pasch is immolated*. The like affirmeth S. Augustin (*in 2. rom. lit. Pet. c. 27*) It is an other Pasch that the Iewes celebrated of a shepe, an other which we receiue in the bodie and bloud of our Lord. S. Leo (*ser. 7. de Pass.*) To the end shadowes might geue place to the bodie, and figures might cease in presence of the veritie, the old obseruation is taken away by the new Sacrament, *hospasse* h into hofte, bloud excludeth bloud, and when the legal festiuitie is changed, it is fulfilled.

The same Sacrifice offered by Priests.

S. Gregories moralization of this figure, applied to the Sacrament.

S. Gregorie (*1. 22 in Euan.*) proueth by these wordes, *You shall not eate therof anie thing raw*, that besides the letter there is a spirital sense. Behold, saith he, the vnie wordes of the historie driue vs from the historical vnderstanding. For did the Israelitical people in Egypt vse to eate a lambe raw, that the law should nedeto say: *you shall not eate it raw*? And so in that homilie this great Doctor explicateth how we ought to celebrate, and receiue the Sacrament of the Eucharist, by the figure of this Paschall lambe. This bloud (saith he) is *sprinkled on both postes*, when the Sacrament of his Passion is receiued *with mouth*, to redemption, and mediated with *intente mind* to imitation. and in *the tran* one ouer the dore, when pure intention directeth the exterior act; also when we carie the Croffe of his passion in our forehead. The flesh of the lambe is eaten at night, because we now receiue our Lords bodie in the Sacrament, when yet we see not *each others consciences*, rosted at the fire, when we ioine to our beleeft good *workes of feruent charitie*, with vnleauened bread, and *with letice*, that is, in sinceritie, *without corruption of vaine glorie*, and with bitter penance for sinnes; not raw, nor sodde in water, to wit, neither esteeming Christ a mere man, nor considering of him, with humane wisdom or priuate spirite of heretikes, called *stollen water* (prou 9.) To denoure the head with the feete an *lentrit*, is by faith to beleue *the Diuinitie of Christ*, and to imitate by loue the *steppes of his humanity*, and greedely to learne al *Christian mysteries*. Nothing is left til morning, when we endeouore in this life before the resurrection to know euerie point of christian doctrine, so farre as to vs perteineth. But if anie thing be left, it must be burned in the fire, because those hard and highest mysteries, which we can not vnderstand, we must remitte to the Holie Ghost, lest anie proudly presume either to contemne, or to proclaime that he vnderstandeth not: He further describeth also what maner of persons are to eate this new Pasch. Their *limes* must be *gyrded*, that is, al carnal pleasures tamed. They must haue *shoes on their feete*, by the good examples of former Sainctes dead before, must *strengthen their steppes*, to flie from vice, and follow vertue: holding *staves in their handes*, to rule & stay themselves and others from *sliding*, by the stiffe of authority: They must eate the Pasch *speedely*, that is without delay or procrastination must learne the mysteries of mans redemption, and

V What persons are to receiue the Sacrament.

heauenlie life, and so performe Gods wil and precepts, in this life *with speede.* To this effect S. Gregorie discourseth at large in the moral sense, which we haue abridge^d, and otherwise (though holie Scripture be ful herof) seldome touch.

Returning therfore to our particular purpose, in al these testimonies we specially vrge, that the paschal lambe was a figure, not only of Christs Passion, but also of the Eucharist VWhereupon, besides the often expresse mention of our B. Saviours bodie and blood in the same, which Protestants would wrest (as they do also the same termes in holie Scripture) to figuratiue sense, it necessarily followeth, that there be farre more excellent contents in the Sacrament of the Eucharist, then natural bread and wine. For S. Paule teacheth, (*Coloss. 2.*) that *as the body excelleth the shadow*, so the veritie, or thing figured excelleth the figure. VWhereas the substance of bread and wine doth not excel, much lesse so farre excel the Paschal Lambe, as by S. Pauls doctrine is required. Againe (seeing the Paschal lambe was a Sacrifice, as appeareth in this Chap. v. 6 & 27 also Num. 9. v. 7. & 13. and Mar 14. v. 12: and as it was immolated was a figure of the Eucharist, as before appeareth by conference of the one with the other, in respect of the time, place, manner of offering, and eating it, and by testimonie of the Doctors aboue cited, it followeth also that the Holie Eucharist is a Sacrifice farre excelling the figure.

The thing figured farre excelleth the figure.

The Eucharist is also a Sacrifice.

CHAP. XIII.

God commandeth to remember their deliuerie from Egypt, by the solemnitie of Pasch 2. and by consecrating to him the first-borne. 17 And so leadeth them through the desert towards the red sea (Moyse taking with him Iosephs bones) by a pillar of fire in the night; and a cloud in the day.

AN D our Lord spake to Moyse, saying: † Sanctifie vnto 1 2
me euerie first borne that openeth the matrice in the
children of Israel, as wel of men as of beastes: for they are al
mine. † And Moyse said to the people: Remember this day ;
in the which you went forth out of Egypt, and out of the
house of seruitude, because with a strong hand hath our Lord
brought you forth out of this place: that you eate not leauened bread. † This day you goe forth in the moneth of new 4
corne. † And when our Lord shal haue brought thee into 5
the Land of Chananeite and Hetheite and Amorrhite and
Heueite and Iebuseite, which he sware to thy fathers that he
would geue thee, a land that :: floweth with milke and honie,
thou shalt celebrate this maner of sacred rites in this mo-
neth † Seuen daies shalt thou eate azimes: and in the seuenth 6
day shal be the solemnitie of our Lord. † Azimes shal you 7
eate seuen dayes: there shal not be seene anie leauened thing
with thee, nor in al thy coastes. † And thou shalt tel thy 8
sonne in that day, saying: This is that which our Lord did to
me

∴ The first lesson at Matins on Candlemasse day.

∴ The old Testament proposed commonly temporal rewarde. s. Hieron. Ep. ad Dardanum.

- 9 me when I came forth out of Ægypt. † And it shal be as a signe in thy hand, and as a moniment before thine eyes: and that the law of our Lord be alwayes in the mouth, for in a strong hand our Lord hath brought thee out of Ægypt.
- 10 † Thou shalt keepe this obseruation at the sette time from
- 11 dayes to dayes. † And when our Lord shal haue brought thee into the Land of the Chananeite, as he sware to thee and thy
- 12 fathers, and shal geue it thee: † thou shalt separate al that openeth the matrice vnto our Lord, and al that is brought forth in thy cattel: whatsoeuer thou shalt haue of male sexe thou
- 13 shalt consecrate to our Lord. † The first borne of an asse thou shal change for a sheepe: and if thou doe not redeeme it, thou shalt kil it. And euerie first borne of men among thy
- 14 children, thou shalt redemme with a price. † And when thy sonne shal aske thee to morow, saying: What is this? thou shalt answere him: With a strong hand did our Lord bring vs forth out of the land of Ægypt, out of the house of seruitude.
- 15 † For :: when Pharaos hart was indurate, and would not dismisse vs, our Lord slew euerie first-borne in the Land of Ægypt, from the first-borne of man to the first borne of beastes: therfore I sacrifice to our Lord al that openeth the matrice of the male sexe, and al the first-borne of my sonnes I doe redeme. † It shal be therfore as a signe in thy hand, and as a thing hanged before thine eyes, for a remembrance: because our Lord by a strong hand hath brought vs forth out of
- 17 Ægypt. † Therfore when Pharaos had sent forth the people, our Lord ledde them not by the way of the Philisthijns countrie which is neerer: thinking :: lest perhappes it would repent them, if they should see warres arise against them, and would
- 18 retorne into Ægypt. † But he ledde them about by the way of the desert, which is besides the Red-sea: and the children
- 19 of Israel went vp out of the Land of Ægypt armed. † Moyfes also :: tooke Iosephes bones with him: because he had adiu-
red the children of Israel, saying: God shal visite you, carrie
out my bones from hence with you. † And marching from Socoth they camped in Etham in the vrmost coastes of the
- 21 wildernesse. † And our Lord went before them to shew the way by day in a pillar of a cloude, and by night in a pillar of fire: that he might be the guide of their iourney both times.
- 22 † There neuer failed the pillar of the cloude by day, nor the pillar of fire by night, before the people.

:: In the Hebrew. when Pharaos had indurated him selfe.

:: Gods pre- uention to auoid tentations sheweth freewill in man

:: By this appeareth how much Moyfes esteemed Iosephs charge concerning translation of his bones. Also S. Paul commendeth it. Heb. 11.

CHAP. XIII.

Pharao persecuting the children of Israel with a great armie. 10. they murmur against Moyses, 13. but are encouraged by him, and passe through the red sea drie foote. 23. Pharao and his hoste wilfully following are drowned.

ANd our Lord spake to Moyses, saying: † Speake to 1 2
the children of Israel: Let them returne and campe ouer
against Phihahiroth which is betwene Magdal and the sea
against Beelsephon: in the sight therof you shal campe vpon
the sea. † And Pharao wil say concerning the children of 3
Israel: They are straitened in the land, the desert hath shute
them in. † And I wil indurate his hart, ⁊ and he wil pursue 4
you: and I wil be glorified in Pharao, and in al his armie: and
the Egyptians shal know that I am the Lord. And they did
so. † And it was told the king of Egyptians that the people 5
was fled: and the hart of Pharao and of his seruantes was
changed toward the people, and they said: What meant we to
doe, that we dismissed Israel from seruing vs? † Therefore 6
he made readie his chariottes, and tooke al his people with
him. † And he tooke six hundred chosen chariottes, and al 7
the chariottes that were in Egypt: and captaines of the
whole armie. † And our Lord hardened Pharaos hart the 8
king of Egypt, and he pursued the children of Israel: but
they went forth in a mightie hand. † And when the Egypti 9
ans pursued their steppes going before, they found them
encamped at the sea side: al Pharaos horse and chariottes,
and the whole armie were in Phihahiroth against Beelse-
phon. † And when Pharao approached, the children of Is- 10
rael lifting vp their eies, saw the Egyptians behind them:
and they feared exceedingly, and cried to our Lord, † and 11
said to Moyses: Perhappes there were no graues in Egypt,
therfore thou hast taken vs thence to die in the wilderness:
why wouldest thou doe this, in bringing vs out of E-
gypt? † Is not this the word that we spake to thee in Egypt, 12
saying: Depart from vs, that we may serue the Egyptians?
for it was much better to serue them, then to die in the wil-
dernes. † And Moyses saied to the people. Feare not: stand, 13
and see the great wonders of our Lord that he wil doe this
day: for the Egyptians, whom now you see, you shal no
more

2: Although
the Hebrew
Greke and La-
tin haue, And
he, yet Prote-
stants corrupt-
ly thrust in the
text, that he
shal, to make it
sound to their
sense, that God
did not only
permit, but
worke Pha-
raos indura-
tion.

14 more see for ever. † Our Lord wil fight for you, and you shal
 15 hold your peace. † And our Lord said to Moyſes: :: Why
 16 goe forward. † But thou liſt vp thy rodde, and ſtretch forth
 17 thy hand vpon the ſea, & diuide it: that the children of Iſrael
 18 may goe in the middes of the ſea by drie ground. † And I
 19 wil indurate the hart of the Egyptians to purſew you: and
 20 I wil be glorified in Pharao, and in al his hoſte, and in his cha-
 21 riottes and in his horſemen. † And the Egyptians ſhal know
 22 that I am the Lord when I ſhal be glorified in Pharao, and in
 23 his chariottes & in his horſemen. † And :: the Angel of God,
 24 that went before the campe of Iſrael, remouing him ſelfe,
 25 went behind them: and together with him the pillar of the
 26 cloude, leauing the foreward, † ſtoode behind, between the E-
 27 gyptians campe and the campe of Iſrael: and it was a darke
 28 cloud, and lighrening the night, ſo that they could not come
 29 to ech other the whole night time. † And when Moyſes had
 ſtretched forth his hand vpon the ſea, our Lord rooke it away,
 a vehement and burning winde blowing al the night, and tur-
 ned it into drie ground: and the water was diuided. † And
 the children of Iſrael went through the middes of the drie ſea:
 for the water was as it were a wal on their right hand & their
 left. † And the Egyptians purſewing went in after them, and
 al Pharaoes horſes, his chariottes and horſemen through the
 middes of the ſea. † And now the morning watch was come,
 and behold our Lord looking vpon the Egyptians campe
 through the pillar of fire & the cloude, ſlew their armie: † and
 ouerthrew the wheelles of the chariottes, and they were
 borne into the depth. The Egyptians therfore ſaid: Let vs
 flee from Iſrael: for the Lord fighteth for them againſt vs.
 † And our Lord ſaid to Moyſes: Stretch forth thy hand
 vpon the ſea, that the waters may returne to the Egyptians
 vpon their chariottes and horſemen. † And when Moyſes
 had ſtretched forth his hand againſt the ſea, it returned in the
 firſt breake of day to the former place: and the Egyptians
 fleeing away, the waters came vpon them, and our Lord en-
 wrapped them in the middes of the waues. † And the waters re-
 turned, and ouerwhelmed the chariottes and the horſemen of
 al Pharaoes armie, who folowing were entred into the ſea,
 :: neither did there ſo much as one of them remaine. † But the
 children of Iſrael marched through the middes of the drie ſea,

:: A ſorrowful
 hart, lamenta-
 bly mourning
 for the people
 is called cry-
 ing to God. *8.*

Hierom. 120
Gal. 4.

:: Protection
 of Angels.

The fourth
 prophecie in
 the office be-
 fore Maſſe on
 Eaſtereue. And
 the ſecond on
 whitſunecue

:: So in Bap-
 tiſme al finnes
 are deſtroyed.
8. Cyp. Ep. 76.
in ſine 5. Aug.
Tract. 12. & 13.
in Ioan.

∴ The same credite is given to God speaking by Moyses, as if he had spoken immediatly by himself. s. Hiero. in Epist. ad Philem.

& the waters were vnto them as in stede of a wal on the right hand and on the left: † and our Lord deliuered Israel in that day out of the hand of the Egyptians. † And they saw the Egyptians dead vpon the sea shore, and the mightie hand that our Lord had exercisid against them: and the people feared our Lord, & they beleued our Lord, ∴ & Moyses his seruant.

CHAP. XV.

Moyses with the people sing a Canticle of thanks-giuing, for their deliuerie. 22. The people being three daies in the desert without water, then finding what is bitter, do murmure. 25. It is made swete. 27. Coming to Elim they finde twelue fountaines, and seuentie palmetrees.

∴ The first of al Canticles, sacred or prophane. *Origen. lib. 6. in Exod.*

THEN ∴ sang Moyses and the children of Israel this song 1
to our Lord, and said: Let vs sing to our Lord: for he is gloriously magnified, he the horse and the rider. he hath thrown into the sea. † My strength, and my praise is our 2
Lord, and he is made vnto me a saluation: this is my God, and I wil glorifie him: the God of my father, and I wil exalt him. † Our Lord is a man of warre, omnipotent is his name. 3
† Pharaoes chariottes and his armie ∴ he hath cast into 4
the sea: his chosen princes are drowned in the red sea. † The 5
depthes haue ouerwhelmed them, they are sonke into the botome like a stone. † Thy right hand o Lord is magnified in strength: thy right hand, o Lord, hath striken the 6
enimie. † And in the multitude of thy glorie thou hast 7
put downe thy aduersaries: thou hast sent thy wrath, which hath deuoured them like stuble. † And in the spirite of 8
thy furie were the waters gathered together: the flowing water stode, the depthes were gathered together in the 9
middles of the sea. † The enimie said: I wil pursue and ouertake, I wil diuide the spoiles, my soule shal haue his fil: I wil draw forth my sword, my hand shal kil them. † The 10
spirit blewe and the sea ouerwhelmed them: they sanke as lead in the vehement waters. † Who is like to thee, 11
among the strong o Lord? who is like to thee, magnifical in sanctitie, terrible and laudable, doing meruailes? † Thou 12
didst stretch forth thy hand, and the earth deuoured them. † Thou hast in thy mercie bene a guide to the people 13
which thou hast redeemed: and in thy strength thou hast carried

- 14 caried them vnto thy holie habitation. † Nations rose
 vp, and were angrie: sorowes possessed the inhabiteurs of
 15 Philisthijm. † Then were the princes of Edom troubled,
 trembling ceazed on the sturdie of Moab: al the inhabiteurs
 16 of Chanaan were starke. † Let feare and dread fal vpon
 them, in the greatnes of thy arme: let them become vnmoue-
 able as a stone, vntil thy people ô Lord shal passe, vntil
 17 thy people shal passe, this which thou hast possessed. † Thou
 shalt bring them in, and plant them in the mountaine of thy
 inheritance, in thy most firme habitation, which thou hast
 wrought ô Lord: thy sanctuarie Lord, which thy handes haue
 18 confirmed. † Our Lord shal reigne for euer and euermore.
 19 † For Pharaon on horsebake entred in with his chariottes
 and horsemen into the sea: and our Lord brought backe vpon
 them the waters of the sea: but the children of Isiael walked
 on drie ground in the middes therof. † Marie therfore the
 20 prophetesse, Aarons sister, tooke :: a tymbrel in her hand: :: Musical in-
 and al the wemen went forth after her with tymbrels and strumets used
 21 daunces, † to whom she beganne the song, saying: Let before the
 vs sing to our Lord, for he is gloriously magnified, the horse law of Moyses
 22 and his rider he hath cast into the sea. in the seruice
 of God.

- † And Moyse remoued Isiael from :: the red sea, and they :: These things
 went forth into the desert Sur: and they walked three dayes chanced to
 23 through the wilder nesse, and found not water. † And they them in figure
 came into Mara, neither could they drinke the waters of 1. Cor. 10.
 Mara, because they were bitter: wherupon he gaue a name
 also agreable to the place, calling it Mara, that is, bitter nesse.
 24 † And the people murmured against Moyse, saying: What
 25 shal we drinke? † But he cried to our Lord. who did shew
 him :: a peece of woode: which when he had cast into the :: The whol-
 waters, they were turned into sweten esse. There he appoin- some wood of
 ted him precepts, and iudgements, and there he proued the Grosse
 26 him, † saying: If thou wilt heare the voice of the Lord thy made the bit-
 God, and doe that is right before him, and obey his com- ter sea of gen-
 mandementes, and keepe al his preceptes, none of the mala- tiles, swete.
 dies, that I layd vpon Ægypt, wil I bring vpon thee: for I am Theodoret. q. 26.
 27 the Lord God thy curer. † And the children of Isiael came in Exod.
 into Elim, where there were twelue fountaines of water, &
 seuentie palme trees: and they camped byside the waters.

The end of the third age.

Aa 2

THE

THE CONTIN VANCE OF THE CHVRCH
AND RELIGION IN THE THIRD AGE,
from Abrahams going forth of Chaldea,
to the parting of Israel out of Egypt.
The space of 430. yeares.

The same
Church & Re-
ligion in this
age as in the
former.

ON E and the same Church and Religion begunne in the first age of the World, and continued in the second, became more and more conspicuous in the third. For in this age not only the same principal and particular pointes of faith, were beleued and professed, but also the number of professors encreased and partly by seperation of place and abode, and specially by diuersitie of manners, outward rites, and conuersation were more distinct from infidels then before: as we shal now shew by the sacred historie of that time. Which beginneth with Abrahams going forth of his cuntry of Chaldea, about 1024. yeares from the beginning of the World, in the 75. yeare of his age.

Beleeue in one
God.

From which time forward God often appeared to him, and after him to Isaac and Iacob, in the title of EL SADDAI, that is, God Almighty: Creator of all things, Lord, God, most high, Possessor of heauen and earth (Gen. 14.) To Moyses more familiarly (Exod. 3.) in his most proper name, H E W H I C H I S. In the name of foure letters, which the Iewes count ineffable. And in diuers other names, all shewing One, Eternal, Omnipotent, infinite Maiestie, Of whom all other things depend, and haue their being, himselfe independent of any other thing.

Three diuine
Persons.

This one diuine nature, and indiuisible substance is (aboue all reach of reason) three in Persons: represented to Abraham (Gen. 18) by three Angels, in forme of men, whom, by special instinct of God, he adored as one: and first spake vnto them as to one: Lord if I haue found grace in thy sight, goe not past thy seruant; and by and by as to manie: VVash yee your feete. In like maner Moyses sometimes speaketh plurally as of manie; There appeared to him three men, they said: VVhere is Sara? sometimes singularly; He said: I wil come. So Lot (Gen. 19.) spake to two Angels representing the Sonne of God, and the Holie Ghost, one God with the Father, first as to manie, I beseech you my Lordes, turne into the house of your seruant; after as to one: I beseech thee my Lord, because thy seruant hath found grace before thee. VVho likewise answered as one only: I haue heard thy prayer. Againe Moyses sheweth distinction of Persons in God, saying (v. 24.) Our Lord rained from our Lord. Iob also (who liued in this age) and his frendes professed and serued the same one God, auouching him to be the onlie God and Lord, that geueth and taketh away (Chap. 1. 2.) He the maker and peculiar Keeper of men. He that taketh away sinne, and iniquitie (c. 7.) He that doth great things, incomprehensible, and meruelous,

whereof

wherof there is no number, (c. 9.) And that with termes appropriated to the three diuine Persons (c. 26.) In his strength sodainly the seas are gathered together, and with his wisdom he stroke the proud man. His Spirit hath adorned the heauens. The same Myserie of pluralitie of Persons in one God is more clere by the Hebrew text chap. 30. v. 11. and 35. v. 10. Where the same actions are ascribed to God, as to one, and as to manie.

strength (or power) the Father, wisdom the Sonne, spirit the Holie Ghost.

But most eident are the promises, figures, and prophecies of Christ our Redemer. For besides present abundance of riches, promise of great progenie, and that the same should possesse the fruitful Land of Chanaan (three special blessings of the old Testament) God promised Abraham a farre greater thing (Gen. 12.) that in his seede al nations and kindreds of the earth should be blessed. In confirmation whereof, God also changed his name Abram (high or noble father) into Abraham (Father of manie nations, Gen. 17. And so he was natural father of soure great Kingdomes, Ismaelites, Madianites, Idumeans, and Israelites: but spiritual father of manie more, to wit, of al that beleue in Christ, Iewes and Gentiles, from that time to the worlds end. The same promises of possessing Chanaan and of Christ were renewed and confirmed to Isaac. (Gen. 26.) in like sorte to Iacob (28.) for they pertained not to Ismael, nor to the other sonnes of Abraham, nor to Esau. Moreouer Christ, our Redemer and deliuerer from sinne, and captiuitie of the diuel, was prefigured by Abraham, at last deliuering those from captiuitie, who otherwise endeuoring to shake of the yoke of Cordorlahomor, fel further into subiection and bondage (Gen. 14.) Also Melchisedech, King and Priest, of vnknown generation, extraordinarie vocation, without predecessor, or successor, prefigured Christ King and Priest for euer, who not by successors, but by Priests his vicars, perpeimally exerciseth al Priestlie functions. Likewise Isaac borne aboue the common course of nature (Gen. 21.) singularly beloued of his father, carying wood on his back for the sacrificing of himselfe (22.) Iacob flying his brother Esau (27.) hardly trauced by Laban, (31.) yet alwayes inuincible against his aduersaries, (32.) Ioseph hated of his brethren, sold and deliuered to Gentiles, (37.) By them also persecuted, (39.) but afterwarde aduanced, and called the Sauour of the world, (41.) Iust Iob vehemently afflicted; Moyles hidden for a while, then exposed to danger, and thence deliuered: afterwards manifesting him selfe to his brethren, by them reiecte, bewrayed, and flying from Pharao (Exo. 2.) returning againe (Exod. 3. 4. &c.) and at last deliuering the Israelites from bondage of Egypt (Exo. 14.) And manie other things, as the ramme sacrificed in place of Isaac (Gen. 22.) the ladder of Iacob (Gen. 28.) Iosephs scepter (47.) Aarons rodde (Exo. 7.) Paschal lambe (12.) prefigured Christ, borne of a Virgin; the onlie sonne of God; sometimes hidden, other

Christ promised to Abraham.

To Isaac. And to Iacob.

Christ prefigured by Abraham.

By Melchisedech.

By Isaac.

Iacob.

Ioseph.

Iob.

Moyles.

And manie other things.

Rom. 9.

times conuersant With men, hated, persecuted, sold, betrayed; vwho caried his ovyne crosse, was sacrificed, Vanquished al his enimies, aduanced, and acknowledged the true Sauour of the world, Redemer and deliuerer of mankind, from seruitude, slauerie, thraldome, and bondage of sinne, death, and the diuel.

Prophecic of
Christ.

Againe Abraham prophecied that of his seede Christ our sauour should be borne, When he said to his seruant (Gen. 24.) Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth, that is, by Christ, who should come of his loynes, as S. Hierom (Tradit Heb. in Gen. et explic. Psal. 44.) S. Ambrose (li. 1. c. 9. de Abraham) and S. Augustin (q. 62. in Gen. et li. 16. c. 33. ciuit.) expound it. More euidently Iacob (Gen. 49.) The scepter shal not be taken away from Iudas, and a duke of his thigh, til he do come that is to be sent, and the same shal be the expectation of the Gentiles. Iob as planely : I know that my redemer liueth. Moyses foreknowing that Christ the true Redemer, and chiefe Lawgiuer should be sent, prayed God to hasten his mission, saying: I besech thee Lord, send whom thou wilt send. (Exod. 4.)

Iob. 19.

Sacrifice.

Altars.

Churces, dedi-
cated.

External Sacrifice was frequent and soleme, as the soueraigne homage to God. And manie Altars erected by Abraham for that purpose (Gen. 12. 13. 15. 22.) Vnbloudie, in bread and Wine by Melchisedech (Gen. 14.) other liquide sacrifices (Gen. 35. v. 14) offered by Iacob, with dedication of the place called Bethel: the house of God: Which he also before hand promised by Vow (Gen 28.) Diuers other sacrifices offered by Isaac, and Iacob (Gen 26. 31. 33. 36.) By Iob and his friends (Iob. 1. & 42.) by Moyses, Aaron, and other ancients of Israel. (Exod. 12.) Al which consequently shew Priesthood, whose proper office isto offer sacrifice, though amongst al the aboue named, onlie Melchisedech was called a Priest. And among the gentiles we finde that Putiphar (Gen. 41.) and Iethro (Ex. 3.) whose daughters Ioseph and Moyses married) were called Priests, or as the word Cohenim doth also signifie, Princes, for they were great and eminent men in their countries. At least those that by special priuilege Were exempted from selling their landes to Pharao, and had not withstanding prouision of maintenance in time of dearth (Gen. 47.) Were properly called Priests, for such function as they had in seruing their idols. For where was true and right sacrifice, there were also right Priests, and vwhere Idololatrical sacrifice there were like Priests, and vwhere no external sacrifice at al (as amongst Protestants) there are no Priests, but ministers only.

Vowes.

Priesthood.

Priuilege of
Priests.

Where is no
sacrifice no
priest is requi-
red.

Circumcision.

In this age also (long before Moyses) the Sacrament of Circumcision was given to Abraham, for distinction of Gods selected and peculiar people, and for remedy of original sinne, in the male sexe of Abrahams seede, and others of his communitie. In the other sexe, and other generations, former remedies of sacrifice, or other profession of faith were available. For other sinnes, not only

- only internal repentance was necessarie, which was euer principally required
 Gen. 44. (& therefore Ioseph dealt so seuerly wth his breth^{ren}, til they had hartie sorrow
 and contrition for their sinnes) but also certaine external purifications, as
 w^{ashing} and changing garments, w^{ere} ordained. (Gen. 35.) Marriage though
 not then a Sacrament, yet was religiously regarded, with special care of faith
 and religion in the choise of persons, (Gen. 24. 27. v. 46. c. 28. v. 1.) and of
 certaine degrees of consanguinitie and affinitie. Adulterie was punishable
 by death (Gen. 38.) and in no wise counted lawful, no not among the heathen.
 (Gen. 12. 20. 24. 26. 29. 34. 39.) Pluralitie of w^{ives} in some persons and
 cases, lawful in the law of nature (Gen. 16. 25. 29.) as also afterwards in
 the law of Moyses, not in the law of grace, nor euer pluralitie of husbands.
 Spiritual blessing, a preeminence of greater persons, so Melchisedech blessed
 Abraham (Gen. 14.) Isaac blessed Jacob (c. 27.) and Jacob his sonnes
 (c. 49.) and the sonnes of Ioseph, with imposition of bandes, and framing
 the forme of a crosse (48.) Other Ceremonies of oyle and wine (Gen. 28. 35.)
 sprinkling the blood of the Paschal lambe, eating the lambe standing
 with their loynes gyrded, shooes on their feete, stau^{es} in their bandes, and
 with speede (Exo. 12.) Musical instruments in Diuine seruice. (Exod. 15.)
 Christes Baptisme prefigured by Circumcision, (Gen. 17.) for Christians are
 circūcised (saith S. Paul) in the Circumcision of Christ, buried with
 him in Baptisme. Also by the cloude which stode betwene the Egyp-
 tians and Israelites, lightening the night on the one side (toyyards Gods peo-
 ple) dark on the other (toyyards their enemies) and by the redde sea, which
 saued the children of Israel, and drownded the Egyptians (Exo. 14.) Al
 I. Cor. 10. were baptised in the cloude, and in the sea. So the bread and wyne
 offered by Melchisedech, the Paschal lambe, and vⁿleauened bread prefigured
 the B. Sacrament, and Sacrifice of Christ's bodie and blood, in formes of bread
 and wine. Iacob also prophecied of this most excellent Myserie (Gen. 49.)
 He shal wash his stole in wine, and his cloke in the blood of the
 grape. In like sorte Melchisedechs Priesthood was a plaine figure of Christs
 Priesthood, who first by himself consecrated and offered his ovyne bodie
 and blood, and stil doth the same by his Priests handes of the new Testament.
 Diuers other Rites were knowven and obserued by Tradition. So Abraham
 paid Tythes to his spiritual superior (Gen. 14.) taught his children and
 familie to keepe the way of our Lord, and doe iudgement and iustice,
 (Gen. 18. v. 19.) Isaac and Iacob kept and taught the Ordinances, Preceptes
 and Ceremonies of their ancessers, w^{ithout} Lawes or precepts w^{ritten}
 (Gen. 26.) Iudas commanded his second sonne to take the widow of his
 brother deceased without children (Gen. 38.) The children of Israel abstained
 from eating the sinew of the thigh, in remembrance that the sinew of Iacobs
 thigh was shrunke (Gen. 32.)

Penance.

Mariage.

Degrees of cō-
sanguinitie.Pluralitie of
w^{ives} lawful
sometimes,
acc^{us} of hus-
bands.
Blessings.Signe of the
Crosse.
Ceremonies:
Musical in-
struments.Baptisme pre-
figured.The B. Sacra-
ment.Priesthood of
the new Te-
stament.Traditions:
Tythes.Forme of iu-
stice.Preceptes.
Raising seede
to the brothes
Abstⁱⁿence.

Freewil.

Freewil. in men proued, by that Iosephs brethren in selling him thought euil, nor moued nor inclined thereto by God, who had no part in their euil thought, but turned it to good. (Gen. 50.) by Gods threatening Pharao (Exo. 8.) If thou wilt not dismisle Israel. Which were vniust if Pharao could not doe otherwise. Likewise by that Pharao often changed his mind, sometimes promising to dismisle the Hebrewes, and againe refusing to doe it, which sheweth (saith Theodoret) freewil of the mind: and by Gods preuention of tentations, leading the Israelites not the neereſt way, but by the desert, lest perhaps it would repent them; and they would returne into Egypt (Exod. 13.) Mans consent therefore is free notwithstanding Gods wil, direction, and commaundement. And so his industry is required in his dailie affaires, and then to relie on Gods providence, otherwise only to expect Gods Wil, operation, or protection, man himself endeavouring nothing is to tempt God. Therefore Abraham (Gen. 12.) Isaac (c. 26.) Jacob (ca. 32.) and the parents of Moyses (Exo. 2.) being in feare and distresse used al prudence to auoid imminent dangers, albeit they had special reuelations of safetie and happie successe. Neither doth God euer tempt anie man to sinne, but proueth his seruants and makeih them known to the world for example of others, and their owne merit. Gen. 22. Iob. 1. 2. &c.

Mans industry
necessarie.God tempteth
not to euil.Faith and
good workes
together iusti-
fie, and are
meritorious,
but neither of
them alone.

Onlie faith doth not iustifie, nor workes without faith, but both together do iustifie, and are meritorious: so Abraham beleued God because he is omnipotent and truth it selfe, and it was reputed to him vnto iustice (Gen. 15.) but this faith was not sole, for it had hope, loue, obedience, and other vertues adioyned, and so his beleuing was an act of iustice. In like manner Abraham was iustified by workes, offering Isaac his sonne vpon the Altar (Gen. 22.) but this worke presupposed faith, that God is able to raise euen from the dead. So by workes faith is consummate. By hospitalitie Abraham and Lot vnwares receiued Angels to harbour. (Gen. 18. 19.) Abraham was perfect according to perfection of this life. (Gen. 17.) most highly commended for foure more notorious actes proceeding of two special vertues faith and obedience. The first was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, simply and chertfully expecting Gods further direction, when to goe, and where to abide, (Gen. 12.) The second was his excellent faith presently beleueing Gods promise (which by al humane reason seemed vnpossible) that he should haue innumerable progenie (Gen. 15.) The third was, that he did not only most sincerely and religiously serue God, but also taught his posteritie so to do, as God himself testifieth of him, saying: I know that he wil command his children, and his house after him, that they kepe the way of the Lord, and do iudgement and iustice. (Gen. 18.) The fourth was that most heroical act of obedience, admirable

Iac. 2.

Heb. 11.

Heb. 13.

Perfection in
this life.Foure princ-
pal merites of
Abraham.1. Prompt o-
bedience.2. Faith with-
out stagge-
ring.3. Propagation
of faith and
religion.4. Perfect
obedience.

to all ages, being readie to kil, and sacrifice his owne most dearly beloued sonne Isaac. For which God sware by himself, that he would manie waies blesse him, because (saith God) thou hast obeyed my voice (Gen. 22.) He prayed for Sodom, and had preuailed, if tenne iust persons had benne found in that citie (Gen. 18.) And Lot was deliuered from thence for Abrahams sake (Gen. 19.) Isaac was also of most sincere mind, deuout to God, exercised himself in meditation or mental prayer (Gen. 24.) obtained by prayer his desire of issue. (Gen. 25.) Likewise Iacob is described in the holie text a plaine (or sincere and innocent) man. (Gen. 25. v. 27.) patient and constant in tribulations. (Gen. 29. 31. 32. 33.) He lawfully purchased Esaus consent of the firstbirthright. (Gen 25. v. 31.) He neither lied, nor otherwise sinned, when he answered his father that he was Esau his first begotten sonne (Gen. 27.) but spake truth in mystical sense, agreeable to Gods wil and ordinance, who so transposed Isaacs blessing from Esau to Iacob. Which Isaac at length vnderstanding, conformed him self therto, and confirmed the same (v. 33. & ch. 28.) giuing Esau such contentment as he could of temporal blessings. Ioseph is renowned for all vertues, euen from his youth to his death (Gen. 37. 39. 50.) Iob was simple and right, fearing God and departing from euil, a iust and innocent man, both before and in his tribulations, nor sinning with his lippes: neither spake he anie foolish thing against God (ch. 1.) yea more afflicted retained innocencie (ch. 2.) and finally God receiued his prayer for others, and restored all his losses double. (ch. 42.) Moyses a most special

Other iust men.

Isaac.

Iacob.

He spake truth in mystical sense.

Ioseph.

Iob.

Moyses.

24. 12. se cted Prophet, the meekest man on the earth, of singular Zeale seuerly
Exo. 32. punished sinne, but withal most charitably prayed God to forgue the people and conserue his Church.

God of his mere mercie electeth all those, whom he wil iustifie and saue, offering all sufficient grace, iustly leaueith some obstinate sinners in state of damnation, (Gen. 25. Exo. 7.) His predestination, foreknowledge and promise, do not exclude but include the meanes, whereby his wil is done in the iust (Gen. 25. 37. 45. 50.) Neither is Gods reprobation the cause of anie mans damnation, but mans owne sinne the proper cause, both of reprobation & damnation. For example, Pharao & his people enuying, vainly fearing and for their religion hating, and persecuting the children of Israel, by oppressing them with vnsupportable laboures, by commanding secretly to kil their infants, and that not succeeding, by a new decree to drowne them (Exo. 1.) were mercifully after long conuience, admonished by Gods legates in his name quietly to permit his people to serue him; but they wilfully contemned this gentle admonition, Pharao proudly and insolently answering: Who is the Lord, that I should heare his voice, and dismishe Israel I know not the Lord, and Israel I wil not dismishe. (Exo. 5.) So

Election is of Gods mercie. Predestination excludeth not ordinary meanes.

Sinne is the cause of reprobation. Pharao and other Egyptians hardened their owne hearts.

God did only permitte them to obdurate themselves. *they hardened their owne hartes, and more greuously afflicted the faithfull God permitting the Wicked to liue, and prosper for a time in this world, not punishing them so much as they deserued, nor mollifying their hartes, not illuminating their vnderstanding vnto effectual conuersion, but iustly permitting them to persist in obstinacie (Ex. 7. 8. 9. 10. &c.).*

Protection & Inuocation of Angels and Patriarches.

Protection of Angels & inuocation is proued, (Gen. 24. 32. 48.) Patriarches names also inuocated (c. 48. v. 16.) Isaac was blessed & prospered for Abrahams sake, because Abraham obeyed Gods voice, kept his pre-

8. Aug.
li. 16. c.
36. ciuit.

Adoration of creatures.

Josephs rodde adored by Iacob. (Gen. 47.) Moyses commanded to put of his shoes, because the place was holie (Exod. 3.) Swearing by creatures lawfull, and some times more conuenient, then immediately by God him selfe (Gen. 42.) Likewise Ominous speech. (Gen. 24.) and Dreames.

Sweating by creatures.

Ominous speech.

Dreames.

Images.

Reliques.

Deuotion to holie places.

Figure of

Christ crosse.

(Gen. 37. 40. 41.) are sometimes lawfully obserued, and are from God. Idols alwaies vnlawfull, but not al Images (Gen. 31. 35.) Reliques to be reuerently vsed, as Iosephs bodie conserued in a coffin in Egypt, (Gen. vlt.) translated by Moyses (Exo. 13.) and so brought into Chanaan, and layed with other Patriarches in Sichem. Going bare foote to holie places an act of religious reuerence, and deuotion. (Ex. 3.) The signe of the crosse vsed by Iacob. (Gen. 48.) a figure of Christs crosse. The Wood cast by Moyses into the bitter Water, and making it sweete (Exo. 15.) another figure therof.

Iosue 24.

Funeral offices

Funeral obsequies were obserued by Abraham for his wife Sara (Gen. 23.) with mourning and weeping for her, according to the qualitie of so holie a person, who it is like needed not other satisfactorie workes as Saul and Ionathas, and others slaine in battel, for whom Dauid and his court did not only mourne and weepe, but also fasted til euen. He also bought a field With a duble caue, where he buried her, dedicating it for this peculiar vse, and both himself, and Isaac, Iacob, Rebecca, and Lia were there buried.

2. Reg. 1.

Place dedicated for burial

Mourning 40. dayes.

Exequies of 40. dayes.

(Gen. 49. v. 31.) Ioseph with al his breibren mourned for their father Iacob, first fourtie dayes in Egypt, then carying him into Chanaan, celebrated the exequies other 40. dayes (Gen. 50.) His particular digging of his owne graue (v. 5) and both his and Iosephs special charge to be buried amongst their ancestors, and the translation of al the twelue sonnes of Iacob, into Sichem, confirme the desire of burial in one place rather then in another, to be agreable to nature, and holie Scriptures.

Act. 7.
v. 16.

Special place of burial rightly desired.

No soule before Christ entred into heauen

Diuers places in hel.

Touching the soules departed, euen the most perfect, went into the lower partes, generally called Hel. But some were in rest, others in paines, according to their desertes, none in heauen before Christ. As S. Hierom (comment in Osee. 13. et Eccles. 4.) proueth by Iacobs wordes (Gen. 37.) I wil descend vnto my sonne into hel. by Iobs lamentation (Job. 7. et 17.) that al (good and bad) were retained in hel, saying! If I shal expect,

hel is

hel is my house, and in darknes I haue made my bed. *Which place or receptacle of such Saintes, as Iacob and Iob, was doubles farre distant from hel of the damned, for betwven Lazarus in Abrahams bosome and the glutton intorments, is a great chaos (or large space) and yet the highest of these places is called hel.*

In respect of Resurrection, the same Iacob called his life in this world a pilgrimage (Gen. 47.) and Iob, (ch. 7.) a warfare vpon earth: professing expressly (ch. 19.) In the last day I shal rise out of the earth.

And I shal be compassed againe with my skinne, and in my flesh I shal see God. Our B. Saviour also proueth the Resurrection, because the God of Abraham, Isaac, and Iacob (Exo. 3.) is God of them, not as they are dead, but as they are liuing, and to returne againe to life in bodie and soule together. Of general Iudgement Iob saith (ch. 31.) What shal I doe when God shal rise to iudge? and when he shal aske, what shal I answere him? And Elin (ch. 34.) saith: The omnipotent wil render a man his worke, and according to the waies of euerie one,

he wil reeompence them. Sodom and Gomorra (Gen. 19.) were example (saith S. Peter. and S. Iude) of eternal pnnishment in hel fire.

Of eternal life Iacob professed his hope (Gen. 49.) saying: I wil expect thy saluation o Lord. And Moyles (as S. Paul testifieth) denied him selfe to be the sonne of Pharaoes daughter, esteeming the reproch of Christ greater riches, then the treasure of the Egyptians. For

he looked vnto the reward. Thus much touching particular pointes of Religion. It resteth to see the visiblle known members of the Church, with the heades and governors therof, succeeding without interruption in the same age, notwithstanding some brake and departed from them, and other innumerable sectes of Infidels stil multiplied in the world.

To beginne therefore With Abraham, before the former age was ended, (at which time he was 75. yeares old) holie Scriptures stil speake of him, as alwaies vndefiled, and a true seruant of God, though his father Thare and his brother Nachor sometimes serued strange goddes, (Iosue. 24.) but were reclaimed, and the whole familie, (as S. Augustin proueth, lib. 16. c. 13. de ciuit) was persecuted by the Chaldees. Vpon Thare leauing Chaldea brought Abraham, Lot, and Sarai, so farre as Haran in Mesopotamia (Gen. 11.) whither also Nachor repaired afterwards, and there made his habitation, as appeareth (Gen. 24.) But Abraham was sooner, and more specially persecuted in Chaldea, as Iosephus testifieth (li. 1. Antig.) for his elere and publique profession of one God, Creator of al things, and that by his only goodnes, and not by mens ovne povver, happines is attained. Further Suidas (vocab. Abraham) writeth, that at the age of 14. yeares, he admonished his father, not for lucre sake, to seduce men by worshipping images

Resurrection

General Iudgement.

Eternal punishment of the wicked: and ioy of the blessed.

Continuance of the Church notwithstanding breaches from it.

Abraham neuer contaminate in Religion.

Thare and Nachor reduced from idolatrie.

Abraham publicly professed his faith.

of false goddes, auouching that there is no other, but the celestical God, maker of the whole world. In vvhich sincere profession hoovy he alwayes perseuered is often testified, and needles here to be repeted. Also Sem, Sale, and Heber his proper ancestors (the ninth, seuenth, and sixth in right line before him) were al holie men, and liued at Abrahams time, much of Isaachs, and part of Iacobs dayes. Likevvise Melchisedech King and Priest (a distinct person, of an other lineage, as wee suppose, from Sem) liued in the beginning of this age.

Sem.
Sale.
Heber.

Melchisedech.

Manie profes-
sors of true
Religion.

Al which being renowned men had great troups, or rather countries, which with them serued the only true God. VVherof We haue example, in that Abraham (being but a stranger in Chanaan) vpon a suddaine exploite, (Gen. 14.) made readie of the seruants borne in his house, three hundreth and eightene wel appointed, men of armes, al of the same religion; for shortly after they were al circumcised (Gen. 17.) yet was king Melchisedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his neptew Lot, were his orvne direct progenitors, and by likelihood more potent. Againe from Abraham the succession hold on right to Aaron and Moyse, and the vvhole people of Israel, which vvith them passed out of Egypt through the redde sea.

Breaches from
the Church.

But in the meane time, diuers also of Abrahams kindred and seede, brake of from this communitie: and fel to idolatrie. For albeit Lot, his brothers sonne perseuered in the true seruice of God, yet Lots sonns, Moab and Ammon, at least the Moabites and Ammonites, two nations that came of them (Gen. 19.) were infidels and idolaters. Likewise though Nachor, and Bathuel (Nachors sonne) continued henceforth in true faith and religion, yet Laban (the same Bathuels sonne) had false goddes, which Rachel tooke away (Gen 31.) But true religion being not wholly extinguished in these families, both Isaachs wife Rebecca, and Iacobs wives Lia and Rachel, vvith their hand- maides Bala and Zelpha, either beleued rightly, or were more easily brought to true beleefe, and seruice of God. Ismael Abrahams first sonne was in his youth euell disposed (Gen. 21.) and for endeuoring to corrupt Isaac (which S. Paul calleth persecution) was together vvith his mother Agar, cast out of Abrahams house, yet prospered in the desert; had twelue sonnes dukes, sometimes visited his father, and together vvith Isaac buried him (Gen. 25.) And at the age of 137. yeares died and was put to his people, that is, to others like himself good or euil. Abraham also separated his other sonnes begotten of Cetura (v. 6.) from Isaac, to whom only and not to any other, the promised land of Chanaan, and other more special blessings pertained. Of these last sonnes came the people of Madianites, who kept some resemblance vvith the people of God in religion, and therein prefigured heretikes, that descend from Catholique race, but falling to schisme & heresie, doe not participate eternal enheritance, vvith the spiritual children.

Moabites and
Ammonites.
Nachors pro-
genie.

Ismaelites.

Madianites.

Gal. 4.

2. Paral.

12. 16.

Co. 28.

children

children of God as *S. Augustin* teacheth (q. 70. in *Gen.*) In like sorte of the two sonnes of Isaac, onlie Iacob had the spirital blessing, and inheritance thereto belonging (*Gen.* 27.) Esau though prophane in manners selling his birthright (*Gen.* 25. v. 32.) which was a spirital iurisdiction wherein he was a figure of the reprobate, yet it semeth he kept the true faith (*Gen.* 35. v. Vlt.) But whether he did or no, sure it is, Iob, (who is probably thought to be of his race (*Gen.* 36.) was a most holie man and a rare example of vertue. But the posterities of them both, and al the progenies of Ismael, and of Abrahams other sonnes by Cetura, sooner or later fell to infidelitie and idolatrie. In other nations of the world, Nil new goddes and goddesses were multiplied vpon euerie occasion, As *S. Augustin* (li. 18. de ciuit.) recounteth diuers. Al which notwithstanding, the true Church and citie of God continued most visible and notorious, yea with meruelous increase, especially after they were more hated and afflicted in Egypt (*Exo.* 1.) vvhither they were brought by the strange and special providence of God, more strangely preserued, and most miraculously deliuered from thence.

Idumeans.

Idolatrie still increasing yet the Church continued, yea also increased.

Much more the Church of Christ (whereof this was a shadow, and figure) hath bene and shalbe euer most visible, from the first foundation therof to the worlds end. For besides the promises and predictions in the new Testament, al the Scriptures also of the old, which foretel Christ, do withal for his Church. Totum quod annuntiatur de Christo (saith *S. Augustin* de vnitae Ecclis. c. 2.) caput & corpus est. Al that is spoken of Christ is (of) the head and the bodie; The head is the onlie begotten Iesus Christ, the Sonne of the liuing God: he the Sauour of the bodie. His bodie the Church. Againe (c. 4.) Totus Christus caput & corpus est. Vvhole Christ is the head and the bodie. The head, the onlie begotten Sonne of God, and the bodie his Church: the bridgrome and bride, iuuo in one flesh. Yea for no other cause (saith he li. de catech. rud. c. 3.) were al those things written, before the coming of our Lord, which we read in holie Scriptures, but that his coming might be commended, and the future Church prefigured, that is, the people of God through out al nations, which is his bodie. The same doth *S. Paul* teach vs, not only saying (*Gal.* 3.) The law was our pedagogue (or conductor) to Christ, but also (1. *Cor.* 12.) that as the (natural) bodie is one and hath manie members, and al the members of the bodie, whereas they be manie, yet are one bodie; so also Christ. And (*Coloss.* 1.) that Christs bodie is the Church. As therefore the great blessing of redemption and saluation was promised in Christ (*Gen.* 12. &c.) so it was withal exprest, that al nations, and kindreds of the earth should be partakers therof, yea so innumerable as the dust of the earth, the starres of heauen, and sandes of the sea. Vvhich *S. Paule* saith (*Rom.* 9.) is

The Church of Christ in the new Testamēt alwayes visible and great.

The same Scriptures forshew Christ and his Church.

Multitude of progenie promised to Abraham pertaieth to the Church of Christ.

Gen. 13.
15. 17.
c. 22.

Very absurde
to say, the
Church of
Christ was at
anie time ob-
scure.

Succession of
spiritual go-
uerners du-
ring the law
of nature.

Priesthood of
Moyſes law
eſtabliſhed in
Aarons ſeede.

Moyſes chiefe
in ſpiritual and
temporal go-
uernment.

not ment of *Abrahams* natural children, but of the children of promise, such as the *Romane Christians*, and others, *Iewes and Gentiles*. So *S. Iohn* *Apoc. 7.* saw in a vision as a certaine number of twelue thousand signed of euerie tribe of *Israel*, but after these a great multitude which no man could number of al nations, tribes, peoples, and tongues. To say therefore, as some old and new heretikes doe, that the Church of Christ some times consisteth of few, or, inuisible persons, were to say God kept not promise with *Abraham* (*Gen. 17.*) and to make the bodie and thing figured, more obscure then the shadow and figure; seeing in the whole time of the Law of nature, that is in these three first ages of the world, the Church being but a figure of that which is now, yet was alwayes visible and notorious, as hath benne declared. And that with perpetual succession of supreme heades, rulers and gouerners. As is before noted in the first age from *Adam* *Iob. 19.* to *Noe*: in the second from *Noe* to *Abraham*: so in this third, by the right line of *Abraham*, *Isaac*, *Iacob*, *Leui*, *Caath*, and *Aniram*, to *Aaron* and *Moyſes*, (*Exo. 6.*) the Holie Ghost not there reciting more genealogies being come to the origin of the *Priestlie Tribe*, that is to these two whom his diuine goodnes selected and ordained, as wel to speake to *Pharao* in behalf of the children of *Israel*, and to bring them out of the Land of *Egypt*, as afterwards by one of them to giue his people a written Law, and in the other a perpetual prouision of spiritual pastors. For in *Aaron* the elder brother God established an ordinarie succession of Priesthood, from that time to Christ, which before pertained to the firstborne in euerie familie: adioyning the rest of *Leuites* tribe to assist them, in administration of sacred things. But *Moyſes* the younger brother was extraordinarily called (which God therefore shewed and confirmed by special miracles) not onlie to Priesthood, but also to be as the God of *Pharao*, Superior of *Aaron*, chiefe mediator between God and his people, as wel in deliuering them from the seruitude of *Egypt*, and in receiuing the Law, and deliuering it to them, as in al other supreme gouernment spiritual and temporal during his life.

Ex. 28.
Nu. 3.

CHAP. XVI.

The begin-
ning of the
fourth age.

The second
parte of this
booke How
the *Israelites*
were sustained

The people murmuring for meate, and that they had left the flesh pottes of *Egypt*, 4. God geneib them quailles, and Manna. 16. Whereof they are commanded to gather for euerie day, 22. but the sixth day double for the Sabbath, 32. and to kepe a measure of it in the tabernacle for a memorie.

AND they sette forward from *Elim*, and al the multitude of the children of *Israel* came into the desert *Sin*, which

- which is betwene Elim & Sinay: the fiftenth day of the second moneth, after they came forth out of the Land of Ægypt. † And al the assemblie of the children of Israel murmured against Moyſes and Aaron in the wilderneſſe. † And the children of Israel ſaid to them: Would to God we had died by the hand of our Lord in the Land of Ægypt, when we ſate ouer the fleſh pottes, and did eate bread our fill: why haue you brought vs into this deſert, that you might kil al the multirude with famine? † And our Lord ſaid to Moyſes: Behold I wil raine you bread from heauen: let the people goe forth, and gather that ſufficeeth for euerie day: :: that I may proue them whether they wil walke in my law, or no.
- † But the ſixt day let them prouide for to bring in: and let it be duple to that they were wont to gather euerie daie.
- † And Moyſes and Aaron ſaid to al the children of Israel: At euen you ſhal know that our Lord hath brought you forth out of the land of Ægypt: † and in the morning you ſhal ſee the glorie of our Lord: for he hath heard your murmuring againſt our Lord: but as for vs, what are we, that you mutter againſt vs? † And Moyſes ſaid: At euen our Lord wil geue you fleſh to eate, and in the morning bread your fill: for he hath heard your murmurings, which you haue murmured againſt him, for what are we? neither is your murmuring againſt vs, but againſt our Lord. † Moyſes alſo ſaid to Aaron: Say to the whole assemblie of the children of Israel: Approch you before our Lord: for he hath heard your murmuring. † And when Aaron ſpake to al the assemblie of the children of Israel, they looked toward the wilderneſſe: and behold the glorie of our Lord appeared in a cloud. † And our Lord ſpake to Moyſes, ſaying: † I haue heard the murmurings of the children of Israel, ſay to them: At euen you ſhal eate fleſh, and in the morning you ſhal haue your fill of bread: and you ſhal know that I am the Lord your God.
- † Therefore it came to paſſe at euen, and :: the quaille roſe, and couered the campe: in the morning alſo a dew lay round about the campe. † And when it had couered the face of the earth, it appeared in the wilderneſſe ſmal, and as it were beaten with a peſtil like vn-o the hoare froſt on the ground.
- † Which when the children of Israel had ſeene, they ſaid one to an other: " Man-hu! which ſignifieth: What is this? for they knew not what it was. To whom Moyſes ſaid: This is

in the deſert,
& prepared to
receiue the
Law.

:: God leaſt it
in their wil
to be content
with ynough,
orto couete
more, yet ſuf-
fered them not
to haue more,
when it came
to meaſurin g.
v. 18. & 2.
Cor. 8.

:: Theſe birdes
by Gods pro-
vidence came
from other
places to the
children of
Israel Nu. 11,
v. 31.

the bread, which our Lord hath geuen you to eate. † This is 16
the word, that our Lord hath commanded: Let euerie one
gather of it so much as sufficeth to eate: a gomor euerie man,
according to the number of your soules that dwell in a tent so
shal you take vp. † And the children of Israel did so: and 17
they gathered, one more, an other lesse. † And they measu- 18
red by the measure of a gomor: neither he that gathered
more, had aboue: nor he that prouided lesse, found vnder:
but euerie one gathered, according to that which they were
able to eate. † And Moyses said to them: Let no man leaue 19
therof til the morning. † Who heard him not, but certaine 20
of them left vntil the morning, and it beganne to be ful of
wormes, and it putrified. and Moyses was angrie against
them. † And euerie one of them gathered in the morning, so 21
much as might suffice to eate: and after the sunne waxed
hotte, it melted. † But in the sixt day they gathered duple 22
portions, that is, two gomors euerie man: and al the princes
of the multitude: came, and told Moyses. † Who said to 23
them: This is it which our Lord hath spoken: The Sab-
bathes rest is sanctified vnto our Lord to morow. Whatsoeuer
is to be wrought, doe it: and the meates that are to be made
readie, make them readie: and whatsoeuer shal remaine, lay
it vp vntil the morning. † And they did so as Moyses had 24
commanded, and it putrified not, neither was there worme
found in it. † And Moyses said: Eate it to day, because it is 25
the Sabbath of our Lord: to day it shal not be found in the
field. † Gather it six dayes: but in the seuenth day is the Sab- 26
bath of our Lord, therefore it shal not be found. † And the 27
seuenth day came: and some of the people going forth to ga-
ther, found not. † And our Lord said to Moyses: How long 28
wil you not keepe my commandementes, and my law? † See 29
that our Lord hath geuen you a Sabbath, and for this cause
on the sixt day he geueth you duple portions: let each man
tarie with himselfe, and let none goe forth out of his place
the seuenth day. † And the people kept the Sabbath on the 30
seuenth day. † And the house of Israel called the name ther- 31
of Manna: which was as it were coriander seede white, and
the taist therof like to flowre with honie. † And Moyses 32
sayd: This is the word, which our Lord hath commanded:
:: Fil a gomor of it, and let it be kept vnto the generations to
come hereafter: that they may know the bread, wherewith I
fed

By their
wondering at
the duple qua-
ntitie, it appea-
reth they in-
tended not to
gather so
much.

By anticipa-
tion Moyses
writeth here
the command-
ment geuen
when the Ta-
bernacle and
Arck were fi-
nished. Exo.
xvi.

fed you in the wilderness, when you were brought forth out of the Land of Ægypt. † And Moyses sayd to Aaron: Take one vessel, and put Manna into it, so much as a gomor can hold: and lay it vp before our Lord to keepe vnto your generations: † as our Lord commanded Moyses. And Aaron put it in the tabernacle to be reserued. † And the children of Israel did eate Manna fourtie yeares, til they came into the habitable land: with this meate were they fed, vntil they touched the borders of the land of Chanaan. † And a gomor is the tenth part of an ephi.

This Relique was put in a golden vessel. Heb 9. though it was infinitely inferior to Christs flesh 10. 6 yeares inferior to the flesh of anie glorified Saint.

A N N O T A T I O N S.

CHAP. XVI.

Manhu! what is this! VVhen the people of Israel in the desert had spent their prouision of meate brought from Ægypt, and according to Gods promise had receiued store of quailles; going forth in the morning they sawe a strange thing lye vpon the ground like to hoare frost, wheras merueling they said one to another: *what is this!* in their language *Manhu!* *Thereupon* saith Theodoret (q. 30. in Exod) *their demand was turned into the name, and it was called Manna.* VVhich as the same and other ancient Doctors gather by the holie Scriptures, was a wonderful and miraculous meate, and withal a figure of a more excellent thing, long after promised, and geuen by our B. Sauour, in the holie Sacrament of the Eucharist. As witnesseth S. Gregorie Nyssen (*knar.*

It was a figure of the Eucharist.

li. 3. c. 37. vita Moysi, in a medium) S. Ambrose (*li. de iis qui Myst. inuitant cap. 8.*) S. Cyril Alexandrinus, S. Chryostom, S. Augustin, Theophilact and others, vpon the sixth of S. Iohn. VVhere also the text of our Sauours long discourse Ioan. 6. with the Capharnaïtes, sheweth evidently that he promised to geue a farre better meate then Manna, to those that beleued in him *I am, saith our Lord, the bread of life, which descended from heauen; your fathers did eate Manna in the desert, and died The bread which I wil geue is my flesh, for the life of the world. My flesh is meate in deede, and my blood is drinke in deede* &c. S. Paul likewise teacheth (1. Cor. 10.) that this Manna, and the water issuing out of the rock, were figures of the same B. Sacrament, as is noted in those places.

Here only we commend to the Christian readers remembrance that the thing figured, doth euer excede the figure (according to S. Pauls doctrine Collos 2.) wishing him therefore to consider, that in *Manna* were at least twelue cleere miracles. First, it was made by Angels, wherof it is called, *the bread of Angels.* Secondly, it was not produced from the earth, nor water, as ordinarie meates are, but came from the ayre. Thirdly, how fast or slowly soeuer anie man did gather it, in the end ech one had the same measure ful, called a gomor, and no more nor lesse. Fourthly, the sixth day (which was next before the Sabbath, that which they gathered, was found to be double portions to other dayes, that is, two gomors for euerie one. Fiftly, there fel none at all on the Sabbath day. Sixtly, if in the rest of the weeke anie part was left at night, it putrified, and was corrupt in the morning, but the night before the Sabbath day, it remained sound and good. Scuently, notwithstanding diuersitie of stomakes,

Twelue miracles in Manna.

psal 77.

v. 25

R. ff. n.

li. 1. c. 12

cont. Oe.

colamp.

D. T. e. k

li. 3. c. 12

parlam.

1.

2.

3.

4.

5.

6.

7.

in so great a multitude, the same measure was sufficient and no more, to euerie one young and old, and of middle age. Eighthly the heate of the sunne melted and consumed that which remained in the field, though otherwise it indured heate of the fire, seething in water, grinding in milles, and beating in morters. Ninthly, it tasted to euerie one, what they desired. Tenthly, it seemed neuer thelesse to the euil minded, loathsome and light meate, but pleasant to the good. Eleuently, part of it was kept in the Arke by Gods commandment, and was not corrupted in manie hundreth peares. Twelfthly, this strange and extraordinary provision, continued fourtie yeares, that is, til the children of Israel came to the promised land and then ceased.

No miracle in You see then so miraculous a figure farre excelled Zuinglius, or Caluins
Protestants communion bread, which containeth no miracle at al, only signifying Christs
Communion. bodie. But, as our Sauours owne wordes importe, and ancient fathers teach
vs, by Manna was prefigured Christs verie bodie and bloud, with his soule and
Diuinitie vnder the forme of bread.

Al the said mi- For this indeede infinitely excelleth Manna, contain'g al the foresaid, or ra-
racles are ther much more eminent miracles. For (first) it was consecrated by the mar-
more eminent uelous power of Christs word, and euer since the same is done, by the like
in the B. Sacra- power communicated to Priests, (2) in his Church militant, (3) one and the
ment. verie same, and not manie, in innumerable places, and in euerie lesse or greater
forme, yea in the least particle of the accidents that may be, Christ is whole
and entire. (4). It giveth abundance of grace in this life, signified by the day
before the Sabbath, for the glorie of the next life in eternal rest. (5) where is
no more vse of Sacraments, but euerlasting fruition of glorie. (6) VVho-
so euer therefore would make temporal commoditie of this heauenlie soode, as
it were reseruing Manna for other dayes of the weke, it perisheth to him, and
turneth to his ignominie, but being reserued in the faithful soule, for the life
to come, which is the true Sabbath, it remaineth an heauenlie treasure. (7)
And so it auaileth to euerie one, as their soule, which is the spiritual stomake of
supernatural meate, is lesse or more disposed. (8) Though heate of persecu-
tion, and other aduerse power take away this Sacrament and Sacrifice, abrode
in the field of this world, yet no power extinguisheth it within the Church,
where it is in due maner prepared and ministred to the children of God. (9).
where it yeldeth al comfort, strength and contentment to good spiritual desi-
res, (10) butto the incredulous Capharnaites semeth vnpossible, and to car-
nal conceits loathsome (11) Being worthily receiued into our mortal bo-
dies, our arke or temporal tabernacle, it remaineth in incorruptible effect,
wherby the bodie shalbe raised againe from death, and together with the soule
be eternally glorified. (12) In the meane time of this pilgrimage of mankind,
it is our way-faring special provision, dailie and superubstantial bread, til we
shal possesse the promised land, the kingdome of heauen in eternal blisse.

CHAP. XVII.

*The people murmuring againe in Raphidim for want of drinck, our Lord
giveth them water out of a rock. 8. Amalech fighteth wth them. And
Moses lifting vp his hand in prayer, Israel overcometh, oyle wise Ama-
lech preuaileth.*

THEREFORE al the multitude of the children of Israel
setting forward from the desert Sin, by their man^{ns}ions,

ACCOrd

- according to the word of our Lord, camped in Raphidim,
 2 where there was no water for the people to drinke. † Who
 chiding against Moyses, said: Ceue vs water, that we may
 drinke. To whom Moyses answered: Why chide you against
 3 me: Wherefore doe you tempt our Lord? † The people ther-
 fore was thirstie there for lacke of water, and murmured
 against Moyses, saying: Why didst thou make vs goe forth
 out of Egypt, to kil vs, and our children, and our beastes
 4 with thirst. † And Moyses cried to our Lord, saying: What
 shal I doe to this people: Yet a litle while, and they wil stone
 5 me. † And our Lord said to Moyses: Goe before the people,
 and take with thee of the ancients of Israel: and the rodde
 wherewith thou didst strike the riuer, take in thy hand, and
 6 goe. † Behold I wil stand there before thee, vpon the rocke
 Horeb: and thou shalt strike the rocke, and water shal goe
 out therof, that the people may drinke. Moyses did so before
 7 the ancientes of Israel: † and he called the name of that
 place, Temptation, because of the chiding of the children of
 Israel, and for that they tempted our Lord, saying: Is the
 8 Lord amongst vs or not? † And Amalec came, and fought
 9 against Israel in Raphidim. † And Moyses sayd to Iosue:
 Choose out men: and goe forth and fight against Amalec: to-
 morow I wil stand in the toppes of the hil, hauing the rodde
 10 of God in my hand. † Iosue did as Moyses had spoken, and
 he fought against Amalec: but Moyses and Aaron and Hur
 11 went vp vpon the toppes of the hil. † And when Moyses
 lifted vp his hands, Israel ouercame: but :: if he did lette
 12 them downe a little, Amalec ouercame. † And the hands
 of Moyses were heauie: therefore they tooke a stone, and
 putte vnder him, wherupon he sate: and Aaron and Hur
 staied vp his hands on both sides. And it came to passe that
 13 his hands were not wearie vntil sunne sette. † And Iosue
 put Amalec to flight, & his people by the edge of the sword.
 14 † And our Lord said to Moyses: Write this for a monument
 in a booke, & deliuer it to the eares of Iosue: for I wil destroy
 15 the memorie of Amalec from vnder heauen. † And Moyses
 builded an Altar: and called the name therof, Our Lord
 16 my exaltation, saying: † Because the hand of our Lords
 throne, and the warre of our Lord shal be against Amalec,
 from generation vnto generation.

:: If this cere-
 monie of hol-
 ding vp his
 hands was
 of such im-
 portance in
 the law of na-
 ture, why do
 Heretikes de-
 ride the same,
 and the like
 in the Catho-
 lique Church
 VVheras also
 our Sauour
 lifting vp his
 hands blessed
 his disciples.
Luc. 24. S. Da-
maſcen also
teacheth (li. 4.
c. 12. Outhor. }
 that this ex-
 tension of his
 hands prefi-
 gured the
 Crosse of
 Chriſt. And
 now it repre-
 ſenteth the
 ſame.

CHAP. XVIII.

Iethro Moyses father in law bringeth to him his wife and childrens, 8. And hearing the great workes of God. 12. offereth sacrifice. 13. and wisely aduised Moyses to appoint subordinate officers to iudge leſe cauſes, reſeruing the greater to him ſelfe.

:: Cohen in Hebrew ſignifieth Prince or Priſt, which offices in the law of nature were often ioyned in one perſon.

AND when Iethro the **1** priest of Madian, the allied of Moyses, had heard al the thinges, that God had done to Moyses, and to Israel his people, and that our Lord had brought forth Israel out of Ægypt: † he tooke Sephora **2** the wife of Moyses whom he had sent backe: † and her two sonnes, of which one was called Gersam, his father saying: I have bene a stranger in a forren countrie. † And the other Eliezer: for the God of my father, quoth he, is **3** my helper, and hath deliuered me from Pharaoes sword. † Iethro therfore the allied of Moyses came and his sonnes, and his wife to Moyses into the desert, where he was camped beside the mountayne of God. † And he sent word to **4** Moyses, saying: I Iethro thy allied come to thee, and thy wife, and thy two children with her. † Who going forth to mete his allied, adored, and kissed him: and they saluted on an other with wordes of peace. And when he was entred into the tent, † Moyses told his allied al thinges that our **5** Lord had done to Pharao, and the Ægyptians for Israel: and the whole trauaile which had chanced to them in the journey, and that our Lord had deliuered them. † And Iethro reioyced for al the good thinges, that our Lord had done to Israel, because he had deliuered them out of the **6** handes of the Ægyptians, † and he said: Blessed is the Lord, that hath deliuered you out of the hand of the Ægyptians, and out of the hand of Pharao, that hath deliuered his people out of the hand of Ægypt. † Now doe I know, that the Lord is great aboute al goddes: for **7** because they dealt proude'y against them. † Iethro therfore the allied of Moyses offered holocaustes and hostes to God: and Aaron and al the ancientes of Israel came, to eate bread with him before God. † And the next day Moyses sate to iudge the people, who stood by Moyses from morning **8** vntil

- 14 vntil night. † Which thing when his allied had seene, to witte, al thinges that he did in the people, he said: What is this that thou doest in the people? Why sittest thou alone, and al the people attendeth from inorning vntil night? † To whom Moyse answered: The people cometh to me seeking the sentence of God. † And when anie controuersie chanceth among them, they come vnto me to iudge betwene them, and to shew the preceptes of God, and his lawes.
- 17 18 † But he said: Thou doest not wel: † thou art tyted with foolish labour, both thou, and this people that is with thee, the busines is aboue thy strength, thou alone canst not susteyne it. † But :: heare my wordes and counseils, and God shall be with thee. Be thou to the people in those thinges that pertaine to God, to report their wordes vnto him: † and to shew to the people the ceremonies and rite of worshipping, and the way wherein they ought to walke, and the worke that they ought to doe. † And prouide out of al the people men that are wise, and doe feare God, in whom there is truth, and that doe hate auarice, and appointe of them tribunes, and centurions, and quinquagenarians, and deanes, † which may iudge the people at al tymes: and what great matter soeuer shall fall out, let them referre it to thee, and let them iudge the lesse matters only: and so it may be lighter for thee, the burden being imparted vnto others. † If thou doest this, thou shalt fulfil the commandment of God, and shalt be able to beare his preceptes: and al this people shall returne to their places with peace. † Which thinges when Moyse heard :: he did al thinges that he had suggested vnto him. † And choosing substantial men out of al Israel, he appointed them princes of the people, tribunes, and centurions, and quinquagenarians, and deanes. † Who iudged the people at al time: and whatsoeuer was of greater difficultie they referred to him, themselues iudging the easier cases only. † And he dismissed his allied: who returning went into his countrie.

Manifold wisdom, whereof Daniel prophesieth (c 12. v. 4) in Christian gentils, was here prefigured in Iethro a gentile :: To whom Moyse willingly yielded. *Orogen. in hunc locum.* Morally Superiors are admonished by Moyse example to lerne of anie man, at which is good. s. Chrysostom. *ho. de friendis reprehensibilibus.*

CHAP. XIX.

Nere to mount Sinai, with commemoration of their deliuerie from Egypte the people are commanded to be sanctified. 16. and so our Lord coming in thunders and lightnings speaketh with Moyse.

:: To this place
 (which was
 their 12 man-
 sion) they
 came the 47.
 day after they
 parted from
 Egypt. And
 the third day
 followg which
 was the 50,
 the law was
 geuen in
 mount Sinai.
*s. Hierom. E-
 pist 1. ad Fabio-
 lam.*
 :: God would
 haue their free
 consent, els it
 were not a
 perfect coue-
 nant *Theodoret.
 q 35. in Exod.*
 :: In this coue-
 nant God pro-
 miseth particu-
 lar loue;
 Priestlie fun-
 ction, whereby
 they might
 better serue
 him; and ef-
 fectual grace
 and sanctitie.
 :: The people
 promise loyal-
 tie to God, and
 to keepe his
 commande-
 ments.
 :: So Angels &
 Saincts offer
 our prayers &
 other good
 workes to
 God, though
 he know al
 things before
 hand.

IN the third moneth of the depature of Israel out of the
 Land of Egypt, " this day they came into :: the wilder-
 nesse of Sinai, † For departing out of Raphidim, and co-
 ming to the desert of Sinai, they camped in the same place,
 and there Israel pitched their tentes ouer against the moun-
 taine. † And Moyſes went vp to God: and our Lord called
 him from the mountaine, and said: :: This shalt thou say to
 the house of Iacob, and shalt tel the children of Israel:
 † Your selues haue ſene what I haue done to the Egyptians,
 how I haue carried you vpon the winges of eagles, and
 haue taken you vnto me. † If therefore you wil heare my
 voice, and keepe my couenant, you ſhal be :: my peculiar of
 al peoples: for al the earth is myne. † And you ſhal be vnto
 me :: a priestlie kingdome, and :: a holie nation: theſe are
 the wordes that thou shalt ſpeake to the children of Israel.
 † Moyſes came: and calling together the nations of the
 people, he declared al the wordes which our Lord had com-
 manded him. † And al the people answered together :: Al
 thinges that our Lord hath ſpoken, we wil doe. And when
 Moyſes had reported the peoples wordes to our Lord, † our
 Lord ſaid to him: Now preſently wil I come to thee in the
 darkeneſſe of a cloude, that the people may heare me ſpea-
 king to thee, and may beleue thee for euer. Moyſes therefore
 :: told the peoples wordes to our Lord. † Who ſaid to him:
 Goe to the people, and ſanctifie them to day, and to morow,
 and let them waſh their garments. † And let them be
 readie againſt the third day: for in the third day the Lord wil
 deſcend in the ſight of al the people vpon the mount Sinai.
 † And thou shalt appoynt certaine limites to the people
 in circuite, and shalt ſay to them: Beware ye aſcend not into
 the mount, and that you touch not the endes therof: euerie
 one that toucheth the mount, dying ſhal dye. † Handes ſhal
 not touch him, but he ſhal be ſtoned to death, or ſhal be
 ſhot through with arrowes: whether it be beaſt, or man, it
 ſhal not liue. When the trumpet ſhal beginne to ſound, then
 let them aſcend into the mount. † And Moyſes came downe
 from the mount to the people, and ſanctified them. And
 when they had waſhed their garments, † he ſaid to them:
 Be readie againſt the third day, and come not neere your
 wiues. † And now the third day was come, and the mor-
 ning appeared: and behold thunders deganne to be heard,

and

- and lightnings to flash, and a verie thicke cloude to couer the mount, and the noyse of the trumpet sounded exceedingly: and the people, that was in the campe, feared. † And when Moyſes had brought them forth to mete with God from the place of the campe, they ſtoode at the botome of the mount. † And al the mount Sinai ſmoked: for becauſe our Lord was deſcended vpon it in fyre, and the ſmoke aroſe from it as out of a fornace: and al the mount was terrible.
- † And the ſound of the trumpet grew lowder by litle and litle, and was drawen out a length: Moyſes ſpake, and God answered him. † And our Lord deſcended vpon the mount Sinai in the very toppe of the mount, and he called Moyſes into the toppe therof. Whither when he was aſcended, † he ſaid vnto him: Goe downe, and charge the people: leſt perhappes they wil paſſe their limittes to ſee the Lord, and a very great multitude of them periſh. † The prieſtes alſo that come to the Lord, let them be ſanctified, leſt he ſtrike them.
- † And Moyſes ſaid to our Lord: The comon people can not aſcend into the mount Sinai: for thou didſt charge, and command, ſaying: Put limittes about the mount, and ſanctifie it. † To whom our Lord ſaid: Goe, gette thee downe and thou ſhalt come vp, & Aaron with thee: but the prieſts and the people let them not paſſe the limittes, nor aſcend to the Lord, leſt perhappes he kil them. † And Moyſes went downe to the people, and told them al.

∴ The people and al inferior clergie alſo, are to keepe their limittes and to lerne Gods wil of their ſuperiours

ANNOTATIONS.

CHAP. XIX.

x. *This day.*] The firſt day of the third moneth the children of Iſrael came into the deſert of Sinai. So counting 16. dayes remaining of the firſt moneth when they parted from Egypt, al the ſecond moneth of 30. dayes, this firſt day of the third moneth, and three dayes more, in which they were ſanctified by waſhing and other ceremonies (v. 10.) the Law was geuen the fifteenth day, in figure of the Law of Chriſt, promulgated on whitſunday, the fifteenth day after our Redemption. VVherby we ſee meruelous correſpondence of diuine Myſteries, in the old and new Teſtament. *s. Auguſtin Epiſt. 119. c. 16.*

Agreement of old and new myſteries.

CHAP. XX.

Moyſes receineth the Decologue or tenne commandments of God, for al the people. 23. With repetition that they ſhal not make falſe goddes, nor make Altares but of earth, or ynherwed ſtone, and without ſteppes.

The third part of this booke: containing Diuine Lawes: Moral: Ceremonial: and Iudicial.

AND

ANd our Lord spake al these wordes: † I am the Lord 1
 thy God, which brought thee forth out of the Land of
 Egypt, out of the house of seruitude. † Thou shalt not 3
 haue " strange goddes before me. † Thou shalt not make to 4
 thee " a : grauen thing, nor any similitude that is in heauen
 aboue, & that is in the earth beneth, neither of those thinges
 that are in the waters vnder the earth. † Thou shalt not adore 5
 them, nor serue them: I am the Lord thy God mightie, ielous,
 : visiting the iniquitie of the fathers vpon the children, vpon
 the third and fourth generation of them that hate me: † and 6
 doing mercie vpon thousandes to them that loue me, and
 promise anne-
 ded to the first
 command-
 ment peccety-
 neth to euerie
 one of the
 nine folow-
 ing Cauech.
 Ro. p. 3 q. 2.
 The Epistle
 on wednesday
 in the third
 weeke of Lent
 keepe my preceptes † Thou shalt not take the name of the 7
 Lord thy God in vaine. for the Lord wil not hold him inno-
 cent that shal take the name of the Lord his God vainly.
 † Remember that thou sanctifie the sabbath day. † Six dayes 8
 shalt thou worke, and shalt doe al thy workes. † But on the 9
 seuenth day is the sabbath of the Lord thy God: thou shalt
 doe no worke in it, thou, and thy sonne, and thy daughter, 10
 thy man seruant, and thy woman seruant, thy beast, and the
 stranger that is with in thy gates. † For six dayes the Lord 11
 made heauen and earth, and the sea, and al thinges that are in
 in them, and rested in the seuenth day, therefore the Lord
 blessed the sabbath day, and sanctified it. † Honour thy fa- 12
 ther and thy mother, that thou mayst be longliude vpon
 the earth, which the Lord thy God wil geue thee. † Thou 13
 shalt not murder. † Thou shalt not committe aduoutrie. 14
 † Thou shalt not steale. † Thou shalt not speake against 15
 thy neighbour false testimonie. † Thou shalt not couet thy 16
 neighbours house: neither shalt thou desire his wife, nor ser-
 uant, nor handmaide, nor oxe, nor asse, nor any hing that is
 his. † And al the people saw the voices and the flames, and 18
 the sound of the trumper, and the mount smoking: and
 being frighted and stroken with feare they stoode a farre
 of, † saying to Moyses: Speake thou to vs, and we wil 19
 heare: let not our Lord speake to vs, lest perhappes we die.
 † And Moyses said to the people: Feare not: for God 20
 came to proue you, and that his t rroure might be in you,
 and you should not sinne. † And the people stoode a farre 21
 of. But Moyses went vnto the darke cloud wherein God
 was. † Our Lord said moreouer to Moyses: This shalt thou 22
 say to the children of Israel: You haue seene that from

Leauen

23 heauen I haue spoken to you. † You shal not make goddes
24 of siluer, nor goddes of gold shal you make to you. † An : This and o-
Altar :: of earth you shal make to me, and you shal offer ther ceremon-
vpon it your holocaustes and pacifiques, your sheepe and oxen nial precepts
in euerie place where the memorie of my name shal be: I are determi-
25 wil come to thee, and wil blesse thee. † And if thou make natelawes, for
an Altar of stone vnto me, thou shalt not build it of hewed obseruing the
stones: for if thou lift vp thy knife ouer it, it shal be polluted. comādmēts
26 † Thou shalt not goe vp by griefes vnto myne Altar, lest of the first
thy turpitude be discovered. table pertai-
ning to God.

A N N O T A T I O N S.
CHAP. XX.

3. *Strange goddes*] Protestants pretend here to proue, that al Catholiques are Idolaters, for honoring Sainctes, and their Reliques and Images. And they haue so defamed Catholique Religion in this behalfe, that the vulgar sorte of deceiued people, otherwise knowing Catholiques to be ordinarily of moderate conuersation in life, of iust dealing towards their neighbours, addicted to prayer, fasting, almes, and manie good woorkes, more wanting among them selues: yet supposing them, notwithstanding these laudable qualities, to be Idolaters, are thereby auerted from Catholique Religion. And surely it were a iust cause, if it were true. As wel therfore to purge our selues of so haynous an imputed crime, as to remoue this dangerous block of erroneous conceipt, we shal here note some of the Protestants egregious lies, against the whole Church militant, and blasphemous reproches against the glorious Sainctes: then briefly declare the true and sincere doctrine, and practise of the Catholike Church in this point. Luther in his postill vpon the Gospel of our Lordes Incarnation, sayth: *Papista Virginem Mariam Deum constituent: Omnipotentiam ei in calo, & in terra tribuunt.* The Papists (saith he) make the Virgin Marie God: they attribute to her omnipotencie in heauen and in earth. In Papistrie al expected more fauour and grace from her, then from Christ himself. His scholar Melancton (*in locis communib*) postilling the first Precept, saith: Papistes inuocate Sainctes, and worship Images in heathnish maner. Caluin (*li. de necess. reſor. Eccles.*) saith: those of the Emperours religion (meaning al Catholiques) so diuide Gods offices among Sainctes, that they ioine them to the Soueraigne God, as colleagues; in which multitude God lieth hidden. Against the most glorious virgin mother the same Luther (*ſer. de natali virg. Mar.*) feared not to say, that he esteemed no more of the prayer of *s Marie*, then of anie one of the people. And his reason is worse then his wicked assertion, for that, saith he, al that beleue in Christ are as iust, and as holie as the virgin Marie, or anie other Sainct how great soeuer. The Magdeburgian Centuriators (*li. 1. Cent. 1.*) affirme that the virgin Marie sinned greuously, yea compare her imagined fautes with the sinne of Eue in paradise. (*li. 2.*) They charge S. Peter and S. Paul (also after their conuersions) with diuers great crimes. Caluin (*li. 3. Inst. c. 2. parag. 31.*) condemneth Sara

Protestants charge al Catholiques to be Idolaters.

They abuse their folowers

They belie the Church militant.

Blaspheme the triumphant.

and Rebecca of great finnes (c. 4.) reprehendeth Iudas Machabeus for superstitious, and preposterous zeale, in causing Sacrifice to be offered for the dead. In his commentarie (in 32. Exodi) he accuseth most holie and meke Moyses of arrogancie and pride. And (li. 3. Instit. c. 20. pa. 27.) he scuriously scoffeth at al Sainctes in general, saying, If they heare mortal mens prayers, they must haue eares so long, as from heauen to earth. And calleth them not only *homines mortuos*, dead men; (which S. Hierom reproved in Vigilantius) but also

Al modest me
will condemne
these blasphemies.

Catholique
doctrine and
practise con-
vince their
lies.

The true Catholique doctrine

Honour due
to excellencie

Three kindes
of excellencie

Therefore
three kindes
of honour.

Protestants
denie anie ho-
nour to be due
to Sainctes.
Their obiection.
First answer.

Example of
this necessary
distinction.

Second answer.

umbras, larvas, colluvies, night goblins, stinking slib yet more, (li. de vera refo. *scelus rat*) he calleth them *Monstra, carnisces, bestias, monstra, hangmen, beasts*. These and like blasphemies modest men can not but abhorre and detest. Their lies also are conuincd by S. Hierom, handling this matter of purpose against Vigilantius, by S. Augustin touching it by occasion (li. 20. c. 21.) against Faustus the Manichey, Thomas VValdenfis (ro. 3. tit. 13. de sacramentalibus) against wiclif. by al Catechismes and Christian Instructions, teaching nothing like, but quite contrarie to these mens reportes. In summe they al teach, that Sainctes are to be honored with religious honour, which is greater then ciuil, but infinitely inferiour to diuine, as the excellencie of God surmounteth al excellencie created.

For better declaration wherof, it is to be considered, that seing by the law of God and nature, honour is due to excellencie, there must be so manie distinct kindes of honour, as there be general kindes of excellencie, which are three. The first of God, infinite, and incomparably aboue al: the second is supernatural but created, as of grace and glorie: the third is humane or natural, consisting in natural giftes, or worldlie powre and dignitie, al three as distinct as God, heauen, and earth. To these three general kindes of excellencie pertaine therefore other three as distinct kindes of honour; to wit, Diuine due to God only, called by vse and appropriation of a greeke word *Latria*: the second *Dulia*, belonging to Sainctes, and other holie things, eleuated by God aboue the course of nature, in diuers degrees, but within the ranck of creatures: the third is ciuil honour, due to humane and worldlie excellencie, according to diuers states and qualities of men. The first of these which is diuine, may in no case be geuen to anie creature; how excellent soeuer. The third which is ciuil, as both Catholiques and Protestants hold for cetraine, is not competent nor agreeable to Sainctes, but to mortal worldlie men in respect of temporal excellencie. Al the controuerisie therefore is about the second. VVhich Calvin (li. 1. Instit. c. 11. & 12.) and al protestant writers denie & reiect, and so would haue no honour at al geuen to Sainctes. Obiecting as old heretikes did, that Catholiques do al the same external actes, as standing bare head, bowing, kneeling, praying, and the like to Sainctes, as to God himself. VVe answer, that the distinctio of honour consisteth not alwayes in the external action, but in the intention of the mind. For when we do such external actes of honour to God, we intend thereby to honour the Creator and Lord of al, and so it is diuine honour, but doing the same external actes to a Saint, we conceiue of him, as a glorious seruant of God, and so we honour him as a sanctified and glorified creature, Gods subiect and seruant. VVithout this diuersitie of intentions in your mind, you can not shew difference, between the honour you do to God, and that you do to the King, by bowing, kneeling, and the like. For it is the same external action: yet no Christian doubteth but he honoreth God with diuine honour, & the King with ciuil. Again we answer, that we do not al the external actions of honour to Sainctes, which we doe to God. For Sacrifice is donne only to God, and to no Saint; and because Altares pertaine to Sacrifice, they

they are erected to God only, though oftentimes in memorie of Saints.

Both which answers S. Augustin gaue long since, to Faulstus the Manachie, arguing that Catholiques by doing the same external actes, worshipped Martyrs with diuine honour, and so turned them into Idols, as that heretike *li. 20.* inferred. VVherupon S. Augustin declareth, that Christian people celebrate *c. 21.* together the memories of Martyrs with *Religious solemnitie*, to syr vp imitation, to be partakers of their mentes, and to be holpen by their prayers. Yet so that we erect not Altares (because they are for Sacrifice) to anie Martyr, though in memorie of Martyrs, but to God of Martyrs. For who euer standing at the Altar, in places of Saintes bodies, saide: VVe offer to thee Peter, or Paul, or Cyprian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by communion of the very places, greater affection may arise, to inkindle charitie, both towards them, whom we may imitate, and towards him, by whose helpe we may VVe honour Martyrs with that worship of loue and societie, wherewith holie men are worshipped in this life. VVhose hart we perceiue is prepared to like sufferance for the Euangelical veritie: but Martyrs more deuoutly, by how much more securely, after al vncertainties are ouercome, and with how much more confident praise, we preach them now victours in a more happie life, then others yet fighting in this. But with that worshippe, which in greke is called *Latria*, *a eruce properly due to God*, which in Latin can not be exprest by one word, we neither worship, nor teach to be worshipped but one God. And for so much as offering of Sacrifice pertaineth to this worshippe (wherof they are called Idolaters, that offer sacrifice to anie Idols) we by no meanes offer anie such thing, nor teach to be offered, either to anie Martyr, or blessed soule, or holie Angel. Thus saie S. Augustin The same teacheth Theodorēt (*li. 3. ad Grecos*) Our Lord hath deuiued false goddes of the honour, they had in Temples, and in place of them caused his Martyrs to be honored: yet not in the same maner, for we neither bring hostes, nor libaments to Martyrs, but honour them, as holie men, and most deare freinds of God. It would be to long to cite manie ancient Fathers, testifying and teaching that Saintes are to be honored.

More compendiously we wil take our aduersaries confession, the Magdeburgian Centuriators. VVho (*Pref. Cent. 6.*) holding that the Church was only pure from idolatrie the first hundred yeares of Christ, and that it begane to faile in the second and third age, more in the fourth and fifth, and was vtterly perished in the sixth, impute the cause of her ruine, that the very chiefe men taught and praclised the honour of Saintes. First of al (say they) these horrible and pernicious darknes, as certaine black cloudes covering the whole firmament, rose vp in the verie assemblie of teachers. For that partly the very Doctors of the Church, partly other superstitious men, augmented ceremonies and humane worshippes in the Temples. For sacred houses began to be built in al places, with great coste, altogether in heathnish maner: not principally to the end, Gods word might there be taught, but that some honour might be exhibited to the Reliques of Saintes, and that foolish people might there worship dead men. And how pleasant eloquent is that Gregorie, called the great, how feruent, when, as from his three footed stoole, he preached the maner of consecrating these houses? And a litle after. By this occasion dead creatures, and bloodles half wormeaten bones began to be honored, inuocated, and worshipped with diuine honour. Al which *The Doctors of the Church* not only wincked at, but also set forward. Thus the reader seeth, notwithstanding

S. Augustin declareth this doctrin: and geueth both the former answers.

Three causes of celebrating Saintes memories.

Latria is honour proper to God. Sacrifice only to God.

Protestants confesse that the ancient Fathers honored Saintes, and their Reliques.

:: Manna was put in a golden vessel. *Heb. 9.*

How saucie are heretikes to scoffe at so renowned a Doctor!

standing their lies, scoffes, and blasphemies, Protestants do confesse, that the Church and her chiefe pillars, straight after the first hundred yeares of Christ, five hundred next following, honored Saints and their Reliques Neither wante there autentical examples of holie Scriptures, wherby the same is proved. *As. Gen. 32. 48. Exod. 3. 32. Num. 22. Josue 5. 3. Reg. 18. 4. Reg. 2. Psalm. 98. and els where.*

Protestants
haue corrup-
ted the text in
al their En-
glish Bibles.

4. *A grauen thing*] Here the same falsifiers of Christian doctrine, do not only peruert the sense of holie Scripture, wresting that against Images, which is spoken against Idols, but also shamfully corrupt the text, by translating *grauen image*, neither following the Hebrew, Greke, nor Latin. For the Hebrew word, *pesel*, is the verie same that *sculptile* in Latin, that is a *grauen* or *carued thing*. The Greke hath *ειδωλον*, an *idol*. So al Protestants English Bibles are false.

God comman-
ded to make
Images.

In the meane time til they correct their bookes, they may please to remember, that God shortly after this (*Exod. 25.*) commanded to make Images of Angels, to wit Cherubins. Likewise a brazen serpent (*Num. 21.*) Also oxen and Lions (*3. Reg. 6. & 7.*) Neither are Puritanes so precise, but that they engrave, carve, print, paint, cast, tow, embrother, and otherwise make; and kepe Images, puttraies, and pictures of men, and other things. As for worshipping of sacred Images the second concel of Nice (*Act. 4.*) The concel of Trent (*sess. 25.*) S. Gregorie the great (*li. 7. ep. 5. & 53*) S. Damascen in diuers whole bookes, and manie others, and al Catholique Catechismes and Christian Instructions teach, that the honour is not done to the Image for it self, but at the presence of the Image, to Christ, or Saint, whose Image it is.

Christ, and
Saints are
honored in
their Images.

Another controuersie Calvin here maketh, that from these wordes, *Thou shalt not make*, beginneth the second precept, so counting foure precepts in the first table, and six in the second. But being no matter of faith, how they are diuided, so al the wordes, and the number of tenne commandemens be acknowledged (for holie Scripture calleth them tenne, *Exo 34. v. 28. Deut. 4. v. 13. & 10. v. 4*) we wil not contend: but only as more reasonable we follow the common maner of diuiding the first table into three precepts, directing vs to God, the second into seuen, belonging to our neighbour, approved for the better by S. Augustin (*q. 71 in Exodum*) and generally receiued of al Catholiques; grounded vpon this reason, among others, because to make or haue a picture, or similitude of anie creature, to the end to adore it as God, were indeed to haue a strange God, which is forbid in the first wordes, and so al that foloweth to the comination and promise, forbiddeth false goddesses, and appeareth to be but one precept in substance. But the desire and internal consent to aduultrie, and to theft, differ altogether as much, as the external actes of the same sinnes; and therefore seing aduultrie and theft are forbidden to be committed, by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also require two precepts.

The first table
containeth
three precepts
the second
seuen.

The first can
not wel be di-
uided.

The ninth and
tenth are as
distinct, as the
sixth and se-
uenth.

CHAP. XXI.

Iudicial precepts concerning bondmen and bondwomen. 12. Manslaughter and striking: killing and cursing of parents. 23. The law of like paine for a hurt, 28. of an ox striking with his horne.

THESE

* Paying
nothing.

- 1 **T**HES E are the iudgements which thou shalt propo-
 2 se to them. † If thou bye an Hebrew seruant, six yeares
 3 † With what rayment he entred in, with the like let him go
 4 out: if hauing a wife, his wife also shal goe out with him.
 5 † But if his lord geue him a wife, and she beare sonnes &
 6 daughters: the woman and her children shal be her lordes:
 7 but himselfe shal goe out with his rayment. † And if the
 8 seruant say: I loue my lord and wife & children, I wil not
 9 goe out free: † his lord shal present him to the goddes,
 10 and he shal be sette to the dore and the postes, and he shal
 11 bore his eare through with an awle: and he shal be his bond-
 12 man for euer. † If any man sel his daughter to be a seruant,
 13 she shal not goe out, as bondwomen are wont to goe out.
 14 † If she mislike the eyes of her maister to whom she was
 15 deliuered, he shal dismisse her: but he shal not haue autho-
 16 rite to sel her vnto a strange people, if he despise her. † But
 17 if he despouse her to his sonne, he shal doe to her after the
 18 maner of daughters. † And if he take an other wife for
 19 him, he shal provide her a mariage, and rayment, and the
 20 price of her chastitie he shal not denie. † If he doe not
 21 these three things, she shal goe out gratis without monie.
 22 † He that striketh a man wilfully to kil him, dying let him
 die. † But he that did not lye in waite for him, but God
 deliuered him into his handes: I wil appoint thee a place
 whereunto he ought to flee. † If a man of sette purpose
 kil his neighbour, and by lying in waite for him: thou shalt
 plucke him out from mine Altare, that he may die. † He that
 striketh his farher or mother, dying let him die. † He that
 shal steale a man, and sel him, being conuicted of the tres-
 passe, dying let him die. † He that curseth his father, or
 mother, dying let him die. † If men fal at wordes, and the
 one strike his neighbour with a stone or with his fist, and
 he die not, but lye in his bedde: † if he rise, and walke abroad
 vpon his staffe, he that did strike shal be quitte, yet so that he
 make restitution for his worke, and for his expenses vpon
 the phisicians. † He that striketh his man or mayde seruant
 with a rodde, and they die in his handes, he shal be guiltie of
 the crime. † But if the partie remayne alieue a day or two,
 he shal not be subiect to punishment, because it is his money.
 † If certaine fal at wordes, and one strike a woman with

Judicial
 lawes do in-
 struct in parti-
 cular, how to
 kepe the com-
 mandments of
 the second ta-
 ble, pertain-
 ing to our
 neighboures.

The Iudges
 authorized by
 God.

child, and she in deede aborte, but her selfe liue: he shal be
 subiect to so much damage as the womans husband shal re-
 quire, and as iudgers shal award. † But if her death doe en- 13
 sue thereupon, he shal render life for life, † eye for eye, 24
 tooth for tooth, hand for hand, foote for foote, † aduſtion 25
 for aduſtion, wound for wound, ſtripe for ſtripe. † If any man 26
 ſtrike the eye of his manſeruant or maidſeruant, and leaue
 them but one eye, he shal make them free for the eye which
 he put out. † Also if he ſtrike out a tooth of his manſeruant 27
 or maydſeruant he shal in like maner make them free. † If 28
 an oxe with his horne ſtrike a man or a woman, and they die,
 he shal be ſtoned: and his fleſh shal not be eaten, the owner
 also of the oxe shal be quitte. † But if the oxe were wont 29
 to ſtrike from yesterday and the day before, and they warned
 his maiſter, neither did he ſhutte him vp, and he kil a man or
 a woman: both the oxe shal be ſtoned, and they shal put to
 death his owner also. † And if they ſette a price vpon him, 30
 he shal geue for his life whatſoeuer he is asked. † Also if with 31
 his horne he ſtrike a ſonne, or a daughter, he shal be ſubiect
 to the like ſentence. † If he inuade abondman or bondwo- 32
 man, he shal geue thirtie ſicles of ſiluer to their maiſter,
 but the oxe shal be ſtoned. † If a man open a ceſterne, and 33
 digge one, and doe not couer it, an oxe or an aſſe fal into it,
 † the owner of the ceſterne shal pay the price of the beaſtes: 34
 and that which died, shal be his owne. † If one mans oxe 35
 gore an other mans oxe, and he die: they shal ſel the oxe that
 liueth, and shal diuide the price, and the carcaſſe of that
 which died they shal parte between them. † But if he knew 36
 that his oxe was wont to ſtrike from yesterday and the day
 before, and his maiſter did not keepe him in: he shal render
 oxe for oxe, and shal take the carcaſſe whole.

 CHAP. XXII.

*The puniſhment of theft, 5. and other treſpaſſes, 7. if a thing committed
 to cuſtodie or lent doth periſh, 16. of deſtroying a virgin, 18. of inchan-
 ting, beſtialitie, and idolatrie, 21. of hurting ſtrangers, widowves, and
 orphans, 25. The lawv of lending without vſurie, 26. of taking pledge,
 28. of reverence to ſuperiors, and of paying tiſhes.*

- 1 IF any man steale an ox or a sheepe, and kil or sel it: he
 2 shall restore :: five oxen for one ox, and :: foure sheepe
 3 for one sheepe. † If the theefe be found breaking vp the
 4 house or vndermining it, and taking a wound die: the striker
 5 shall not be guiltie of blood. † But if he doe this when the
 6 sunne is risen, he hath committed manslaughter, and himself
 7 shall die. If he haue not wherewith to make restitution
 8 for the theft, himselfe shall be sold. † If that which he stole,
 9 be found with him, aliue, either ox, or asse, or sheepe:
 10 he shall restore duple. † If anie man hurt a field or a vineyard,
 11 and let goe his beast to feede vpon that which is other mens:
 12 the best of whatsoeuer he hath in his owne field, or in his
 13 vineyard, he shall restore according to the estimation of the
 14 damage. † If fire breaking forth light vpon the thornes, and
 15 catch stackes of corne, or corne standing in the fieldes, he
 16 shall render the damage that kindled the fire. † If a man
 17 committe money, or vessel vnto his friend to keepe, and they
 be stolen away from him, that receaued them: if the theefe
 be found, he shall restore duple: † if the theefe be not
 known, the maister of the house shall be brought to :: the
 goddes, and shall sweare that he did not extend his hand vpon
 his neighbours good, † to doe any fraud, as wel in ox as in
 asse, and sheepe and rayment, and whatsoeuer may bring
 damage: the cause of both parties shall come to the goddes:
 and if they geue iudgement, he shall restore duple to his
 neighbour. † If a man committe asse, ox, sheepe, or any
 beast, to his neighbours custodie, and it die, or be hurt, or be
 taken of enemies, and no man saw: † there shall be an oath
 betwen them, that he did not put forth his hand to his neigh-
 bours good: and the owner shall admitte the oath, and he
 shall not be compelled to make restitution. † But if it were
 taken away by stealth, he shall restore the damage to the owner.
 † If it were eaten of a beast, let him bring vnto him that
 which was slaine, and he shall not make restitution. † He
 that asketh of his neighbour to borrow any of these thinges,
 and it be hurt or dead the owner being not present, he shall
 be compelled to make restitution. † But if the owner be
 present, he shall not make restitution, especially if it were
 hired and came for the hire of the same. † If a man seduce
 a virgin being not yet despoused, and lie with her: he shall
 endowe her, and haue her to wife. † If the virgins father

wil

:: VWhere
 great fautes
 are committed,
 punishment is
 inflicted ac-
 cording to the
 enormitie of
 the sinne, a-
 boue the pro-
 portion of the
 iniurie. Theodoret. q. 50. in
 Exod. Deut. 25.
 Mystically, He
 that taketh
 from the
 Church a day-
 lie laborer in
 Gods field, sin-
 neth more
 greuously and
 deserueth
 more punish-
 ment, then he
 that taketh a
 priuate man
 of Christs
 flock. Rab-
 nus.
 :: Iudges cal-
 led goddes for
 their eminent
 authoritie.
 Exo. 7. v. 1.

wil not geue her, he shal geue money according to the maner
 of the dowrie, which virgins are wont to receaue. † In- 18
 chanters thou shalt not suffer to liue. † He that lieth with a 19
 brute beast, dying let him die. † He that sacrificeth to goddes, 20
 shal be put to death, but to the Lord only. † Thou shalt not 21
 molest a stranger, nor afflict him: :: for your selues also were
 strangers in the Land of Egypt. † A widow and an orphan 22
 you shal not hurt. † If you hurt them, they wil crie out to 23
 me, and I wil heare their crie: † and my furie shal take in- 24
 dignation, and I wil strike you with the sword, and your
 wiues shal be widowes, and your children orphanes. † If 25
 thou lend money to my people being poore, that dwelleth
 with thee, thou shalt not vrge them as an exactour, nor op-
 presse them with vsuries. † If thou take of thy neighbour 26
 a garment in pledge, thou shalt geue it him againe before
 sunne sette. † For that same is the onlie thing, wherwith he 27
 is couered, the clothing of his bodie, neither hath he other
 to sleepe in: if he :: crie to me, I wil heare him, because I am
 merciful. † Thou shalt not detract from :: the goddes, and 28
 the prince of thy people thou shalt not curse. † Thy tithes 29
 and thy first frutes thou shalt not slacke to pay, the first-
 borne of thy sonnes thou shalt geue me. † Of thy oxen also & 30
 sheepe thou shalt doe in like maner: seuen dayes let it be with
 the damme, the eight day thou shalt render it to me. † Holie 31
 men you shal be to me: the flesh that beastes haue tasted
 of before, you shal not eate, but shal cast it to the dogges.
 pag. 171.

CHAP. XXIII.

*Lawes are appointed to Iudges, (the enemies ox, or a she to be saued) 8. name-
 ly not to take bribes. 10. The seventh yeare, and day at must rest. 14.
 Three principal feastes must be solemnized euerie yeare 20. Conduccion
 and protection of an Angel is promised. 24. the people is againe commanded
 to destroy Idols. 29. Why their enemies shal be destroyed by litle and litle.*

THOU shalt not admitte a lying voice: neither shalt
 thou ioyne thy hand to say false testimonie for a wicked
 person. † Thou shalt not folow the multitude to doe euil: 2
 neither shalt thou in iudgement, agree to the sentence of
 the most part, to stray from the truth. † The :: poore man 3
 also

:: All vertues
 being founded

- 4 also thou shalt not pitie in iudgement. † If thou meete thy
 enemies oxe, or asse going astray, bring it backe to him.
 5 † If thou see the asse of him that hareth thee lye vnderneath
 his burden, thou shalt not passe by, but shalt lift him vp with
 6 the same. † Thou shalt not decline the poore mans iudge-
 7 ment. † A lye thou shalt auoide. The innocent and iust
 person thou shalt not put to death: because I abhorre the
 8 impious man. † Neither shalt thou take bribes, which doe
 9 blind also the wise, and peruert the wordes of the iust. † The
 stranger thou shalt not molest. for you know the hartes of
 strangers: because your selues also were strangers in the Land
 10 of Egypt. † Six yeares thou shalt low thy ground, and shalt
 11 gather the corne therof. † But the seuenth yeare thou shalt
 let it alone, and make it to rest, that the poore of thy people
 may eate, and whatsoeuer shall be leift, let the beastes of the
 field eate it: so shalt thou doe in thy vineyard and thy oliuete.
 12 † Six dayes thou shalt worke: the seuenth day thou shalt
 cease, that thy oxe may rest and thine asse: and the sonne of
 13 thy handmaide may be refreshed, and the stranger. † Kepe
 al things that I haue said to you. And by the name of foren
 14 goddes you shall not sweare, neither shall it be heard out of
 15 thy mouth. † Three times euerie yeare you shall celebrate
 feastes to me. † Thou shalt keepe :: the solemnitie of
 Azymes. Seuen dayes shalt thou eate azymes, as I com-
 manded thee, in the time of the moneth of new corne,
 when thou didst come forth out of Egypt: thou shalt not
 16 appeare in my sight emptie. † And the solemnitie of the
 haruest :: of the first frutes of thy worke, whatsoeuer thou
 didst low in the field. The solemnitie also in the end of the
 yeare, :: when thou hast gathered al thy corne out of the
 17 field. † Thise a yeare shall al thy male sexe appeare before
 18 the Lord thy God. † Thou shalt not sacrifice the bloud of
 my victime vpon leuen, neither shall the fatte of my sole-
 19 mnitie remaine vntil the morning. † The first frutes of the
 corne of thy ground thou shalt carrie into the house of the
 Lord thy God. Thou shalt not boyle a kidde in the milke of
 20 his damme. † Behold I wil send myne Angel, which shall
 goe before thee, and keepe thee in thy iourney, and bring
 21 thee into the place that I haue prepared. † Obserue him, and
 heare his voice, neither doe thou thinke him one to be con-
 demned: for he wil not forgeue when thou hast sinned, and

in iustice, cease
 to be true ver-
 tues, when
 iustice is not
 first obserued.
*S. Hieron. in
 Psal. 32. et 112
 Prov. 31.*

Three princi-
 pal feastes be-
 sides the Sab-
 bath, & some
 others.

:: Pasch in me-
 morie of their
 deliuerie from
 Egypt.

:: Pentecost,
 when they
 receiued the
 Law.

:: Tabernacles
 in memorie of
 Gods protec-
 tion fourte
 yeares in the
 desert.

my name is in him. † But if thou wilt heare his voice, and 22
 doe al that I speake, I wil be enemie to thyne enemies, &
 wil afflict them that afflict thee. † And myne Angel shal goe 23
 before thee, and shal bring thee in vnto the Amorrhite, and
 Hetheite, and Pherezeite, and Chananeite, and Heucite,
 and Iebuzeite, whom I wil destroy. † Thou shalt not adore 24
 their goddes, nor serue them. Thou shalt not doe their
 workes, but shalt destroy them, and breake their statues.
 † And you shal setue the Lord your God, that I may blesse 25
 your bread & waters, and may take away infirmitie from
 the middes of thee. † There shal not be a fruitlesse nor bar- 26
 ren bodie in thy land: I wil fil the number of thy dayes.
 † I wil send my terrour to runne before thee, and wil kil 27
 al people, to whom thou shalt enter: and wil turne the
 backes of al thyne enemies before thee: † sending forth 28
 hornets before, that shal chase away the Herueite, and Cha-
 naneite, and Hetheite, before thou enter. † I wil not cast 29
 them out from thy face in one yeare: lest the land be brought
 into a wilderness, and beastes encrease against thee. † By 30
 litle and litle I wil expel them from thy sight, til thou be
 increased, and dost possesse the Land. † And I wil sette thy 31
 boundes from the Redde sea vnto the sea of the Palestines,
 and from the desert vnto the riuer: I wil deliuer the inhabi-
 tantes of the Land in your handes, and wil cast them out
 from your sight. † Thou shalt not enter league with them, 32
 nor with their goddes. † Let them not dwel in thy land, lest 33
 perhapes they make thee to sinne against me, if thou serue
 their goddes: which vndoubtedly wil be a scandal to thee.

∴ Peace with
 infidels for-
 bidden to
 Gods people.

CHAP. XXIIII.

*Moyſes with others are commanded to aſcend, he to the Lord, the reſt a farre
 of 4. They offer ſacrifice. 8. Moyſes ſprinkleth the bloud of the Teſtament
 vpon the people. 15. Then aſcending to the mountaine, God couereth it
 with a fire cloude.*

TO Moyſes alſo he ſaid: Goe vp to the Lord, thou, and 1
 Aaron, Nadab and Abiu, and ſeuentic Ancientes of
 Iſrael, and you ſhal adore a farre of. † And Moyſes onlie 2
 ſhal aſcend to the Lord, and they ſhal not approach: neither
 ſhal the people aſcend with him. † Moyſes therfore came 3
 and

- and told the people al the wordes of our Lord, and the iudgements: and al the people answered with one voice: Al the wordes of our Lord, which he hath spoken we wil doe.
- 4 † And Moyſes wrote al the wordes of our Lord: and riſing in the morning he :: builded an Altar at the foote of the mount,
- 5 & twelue titles according the twelue tribes of Iſrael. † And he ſent young men of the children of Iſrael, and they offered holocauſtes, and ſacrificed pacifique viſtimes to our Lord,
- 6 calues. † Moyſes therfore tooke the halfe part of the bloud, and put it into bowles: and the reſidue he powred vpon the
- 7 Altar. † And taking the volume of the couenant, he reade the people hearing it: Who ſaid: Al things that our Lord
- 8 hath ſpoken, we wil doe, and we wil be obedient. † And he tooke the bloud, and :: ſprinkled it vpon the people, and ſaid: " This is the bloud of the Couenant which our Lord
- 9 hath made with you vpon al theſe wordes. † And there went vp Moyſes and Aaron, Nadab and Abiu, and ſeuentie
- 10 of the ancientes of Iſrael: † and they ſaw the God of Iſrael: and vnder his feete as it were a worke of ſapphiſtone, and as
- 11 the heauen, when it is clere. † Neither did he ſet his hand vpon thoſe of the children of Iſrael, that retired farre of,
- 12 and they ſaw God, and did eate, and drinke. † And our Lord ſaid to Moyſes: Come vp to me into the mount, and be there: and I wil geue thee tables of ſtone, and the law, and the
- 13 commandementes which I haue written: that thou maiſt teach them. † Moyſes roſe vp, and his miniſter Iofue: and
- 14 Moyſes aſcending into the mount of God, † ſaid to the Ancientes: Expect here til we returne to you, you haue Aaron and Hur with you: If anie queſtion ſhal riſe, you ſhal
- 15 referre it to them. † And when Moyſes was aſcended, a
- 16 cloud couered the mount, † and the glorie of our Lord dwelt vpon Sinai, couering it with a cloud ſix dayes, and the ſeuenth day he called him out of the middes of the darke-
- 17 neſſe. † And the forme of the glorie of our Lord, was as it were fire burning vpon the toppe of the mount, in the ſight
- 18 of the children of Iſrael. † And Moyſes entring into the middes of the cloude, aſcended into the mount: and he was there fourtie dayes, and iourtie nightes.

:: As when Moyſes had brought the Iſracites from bondage, and receiued the law for them, he build an Altar for Sacrifice: ſo Chriſt hauing redeemed vs, and geue vs a Law, for applicatiō of the fruit therof Altars are erected, & Sacrifice offered.

:: This was donne corporally to the Iewes. In Chriſtians Chriſts blood applied by Sacrifice and Sacraments ſanctifieth their ſoules. Heb. 9.

The leſſon in Maſſe on Imber wenelſday in Lent.

A N N O T A T I O N S.

CHAP. XXIIII.

A figure of
Christs blood
in the B. Sa-
crament.

8. *This is the blood of the covenant.*] Our Saviour in the institution of the Eucharist, by vsing the same wordes, applying them to him selfe, *This is my blood of the new Testament*, signifieth that he fulfilled this figure at his last supper. VVhich proueth both a Sacrifice of blood then offered by him, as this blood of the old Testament was already shed, when Moyse pronounced those wordes; and the real presence of Christs blood. For els, if it were but wine, it were not better in substance then the figure, which was real blood. *Ischius, li. 1. c. 4. in Leuit.*

Mat. 26.

CHAP. XXV.

Oblations of first fruites, and freegiftes for making the Tabernacle, and things pertyning thereto 10. The Arck. 17. The Propitiatorie, and Cherubims. 23. A table, and thereon the Loaves of proposition. 31. A candlestick, 37. and seven lampes, with snuffers of gold.

As the Israelites were prompt to offer these external things in the old law, so Christians must offer the like for Gods service: but specially all sortes of vertues, Faith, hope, charitie, penance, deuotion, prayer, almes, fasting. &c.

AND our Lord spake to Moyse, saying: † Speake to 12
the children of Israel, that they take first fruites for me
of euerie man that offereth of his owne accord, you shal take
them. † And these are the things which you must take: 3
:: Gold, and siluer, and brasse, † hyacinth and purple, and 4
scarlet twise died, and silke, and the haire of goates, † and 5
rammes skinned died redde, and ianthin skinned, and the
wood setim: † oyle to make lightes: spices for oyntement, 6
and for incense of good sauour: † Onyx stones, and pretious 7
stones to adorne the ephod, and rasonale. † And they shal 8
make me a sanctuarie, and I wil dwell in the middes of them:
† according to al the similitude of the tabernacle which I wil 9
shew thee, & of al the vessel to the seruice therof: & thus you
shal make it: † frame an arke of the wood setim, the length 10
whereof shal haue two cubites & an halfe: the bredth, a cubite
and an halfe: the height, likewise a cubite and an halfe. † And 11
thou shalt plate it with most pure gold within and without:
and ouer it thou shalt make a golden crowne round about:
† and foure golden rings, which thou shalt put at the foure 12
corners of the arke: let two rings be on the one side, and two
on the other. † Thou shalt make barres also of the wood 13
setim.

- 14 setim, and shalt couer them with gold. † And thou shalt put them in through the rings that are in the sides of the arke,
 15 that it may be caried on them: † the which shal be alwayes in the rings, neither shal they at anie time be drawn out of
 16 them. † And thou shalt put in the arke the restification
 17 which I wil geue thee. † Thou shalt make a Propitiatorie of most pure gold: the length therof shal hold two cubites and
 18 an halfe, and the bredth a cubite & an halfe. † Two :: Cheru- :: If Imaged were vnlawfull
 19 bims also thou shalt make of beaten gold, on both sides of God would not haue commanded to make Cherubims. 10. Nic. 2.
 20 the oracle. † Let one Cherub be on the one side, and the o-
 21 ther on the other. † Let them couer both sides of the Propi-
 22 tiatorie spreading their winges, and couering the oracle, and let them looke one towards the other, their faces turned vnto
 23 the Propitiatorie wherewith the arke is to be couered, † wher-
 24 in thou shalt put the testimony that I wil geue thee. † Thence wil I command, and wil speake to thee ouer the propitiatorie
 25 & from the middes of the two Cherubims which shal be vpon the arke of testimonie, al thinges which I wil command the
 26 children of Israel by thee. † Thou shalt make a table also of the wood setim, hauing two cubites in length, and in bredth
 27 a cubite, and in height a cubite and an halfe. † And thou shalt plate it with most pure gold: & thou shalt make to it a golden
 28 ledge round about, † and to the ledge it self a crowne enter-
 29 polished, foure fingers high: and vpon the same, an other
 30 golden crowne. † Thou shalt prepare also foure golden
 31 rings, and shalt put them in the foure corners of the same
 32 table at euerie foote. † Vnder the crowne shal the golden
 33 rings be, that the barres may be put through them, and
 34 the table may be carried. † The barres also thou shalt make of the wood setim, and shalt compass them with
 35 gold to beare vp the table. † Thou shalt prepare also sawcers, and phials, censers, and goblettes, wherein the libamentes
 36 are to be offered, of most pure gold. † And thou shalt sette
 37 vpon the table :: loaves of proposition in my sight alwayes.
 38 † Thou shalt make also a candlestick beaten of most pure
 39 gold, the shaft therof, and branches, cuppes, and boules, and
 40 lilies proceeding from the same. † Six branches shal goe forth
 41 of the sides, three out of one side, and three out of the other.
 42 † Three cuppes as it were in maner of a nutte on euerie
 43 branch, and a boule withal, and a lilie: and three cuppes
 44 likewise of the fashion of a nutte in an other branch, and

:: For the perpetual use, and sanctitie of these loaves, which none might eate but such as were pure (1. Reg. 21.) they prefigured the holie Eucharist. 3. Hier. 10. Tit. 1. 8. Damascen de exho. li. 4. c. 14. 8. Cyril. cathec. 4. And consequently Christ is really present in the 3. Sacrament. For if there were bread in substance, it should not excel the figues; which is required in euerie thing prefigured. Coloss. 2.

a boule withal, and a lillie. This shal be the worke of the six
 branches, that are to be drawn forth from the shaft: † and 34
 in the candlesticke it selfe shal be foure cuppes in maner of
 a nutte, and at euerie one boules and lilies. † Boules vnder 35
 two branches in three places, which together make six
 comig forth out of one shaft. † Both the boules therfore 36
 and the branches shal be out of it, al the whole beaten of
 most pure gold. † Thou thalt make also seuen lampes, and 37
 shalt sette them vpon the candlesticke, for to geue light ouer
 against. † The snuffers also and where the snuffinges shal be 38
 put out, let them be made of most pure gold. † The whole 39
 weight of the candlesticke with al the furniture therof shal
 haue a talent of most pure gold. † Looke, and make it accor- 40
 ding to the paterne, that was shewed thee in the mount.

CHAP. XXVI.

*The forme of the Tabernacle, with the appertinances, and of vyhat matter
 number, and qualities al things shal be.*

∴ Christ's mem-
 bers by their
 vnion & com-
 municallist
 ech other, and
 adorne his ta-
 bernacle, the
 Church.

AND the tabernacle thou shalt make thus: Tenne 1
 curtines shalt thou make of twisted silke, and hyacinth,
 and purple, and scarlet twise died, varied with imbrodered
 worke. † The length of one curtine shal haue twentie eight 2
 cubites: the bredth, shal be of foure cubites. Al the curtines
 shal be of one measure. † Fiue curtines shal be ∴ ioyned one 3
 to an other, and the other fiue shal hang together with the
 connexion. † Loupes of hyacinth thou shalt make in the 4
 sides and toppes of the certines, that they may be complod one
 to an other. † Fiftie loupes shal euerie curtine haue on both 5
 sides, so set on, that one loupe may be against another loupe,
 and one may be fitted to the other. † Thou shalt make also 6
 fiftie circles of gold wherwith the veiles of the curtines are
 to be ioyned, that it may be made one tabernacle. † Thou 7
 shalt make also eleuen curtines of haire, to couer the toppe
 of the tabernacle. † The length of one haire curtine shal 8
 haue thirtie cubites: and the bredth, foure: the measure of
 al the curtines shal be equal. † Of the which, fiue thou shalt 9
 ioyne apart, and the six thou shalt couple one to an other, so
 that the sixt curtine in the front of the rooffe thou shalt duble.
 † Thou shalt make also fiftie loupes in the edge of one 10
 curtine

- curtine, that it may be ioyned with the other: and fiftie loupes in the edge of the other curtine, that it may be
11 coupled with his fellow. † Thou shalt make also fiftie buckles of brasē, wherewith the loupes may be ioyned, that of al there
12 may be made one couering. † And that which shal remaine in the curtines, that are prepared for the rooffe, to witte, one curtine that is ouerplus, with the halfe therof thou shalt
13 couer the backside of the tabernacle. † And there shal hang downe a cubite on the one side, and an other on the other side, which is the ouerplus in the length of the curtines,
14 fensing both sides of the tabernacle. † Thou shalt make also an other couer to the rooffe of ramnes skinnes died redde: and ouer that againe an other couer of ianthine
15 skinnes. † Thou shalt make also the bordes of the tabernacle standing vpright of the wood setim, † of the which let euerie one haue ten cubites in length, and in bredth one and
17 an halfe a peece. † In the sides of the borde, shal be made two mortefes, wherby one borde may be ioyned to an other borde: and after this maner shal al the bordes be prepared.
18 † Of the which twentie shal be in the south side that tendeth
19 Southward. † For the which thou shalt cast fourtie feete of siluer, that there may two feete be put vnder euerie borde
20 at the two corners. † In the second side also of the tabernacle that looketh to the North, there shal be twentie
21 bordes, † hauing fourtie feete of siluer, two feete shal be put vnder euerie borde. † But on the west quarter of the
23 tabernacle thou shalt make six bordes, † and againe other two which shal be erected in the corners at the backe of the
24 tabernacle. † And they shal be ioyned together from beneth vnto the toppe, and one ioynture shal hold them al. The like ioynture shal be kept for the two bordes also that are
25 to be put in the corners. † And they shal be in al eight bordes, their siluer feete sixtene, two feete accounted for euerie
26 borde. † Thou shalt make also siue barres of the wood setim, to hold together the bordes on the one side of the tabernacle,
27 † and siue others on the other side, and as manie at the west
28 side: † which shal be put along by the middes of the bordes
29 from one end to the other. † The bordes also them selues thou shalt plate with gold, and shalt cast ringes of gold to be sette vpon them, through which the barres may hold together the bordeworke: the which thou shalt couer with plates of
gold.

gold. † And thou shalt erect the tabernacle according to 30
the paterne that was shewed thee in the Mount. † Thou 31
shalt make also a veile of hyacinth, and purple, and scarlet
twise died, and twisted silke, wrought with imbrodered
worke and goodlie varietie: † which thou shalt hang before 32
four pillars of the wood setim, the which themselves also
shal be plated with gold, and shal haue four heades of gold,
but feete of siluer. † And the veile shal be hanged on with 33
ringes, within the which thou shalt put the arke of testi-
monie, with the which also the Sanctuarie, and the sanctua-
ries of the Sanctuarie, shal be diuided. † Thou shalt set also 34
the Propitiatorie vpon the arke of testimonie in the Sancta
sanctorum: † and the table without the veile: and ouer 35
gainst the table the candlesticke in the south side of the taber-
nacle: for the table shal stand in the north side. † Thou shalt 36
make also a hanging in the entring of the tabernacle of hya-
cinth, and purple, and scarlet twice died, and twisted silke,
with imbrodered worke. † And five pillars of the wood 37
setim thou shalt plate with gold, before the which the han-
ging shal be drawn: whole heades shal be of gold, and feete
of brasie.

3 The chieffest
part of the
Tabernacle,
called *sancta
sanctorum* Holie
of holies.

CHAP. XXVII.

*An Altar must be made with things belonging therto. 9. Also the court of
the tabernacle with hangings and pillars. 20. And prouision of oyle for
lamps.*

THOU shalt make also an Altar of the wood setim, 1
which shal haue five cubites in length, and as manie in
breadth, that is, four square, and three cubites in height.
† And there shal be at the four corners hornes of the same: 2
and thou shalt cover it with brasie. † And thou shalt make 3
for the vses thereof pannes for to take the ashes, and tongues
and fleshhookes, and fire pannes. al the vessel thou shalt
make of brasie. † And a grate in maner of a nette of brasie: 4
at the four corners whereof shal be four ringes of brasie,
† which thou shalt put vnder the hearth of the Altar: and 5
the grate shal be vnto the middes of the Altar. † Thou shalt 6
make also two barres for the Altar of the wood setim, which
thou shalt cover with plates of brasie: † and thou shalt 7
drawe them through ringes, and they shal be on both sides
of the Altar to carrie it. † Not masse, but emptie and 8
hollow

- hollow in the inside shalt thou make it, as it was shewed
 9 thee in the Mount. † Thou shalt make also the court of
 the tabernacle; in the south part wherof against the south
 there shal be hanginges of twisted silke: one side shal hold
 10 in length an hundred cubites. † And twentie pillers with
 as manie feete of brasle, which shal haue heades with their
 11 engraunges of siluer. † In like maner also on the north
 side there shal be in length hanginges of an hundred cubites,
 12 twentie pillers, and feete of brasle as manie, and their
 heades with their engraunges of siluer. † But in the
 bredth of the court, that looketh to the west, there shal be
 hanginges of fiftie cubites, and ten pillers, and as manie
 13 feete. † In that bredth also of the court, which looketh to
 14 the east, there shal be fiftie cubites. † in the which there
 shal be deputed to one side hanginges of fiftene cubites, and
 15 three pillers and as manie feete: † and in the other side there
 shal be hanginges conteyning fiftene cubites, three pillers,
 16 and as manie feete. † And in the entring of the court there
 shal be made an hanging of twentie cubites of hyacinth and
 purple, and scarlet twise died, and twisted silke, with embro-
 dered worke: it shal haue foure pillers, with as manie feete.
 17 † Al the pillers of the court round about shal be garnished
 with plates of siluer, siluer heades, and feete of brasle.
 18 † In length the court shal occupie an hundred cubites, in
 bredth fiftie, the height shal be of siue cubites, and it shal
 be made of twisted silke, and shal haue feete of brasle.
 19 † Al the vessel of the tabernacle for al vses and ceremonies,
 the pinnes as wel of it as of the court, thou shalt make of
 20 brasle. † Command the children of Israel that they bring
 thee oyle of the oliuetrees the purest, and beaten with a
 21 pestil: that a lampe may burne :: alwayes † in the tabernacle
 of the testimonie, without the veile that is drawen before
 the testimonie. And Aaron and his sonnes shal place it, that it
 22 may geue light before the Lord vntil the morning. † It shal
 be a perpetual obseruance through out their successions
 before the children of Israel.

:: God would
 not haue dark-
 nes in his ta-
 bernacle by
 day nor night,
 signifying that
 his people
 ought alwayes
 to shine in
 good workes.
*s. Beda. li. 3 c. 1.
 de tabernac.*

CHAP. XXVIII.

*God commandeth Moyses to make diuers sortes of vestures for Aaron and
 his sonnes, prescribing the matter, maner, and ornaments thereof.*

FF

TAKE

:: Vocation
necessarie to
spiritual func-
tion. *Heb. 5.*

:: These vest-
ments signifie
that Bishops
and Priestes
must haue spe-
cial vertues,
discretion, pu-
ritie of life,
sincere inten-
tion, contem-
platiō of God,
supportation
of the peoples
infirmities, so-
licitude of
their good,
exemplar life,
sound doctrin,
and band of v-
nion. *s. Huvo.
ad Fabial. de
vestitu Sacerdo-
rum, cō. 3.*

TAKE vnto thee also Aaron thy brother with his sonnes, 1
from among the children of Israel; :: that they may doe
the function of priestthoode vnto me: Aaron, Nadab, and
Abiu, Eleazar, and Ithamar. † And thou shalt make an holie 2
vesture to Aaron thy brother for glorie and bewtie. † And 3
thou shalt speake to al the wise of hart, whom I haue reple-
nished with the spirit of wisdom, that they make Aarons ve-
stures, wherein he being sanctified may minister to me. † And 4
:: these shall be the vestments that they shall make: Rationale
and an Ephod, a tunike and a strait linnen garment, a mitre
and a girdle. They shall make the holie vestments for thy
brother Aaron and his sonnes, that they may doe the fun-
ction of priestthood vnto me. † And they shall take gold, and 5
hyacinth, and purple, and scarlet twise died, and silke. † And 6
they shall make the Ephod of gold and hyacinth and purple,
and scarlet twise died, and twisted silke, embrodered with
diuers colours. † It shall haue two edges ioyned in the toppe 7
on both sides, that they may be closed together. † The verie 8
workmanship also and al the varietie of the worke shall be
of gold and hyacinth, and purple, and scarlet twise died,
and twisted silke. † And thou shalt take two Onyx stones, 9
and shalt graue in them the names of the children of
Israel: † six names in one stone, and the other six in 10
the other, according to the order of their natiuitie.
† After the worke of a grauer and the grauing of a lapidarie, 11
thou shalt graue them with the names of the children of
Israel, sette in gold and compassed about: † and thou shalt 12
put them in both sides of the Ephod, a memorial for the
children of Israel. And Aaron shall beare their names be-
fore the Lord vpon both shoulders, for a remembrance.
† Thou shalt make also hookes of gold, † and two litle 13 14
cheynes of most pure gold linked one to another, which
thou shalt put into the hookes † The Rationale of iudge- 15
ment also thou shalt make with embrodered worke of di-
uers colours, according to the workmanship of the Ephod
of gold, hyacinth, and purple, and scarlet twise died, and
twisted silke. † It shall be foure square and duple: it shall 16
haue the measure of a palme aswel in length as in bredth.
† And thou shalt set in it foure rewes of stones: In the first 17
rewe shall be the stone sardius, and topazius, and the emeraud:
† in the second the carbuncle, the sapphire, and the iasper: 18
† in the

19 20† in the third a ligurius, an achates, an amethyst: † in the
 fourth a chrysolith, an onyx, and beryllus. they shal be set
 21 in gold by their rewes. † And they shal haue the names of
 the children of Israel: with twelue names shal they be grauen,
 euerie stone with the names of euerie one according to the
 22 twelue tribes. † Thou shalt make in the Rationale cheynes
 23 linked one to another of the purest gold: † and two ringes
 of gold, which thou shalt put in both the toppes of the Ra-
 24 tionale: † and the golden cheynes thou shalt ioyne to the
 25 ringes, that are in the edges therof: † and the endes of the
 cheynes them selues thou shalt couple with two hookes on
 both sides of the Ephod, which is toward the Rationale.
 26 † Thou shalt make also two ringes of gold which thou shalt
 put in the toppes of the Rationale, in the brimmes, that are
 ouer against the Ephod, & looke toward the backe partes
 27 therof. † Moreouer also other two ringes of gold, which are
 to be set on both sides of the Ephod beneth, that looketh
 toward the nether ioyning, that the Rationale may be fitted
 28 with the Ephod, † and may be fastened by the ringes therof
 vnto the ringes of the Ephod with a lace of hyacinth, that
 the ioyning artificially wrought may continew, and the Ra-
 tionale and Ephod may not be separated one from the other.
 29 † And Aaron shal beare the names of the children of Israel
 in the Rationale of iudgement vpon his brest, when he shal
 enter into the Sanctuarie, a memorial before the Lord for
 30 euer. † And thou shalt put in the Rationale of iudgement
 :: Doctrine, and Veritie, which shal be on Aarons brest, when
 he shal goe in before the Lord: and he shal beare the iudge-
 ment of the children of Israel on his brest, in the sight of the
 31 Lord alwayes. † And thou shalt make the tunike of the
 32 Ephod of hyacinth, † in the middes wherof aboute shal be
 a hole for the head, and a border round about it wouen, as
 is wont to be made in the vtmost partes of garments, that it
 33 may not easely be broken. † And beneth at the feete of the
 same tunike, round about, thou shalt make as it were pome-
 granates, of hyacinth, and purple, and scarlet twise died,
 34 little belles interposed betwen, † so that there be a bel of
 gold and a pomegranate: and againe another bel of gold and
 35 a pomegranate. † And Aaron shal be vested with it in the
 office of his ministerie, that the sound may be heard, when
 he goeth in and cometh out of the Sanctuarie, in the sight

:: Knowledge
 of the cause,
 and sincere
 proceeding
 therein, are the
 two keyes of
 right iudge-
 ment.

of the Lord, and that he die not. † Thou shalt make also 36
 a plate of the purest gold: wherein thou shalt graue after the
 worke of a grauer, Holie to the Lord. † And thou shalt 37
 tie it with a lace of hyacinth, and it shal be vpon the mitre,
 † hanging ouer the forehead of the high Priest. And Aaron 38
 shal carie the iniquities of those things, which the children
 of Israel haue offered and sanctified, in al their giftes and
 donaries. And the plate shal be alwayes in his forehead,
 that the Lord may be wel pleased with them. † And thou 39
 shalt gird the tunike with silke, and thou shalt make a
 silken mitre, and a bawdrike of embrodered worke.
 † Moreouer for the sonnes of Aaron thou shalt prepare 40
 linnen tunikes, and bawdrikes and mitres for glorie and
 bewtie: † And with al these things thou shalt vest Aaron 41
 thy brother, and his sonnes with him. And thou shalt
 consecrate the handes of them al, and shalt sanctifie them,
 that they may doe the function of priesthood vnto me.
 † Thou shalt make also linnen breches, to couer the flesh 42
 of their turpitude from the reynes vnto the thighes: † and 43
 Aaron and his sonnes shal vse them when they shal enter
 into the taberbernacle of testimonie, or when they
 approach to the Altar to minister in the Sanctuarie, lest
 guiltie of iniquitie they die. It shal be a law for euer to
 Aaron, and to his seede after him.

CHAP. XXIX.

The manner of consecrating Aaron and other Priests: With burne offerings, 26. and pacifikes, wherof Aaron and his sonnes shal participate. 38. The institution of the daylie sacrifice of tyyo lambes, one in the morning, the other at euen.

:: Special pre-
 paration be-
 fore Bishops
 and Priests be
 consecrated.

BV T this also shalt thou doe, :: that they may be conse- 1
 crated to me in priesthood. Take a calfe from the heard,
 and two rammes without spotte, † and vneleuened bread, 2
 and a cake without leuen, tempered with oile, wafers also
 vneleuened anoynted with oile: of wheaten flour thou shalt
 make al. † And being put in a basket thou shalt offer them: 3
 and the calfe and the two rammes. † And thou shalt bring 4
 Aaron and his sonnes to the doore of the tabernacle of testi-
 monie. And :: when thou hast washed the father with his
 sonnes

:: The first pre-

- 5 sonnes in water, † thou shalt vest Aaron with his vestments, that is, with the linnen garment and the tunicke, and the Ephod and the Rationale, which thou shalt gird with
 6 the baudrike. † And thou shalt put the mitre vpon his
 7 head, and the holie plate vpon the mitre, † and thou shalt powre the oile of vnction vpon his head: and by this rite
 8 shal he be consecrated. † His sonnes also thou shalt bring, and shalt inuest them with the linnen tunickes, and gird
 9 them with a bawdrike, † to witte, Aaron and his children, and thou shalt put mitres vpon them: and they shal be priestes to me by a perpetual religion. After that
 10 thou shalt haue consecrated their hands, † thou shalt present also the calfe before the tabernacle of testimonie. And Aaron and his sonnes shal lay their handes vpon his
 11 head, † and thou shalt kil him in the sight of the Lord, beside the doore of the tabernacle of testimonie. † And that which thou takest of the blood of the calfe, thou shalt put vpon the hornes of the Altar with thy finger, and the rest of the blood thou shalt powre at the botome
 12 thereof. † Thou shalt take also the whole fatte that couereth the entralles, and the caule of the liuer, and the two kidneys, and the fatte that is vpon them, and
 13 shalt offer a burnt sacrifice vpon the Altar: † but the flesh of the calfe and the hide and the dong, thou shalt burne abroad without the campe, because it is for sinne.
 14 † Thou shalt take also one ramme, vpon the head wherof Aaron & his sonnes shal lay their handes.
 15 † Which when thou hast killed, thou shalt take of the blood thereof, and powre round about the Altar. † And the ramme it selfe thou shalt cut into peeces, and his entralles and feete being washed, thou shalt put vpon the
 16 flesh cut in peeces, and vpon his head. † And thou shalt offer the whole ramme for a burnt sacrifice vpon the Altar: it is an oblation to the Lord, a most sweete sauoure of the
 17 victime of the Lord. † Thou shalt take also the other ramme, vpon whose head Aaron and his sonnes shal lay
 18 their handes. † Which when thou hast immolated, thou shalt take of his blood, and put vpon the tippe of the right eare of Aaron and of his sonnes, and vpon the thumbes and great toes of their right hand and foote, and thou shalt
 19 powre the blood vpon the Altar round about. † And
 20 when

paration in
 the partie to
 be consecrated
 is cleanting
 from sinne.
 then to be ad-
 orned with
 the vertues aboue mention-
 ned. pag. 234.

when thou hast taken of the blood that is vpon the Altar,
 and of the oile of vnction, thou shalt sprinkle Aaron and his
 vesture, his sonnes & their vestmentes. And after they
 and their vestmentes are consecrated, † thou shalt take 22
 the fatte of the ramme, and the rayle & the talow, that co-
 uereth the lunges, and the caule of the liuer, and the two
 kidneies, and the fatte, that is vpon them, and the right
 shoulder, because it is the ramme of consecration: † and a 23
 peece of one loafe, a cake tempered with oile, a wafer out of
 the basket of azymes, which is sette in the sight of the Lord:
 † and thou shalt put al vpon the handes of Aaron and of his 24
 sonnes, and shalt sanctifie them eleuating before the Lord.
 † And thou shalt take al from their handes: and shalt burne 25
 them vpon the Altar for an holocauste, a most sweete sauour
 in the sight of the Lord, because it is his oblation. † Thou 26
 shalt take also the brest of the ramme, wherwith Aaron was
 consecrated, and eleuating it thou shalt sanctifie it before the
 Lord, and it shal fal to thy part. † And thou shalt sanctifie 27
 both the consecrated brest, and the shoulder that thou didst
 separate of the ramme, † wherwith Aaron was consecra- 28
 ted and his sonnes, and they shal fal to Aarons part and his
 sonnes by a perpetual right from the children of Israel: be-
 cause they are the primitiues and beginnings of their pa-
 cisque victimes which they offer to the Lord. † And the 29
 holie vesture, which Aaron shal vse, his sonnes shal haue
 after him, that they may be anoynted, and their handes con-
 secrated in it. † He of his sonnes that shal be appoynted 30
 high priest in his steede, & that shal enter into the taber-
 nacle of testimonie to minister in the Sanctuarie, shal weare
 it seuen dayes. † And thou shalt take the ramme of the con- 31
 secration, and shalt boyle the flesh therof in a holie place;
 † which Aaron shal eate and his sonnes. The loaves also, 32
 that are in the basket, they shal eate in the entrie of the ta-
 bernacle of testimonie, † that it may be a placable sa- 33
 crifice, and the handes of the offerers may be sanctified. A
 stranger shal not eate of them, because they are holie.
 † And if there remaine of the consecrated flesh, or of the 34
 bread til the morning, thou shalt burne the remaynes with
 fire: they shal not be eaten, because they are sanctified.
 † Al, that I haue commanded thee, thou shalt doe vpon 35
 Aaron and his sonnes. Seuen dayes shalt thou consecrate
 their

- 36 their handes: † and thou shalt offer a calfe for sinne euerie day for expiation. And thou shalt cleanse the Altar when thou hast offered the hoste of expiation, and shalt anoynt
 37 it vnto sanctification. † Seuen dayes shalt thou expiate the altar & sanctifie it, and it shal be most Holie. euerie one, that shal touch it, shal be sanctified.
- 38 † This is it which thou shalt doe vpon the Altar: Two
 39 lambes of a yeaer old :: euerie day continually, † one lambe
 40 in the morning, & an other at euen, † the tenth part of flowre tempered with oile beaten, which shal haue in measure the fourth part of an hin., and wine for libation of the same
 41 meature to one lambe. † And the other lambe thou shalt offer at euen, according to the rite of the morning oblation, and according to that which we haue said, for a sauour of
 42 sweetnesse: † it is a sacrifice to the Lord, by perpetual oblation vnto your generations, at the doore of the tabernacle of testimonie before the Lord, where I wil appoint to speake
 43 vnto thee. † And there wil I command the children of
 44 Israel, and the Altar shal be sanctified in my glorie. † I wil sanctifie also the tabernacle of testimonie with the Altar, and Aaron with his sonnes, to doe the function of priest-
 45 hood vnto me. † And I wil dwel in the middes of the
 46 children of Israel, and wil be their God, † and they shal know that I am the Lord their God, that haue brought them out of the Land of Ægypt, that I might abide among them, I the Lord their God.

Diuers things were offered at diuers times, and al signified Christs Sacrifice in his Church s. Aug. li. i. c. 18. con. aduers. leg. & prophet. yet none daylie but a lambe: more particularly signifying the daylie offering of the lambe of God and perpetual effect thereof. Origen. in. Ioan. 1.

CHAP. XXX.

How, and of what matter, the Altar of incense shal be made: 12. VVhat money shal be gathered for the vse of the Tabernacle. 18. A brasen laver is also to be made, 25. and holie oile of vnction.

- 1 **T**HOU shalt make also an Altar to burne incense, of the
 2 wood setim, † hauing a cubite of length, and an other of bredth, that is, foure square, and two cubites in height.
 3 The hornes shal procede out of the same. † And thou shalt plate it with the purest gold, as wel the grate therof, as the walles round about, and the hornes. And thou shalt make
 4 to it a crowne of gold round about, † and two golden rings vnder the crowne on either side, that the barres may
 be put

be put into them, and the Altar may be caried. † The barres 5
also them selues thou shalt make of the wood serim, and
shalt plate them with gold. † And thou shalt set the Altar 6
against the veile, that hangeth before the arke of testimonie
before the propitiatorie wherewith the testimonie is couered,
where I wil speake to thee. † And Aaron shall burne incense 7
vpon it, sweetely fragrant, in the morning. When he shall
dresse the lampes, he shall burne it: † and when he shall place 8
them at euen, he shall burne incense euerlasting before the
Lord through your generations. † You shall not offer vpon 9
it incense of an other composition, nor oblation, and vi-
ctime, neither shall you offer libamentes. † And Aaron shall 10
pray vpon the hornes thereof once a yeare, with the blood of
that which was offered for sinne, and shall pacifie vpon it in
your generations. It shall be most Holie to the Lord. † And 11
our Lord spake to Moyse, saying: † When thou shalt take 12
the summe of the children of Israel according to their num-
ber, euerie one of them shall giue a price for their soules to
the Lord, and there shall be no scourge among them, when
they shall be reckened. † And this shall euerie one giue that 13
palleth to the naming, :: halfe a sicle according to the
measure of the temple. A sicle hath twentee :: aboles. The
halfe part of a sicle shall be offered to the Lord. † He that is 14
accounted in the number, for twentie yeares and vpwrd,
shall giue price. † The rich man shall not adde to halfe a sicle, 15
and the poore man shall diminish nothing. † And the money 16
being receiued, which was contributed of the children of
Israel, thou shalt deliuer vnto the vses of the tabernacle of
testimonie, that it may be a monument of them before the
Lord, and he may be propitious to their soules. † And our 17
Lord spake to Moyse, saying: † Thou shalt make also a 18
lauer with his foote of brasle, to wash in: and thou shalt set
it between the tabernacle of the testimonie and the Altar.
And water being put into it, † Aaron and his sonnes shall 19
wash therein their handes and feete, † when they are going 20
into the tabernacle of testimonie, and when they are to come
vnto the Altar, to offer on it incense to the Lord, † lest per- 21
happes they die. it shall be an euerlasting law to him, and to
his seed by successions. † And our Lord spake to Moyse, 22
† saying: Take spices, of principal and chosen myrrh five 23
hundred sicles, and of cinnamon halfe so much, that is, two
hundred

:: That is, 7. d
ob. English.
For a sicle of
the Sanctuarie
is about 16. d
:: Obolus, 3.
farthings.

hundred fiftie sicles, of calamus in like maner two hundred
 24 fiftie, † and of casia siue hundred sicles after the weight of the
 25 Sanctuarie, of oile of oliues the measure hin: † and thou shalt
 make the holie oile of vnction, an ointment compounded
 26 by the art of an vnguentarie, † and therof thou shalt anoynt
 the tabernacle of testimonie, and the arke of the testament,
 27 † and the table with the vessel therof, the candlesticke, and
 28 the furniture therof, the Altars of incense, † and of holo-
 causte, and al the furniture that pertaineth to the seruice of
 29 them. † And thou shalt sanctifie al, and they shal be most
 30 Holie: he that shal touch them, shal be sanctified. † Thou
 shalt anoynt Aaron and his sonnes, and shalt sanctifie them,
 31 that they may doe the function of priesthood vnto me. † To
 the children of Israel also thou shalt say: This oile of vnction
 32 shal be holie vnto me through your generations. † The flesh
 of man shal not be anoynted therewith, and you shal make
 none other after the composition of it, because it is sancti-
 33 fied, and shal be holie vnto you. † What man soeuer shal
 compound such, and shal giue therof to a stranger, shal be
 34 abandoned out of his people. † And our Lord said to Moyse:
 Take vnto thee spices, stacte, and onycha, galbanum of
 swete sauour, and the clearest frankincense, al shal be of
 35 equal weight: † and thou shalt make incense compounded
 by the worke of an vnguentarie, exactly tempered, and pure,
 36 and most worthie of sanctification. † And when thou hast
 beaten al into verie smal powder, thou shalt set of it before
 the tabernacle of testimonie, in the place where I wil appeare
 37 to thee. Most Holie shal the incense be vnto you. † Such
 confection you shal not make vnto your owne vses, because
 38 it is holie to the Lord. † What man soeuer shal make the
 like, to enioy the smel therof, shal perish out of his people.

CHAP. XXXI.

Beseleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The obseruation of the sabbath day is againe commanded. 18. And our Lord deliucreth to Moyses two tables written with the finger of God.

12 **A**ND our Lord spake to Moyse, saying: † Behold, I haue called by name Beseleel the sonne of Uri the sonne

sonne of Hur of the tribe of Iuda, † and I haue replenished 3
 him with the spirit of God, with wisdom, & vnderstanding,
 and knowledge in al worke, † to deuise whatsoeuer may 4
 be artificially made of gold, and siluer, and brasse, † of mar- 5
 ble, and precious stones, and diuersitie of wood. † And I 6
 haue geuen him for his fellow Ooliab the sonne of Achisa-
 mech of the tribe of Dan. And in the hart of euerie skilful
 man haue I put wisdom: that they may make al things which
 I haue commanded thee, † the tabernacle of couenant, and 7
 the arke of testimonie, and the propitiatorie, that is ouer it,
 and al the vessel of the tabernacle, † and the table and the 8
 vessel therof, the candlesticke most pure with the vessel
 therof, and the Altares of incense, † and of holocauste, and 9
 al their vessel, the lauer with his foote, † the holie vestments 10
 in the ministerie for Aaron the priest, and for his sonnes,
 that they may execute their office, about the sacred things:
 † the oile of vnction, and the incense of spices in the San- 11
 ctuarie, al things which I haue commanded thee, shal they
 make. † And our Lord spake to Moyse, saying: † Speake 12 13
 to the children of Israel, and thou shalt say to them: See that
 you keepe my sabbath: because it is a signe betwen me and
 you in your generations: that you may know that I am the
 Lord, which sanctifie you. † Keepe you my sabbath: for it 14
 is holie vnto you: he that shal pollute it, dying shal die: he
 that shal doe worke in it, his soule shal perish out of the
 middes of his people. † Six dayes shal you doe worke: in the 15
 seuenth day is the sabbath, the holie rest to the Lord. Euerie
 one that shal doe any worke in this day, shal die. † Let the 16
 children of Israel keepe the Sabbath, and celebrate it in their
 generations. It is an euerlasting couenant † betwen me and 17
 the children of Israel, and a signe perpetual. for in six dayes
 the Lord made heauen and earth, and in the seuenth he cea-
 sed from worke. † And our Lord, when he had ended such 18
 speeches in mount Sinai, gaue vnto Moyse two stone tables
 of testimonie, written :: with the finger of God.

:: Not by
 Moyse, but
 by an Angel, at
 Gods appoint-
 ment. Gal. 3.
 v. 19.

CHAP. XXXII.

*The people (Aaron consenting) make & adore the image of a calfe.
 7. Which God reuelling to Moyse, 11. he praieth our Lord, for Abra-
 ham, Isaac, and Iacobs sake to spare the people, and performe his promise.*

14. Where

14. *Whether with God is pacified. 15. Yet Moyses coming from the Mount, and seeing the calfe, and idolatrie, throweth downe the tables and breaketh them. 20. destroyeth the idol, 21. blameth Aaron, 27. causeth manie Idolaters to be slaine, 31. and againe prayeth for the people.*

- 1 **A**N D the people seeing that Moyses made tariance ere he came downe from the mount, being assembled against Aaron, they sayd: Arise, make vs :: goddes, that may goe before vs: for what hath chanced to this Moyses the man that brought vs out of the Land of Ægypt, we
 2 know not. † And Aaron sayd to them: Take the golden earlettes from the eares of your wiues, and sonnes and daughters, & bring them to me. † And the people did that he had
 3 comanded, bringing the earlettes to Aaron. † Which when he had receiued, he formed them by founders worke, and made of them " a molten calfe. And they sayd: These are thy goddes Israel, that haue brought thee out of the land
 4 of Ægypt. † Which when Aaron had senne, he builded an altar before it, and by a cryers voice proclaimed saying: To
 5 morow is the solemnitie of the Lord. † And rysing in the morning, they offered holocaustes, and pacifique hostes, and the people sate downe to eate, and to drinke, and they rose
 6 vp :: to play. † And our Lord spake to Moyses, saying: Goe, get thee downe: thy people, which thou hast brought out
 7 of the Land of Ægypt, hath sinned. † They haue quickly reuolted from the way, that thou didst shew them: and they haue made to them selues a molten calfe, and haue adored, and immolating hostes vnto :: it, haue sayd: These are thy
 8 goddes Israel, that haue brought thee out of the Land of Ægypt † And againe our Lord said to Moyses: I see that
 9 this people is stiffnecked: † :: suffer me, that my furie may be angrie against them, and that I may destroy them, and I
 10 wil make thee into a great nation. † But " Moyses besought the Lord his God, saying: Why Lord, is thy furie angrie against thy people, whom thou hast brought forth of the
 11 Land of Ægypt, in great power, and in a strong hand? † Let not the Ægyptians say I beseech thee: He hath craftely brought them forth, that he might kil them in the mountaynes, and destroy them from the earth: let thyne anger cease, and be pacified vpon the wickednes of thy people.
 12 † " Remember Abraham, Isaac, and Israel :: thy seruantes, to whom

:: Aaron knew what goddes they ment, to wit, such as they had senne worshipped in Ægypt, and therefore he made them a molten calfe. v. 4.

:: Excesse in play called foolish mirth, is the daughter of gluttonie, and mother of Idolatrie. S. Greg. li. 31. c. 31. Moral.

:: To the molten calfe, which they had made. :: God saying, 'Suffer me, signifieth that he could be hindered S. Hierom. in Iane. 10.

:: Not only Gods promise,

but also his
seruants me-
rites are here
propofed for
procuring
mercie to the
people. See the
Annotation.

to whom thou ſwareſt by thine owne ſelf, ſaying: I wil mul-
tiple your ſeed as the ſtarres of heauen: and this whole land,
wherof I haue ſpoken, I wil giue to your ſeed, and you ſhal
poſſeſſe it alwayes. † And our Lord was pacified from doing 14
the euil which he had ſpoken againſt his people. † And 15
Moyſes returned from the mount, carying the two tables of
teſtimonie in his hand, written on both ſides, † and made 16
by the worke of God: the writing alſo of God was grauen
in the tables. † And Iofue hearing the tumult of the people 17
crying out, ſaid to Moyſes: The noyſe of battaile is heard in
the campe. † Who answered: It is not the crie of men en- 18
couraging of fight, nor the ſhout of men compelling to flee:
but I doe heare the voice of ſingers. † And when he appro- 19
ched to the campe, he ſaw the calfe, and the daunces: and
being :: very wrath, he threw the tables out of his hand, and
brake them at the foote of the mount. † and catching the 20
calfe which they had made, he burnt it, and bette it into
powder, which he ſtrawed into water, and gaue thereof
drinke to the children of Iſrael. † And he ſaid to Aaron: 21
What hath this people done to thee, that thou ſhouldeſt bring
vpon them an heinous ſinne? † To whom he answered: Let 22
not my lord be offended: for thou knoweſt this people, that
it is prone to euil: † they ſaid to me: Make vs goddes, that 23
may goe before vs: for vnto this ſame Moyſes, that brought
vs forth out of the Land of Egypt, we know not what is
chanced. † To whom I ſaid: Which of you hath gold? They 24
tooke, and brought to me: and I caſt it into the fire, and
:: this calfe came forth. † Moyſes therfore ſeeing the people 25
that they were made naked (for Aaron had ſpoiled them for
the ignominie of filth, and had ſet them naked among their
enemies) † and ſtanding in the gate of the campe, he ſaid: If 26
any man be our Lords, let him ioyne to me. And there ga-
thered vnto him al the ſonnes of Leui: † to whom he ſaid: 27
This ſaith the Lord God of Iſrael: Put euerie man his ſword
vpon his thigh: goe, & returne from gate to gate through the
middles of the campe, and euerie man kil his brother, and
friend, and neighbour. † And :: the ſonnes of Leui did accor- 28
ding to the ſaying of Moyſes, and there were ſlaine in that day
about three thouſand men. † And Moyſes ſaid: You haue 29
conſecrated your handes this day to our Lord, euerie man in
his ſonne & in his brother, that bleſſing may be giuen to you
† And

:: Moyſes the
meekeſt man
on earth. (Nu.
12) in Gods
cauſe was
moſt zelous
againſt ſinne.
s. Aug. q. 144
in Exod.

:: Aaron con-
feſſed the
fault briefly,
not intending
a ſtriuolous
excuse: for he
could not
thinke, but
Moyſes knew
the truth. s.
Aug. q. 145 in
Exod.

:: Their zeale
ved with au-
thoritie and
order is here
rewarded:
which other-
wiſe wanting,
when Simeon
and Leui ſlew
the Siche-
mites, was bla-
med by Iacob.
Gen. 34. & 49.

- 30 † And when the next day was come, Moyses spake to the people: You haue sinned a verie great sinne: I wil goe vp to our Lord, if by anye meanes I may be able to intreate him for your sinful fact. † And returning to our Lord, he said: I beseech thee: this people hath sinned a heinous sinne, and they haue made to them selues goddes of gold: either forgioe them this trespasse, † or if thou doe not, :: strike me out of the booke that thou hast written. † To whom our Lord answered: He that hath sinned to me, him wil I strike out of my booke: † but goe thou, and leade this people whither I haue told thee: myne Angel shal goe before thee. And I in the day of reuenge wil visite this sinne also of theirs.
- 35 † Our Lord therefore smote the people for the fault concerning the calfe, which Aaron had made.

:: Moyses not content with his owne saluation, would rather perishe with the people, then they should al be destroyed: and therefore at this instance God pardoned them. *S. Hieron. Ep. 12. ad Gaud. & in Ione. 1. S. Aug. q. 147. in Exod.*

A N N O T A T I O N S.

CHAP. XXXII.

4. *A molten calfe*] No other reason can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather then of any other thing, but for that they thought the blacke calfe with white spottes, called calfe to be the goddes, to be the chiefe, or onlie God. And therefore to this famous Idoly they alcribed the benefite of their deliuerie from bondage, saying: *These are thy goddes, o Israel, that haue brought thee out of the Land of Egypt.* So they ment not to worship our Lord, the true God, in that image, as Caluin would haue it, but the very calfe whose image it was, for adoting immediately the calues image, and immolating hostes to it (v. 8.) they protested that to be their God, which the image represented. This appeareth also, Deut. 32. v. 18. *God that begat thee thou hast forsaken: and hast forgotten our Lord thy creatour.* And Psal. 105. v. 21. *They forgot God, which saved them.*

They adored that which the image represented.

11. *Moyse besought.*] Albeit Moyses with most humble submission prayed for the people, which God so accepted, that he was thereby pacified, (v. 14.) yet Caluin here condemneth him of arrogancie, and pride, as though he importunately prescribed law to God, spoiling him of his iustice. Much otherwise S. Hieron (Epist. 12. ad Gaudens.) commending his seruent charitie, doubteth Moyses cannot to say. *Dei potentiam serui preces impediabant* The seruantes prayers hindered Gods power, because God himself saying, *suffer me, that my furie may be angrie against them, and that I may destroy them:* shewed his diuine prouidence to be such, as Gods prouidence.

S. Aug. q. 149. don for the people, the Patriarches are mentioned, for whose sake and merits Exod. rites, mercie, and protection was promised by God (Gen. 18. 22. 26.) [prophecied by Jacob, (Gen. 48.) performed here, and in many other places. And ho. 42. in it is a vaine euasion to say, God shewed his mercie for his promise sake only; Gen. The for he promised the same for their merites; as appeareth in the places alleaged. Grace goeth od. q. 67. Though al merites proceede from Gods grace, first geuen without merites. before merits.

in Exo. 1. Cor. 4. 7. S. Aug. de grat. & lib. arb. c. 6.

CHAP. XXXIII.

*Gods wrath being mitigated by Moyſes, the people mourne for their ſinnes
7. Moyſes pitcheth the tabernacle without the campe, and therein conuerſeth familiarly with God. 18. deſiring to ſee his glorie.*

∴ God would not in this paſſage worke ſuch miracles, as he did, bringing them forth of Egypt. So it is a comination becauſe they were ſubborne and ſtiſſe necked.

AND our Lord ſpake to Moyſes, ſaying: Goe, get thee vp from this place, thou and thy people which thou haſt brought out of the Land of Egypt, into the land wherof I ſware to Abraham, Iſaac, and Iacob, ſaying: To thy ſeede I wil giue it: † and I wil ſend an Angel thy precuſor, that I may caſt out the Chananeite, and Amorrhite, and Hetheite, and Pherezeite, and Heueite, and Iebuſeite, † and thou maielt enter into the land that floweth with milke and honey: for ∴ I wil not goe vp with thee, becauſe thou art a ſtiſſenecked people: leſt perhappes I deſtroie thee in the way. † And the people hearing this verie il ſaying, mourned: and no man put on his ornamentes after the cuſtome. † And our Lord ſayd to Moyſes: Speake to the children of Iſrael: Thou art a ſtiſſenecked people, once I ſhal goe vp in the middes of thee, and ſhal deſtroy thee. Now preſently lay away thy ornamentes, that I may know what to doe vnto thee. † Therfore the children of Iſrael layd away their ornamentes from mount Horeb.

† Moyſes alſo taking the tabernacle, pitched it without the campe a farre of, and called the name thereof, The Tabernacle of couenant. And al the people, that had anie queſtion, went forth to the Tabernacle of couenant, without the campe. † And when Moyſes went forth to the tabernacle, al the people roſe vp, and euerie one ſtoode in the dore of his pavilion, and they beheld the backe of Moyſes, til he entred into the tabernacle. † And when he was entred into the Tabernacle of couenant, the pillar of the cloude came downe, and ſtoode at the doore, and he ſpake with Moyſes, † al they beholding that the pillar of the cloude ſtoode at the doore of the Tabernacle. And they ſtoode, and adored at the doores of their tabernacles. † And our Lord ſpake vnto Moyſes face to face, as a man is wont to ſpeake to his friend. And when he returned into the campe, his miniſter Iofue the ſone of Nun, a yong man, departed not from the Tabernacle. † And Moyſes ſaid to our Lord: Thou commandeſt me to
leade,

- leade forth this people: and doest not shew me whom thou wilt send with me, especially wheras thou hast said: I know thee by name, and thou hast found grace in my sight. † If therfore I haue found grace in thy sight, shew me thy face, that I may know thee, and may find grace before thine eyes, looke vpon thy people this nation. † And our Lord said: My face thal goe before thee, and I wil giue thee rest. † And Moyse sayd: If thy selfe doest not goe before, bring vs not out of this place. † For whereby shal we be able to know I and thy people, that we haue found grace in thy sight, vnles thou walke with vs, that we may be glorified of al peoples, that dwell vpon the earth? † And our Lord said to Moyse: This word also, which thou hast spoken, wil I doe: for thou hast found grace before me, and thy selfe I haue knowen by name. † Who said: Shew me thy glorie. † He answered: I wil shew thee :: al good, and :: wil cal in the name of the Lord before thee: and I wil haue mercie on whom I wil, and I wil be merciful to whom it shal please me. † And againe he sayd: Thou canst not see my face: :: for man shal not see me, and liue. † And againe: Behold, quoth he, there is a place with me, and thou shalt stand vpon the rocke. † And when my glorie shal passe, I wil sette thee in a hole of the rocke, and protect thee with my right hand, vntil I passe: † and I wil take away my hand, and thou shalt see :: my backe-partes: but my face thou canst not see.

The vision of God in glorie, is al good. :: God by his grace maketh his seruants to cal vpon his name. s. Aug. q. 154. in Exod. :: None in this life can see God as Saints do in glorie. 1. Ioan. 3. :: Moyse saw more glorious workes & effectes of God, then other Prophets, yet not his substance and diuine nature. Theodoret. q. 68. in Exod. s. Hier. de verb. Isa. vidi. Dom. s. Chrysost. ho. 4. de in copie. Dei natura.

Rom. 9.

CHAP. XXXIIII.

Moyse goeth againe into Mount Sinai, with new tables, praying for the people. 10. to whom God promisetith to giue possession of the Land. 12. Prohibiteth al association with the Gentiles, for feare of Idolatrie, 18. giveth precepts concerning the first borne, the Sabbath, and other feastes. 28. After fourtie dayes fast, Moyse returneth to the people with the commandements, and his face appearing burned, he couereth it, whensoever he speaketh to the people.

- 1 **A**N D after this he said: :: Cut thee two tables of stone like vnto the former, and I wil write vpon them the wordes, which the tables had, which thou hast broken. 2 † Be readie in the morning, that thou maiest forwith go vp into the mount Sinai, and thou shalt stand with me vpon the toppe of the mount. † Let no man go vp with thee, neither let anie man be sene throughout the whole mount: the oxen also

:: The first tables being broken, yet others are made: so though the first grace giuen in Baptisme be lost,

Yet there remaineth penance, as the second table of lastie after shipwreake s. *Hiero. Epif ad Demetriad.*

∴ Notwithstanding his former commination chap. 33. v 3. God here promitteth new benesities.

also and the sheepe let them not feede ouer against. † He 4
cut out therfore two tables of stone, such as had bene before :
and rising very early he went vp into mount Sinai, as our
Lord had commanded him, carying with him the tables :
† And when our Lord was descended in a cloude, Moyses 5
stoode with him, calling vpon the name of our Lord. † Who 6
passing before him, he said : * Dominatour Lord God, merciful
and clement, patient and of much compassion, and true,
† Which keepest mercie vnto thousandes : which takest away 7
iniquitie, and wicked factes, and sinnes, and no man of him
felse is innocent before thee. Which doest render the iniquitie
of the fathers to the children, and to the nephewes vnto the
third and fourth generation. † And Moyses making hast, 8
bowed flatte vnto the earth, and adoring † he said : If I haue 9
found grace in thy sight o Lord, I beseech thee that thou wilt
goe with vs (for it is a stiffe necked people) and take away
our iniquities and sinnes, and possesse vs. † Our Lord answered 10
∴ I wil make a couenant in the sight of al, I wil do signes
that were neuer sene vpon the earth, nor in anie nations : that
this people may see, in the middes of whom thou art, the terrible
worke of the Lord which I wil doe. † Obserue al 11
things which this day I command thee : I myself wil cast
out before thy face the Amorrheite, and Chananeite, and
Herheite, the Pherezeite also, and Heueite, and Iebuseite.
† Beware thou neuer ioyne amitie with the inhabitants of 12
that land, which may be thy ruine : † but destroy their altars, 13
breake their statues, and cut downe their groues : † adore 14
not a strange God. The Lord his name is Ielouse, God is an
emulatour. † Enter no traffick with the men of those regions : 15
lest, when they haue fornicated with their goddes, and haue
adored their idols, some man cal thee to eate of the thinges
immolated. † Neither shalt thou take a wife for thy sonnes 16
of their daughters : lest after their felues haue fornicated,
they make thy sonnes also to fornicate with their goddes.
† Molten goddes thou shalt not make to thee. † Thou shalt 17 18
keepe the solemnitie of the azymes. Seuen dayes shalt thou
eate azymes, as I haue commanded thee, in the time of the
moneth of new corne : for in the moneth of spring time
thou didst goe out of Ægypt. † Al of the male kind, that 19
openeth the matrice, shal be mine. Of al beastes as wel oxen
as of sheepe, it shal be mine. † The firstborne of an asse 20
thou

* chief ruler.

- thou shalt redeeme with a sheepe : but if thou wilt not giue a price for it, it shal be slaine. The firstborne of thy sonnes thou shalt redeeme : neither shalt thou appeare emptie in
 21 my sight. † Six dayes shalt thou worke, the seuenth day thou
 22 shalt cease to eate, and reape. † The solemnitie of weekes thou shalt make to thee, in the first frutes of corne of thy wheate haruest, and the solemnitie, when the time of the
 23 yeare returneth that al thinges are laid vp † Three tymes of the yeare al thy male shal appeare in the sight of the
 24 omnipotent Lord God of Israel. † For when I shal haue taken away the nations from thy face, and shal haue dilated thy borders, no man shal lie in wayte against thy land, when thou doest goe vp, and appeare in the sight of the Lord thy
 25 God thrise in a yeare. † Thou shalt not immolate the bloud of my hoste vpon leauen : neither shal there remaine in the morning of the victime of the solemnitie of the Phase,
 26 † The first of the frutes of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boile a kidde
 27 in the milke of his damme. † And our Lord said to Moyse: :: God by an Angel not
 Write thee these wordes, in which I haue made a couenant Moyse. *supra*
 28 both with thee and with Israel. † Therefore he was there with 10. v. 2. & 4.
 our Lord fourtie dayes and fourtie nightes : he did not eate bread, and he dronke no water, and :: he wrote in the tables
 29 the wordes of the couenant, :: tenne † And when Moyse came downe from the mount Sinai, he held the two tables
 of testimonie, and he knew not that his face was :: horned
 30 by the conuersation of the talke of our Lord. † And Aaron and the children of Israel seeing the face of Moyse horned,
 31 they were afraid to come neere. † And being called of him, they returned as wel Aaron as the princes of the synagogue.
 32 And after that he spake to them, † al the children of Israel also came to him : whom he commanded al thinges that he
 33 had heard of our Lord in mount Sinai. † And hauing ended
 34 his talke, he put :: a veile vpon his face. † Which going in to our Lord, and speaking with him, he toke away vntill he
 went forth, and then he spake to the children of Israel al
 35 thinges that had bene commanded him. † Who saw that the face of Moyse coming forth was horned, but he couered his face againe, if at anie time he spake to them.

Angel not
Moyse. *supra*
v. 1. & Deut.
10. v. 2. & 4.
:: How soeuer
the command-
ments are di-
uided in both
tables, here it
is certaine, that
there be no
more not few-
er then tenne
in al.

:: So his face
appeared to
the beholders,
by reason of
the glistering
beames of his
countenance
shining glo-
riously, after
his conuersa-
tion with God
fourtie dayes :
which signifi-
eth that much
more that which
abideth (in al
eternitie) is in
glorie. 2. Cor 3.
:: The same
veile (saith
S. Paul) rema-
neth vpon the
hart of the Ie-
wes, that they
can not see
Christ, til by

his special grace they shal be illuminated: 2 Cor 3 The like is vpon the hart of
 Hereuikes that can not see the Church. S. Aug. in Psal. 30. con. 2.

The precept of the sabbath is yet renewed. 4. First fruites, and other gistes are required, and duly offered, for the making of the tabernacle and other thinges therto belonging, which are here recited. 30. Beseleel and Ooliab are appointed workmen for this purpose.

After the fall of the people to Idolatrie, their punishment, and repentance, their reconciliation to God and new tables of the commandments made and written, Moyses repeareth the former precept, of keeping the Sabbath, and provideth all necessities to the making of the Tabernacle, wherto the Princes and people most promptly and liberally contribute. *S. Aug. 9. 172. in Exo.*

THERFORE :: al the multitude of the children of Israel 1
being gathered together, he said to them : These are the 2
thinges which our Lord hath commanded to be done. † Six 2
dayes you shal do worke: the seuenth day shal be holie vnto 3
you, the sabbath, and rest of our Lord: he that shal do anie 4
worke in it, shal be slaine. † You shal not kindle fire in al 3
your habitations on the sabbath day. † And Moyses said to 4
al the assemblie of the children of Israel: This is the word 5
that our Lord hath commanded, saying: † Separate with 5
you first fruites to the Lord. Let euerie one that is willing and 6
hath a readie hart, offer them to the Lord: gold and siluer, 6
and brasse, † hyacinth and purple, and scarlet twise died, 6
and silke, the haire of goates, † and rammes skinnies died 7
redde, and ianthin skinnies, the wood setim, † and oile to 8
maintaine lightes, and to make ointment, and most sweete 9
incense, † Onyx stones, and pretious stones, for the ador- 9
ning of the Ephod and the Rationale. † Whosoever of you 10
is wise, let him come, and make that which our Lord hath 11
commanded: † to wit, the Tabernacle, and the roose therof, 11
and the couer, the ringes; and the bordeworke with the 12
barres, the pinnes and the feete: † the Arke and the staues, 12
the propitiatorie, and the veile, that is drawn before it: 13
† the Table with the barres and the vessel, and the loaves 13
of proposition: † the Candlestick to beare vp the lightes, 14
the vessel therof and the lampes, and the oile to the nou- 14
rishing of fires: † the Altar of incense, and the barres, and 15
the oile of vnction and the incense of spices: the Hanging 15
at the doore of the tabernacle: † the Altar of holocauste, 16
and his grate of brasse, with the barres and vessel therof: 16
the Lauer and his feete: † the Curtines of the court with the 17
pillers and the feete, the hanging in the doores of the entrie, 17
† the pinnes of the tabernacle and of the court with their 18
litle cordes: † the Vestimentes, that are to be vsed in the 19
ministerie of the sanctuarie, the vesture of Aaron the high 19
Priest,

- Priest, and of his sonnes, to do the function of Priesthood
 20 vnto me. † And al the multitude of the children of Israel
 21 going forth from the sight of Moyſes, † offered first fruites
 to our Lord with a most prompt and deuoute minde, to make
 the worke of the tabernacle of the testimonie. Whatſoeuer
 was necessarie to the seruice therof and to the holie vesti-
 22 ments, † both men and women did giue, tablettes and
 earlettes, ringes and braceletes: euerie vessel of gold was
 23 separated for the donaries of our Lord. † If anie man had
 hyacinth and purple, and scarlet twiſe died redde, and ianthin
 24 skinnies, † metal of siluer and brasſe, they offered to our
 25 Lord, and the wood setim for diuers vses. † But the skilful
 women also gaue such thinges as they had sponne, hyacinth,
 26 purple, and scarlet, and filke, † and goates haire, geuing al
 27 of their owne accord. † But the princes offered onyx stones,
 and pretious stones, for the Ephod and the Rationale,
 28 † and spices and oile to maintaine the lightes, and for the
 preparing of ointment, and to make the incense of most
 29 sweete sauour. † Al men and women with deuoute mind
 offered donaries, that the workes might be made which our
 Lord had comanded by the hand of Moyſes. Al the children
 of Israel did dedicate voluntarie thinges to our Lord.
 30 † And Moyſes said to the children of Israel: Behold,
 our Lord hath :: called by name Beseleel the sonne of Uri
 31 the sonne of Hur of the tribe of Iuda. † And hath filled
 him with the spirit of God, with, wisdom and intelligence,
 32 and science and all learning † to deuise and to make worke
 33 in gold and siluer, and brasſe, † and in grauing stones,
 and in carpenters worke. Whatſoeuer can be deuised arti-
 34 ficially, † he hath giuen in his hart: Ooliab also the sonne
 35 of Achisamech of the tribe of Dan: † both hath he instru-
 cted with wisdom, to make the workes of a carpenter,
 a tapester, an embroderer of hyacinth and purple, and scarlet
 twiſe died, and filke, and to weaue al thinges, and to inuent
 al new thinges.

:: As matter alone is not sufficient for a building without artificers, to whom God geueth special skill: so for expounding holie Scripture God geueth particular knowledge to Pastors and Doctors, to the consummation of sanctes, to the worke of the minsterie, to the edifying of the bodie of Christ. (the Church) Ephes. 4.

CHAP. XXXVI.

More being geuen then was needeful. 6. Moyſes made to be proclaimed that no more should be offered. 8. So the curtines, 13. ringes, 18. buckles, 19. the couer, 20. borders, 21. barres, 35. a veile, 36. pillars, and a hanging are made readie.

B ESELEEL therfore, and Ooliab, and euerie wise man, 1
 to whom our Lord gaue wisdom and vnderstanding,
 to know how to worke artificially, made the thinges that
 are necessarie for the vses of the Sanctuarie, and which our
 Lord did command. † And when Moyses had called them, 2
 and euerie cunning man, to whom our Lord had geuen
 wisdom, and such as of their owne accord had offered them
 selues to the making of the worke, † he deliuered al the 3
 donaries of the children of Israel vnto them. Who being
 earnest about the worke, the people daily in the morning
 did offer their vows. † Whereupon :: the artificers being 4
 constrained to come, † said to Moyses: The people offereth 5
 more then is necessarie. † Moyses therfore commanded pro- 6
 clamacion to be made by the criers voice: Let neither man
 nor woman offer anie more in the worke of the Sanctuarie.
 And so they ceased from offering giftes, † because the thinges 7
 that were offered did suffice and were ouer much. † And 8
 al the wise harted men, to accomplish the worke of the ta-
 bernacle, made ten curtines of twisted silke, and hyacinth,
 and purple, and scarlet twise died, with varied worke, and
 the art of embrodering: † of which one had in length 9
 twentie eight cubites, and in bredth foure: there was one
 measure of al the curtines. † And he ioyned fve curtines, 10
 one to an other, and the other fve be coupled to themselues
 one with an other. † He made also loupes of hyacinth in the 11
 edge of one curtine on either side, and in the edge of the
 other curtine in like maner, † that the loupes might meete 12
 one against an other, and might be ioyned eech with other.
 † Whereupon also he did cast fiftie ringes of gold, that might 13
 catch the loupes of the curtines, and might be made one
 tabernacle. † He made also eleuen curtines of goates haire 14
 to couer the roofe of the tabernacle: † one curtine in length 15
 had thirtie cubites, & in bredth foure cubites: al the curtines
 were of one measure: † of which fve he ioyned apart, & the 16
 other six apart. † And he made fiftie loupes in the edge of one 17
 curtine, and fiftie in the edge of an other curtine, that they
 might be ioyned one to an other. † And fiftie buckles of 18
 brasle wherwith the roofe might be knitte together, that of
 al the curtines there might be made one couering. † He made 19
 also a couer for the tabernacle of rammes skinnes died redde:
 & an other couer ouer that of ianthin skinnes. † He made 20
 also

:: As the people abounded in deuotion, so the workmen of modestie and religion would haue no more then necessarie.
S. Augustin.
171. in Exod.

also the bordes of the tabernacle of the wood setim standing.
 21 † The length of one borde was ten cubites: and the breadth
 22 contained one cubite and an halfe. † There were two mortises
 23 throughout euerie borde, that one might be ioyned to
 24 the other. So made he in al the bordes of the tabernacle. † Of
 25 the which twentie were at the south side against the South,
 26 † with fourtie feete of siluer. Two feete were put vnder one
 27 borde on either side of the corners, where the mortises of the
 28 sides end in the corners. † At that side also of the tabernacle,
 29 that looked toward the North, he made twentie bordes,
 30 † with fourty feete of siluer, two feete for euerie borde. † But
 31 against the west, to witte, at that side of the tabernacle, which
 32 looketh to the sea, he made six bordes, † and two other at each
 33 corner of the tabernacle behind: † which were also ioyned
 34 from beneth vnto the toppe, & they grew together into one
 35 connexion. So he made on either side at the corners † that
 36 there were in al eight bordes, and had sixteene feete of siluer,
 37 to witte, two feete vnder euerie borde. † He made also barres
 38 of the wood setim, siue to hold together the bordes of one
 39 side of the tabernacle, † and siue other to ioyne together
 40 the bordes of the other side: and besides these, siue other
 41 barres at the west side of the tabernacle against the sea. † He
 42 made also an other barre, that might come by the middes of
 43 the bordes from corner vnto corner. † And the bordes worke
 44 it selfe he plated with gold. And their ringes he made of gold,
 45 through which the barres might be drawen: the which also
 46 themselues he couered with plates of gold. † He made also
 47 a veile of hyacinth, and purple, scarlette, and twisted silke,
 48 with embroidered worke, varied and distinguished: † and
 49 foure pillers of the wood setim, which with their heades he
 50 plated with gold, casting their feete of siluer. † He made
 51 also a hanging in the entrie of the tabernacle of hyacinth,
 52 purple, scarlet, and twisted silke, with the worke of an em-
 53 broderer: † and siue pillers with their heades, which he
 54 couered with gold, and their feete he did cast of brasse.

CHAP. XXXVII.

Beseleel maketh the Arke. 6. the Propitiatorie, with Cherubimes, 10. the Table, with vessel belonging thereto, 17. the Candlestick with bowles and branches. 23. seven lampes with snuffers, 25. the Altar of incense, 29. and compoundeth the incense.

ANd Beseleel made also the arke of the wood setim, 1
 hauing two cubites and an halfe in length, and a cubite
 and an halfe in bredth, the height also was of one cubite and
 an halfe: and he plated it with the purest gold within
 and without. † And he made to it a crowne of gold round 2
 about, † casting foure ringes of gold at the foure corners 3
 thereof: two ringes in the one side, and two in the other.
 † Barres also he made of the wood setim, which he plated 4
 with gold, † and which he put into the ringes, that were at 5
 the sides of the arke to carie it. † He made also the Propi- 6
 tatorie, that is, the Oracle, of the purest gold, two cubites
 and an halfe in length, and a cubite and an halfe in bredth.
 † Two Cherubins also of beaten gold, which he sette on 7
 either side of the Propitiatorie: † One Cherub in the toppe 8
 of one side, and the other Cherub in the toppe of the other
 side: two Cherubins in each toppe of the Propitiatorie,
 † spreading their winges, and † couering the Propitiatorie, 9
 and looking one toward the other and toward it. † He made 10
 also the table of the wood setim in length two cubites, and
 in bredth one cubite, which had in height a cubite & an halfe.
 † and he did compasse it with the finest gold, and he made 11
 to it a golden ledge round about, † and to the ledge it selfe a 12
 golden crowne enterpolished of foure fingers, and vpon the
 same an other golden crowne. † And he cast foure ringes of 13
 gold, which he put in the foure corners at euerie foote of
 the table † against the crowne: and he put the barres into them, 14
 that the table might be caried. † The barres also them selues 15
 he made of the wood setim, and compassed them with gold.
 † And the vessel for the diuers vses of the table, sawcers, 16
 phiales, and goblettes, and censars, of pure gold, wherein
 the libamentes are to be offered. † He made also the candle- 17
 sticke beaten of the finest gold. From the shaft wherof the
 branches, cuppes, and boules and lilies did procede: † six 18
 on both sides, three branches on one side, and three on the
 other: † three cuppes in maner of a nutte on euerie branch, 19
 and boules withal and lilies: and three cuppes of the fashion
 of a nutte in an other branch, and boules withal and lilies.
 The worke of the six branches, that proceeded from the shaft
 of the candlesticke, equal † And in the shaft it selfe were 20
 foure cuppes after the maner of a nutte, and boules withal
 at euerie one and lilies: † and boules vnder two branches in 21
 three

:: The Cheru-
 bins couering
 al vpon and
 within the
 arke signifie
 (saith S. Gre-
 gorie Nyssen)
 that the Scrip-
 tures haue a
 hiegher sense
 then the lite-
 ral. *de vita
 Moyseos post me-
 ditum.*

- three places, which together make six branches proceeding
 21 from one shaft. † Both the boules therefore, & the branches
 22 were out of it, beaten of the purest gold. † He made also
 the seven lampes with their snuffers, and the vessel, where
 24 the snuffings should be put out, of most pure gold. † The
 candlesticke withal the vessel therof did weigh a talent of
 25 gold. † He made also the altar of incense of the wood setim,
 hauing a cubite euerie way foure square, and in height two :
 26 from the cornets wherof the hornes did procede. † And
 he plated it with the purest gold, with the grate and the
 27 walles and the hornes. † And he made to it a crowne of gold
 round about, and two golden rings vnder the crowne at
 either side, that the barres may be put into them, and the
 28 altar may be caried. † And the barres them selues he made
 also of the wood setim, and couered them with plates of gold.
 29 † He compounded also oile for the ointment of sanctifi-
 cation, and incense of the purest spices with the worke of
 a pigmentarie.

CHAP. XXXVIII.

The same Beseleel maketh the Altar of Holocauste. 8. the brasen lauer. 9. the court with pillars and hangings. 21. The gifts that were offered are recited.

- 1 **H**E MADE also the Altar of Holocauste of the wood
 setim, five cubites foure square, and three in height :
 2 † the hornes wherof did procede from the corners, and he
 3 couered it with plates of brasse. † And for the vses therof
 he prepared of brasse diuers vessels, cauldrons, tongues, flesh-
 4 hookes, pothookes, & firepannes. † And the grate therof
 in maner of nette he made of brasse, and vnder it in the
 5 middes of the altar an hearth, † casting foure ringes at as
 6 manie toppes of the nette, to put in barres to carie it : † the
 which them selues also he made of the wood setim, and co-
 7 uered them with plates of brasse : † and he drew them
 through the ringes, that stode out in the sides of the altar.
 And the altar it selfe was not massie, but holow of bordes,
 8 and within emptie. † He made also the lauer of brasse, with
 the foote therof, of womens glasses, :: that watched in the
 9 doore of the tabernacle. † He made also the court, in the
 south side wherof were hangings of twisted silke, of an
 10 hundred cubites, † twentie pillars of brasse with their feete,
 the

:: These women watched there for deuotion, and it semeth the same custome continued til Christs time. For Anna the widow obserued this state of life. *LUC. 1.*

the heades of the pillers, & the whole grauing of the worke, of siluer. † In like maner at the north side the hangings, 11
pillers, and feete and the heades of the pillers were of the
same measure, and worke and metal. † But on that side that 12
looketh to the West, there were hangings of fiftie cubites, 12
ten braſen pillers with their feete, and the heades of the
pillers, and al the grauing of the worke, of siluer: † More- 13
ouer againſt the Eaſt he prepared hangings of fiftie cubites:
† of the which, one ſide conteyned ſiſtene cubites of three 14
pillers, with their feete: † and on the other ſide (becauſe 15
betwen both he made the entrie of the tabernacle) there
were hangings equally of ſiſtene cubites, and three pillers,
and feete as manie. † Al the hangings of the court were 16
woven of twiſted ſilke. † The feete of the pillers were of 17
braſſe, and their heades with al their grauings of ſiluer: but
the pillers alſo of the court them ſelues he plated with ſiluer.
† And in the entrie therof he made with embrodered worke 18
a hanging of hyacinth, purple, ſcarlet, and twiſted ſilke, that
had twentie cubites in length, but the height was ſiue cu-
bites according to the meaſure, which al the hangings of
the court had. † And the pillers in the entrie were foure 19
with feete of braſſe, and their heades and grauings of ſiluer.
† The pinnes alſo of the tabernacle and of the court round 20
about he made of braſſe. † Theſe are the iuſtrumentes of the 21
tabernacle of teſtimonie, which were numbred according to
the precept of Moyſes, in the ceremonies of the Leuites by
the hand of Ithamar the ſonne of Aaron the prieſt: † which 22
Beſeleel the ſonne of Uri, the ſonne of Hur, of the tribe of
Iuda had accompliſhed, as our Lord commanded by Moyſes,
† hauing ioyned to him ſelfe for his companion Ooliab the 23
ſonne of Achifamech of the tribe of Dan: who was himſelf
alſo an egregious artiſicer in wood, and a tapifier and embro-
derer of hyacinth, purple, ſcarlet, and ſilke. † Al the gold 24
that was ſpent in the worke of the Sanctuarie, and that was
offered in donaries, was nine and twentie talentes, and ſeu-
en hundred thirtie ſicles according to the meaſure of the San-
ctuarie. † And it was offered of them that paſſed to the num- 25
ber, from twentie yeares and vpward, of ſix hundred three
thouſand, and ſiue hundred fiftie, able men to beare armes.
† There were moreouer an hundred talentes of ſiluer, wherof 26
were caſt the feete of the Sanctuarie, and of the entrie where
the

- 27 the velle hangeth. † An hundred feece were made of an hundred talentes, one talent being accounted for euerie foote.
 28 † And of the thousand seuen hundred, and seuentie sue he made the heades of the pillers, which them selues he also
 29 plated with silver: † Of brasle also there were offered seuentie two thousand talentes, and foure hundred sicles be.
 30 sides, † of the which were cast the feece in the entrie of the tabernacle of testimonie, and the altar of brasle with the grate therof, and al the vessel, that pertaine to the vse ther-
 31 of, † and the feece of the court aswel in the circuite as in the entrie therof, and the pinnes of the tabernacle and of the court, round about.

CHAP. XXXIX.

At the ornamentes of Aaron and his sonnes are made. 31. and the whole worke of the Tabernacle is perfited.

- 1 **M**OREOVER of hyacinth and purple, scarlet and silke he made the vestures, that Aaron should weare when he ministred in the holie places, as our lord commanded
 2 Moyse. † He made therefore an Ephod of gold, hyacinth,
 3 and purple, and scarlet twise died, and twisted silke, † with embrodered worke, and he did cut thinne plates of gold, and drew them smal into threedes, that they might be twisted
 4 with the woufe of the former colours, † and two edges
 5 coupled one to the other in the toppe on either side, † and a bawdrike of the same colours, as our Lord had commanded
 6 Moyse. † He prepared also two Onyx stones, fast sette and closed in gold, and grauen by the art of a lapidarie, with the
 7 names of the children of Israel: † and he set them in the sides of the Ephod for a monument of the children of Israel,
 8 as our Lord had commanded Moyse. † He made also a Rationale with embrodered worke according to the worke of the Ephod, of gold, hyacinth, purple, and scarlet twise died,
 9 and twisted silke: † foure square, duple, of the measure of a
 10 palme. † And he set foure rewees of precious stones. In the
 11 first rewe was sardius, topazius, an emeraud. † In the second,
 12 a carbuncle, a saphire, and a iasper. † In the third, a ligurius,
 13 an achates, and an amethyst. † In the fourth a chrysolith, an onyx, and beryllus, compassed and enclosed in gold by their
 li rewees.

rewes. † And the twelue stones them selues, were grauen 14
 with the names of the twelue tribes of Israel, euerie one
 with his seueral name. † They made also in the rationale litle 15
 cheynes linked one to another of the purest gold, † and two 16
 hookes, and as manie ringes of gold. Moreouer the ringes
 they set on either side of the Rationale, † on the which 17
 the two golden cheynes should hang, which they put into
 the hookes, that stooode out in the corners of the Ephod.
 † These both before and behind did so agree with them sel- 18
 ues, that the Ephod and the Rationale might be knit one to
 the other, † tyed to the bawdrike and with ringes strongly 19
 coupled, which a lace of hyacinth ioyned, lest they should
 flagge loosely, and be moued one from the other, as our Lord
 commanded Moyse. † They made also the tunike of the 20
 Ephod al of hyacinth, † and a hole for the head in the vpper 21
 part against the middes, and the border of the hole round
 about wouen: † and beneth at the feete pomegranates of 22
 hyacinth, purple, scarlet, and twisted silke: † and litle bel- 23
 les of the purest gold, which they did put between the pome-
 granates in the vtmost part of the tunike round about: † to 24
 witte, a bel of gold, and a pomegranate, wherwith the high
 priest went adorned, when he executed his ministerie, as our
 Lord had commanded Moyse. † They made also silken tu- 25
 nikes with wouen worke for Aaron and his sonnes: † and 26
 mitres with their litle crownes of silke: † linnen breeches 27
 also, of fine line: † and a girdle of twisted silke, hyacinth, pur- 28
 ple, & scarlet wise dyed, with the art of embrodering, as our
 Lord had commanded Moyse. † They made also the plate 29
 of :: sacred veneration of most pure gold, and they wrote
 in it with the worke of a lapidarie: The Holie of our Lord:
 † and they tyed it to the mitre with a lace of hyacinth, as 30
 our Lord had commanded Moyse. † Therefore al the worke 31
 of the tabernacle & of the rooffe of testimonie was perfited:
 and the children of Israel did al thinges which our Lord had
 commanded Moyse. † And they offered the tabernacle and 32
 the rooffe and the whole furniture, ringes, bordes, barres,
 pillars and their feete, † the couer of rammes skinnies dyed 33
 redde, and the other couer of ianthin skinnies, † the veile, 34
 the arke, the barres, the propitiatorie, † the table with the 35
 vessel therof and the loaves of proposition: † the candle- 36
 sticke, the lampes, and the furniture of them with the oyle:
 † the

∴ Alexander
 the great see-
 ing Iaddus the
 high Priest,
 bearing this
 venerable
 plate on his
 forehead, with
 great reue-
 rence went
 vnto him, and
 adored the
 name of God
 written in the
 plate. *Iosephus.*
li. ii. c. 3.
Amig.

37 † the altar of gold, and the ointment, and the incense of
 38 spices: † and the hanging in the entrie of the tabernacle:
 39 † the altar of brasse, the grate, the bagges, and al the vessel
 therof: the lauer with the foote therof: the hanginges of
 40 the court, and the pillers with their feete: † the hanging in
 the entrie of the court, and the litle cordes, and the pinnes
 therof. Nothing wanted of the vessel, that was commanded
 to be made for the ministerie of the tabernacle, and for the
 41 rooſe of couenant. † The vestimentes also, which the
 priestes vse in the Sanctuarie, to witte, Aaron and his sonnes,
 42 † the children of Israel offered, as our Lord had comman-
 43 ded. † Which thinges after that Moyſes ſaw al finished, he
 blessed them.

CHAP. XL.

*According to Gods commandment Moyſes erecteth the Tabernacle, with al
 thinges appertayning, the first day of the second yeare after their deliuerie
 from Egypt. 32. God replenisheth the same with his Maiesſtie, a cloude
 remainyng ouer it by day, and a pillar of fire by night, but when they
 ſhal march, the same paſſeth before them.*

1 2 **A**N D our Lord ſpake to Moyſes, ſaying: † The
 moneth, the first day of the moneth, thou ſhalt erect
 3 the tabernacle of the testimonie, † and ſhalt put in it the arke,
 4 and ſhalt let downe before it the veile: † and bringing in the
 table, thou ſhalt ſet vpon it the thinges that are commanded
 after the rite. The candleſticke ſhal ſtand with the lampes
 5 therof, † and the altar of gold whereon the incenſe is bur-
 ned, before the arke of testimonie. Thou ſhalt put the hang-
 6 ing in the entrie of the tabernacle, † and before it the al-
 7 tar of holocauſte: † the lauer between the altar and the
 8 tabernacle, which thou ſhalt fil with water. † And thou
 ſhalt compaſſe about the court with hanginges, and the entrie
 9 therof. † And taking the oile of vnction thou ſhalt anoynte
 the tabernacle with the veſſel therof, that they may be ſan-
 10 ctified: † the altar of holocauſte and al the veſſel therof:
 11 † the lauer with the foote therof; al ſhalt thou conſecrate
 with the oile of vnction, that they maybe: † moſt Holie.
 12 † And thou ſhalt bring Aaron and his ſonnes to the doore
 of the tabernacle of testimonie, and hauing waſhed them
 13 with water, † thou ſhalt reueſt them with the ſacred veſti-

:: The Taber-
 nacle, prepa-
 red in the first
 yeare and ere-
 cted the first
 day of the ſe-
 cond yeare.
 ſignifieth the
 Church of
 Chriſt prepa-
 red in the old
 Teſtament, &
 eſtabliſhed,
 exalted, and
 confirmed in
 the new.

:: More holie
 then anie thiſg
 without the
 Sanctuarie, iut
 the Sancta San-
 ctorum it ſelfe
 was then moſt
 holie of al
 places in this
 world.

mentes, that they may minister to me, and the vnction of
 them may prosper to an euerlasting priesthood. † And Moy- 14
 ses did althings which our Lord had commanded. † Ther- 15
 fore the first moneth of the second yeare, the first day of the
 moneth, the tabernacle was placed. † And Moyfes erected, 16
 it, and put the bordes and seete and barres, and reared the
 pillers, † and spred the roose ouer the tabernacle, putting 17
 ouer it a couer, as our Lord had commanded. † He put also 18
 the testimonie in :: the arke, thrusting barres vnderneath,
 and the oracle aboue. † And when he had brought the arke 19
 into the tabernacle, he drew before it the veile to fulfil the
 couimandement of our Lord. † He sette the table also in the 20
 tabernacle of testimonie at the north side without the veile,
 † ordering the bread of proposition before it, as our Lord 21
 had commanded Moyfes. † He sette the candlesticke also in 22
 the tabernacle of testimonie ouer against the table on the
 south side, † placing the lampes in order, according to the 23
 precept of our Lord. † He set also the altar of gold vnder 24
 the roose of testimonie against the veile, † and burned vpon 25
 it the incense of spices, as our Lord had commanded Moyfes.
 † He put also the hanging in the entrie of the tabernacle of 26
 testimonie, † and the altar of holocauste in the entrie of 27
 the testimonie, offering on it the holocauste, and the sacri-
 fices, as our Lord had commanded. † The lauer also he set 28
 between the tabernacle of testimonie and the altar, filling it
 with water. † And Moyfes and Aaron, and his sonnes 29
 washed their handes and feete, † when they entred the roose 30
 of couenant, and went to the altar, as our Lord had comman-
 ded Moyfes. † He erected also the court round about the ta- 31
 bernacle and the altar, drawing the hanging in the entrie
 therof. After al things were perfited, † the cloude couered 32
 the tabernacle of testimonie, and the glorie of our Lord filled
 it. † :: Neither could Moyfes enter the roose of couenant, 33
 the cloude couering al things, and the maiestie of our Lord
 shining, because the cloude had couered al things. † If at 34
 anie time the cloude did leaue the tabernacle, the children of
 Israel went forward by their troupes: † If it hong ouer, they 35
 remained in the same place. † For the cloude of our Lord 36
 hong ouer the tabernacle by day, and a fire by night, in
 the sight of al the children of Israel throughout al their
 mansions.

:: A gomor of
 Manna was
 now put in the
 arke mentio-
 ned before.
 chap. 16.

:: VWithout al
 doubte (saith
 S. Augustin. q.
 173. in Exod.)
 Moyfes prefig-
 ured other
 persons when
 he entred into
 the cloud on
 mount Sinai,
 and others
 now when he
 could not en-
 ter into the ta-
 bernacle reple-
 nished with
 the glorie of
 God. In Sinai
 he signified
 those that pe-
 netrate the
 profound my-
 steries of
 Christ, here
 the Iewes who
 vnderstod not
 the same.

THE ARGUMENT OF LEVITICVS.

WHEN the Tabernacle was erected, nere to Mount Sinai, the first day of the second yeare, after the children of Israel parted from Egypt, and was so replenished with Gods Maieslie, that none, no not Moyles himself could enter in, our Lord speaking from thence, called Moyles, and declared to him the offices of the Levites; whom only, and no others, he deputed for the administration, and charge of sacred things: wherof this booke (wherin they are written) is called *Leuiticus*. In which saith S. Hierom, al and euerie Sacrifice, yea almost euerie sillable, and Aarons vestments, and the whole Leuitical order breath forth heauenlie sacraments, or mysteries. For first God here prescribeth what sacrifices he wil haue, in what manner, and to what purposes. Then what partes and qualities he requireth in Priests; how they shal be vested and consecrated, seuerly punishing some that transgressed: with commandment neither to offer in sacrifice, nor to eat: things reputed vncleane, and the maner of purifying such things, and persons, as by diuers occasions were polluted: Interposing also some moral, and iudicial precepts; appointeth certaine solemne feastes, times of rest, and Iubilie yeare. Finally promisseth rewardes, and threatneth punishments to those that kepe or breake his commandments: with particular admonition touching Vowes and tithes. So this booke may be diuided into five special partes. The first, of diuers sortes of sacrifices: in the seven first chapters. The second, of consecrating Priests, and their vestments, with punishment for offering strange fire. in the three next chapters. The third, of distinction between cleane and vncleane, with the maner of purifying certaine legal vncleannes, and other precepts moral and iudicial. from the 11. chap. to the 23. The fourth, of feasts, times of rest, and Iubilie with priuiledges, rewardes, and punishments. from the 23. chap. to the 27. The fifth, of Vowes, and tithes, in the last chapter.

So soone as the Tabernacle was erected God declared the offices of the Levites, written in this booke: wherof it is called *Leuiticus*.

The contents of this booke.

Diuided into five parts.



THE BOOKE LE- VITICVS, IN HEBREW VAICRA.

CHAP. I.

Diuers rites in offering holocaustes, as wel of cattle, 14. as of birdes.

The first part
of this booke.
Of diuers for-
tes of Sacrifi-
ces.



: The best and
perfectest of
euerie kind is
to be offered
to God, not the
blind, lame, or
weake. *Gen. 4.*
Malach. 1.

AND OVR LORD called Moyſes, and 1
ſpake to him out of the tabernacle of
teſtimony, ſaying: † Speake to the chil- 2
dren of Iſrael; & thou ſhalt ſay to
them: "The man of you, that ſhal offer
an hoſte to our Lord, of beaſtes, that is
of oxen & ſheepe, offering victimes
† if his oblation be " an holocauſte, 3
and of the heard; he ſhal offer :: a male, without ſpette, at the
dore of the tabernacle of teſtimonie, to propitiate our Lord
vnto him: † and he ſhal put his handes vpon the heade of 4
the hoſte, and it ſhal be acceptable, and profitable to his
expiation. † And he ſhal immolate the calfe before our Lord, 5
and the children of Aaron the prieſtes ſhal offer the bloud
therof, powring it in the circuite of the altar, which is
before the dore of the tabernacle. † And the ſkinne of the 6
hoſte being plucked of, the ioyntes they ſhal cut into peeces,
† and ſhal put fire vnderneath in the altar, hauing before laid 7
a pile of wood in order: † and the ioyntes that are cut out, 8
laying in order thereupon, to wit, the head, & al thinges that
cleaue to the liuer, † the entralles and feete being waſhed 9
with water, and the prieſt ſhal burne them vpon the altar
for an holocauſte, and " ſweete ſauoure to our Lord. † And 10
if the oblation be of ſlockes, an holocauſte of ſheepe or of
goates, a lambe of a yeare old without ſpot ſhal he offer:
† and he ſhal immolate it at the ſide of the altar that looketh 11
to the

- to the North, before our Lord: but the blood therof the
 sonnes of Aaron shal poure vpon the altar round about :
 12 † and they shal diuide the ioyntes, the head, and al that
 cleaue to the lyuer: and shal lay them vpon the wood, vnder
 13 which the fire is to be put: † but the entrales and the feete
 they shal wash with water. And the whole the priest shal
 offer, and burne vpon the altar for an holocaust, and most
 14 sweete sauoure to our Lord. † But if the oblation of holocaust
 15 to our Lord be of birdes, of turtles and young pigeons, † the
 priest shal offer it at the altar: and writhing the head to
 the necke, and breaking the place of the wound, he shal
 make the blood to runne downe vpon the brimme of the
 16 altar: † but the croppe of the throate, and the feathers he
 shal cast nigh to the altar at the east side, in the place where
 17 the ashes are wount to be powred out, † and he shal breake
 the pinnions therof, and shal not cut, nor diuide it with a
 knife, and shal burne it vpon the altar, putting fire vnder
 the wood. It is an holocaust and oblation of most sweete
 sauoure to our Lord.

A N N O T A T I O N S.

CHAP. I.

2. *The man that shal offer*] Sacrifice being the most special external seruice, whereby man acknowledgeth the supreme dominion of God, and his owne subiection and homage to his diuine Maiestie, was so wel known to be necessarie (as being in most frequent vse in the law of nature, and in al nations) that here needed not anie new precept in general, that the people of God should offer sacrifice, though for special purposes, certaine particular sacrifices were some times appointed, but this dutie & obligation presupposed, our Lord first admonishing to offer the best, and perfectest things in euerie kind, prescribeth with what rites, and ceremonies it shal be done. As in offering an holocaust of the heard, it must be a male without spotte; and be offered at the dore of the tabernacle, the offerer putting his handes vpon the head of the hoste; the priests must offer the blood, pouring it in the circuite of the altar; plucke of the skinned; cut the ioyntes in peeces; lay them in order; the entrales and feete being washed, burne al vpon the Altar: And the like in other sacrifices, al for iust and reasonable causes, without which the wisdom of God doth nothing. Sap. 7. & Psal. 103. v. 24.
3. *An holocaust*] In respect of diuers things offered, the diuers maner, and causes of offering, there were manie sortes of Sacrifices: but al are reduced to three kindes. The first was Holocaust, in which al was burned in the honour of God, and resolved into vapour, which ascendeth vpwards in signe that al we haue is of God. The second was Sacrifice for sinne, & that of diuers sortes, for the varietie of finnes and persons; and part of this sacrifice was burned, the other part belonged to the Priests. The third was Pacifique sacrifice, whereof one part was burnt, an other pertayned to the Priests, and an other to them, that gaue the oblation. And of this kinde there were two sortes, one of thankes.
- Sacrifice presupposed to be necessary, God prescribeth the rites to be obserued therein.
- Three kindes of Sacrifice.
- Holocauste.
- Sacrifice for sinne.
- Pacifique Sacrifice.

For benefites
received:
or desired.

Al sacrifices of
the old Testa-
ment prefigu-
red Christs Sa-
crifice on the
Crosse, and in
the Eucharist.

thanksgiving for benefites received: the other to procure fauoure in anie good enterprise, or desire. Al the which did prefigure and forshew one only Sacrifice of Christs bodie and bloud, offered by him in two maners; bloudie on the Crosse once for euer, wherof S. Paul expressly speaketh (Heb. 9.) vnbloudie in formes of bread and wine, wherof the same S. Paul speaketh (Heb. 13. v. 10.) shewing that Christians *haue an Altar*, and consequently a Sacrifice farre exceeding those of the Tabernacle; and our Sauour him selfe (Math. 26. v. 25.) speaking of the contents in the chalice, said it was *his bloud of the new Testament*, which he then instituted and dedicated, as is there noted. And the ancient Fathers (by Caluins confession in Heb. 9.) generally vse this distinction of the same Sacrifice offered: in bloudie, & in vnbloudie maner. They likewise teach that al lawful Sacrifices of the Law of nature, and of Moyles did end, and were complete in this one, which is our daylie Sacrifice, our immaculate lambe, our manna, our libament, our holocaust, our Sacrifice for sinne, our Pacificque Sacrifice for al purposes, and in steede of al old Sacrifices. So S. Augustin lib. 8. c. 27. lib. 17. c. 20. de ciuit. lib. 3. de Bap. c. 19. lib. 1. cont. aduers. leg. & prophet. c. 18. & 20. S. Chrysost. in Psal. 95. S. Leo. ser. 8. de Pass. and other fathers teach.

Not the exter-
nal worke for
it selfe but
sincere deuo-
tion pleaseth
God.

External sacri-
fices were or-
dained:

1. to keepe the
people from
Idolatrie.

2. To induce
them to inter-
ual vertues.

3. To signifie
greater Mys-
teries of the
new Testa-
ment.

9. *Synete/auour.*] Not that the fauour of corporal things (though it were sweeter then of burnt flesh and bones) delighteth Gods most pure substance: but for that mans frailtie in some good sorte performing his dutie, is very acceptable to his diuine goodnes. For otherwise he required not these Sacrifices, nor other external Rites for him self, but he would haue his people for their owne good to be exercised therein: especially for three causes. First to keepe them from Idolatrie, wherto they were very prone, as appeareth by their often falling, notwithstanding continual admonitions to the contrarie. For being as it were burdened with manie ceremonies, pertaining to Gods true seruice, they might haue lesse mind, leysure, and occasion to serue Idols. Secondly, for so much as man consisteth of soule and bodie, as the soule must interiorly worship God in spirite and veritie; so the bodie must also honour him exteriorly, *seruing iustice vnto sanctification*: that is by external good workes to increase iustice, and sanctitie, when by them the mind is instructed and invited to know and honour God. For otherwise saith S. Dionyse (c. 1. *celest. Hierer.*) vnles mans vnderstanding vse the helpe of corporal things, diuine veritie can not be attained. And S. Augustin (lib. 10. c. 5. *ciuit.*) teacheth that God commanded external Sacrifices, thereby to lead his seruants vnto mortified spirites, contrite and humbled hearts, to mercie and compassion towards others. In brieft (c. 3. *Enchir.*) to the true and perfect seruing of his Diuine powre by faith, hope, and charitie. Thirdly, that these external Sacrifices and Rites might prefigure and signifie greater, more excellent, and more effectual Mysteries of the new Testament. For as S. Paul speaketh (Heb. 10.) *the law* (of Moyles) *hauing a shadow of good things to come, not the verie image of the things*, brought not to perfection: nor tooke array sinnes by the bloud of oxen or goates, but being (as is said) *a shadow*, rather shaded then perfectly shewed the great benefites, which the new law as a perfect image liuely representeth: especially Christs passion, which is the verie fountaine of grace and mercie. And wheras the old law could not iustifie (Gal. 3.) the law of Christ doth in dede iustifie, as the Gospel witnesseth, saying: (Ioan. 1 v. 17.) *The law was geuen by Moyse, grace and veritie was made by Iesus Christ.*

Io. 4.
v. 24.
Rom. 6.
v. 19.

Psal. 50.

CHAP. II.

How to offer flowre, 4. loaves, wafers, with oyle and incense, Without leauen or honie, 12. also first fruites. 13. And salt in euerie oblation.

- 1 **W**HEN a soule shal offer an oblation of sacrifice to our Lord, :: fine flowre shal be his oblation.
- 2 and he shal poure oyle vpon it, and put franckincense, † and shal carie it to the sonnes of Aaron the priests: of whom one shal take a handful of the flowre, and the oyle, and al the franckincense, and shal put it a memorial vpon the Altar
- 3 for a most sweete sauour to our Lord. † And that which shal be left of the sacrifice, shal be Aarons, and his sonnes,
- 4 Holie of holies among the oblations of our Lord. † But when thou offerest a sacrifice baked in the ouen: of flowre, to wit, loaves without leauen, tempered with oyle, and
- 5 wafers vnleauened layd ouer with oyle. † If thine oblation be of the frying panne, of flowre tempered with oyle, and
- 6 without leuen, † thou shalt diuide it in litle peeces, and shalt
- 7 poure oyle vpon it. † And if the sacrifice be from the grid-iron, in like maner the flowre shal be tempered with oyle,
- 8 † which offering to our Lord, thou shalt deliuer to the handes
- 9 of the priest. † Who hauing offered it, shal take a memorie of the sacrifice, and burne vpon the altar for a sweete sauour
- 10 to our Lord, † and whatsoeuer is left, shal be Aarons, and his sonnes, Holie of holies among the oblations of our Lord.
- 11 † Euerie oblation, that is offered to our Lord, shal be made :: without leauen, neyther shal any leauen and :: honie be
- 12 burned in the sacrifice of our Lord. † The first fruites only of them and the giftes you shal offer: but vpon the altar they
- 13 shal not be put, for a sauour of swernes. † What sacrifice soeuer thou offerest, thou shalt season it with salt neither shalt thou take away the salt of the couenant of thy God from thy
- 14 sacrifice. In euerie oblation thou shalt offer :: salt. † But if thou offer a gyfte of the first fruites of thy corne to our Lord, of the eates being yet greene, thou shalt drie it at the fire, and bruiſe it in maner of meale, and so shalt thou offer thy first
- 15 fruites to our Lord, † powring oyle vpon it, and putting on franckincense, because it is the oblation of our Lord.
- 16 † Wherof the priest shal burne for memorie of the gift, part of the meale bruiſed, and of the oyle, and al the frankincense.

:: These obla-
tions were spe-
cially for the
poorest sorte.
So God tem-
pered his law
to the abilitie
of euerie one.
*Theod. q. 1. ad
Leuit.*

:: As literally
no leauen, nor
honey might
be offered in
sacrifice: so al
sinne and car-
nal delectatiō
must be exclu-
ded in christi-
an life.

:: That salt sig-
nifieth discre-
tion, appea-
reth by S Paul
exhorting to
season al our
talke with salt
Collos. 4. 7. 6.

CHAP. III.

How the pacifique hostes must be offered of beemes, 6. shepe, 7. lambes, 12. and goates.

AND if his oblation be an hoste of pacifiques, and he wil offer of beemes, male or :: female, without spot shal he offer them before our Lord. † And he shal lay his hand vpon the head of his victime, which shal be immolated in the entrie of the tabernacle of testimonie, and the sonnes of Aaron the priest shal poure the bloud in the circuite of the altar. † And they shal offer of the host of pacifiques, for an oblation to our Lord, the fatt that couereth the entralles, and whatsoeuer fatt is within: † the two kidneys with the fatt wherewith the guttes are couered, and the caule of the liuer with the two little kydneyes. † And they shal burne them vpon the altar, for an :: holocaust, putting fire vnder the wood: for an oblation of most swete sauour to our Lord. † But if his oblation, and the hoste of pacifiques be of flocks, whether he offer male, or female, they shal be without spot. † If he offer a lambe before our Lord, † he shal put his hand vpon the head of his victime; which shal be immolated in the entrie of the tabernacle of testimonie: and the sonnes of Aaron shal powre the bloud therof in the circuite of the altar. † And they shal offer of the hoste of pacifiques, a sacrifice to our Lord: the fatt and the whole rumpe, † with the kidneys, and the fatt that couereth the bellie and al the vital partes, and both little kydneyes, with the fatt that is about the guttes, and the caule of the liuer with the two little kidneys. † And the priest shal burne them vpon the altar, to the foode of the fire, and of the oblation of our Lord. † If his oblation be a goate, and he offer it to our Lord, † he shal put his hand vpon the head therof: and shal immolate it in the entrie of the tabernacle of testimonie. And the sonnes of Aaron shal poure the bloude therof in the circuite of the altar. † And they shal take of it to the foode of our Lords fire, the fatt that couereth the bellie, and that couereth al the vital partes: † the two little kydneyes with the caule, that is vpon them about the guttes, and the tallowe of the liuer with the little kidneys: † and the priest shal burne

:: In holocaust onlie the male was offered, cl^ap. 1. in other sacrifices both sexes were acceptable.

:: These partes and the fatte were burned as an Holocaust, the rest of the oblation being pacifique.

burne them vpon the altar, to the food of the fire, and of a
 17 most sweete sauour. Al the fatt shal be our Lordes † by a
 perpetual right in your generations, and in al your habita-
 tions: you shal eate no bloude nor fat at al.

CHAP. IIII.

*How a Priest, 13. the multitud, 22. a Prince, 27. or anie one of the people,
 sinning of ignorance, must offer hostes.*

1 2 **A**ND our Lord spake to moyses, saying: † Speake to
 the children of Israel: The soule that sinneth by :: ig- :: Ignorance
 norance, and dorth anie thing of al the commandmentes of of that we are
 3 our Lord, which he commanded not to be done. † If the bond to know
 priest that is anointed sinne, making the people to offend, he is sinne: and
 shal offer for his sinne, a calfe without spott to our Lord: then in others.
 4 † and he shal bring it to the dore of testimonie before our
 Lord, and shal put his hand vpon the head therof, and shal
 5 immolate it to our Lord. † He shal drawe also of the bloud
 of the calfe, carying it into the tabernacle of testimonie.
 6 † And when he hath dipped his finger in the bloud he shal
 7 of the Sanctuarie. † and of the same bloud he shal put and in manie
 vpon the hornes of the altar of incense most acceptable to other places
 our Lord, which is in the tabernacle of testimonie. And that numbers
 al the rest of the bloud he shal powre at the foote of the are mystical,
 8 altar of holocauste in the entrie of the tabernacle. † And the not alwayes
 fatt of the calfe he shal take away for the sinne, aswel that superfluous.
 which couereth the entralles, as al the partes that are within.
 9 † The two little kidneys, and the caule that is vpon them
 beside the guttes, and the fatt of the liuer with the two litle
 10 kidneis, † as is taken away from the calfe which is an host
 of pacifiques, and he shal burne them vpon the altar of hol-
 11 locauste. † But the skinne and al the flesh with the heade
 12 and feete and boweles and dung, † and the rest of the bodie
 he shal carie forth without the campe into a cleane place,
 where the ashes are wound to be powred out: and he shal
 burne them vpon a pile of wood, which shal be burnt in the
 13 place where the ashes are powred out. † And if al the mul-
 titude of Israel be ignorant, and through ignorance do that
 14 which is against the commandment of our Lord, † and

after ward vnderstand their sinne, they shal offer for their sinne
 : a calfe, and shal bring it to the dore of the tabernacle. † And 15
 the whole mul- the ancientes of the people shal put their handes vpon the
 titude offered the same sacri- head therof before our Lord. And the calfe being immolated
 fice of a calfe, in the sight of our Lord, † the priest that is anoynted, shal 16
 for their sines: carie of the bloud into the tabernacle of testimonie, † dipping 17
 the Prince of his finger, and sprinkling seuen times against the veile. † and 18
 fered a male he shal put of the same bloud on the hornes of the altar, that
 goate, a pri- is before our Lord, in the tabernacle of testimonie: and the
 uate person a rest of the bloud, he shal poure at the foote of the altar of
 femal. See rhe- holocauste, which is at the dore of the tabernacle of testi-
 odoret. q. 1. m monie. † And al the fatte therof he shal take vp, & shal 19
 Leuit. ver. 15 burne it vpon the altar: † doing so with this calfe, as he did 20
 sinem. also before: and the priest praying for them, our Lord wil be
 propitious vnto them. † But the calfe it selfe he shal carie 21
 forth without the campe, and shal burne it like as the former
 calfe: : because it is for the sinne of the multitude. † If a 22
 : Though in Prince sinne, and by ignorance do of manie thinges one, that
 ordinarie sac- by the law of our Lord is forbidden: † and after ward vnder- 23
 rifices for standerth his sinne, he shal offer an hoste to our Lord, a bucke
 sinne, one part of the goates without spotte. † And he shal put his hand 24
 was allotted to vpon the head therof: and when he hath immolated it in the
 the Priests (by place where holocaust is wont to be slaine before our Lord,
 whose mini- because it is for sinne, † the priest shal dippe his finger in the 25
 steric God re- bloud of the hoste for sinne, touching the hornes of the altar
 mitted sinnes) of holocauste, and the rest powring at the foote therof.
 yet of the † But the fatte he shal burne vpon it, as is wont to be done in 26
 sacrifice for a the victimes of pacifiques: and the priest shal pray for him,
 priests sinnes, and for the sin- and for his sinne, and it shal be forgiuen him. † And if a 27
 nes of the mul- soule of the people of the land shal sinne through ignorance,
 titude, the doing anie of those thinges, that by the law of our Lord are
 priests had no forbidden, and offending, † and knoweth his sinne, he shal 28
 part, lest they offer a she goate without spotte. † And he shal put his hand 29
 should saue by sacrifice vpon the head of the host that is for sinne, and shal immolate
 cost, or reape it in the place of holocaust. † And the priest shal take vp of 30
 commoditie the bloud with his finger: and touching the hornes of the al-
 by sacrifice tar of holocaust, the rest he shal powre out at the foote therof.
 for their owne † But taking away al the fatte, as is wont to be taken away 31
 or the whole of the victimes of pacifiques, he shal burne it vpon the altar,
 peoples sin- for a swete sauour to our Lord; and he shal pray for him,
 nes. but al and it shal be forgiuen him. † But if he offer of the flocke 32
 was burned as a holocaust. †
 Theodoret. q. 3.
 In Leuit. S.
 Tho. 1. 2. q.
 102. 2. 3. ad. 8.

a victime,

- 33 a victime, for his sinne, to wit, an ewe without spotte; † he
 shal put his hand vpon the head therof, and shal immolate
 it in the place where the hostes of holocausts are wont to be
 34 slayne. † And the priest shal take of the bloud therof with
 his finger, and touching the hornes of the altar of holocaust,
 35 the rest he shal powre at the foote therof. † Al the fatte also
 he shal take away, as the fatte of the ramme, that is offered
 for pacifiques, is wont to be taken away: and shal burne it
 vpon the altar, a burnt sacrifice of our Lord: and he shal pray
 for him, and for his sinne, and it shal be forgiven him.

CHAP. V.

*of hostes, for the sinne of concealing an others periwre. 1. for vncleane
 4. for vain: swearing 14. for error in exercising holie rites, 17. & for
 anie sinne committed by ignorance.*

- 1 **I**F a soule sinne, and heare the voice of one swearing, and
 be witnes because either he him selfe sawe, or is priuie
 2 to it: :: vnclesse he vtter it, he shal beare his iniquitie. † The
 soule that toucheth anie vncleane thing, either that which
 was killed of a beast, or died of it selfe, or anie other thing
 that creepeth: and forgeteth his vncleannes is guiltie, and
 3 hath offended: † and if he touch anie thing of the vnclean-
 nesse of man, according to anie impuritie wherwith he is
 wont to be polluted, & hauing forgotten, doe knowe it
 4 afterward, he shal be guiltie of an offence. † The soule that
 sweareth, and vttereth with his lippes, that he would doe
 :: either il; or wel, and bindeth the same with an oathe,
 and his word, & hauing forgotten afterward vnderstan-
 5 derth his offence, † let him do penance for his sinne, † and
 offer of the flockes an ewe lambe, or a shee goate, and the
 6 priest shal pray for him, and for his sinne: † but if he be not
 able to offer a beast, let him offer two turtles, or two young
 pigeons to our Lord, one for sinne, and the other for an holo-
 7 caust, † and he shal geue them to the priest: who offering
 the first for sinne, shal wryth backe the heade therof to the
 litle pinions, so that it sticke to the necke, and be not alto-
 8 gether broken of. † And of the bloud therof he shal
 9 sprinkle the wall of the altar, and whatsoeuer is left, he shal
 make it distil to the bottome therof, because it is for sinne.

† And the other he shal burne for an holocauste, as is wount 10
to be done: and the priest shal pray for him, and for his sinne,
and it shal be forgeuen him. † And if his hand be not able 11
to offer two turtles, or two young pigions, he shal offer for
his sinne, of flour the tenth part of an ephi. He shal not put
oyle vpon it, nor cast anie frankincense thereon, because it
is for sinne, † and he shal deliuer it to the priest: who ta- 12
king therof a ful handfull, shal burne it vpon the altar for a
moniment, of him that did offer it: † praying for him and 13
making expiation, but the part that is left, him selfe shal
haue for a gifte. † And our Lord spake to Moyse, saying: 14
† If a soule transgressing the ceremonies, by error shal 15
sinne in those things that are sanctified to our Lord, he shal
offer for his offence a ramme, without spotte out of the
flockes, that may be bought for two sicles, according to the
weight of the Sanctuarie: † and :: the damage it selfe which 16
he did, he shal restore, and the fift part he shal adde besides,
deliuering it to the priest, who shal pray for him, :: offering
the ramme, and it shal be forgeuen him. † If a soule sinne 17
by ignorance, and do one of those things which by the lawe
of the Lord are forbidden, and being guiltie of sinne, vnder-
stand his iniquitie, † he shal offer a ramme without spotte 18
of the flockes to the priest, according to the measure, and
estimation of the sinne: who shal pray for him, because he
did it vnwitting: and it shal be forgiuen him, † because by 19
cirour he offended against the Lord.

:: For remis-
sion of sinne
restitution is
first required
if iniurie was
done.

:: Besides re-
stitution satis-
faction is also
necessarie for
the offence to
God. Theodores.
2. 2. in Levitic.

CHAP. VI.

*Oblation for sinne unwittingly committed. 8. The maner of offering holocaust.
12. Continual fire to be kept in the Altar. 14. The sacrifices which Priests
shal offer at their Consecration. 24. In general of hostes for sinne, and vvhoe
shal eate of the same and vvhoe.*

OV R Lord spake to Moyse, saying: † The soule 12
that shal sinne, and contemning the Lord, shal denie
vnto his neighbour the thing deliuered to his custodie,
which was committed to his credite, or shal by force extort
anie thing, or do oppression, † or shal finde a thing lost, and ;
denying it, be also foresworne, and shal doe anie other thing
of manie, wherein men are wount to sinne, † being con- 4
uicted of the offence, † he shal render al thinges which by 5
fraude,

- fraude, he would haue obteyned, whole, and the first part
6 besides to the owner vnto whom he did the damage. † But
7 :: for his sinne he shal offer a ramme without spott out of the
8 flocke, and shal geue it to the priest, according to the esti-
9 mation, and measure of the offence: † who shal pray for
10 him before the Lord, and he shal haue forgivenes for euerie
11 thing that in doing he sinned. † And Our Lord spake to
12 Moyſes, saying: † Command Aaron and his sonnes: This is
13 the Law of an holocaust: It shal be burnt vpon the altar, al
14 night vntil morning: the fire shal be vpon the same altar.
15 † The priest shal be reuested with the tunike and the linnen
16 femorales: and he shal take vp the ashes, which the deuou-
17 ring fire burned, and putting them besides the altar, † shal
18 be vnuested of his former vestments, and being clothed with
19 others, shal carie them forth without the campe, and in a
20 most cleane place shal cause them to be consumed vnto dust.
21 † And the fire on the altar :: shal alwaies burne, which the
22 priest shal nourish, putting wood vnderneath, in the mor-
23 ning euerie day, and laying on the holocaust, therupon shal
24 burne the fatte of the pacifiques. † This fire is continual
25 which shal neuer faile on the altar. † This is the Law of the
26 sacrifice and libamentes, which the children of Aaron shal
27 offer before the Lord, and before the altar. † The priest shal
28 take vp a handful of the floure, that is tempered with oyle,
29 and al the frankincense, that is put vpon the floure: and he
30 shal burne it on the altar for a moniment of most sweete-
31 odour to the Lord: † and the part of the floure that is left,
32 shal Aaron eat with his sonnes, without leauen: and he shal
33 eat it in the Holie place of the court of the tabernacle.
34 † And therefore it shal not be leauened, because part therof
35 is offered for the burnt sacrifice of the Lord. It shal be most
36 Holie, as that for sinne, and for offence. † The males
37 onlie of Aarons stocke shal eat it. † It shal be an ordinance
38 and euerlasting in your generations of the sacrifices of the
39 Lord. Euerie one that toucheth them, shal be sanctified. † And
40 our Lord spake to Moyſes, saying: † This is the oblation of
41 Aaron, and of his sonnes, which they must offer to the Lord,
42 in the day of their vnction. The tenth part of an ephi of
43 floure shal they offer in a sacrifice for euer, halfe therof in the
44 morning, and halfe therof at euen: † which being tempered
45 with oyle shal be fried in a frying panne. † And the priest
46 that

:: Such exam-
ples of penāce
or satisfaction
for sinne besi-
des restitution
of that was
wrongfully
taken, are fre-
quent in Moy-
ses Law.

:: This fire was
first sent mira-
culously from
God. (*infra*. c.
9. v. 24.) and
according to
this cōmand-
ment, was per-
petually
conserued:
from which al
fire was to be
taken that was
vsed in the ta-
bernacle s.
Aug. 9. 31. &
Theod. 9. 9. in
Leuiticum.

Mystically it
signified, that
the fire of
charitie being
first kindled
in mans hart
by Gods grace,
must be conti-
nually nouri-
shed and kept
burning, from
which al o-
ther good
workes are
deriued.

that by right succeedeth his father, shal offer it hote, for a most sweete odour to the Lord, and it shal wholly be burnt on the altar. † For euerie sacrifice of the priest shal be consumed with fire, neither shal anie man eate therof. † And our Lord spake to Moyses, saying: † Speake to Aaron and his sonnes: This is the law of the hoste for sinne. In the place where the holocaust is offered, shal it be immolated before our Lord. It is Holie of holies. † The priest that doth offer it, shal eate it in a holie place, in the courte of the tabernacle. † Whatsoever shal touch :: the flesh therof, shal be sanctified. If of the bloud therof a garment be sprinkled, it shal be washed in a holie place. † And the earthen vessel, wherein it was sodden, shal be broken. But if the vessel be of brasse, it shal be scoured, and washed with water. † Euerie male of the priestlie race shal eate of the flesh therof, because it is Holie of holies. † For the hoste that is slaine for sinne, whose bloud is caried into the tabernacle of testimonie to make expiation in the Sanctuarie, shal not be eaten, but shal be burnt with fire.

CHAP. VII.

The maner of offering hostes for offences. 11. and of pacifique viſtimes. for thankſgiving. 22. No fatte, 26. nor bloud is to be eaten.

∴ This text sheweth there is difference in the nature of a fault committed, commonly called sinne, & of dutie omitted here called offence. in latin peccatū and delictum. Yet both are alike offensive to God, in matter of equal importance. As appeareth, for that the same sacrifice was offered for both. 3. Aug. 9. 20. in Leuit.

THIS also is the lawe of an hoste for an offence, the most Holie: † therefore where the holocaust is immolated, the viſtime also for an offence shal be slaine: the bloud therof shal be poured round about the altar. † They shal offer therof the rumpe and the fatte that couereth the entralles: † the two litle kidneys, and the fatte that is beside the guttes, and the caule of the lyuer with the two litle kidneys. † And the priest shal burne them vpon the altar: it is the burnt sacrifice of our Lord for an offence. † Euerie male of the priests stocke, in a holie place shal eate this flesh, because it is most Holie. † As the hoste for sinne is offered, so also that for an offence: the lawe of both hostes shal be one: to the priest that offereth it, it shal pertaine. † The priest that offereth the viſtime of holocaust, shal haue the skinne therof. † And euerie sacrifice of flowre, that is baked in the ouen, and whatsoever is prepared vpon the grediron, or in the frying panne, it shal be that priestes by whom

- 10 whom it is offered. † Whether they be tempered with oyle,
 or drie, to al the sonnes of Aaron equal measure shal be di-
 11 uided to euerie one. † This is the law of the hoste of paci-
 12 fiques that is offered to our Lord. † If the oblation be for
 thankes geuing, they shal offer loaves without leauen tem-
 pered with oyle, and wafers vnleauened laid ouer with oyle,
 and fryed floure, and manchets tempered with the mingling
 13 of oyle: † loaves also leauened with the hoste of thankes,
 14 which is offered for pacifiques: † wherof one for first frui-
 tes shal be :: offered to our Lord, and shal be the pricls that :: Geuen or
 15 shal poure out the bloud of the hoste. † the flesh wherof presented to
 shal be eaten the same day, neither shal anie of it remaine our Lord, not
 16 vntil morning. † If anie man by vowe, or of his owne ac- offered vpon
 corde offer an hoste, it shal in like maner be eaten the same the Alrar. for
 day: but if ought remaine vntil the morrow, it is lawfull to no leauen
 17 eate it: † but whatsoever the third day shal find, fire shal could be of-
 18 consume it. † If anie man eate of the flesh of the victime ferred in sacri-
 pacifiques the third day, the oblation shal be of none effect, fice, cap. 2. v. 11
 neither shal it profite the offerer: yea rather whatsoever
 soule shal defile it selfe with such meate, shal be guiltie of
 19 preuatication. † The flesh that hath touched any vncleane
 thing, shal not be eaten, but shal be burnt with fire: he that
 20 is cleane, shal eate therof. † A soule being polluted that
 eateth of the flesh of the hoste of pacifiques, which is offered
 21 to our Lord, shal perish from his people. † And that which
 hath touched the vncleannes of man, or of beast, or of anie
 thing that can pollute, and eateth of such kind of flesh,
 22 shal perish from his people. † And our Lord spake to
 23 Moyse, saying: † Speake to the children of Israel: The fatte
 of a sheepe, and of an ox, and of a goate you shal not eate.
 24 † The fatte of the carcasle of cartaine, and of the beast, that
 was caught of an other beast, you shal haue for diuers vses.
 25 † If anie man eate the fatte, that should be offered for the
 burnt sacrifice of our Lord, he shal perish out of his people.
 26 † The bloud also of whatsoever beast you shal not take in
 27 meate, aswel of birdes as of cattel. † Euerie soule that ea-
 28 teth bloud, shal perish out of his people. † And our Lord
 29 spake to Moyse, saying: † Speake to the children of Israel,
 saing: He that offereth a victime of pacifiques to our Lord,
 let him offer therewith a sacrifice also, that is, the libaments
 30 therof. † He shal hold in his handes the fatte of the hoste,

and the brest: and when he hath offered and consecrated both to our Lord, he shal deliuer them to the priest, † who 31 shal burne the fatte vpon the altar, but the brest shal be Aarons, and his sonnes. † The right shoulder also of the pacifique hostes shal fal for first frutes of the priest. † He of the 32 sonnes of Aaron, that offereth the bloud, and the fatte, him selfe shal haue the right shoulder also for his portion. † For 34 the brest of eleuation and the shoulder of seperation I haue taken of the children of Israel, from their pacifique hostes, and haue geuen them to Aaron the priest, and to his sonnes, by a lawe for euer, of al the people of Israel. † This is the 35 anoynting of Aaron and his sonnes, in the ceremonies, of our Lord, in the day when Moyse offered them, that they might doe the function of priesthood, † and the thinges that 36 our Lord commanded to be geuen them of the children of Israel, by a perpetuall religion in their generations. † This is 37 the lawe of holocauste, and of the sacrifice for sinne, and for an offence, and for consecration, and the victimes of pacifiques: † Which our Lord apointed to Moyse in mount 38 Synai when he commanded the children of Israel, that they should offer their oblations to our Lord in the desert of Synai.

CHAP. VIII.

Moyse consecrateth Aaron high Priest. 13. and his sonnes Priests, 33. continuing in the tabernacle seven dayes and nights.

The second part. Of consecrating Priests, and their vestments: with punishment of some that transgressed.

AND Our Lord spake to Moyse, saying: † Take Aaron with his sonnes, their vestmentes, and the oyle of vnction, a calfe for sinne, two Rammes, a basket with azymes, † and thou shalt gather al the assemblie to the dore of 3 the tabernacle. † And Moyse did as our Lord had commaunded. And al the multitude being gathered before the dore of the tabernacle, † he said: This is the word, that 5 our Lord hath commanded to be done. † And immediatly 6 he offered Aaron & his sonnes: and when he had washed them, † he reuested the high priest, with the strait linnen garment, girding him with a bawdrike, and reuesting him 7 with the tunike of hyacinth, and ouer it he put the Ephod, † which he straitening with the girdle, fitted it to the Rationale, wherein was Doctrine and Veritie, † with the 8 mitre also he couered his head: and vpon it, against the forehead, he put the plate of gold consecrated in sanctification,

as our

::VVashing signified puritie required in Priests.

:: Precious vestments their dignitie: and holie oyle their authoritie.

:: VVhen the high Priest at

- 10 as our Lord had commanded him. † He " tooke also the oyle of vnction, wherewith he anoynted the tabernacle, with al the furniture therof. † And sanctifying them, and hauing sprinkled the altar seuen times, he anoynted it, and al the vessel therof, and the lauer with the foote therof he sanctified with the oyle. † The which pouring vpon Aarons head, he anoynted, and consecrated him: † his sonnes also after he had offered them, he reuested with linnen tunikes, and girded them with bawdrikes, and put mitres on them, as our Lord had commanded. † He " offered also the calfe for sinne: and when Aaron and his sonnes had put their handes vpon the head therof, † he did immolate it: drawing the blood, and dipping his finger, touched the hornes of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the botome therof. † But the fatte that was vpon the entralles, and the caule of the liuer, and the two little kidneys, with their little tallow he burnt vpon the altar: † the calfe with the skinne, and the flesh, and the dung, he burnt without the campe, as our Lord had commanded. † He offered also a ramme for an holocaust: vpon the head wherof when Aaron and his sonnes had put their handes, † he did immolate it, and poured the blood therof in the circuite of the altar. † And cutting the ramme it selfe into peces, the head therof, and the ioyntes, and the fatte he burnt with fire, † hauing first washed the entralles, and the feete. and the whole ramme together he burnt vpon the altar, because it was an holocaust of most swete odour to our Lord, as he had commanded him. † He offered also the second ramme, for the consecration of priests: and Aaron, and his sonnes did putte their handes vpon the head therof: † which when :: Moyses had immolated, taking of the blood therof, he touched the tippe of Aarons right eare, and the thumbe of his right hand, in like maner also of his foote. † He offered also the sonnes of Aaron: and when of the blood of the ramme, being immolated, he had touched the tippe of the right eare of euerie one, and the thumbes of the right hand and foote, the rest he poured on the altar, round about: † but the fatte, and the rump, and al the fatte that couereth the entralles, and the caule of the liuer, and the two kidneies with their fatte, & with the right shoulder, he seperated. † And taking out of the basket

anie time put the Ephod to the Rationale, God gaue answers to his demandes, in matters of doctrine and veritie which king David willed David willed doe 1. Reg. 23. v. 9. Neuer could anie woman weue doctrine & veritie, but diuine wisdom did make such garmets. S. Cyril. lib. 6. in Leuit.

:: As wel by the function of consecrating Priests, as of offering Sacrifice it appeareth that Moyses was a Priest. Yea the chiefe and hieghest Priest (saith S. Augustin) for his more excellent mini-

sterie and extraordinary calling: Aaron was hiegh priest for his Pontifical inuesture, and ordinarie vocation, which should continue in his successors. 9. 23.
in Leuit.

of azymes, which was before our Lord, a loafe without leaven, and a manchet tempered with oile, and a wafer he put them vpon the fatte, and the right shoulder, † deliuering 27
al to Aaron, and to his sonnes. Who hauing lifted them vp before our Lord, † he tooke them againe of their handes, 28
and burnt them vpon the altar of holocaust, because it was the oblation of consecration, for a swete odoure, of the sacrifice to our Lord. † And he tooke of the ramme of consecration, the brest for his portion, eleuating it before our 29
Lord, as our Lord had commanded him. † And taking the oyntment, and the bloud that was vpon the altar, he sprinkled it vpon Aaron, and his vestiments, & vpon his sonnes and their vestiments. † And when he had sanctified them in 31
their vestiments, he commanded them, saying: Boile the flesh before the dore of the tabernacle, and there eate it. Eate ye also the loaves of consecration, that are laid in the basket, as our Lord commanded me, saying: Aaron and his sonnes 32
shal eate them: † and whatsoeuer shal be left of the flesh, and the loaves, fire shal consume. † Out of the dore also of 33
the tabernacle you shal not goe forth seuen daies, vntil the day wherein the time of your consecration shal be expired. for in seuen dayes the consecration is finished: † as at this 34
present it hath bene done, that the rite of the sacrifice might be accomplished. † Day & night shal you tarie in the tabernacle obseruing the watches of our Lord, lest you die: 35
for so it hath bene commanded me. † And Aaron, and his 36
sonnes dld al thinges which our Lord spake by the hand of Moyse.

ANNOTATIONS.

CHAP. VIII.

Particular calling and consecration necessary to priestlie offices, & authoritie in spiritual causes.

Ordering of Priests was a

6. Offered Aaron] By this maner of taking, offering, and consecrating Aaron Hiegh Priest, S. Paul sheweth that none may challenge to them selues, nor presume to exercise priestlie offices, or anie authoritie in spiritual causes, but such as be orderly called thereto. Yea that Christ him self would not haue exercised this function, but that he was also called of God vnto it, saying: Euerie Hiegh Priest taken from among men, is appointed for men, in those things that pertaine to God. Neither doth anie man take the honour to himself, but he that is called of God, as Aaron. So Christ also did not glorifie himself, that he might be made a Hiegh Priest: but he that spake to him: *Thou art a Priest for euer, according to the order of Melchisedech.* Aarons sonnes were also called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and consecrated by a peculiar Sacrament, to wit, by certaine determinate external

Heb. 5.

Psal.

109.

eternal ceremonies and rites, signifying grace geuen them by God, for the due performing of their function. For first they were taken from the common state of men, wherby is designed their ordinarie vocation; then purified by certaine washings and sacrifice for sinne, signifying special puritie required in them, afterwarde inuested with holie and precious garmentes, which signified their sacred function, and great dignitie, excellen^t al temporal dominion and principallitie; finally consecrated in solemne manner with holie ointment, and blood of pacifique sacrifice offered for this purpose; other sacrifice of holocaust also offered in the same solemnitie.

7. *Reuessed*] The high Priest had seuen special ornaments in his vesture. First, a straight *linnen white garment*; signifying puritie of life most specially required in Priestes. Secondly a girdle, or *Burrdike*, of twisted silke and gold, embrodered worke, in coloures yelow, blew, purple, and scarlet; signifying discrete moderation of his actes, to the spiritual profic of al sortes of people. Thirdly a *tunike*, or long robe downe to the foote, of hyacinth, or blew silke, at the skirt therof like pomegranates wrought of twisted silke, blew, purple and scarlet, and litle belles of purest (yelow) gold interposed one by the other rownd about, of each sorte seuentie two; signifying heauenlie conuersation vpon earth, also vnion and concord in faith and maners. with edification by good workes. Fourthly, an ornament vpon his shoulders, called an *Ephod*, of gold and twisted silke, embrodered of the former coloures, reaching before to the girdle, with two precious Onyx stones closed in gold, one hauing engrauen six names of the tribes of Israel, set on one shoulder, the other hauing the other six names on the other shoulder; for a remembrance that he must supporte; and meekly beare the infirmities of the people. Fifthly, a breast plate called *Rationale*, of the same precious matter, the measure of a palme, foure square, embrodered with the same foure coloures, with foure rewes of twelue precious stones, and therein engrauen the names of the twelue tribes. Besides which were engrauen also *V R I M* and *T H V M M I M*, *Illuminations* and *Perfections*, or *Doctrin* and *Vertue*, because the high Priest must haue knowledge of the truth, and sincere intention. Likewise in the Ephod and Rationale were ringes, hookes, and chaines of purest gold, to ioyne them fast together. Al signifying the perpetual sollicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly serue God, to his honour and their owne saluation. Sixty, a *Mitre* of twisted silke, with litle crownes embrodered worke, set on his head, to signifie that he must direct al his actions to Gods glorie, that sitteth aboue al. Seuenthy, *A plate of sacred reueration*, made of the finest gold, with the most holie name of God engrauen, set on his forehead; to put him stil in remembrance to contemplate God and his workes.

Sacrament in the law of Moyses.

Seuen precious vestments for the high Priest signifying:

1. Puritie.
2. Discretion.
3. Good workes of edification.

4. Toleration of others infirmities

5. Knowledge and sinceritie.

6. Intention directed to God.
7. Contemplation of God & his workes.

13. *His sonnes*] The other Priestes had three special ornaments: a *linnen white garment*, a *Burrdike*, and a *Mitre*, for glorie and bewtie; to signifie the qualitties aboue mentioned, *puritie*, *discretion*, and *direct intention* also required in them.

10. *ooke oile*] A third thing that Moyses was bid to take, besides the men and vestments, was the *holie oile of unction*, which he poured only vpon the high Priests head, not on other Priestes; to signifie that powre descended from him to the rest. But both he and they, and their holie vestments were sprinkled with this oile, and with blood taken from the altar; their right eares also were touched with the blood of a ramme, sacrificed, and their right thumbes, and great toes of their right handes, and feete; to signifie prompt obedience, and right intention, in offering sacrifice, according to Gods ordinance, and

Other Priestes had also three ornamentes.

Aaron annoi-
ted high Priest

His sonnes al-
to consecrated

not after the maner of infidels, or humane inuention, nor to anie sinister intent or purpose.

Al three kindes of sacrifice offered at the consecration of Priests.

Priesthood and Law changed together.

The Sacramēt of holie Orders prefigured, and the new Law.

14. *He offered the calfe* } Other things which Moyses was here commanded to take, at the consecration of Priests, were a calfe, to be offered in sacrifice for sinne; two rammes, the one in holocaust, the other in pacifique sacrifice, for the consecration of Priests; and a basket of vneleued bread, to be offered with the two rammes. Al for the greater solemnitie of this Sacrament of Orders. By which Aaron and his sonnes were made the lawfull and ordinarie Priests of the law newly deliuered by Moyses. And so Priesthood was changed from the first borne of euerie familie, and established only in Aaron and his sonnes, and their issue male, to be in like sorte consecrated. And the rest of the Leuites to assist them. By this also was prefigured the Sacrament of holie Orders in the Church of Christ, with an other change of Priesthood from the familie & order of Aaron, to Priestes of the new Testament, of what familie or nation soeuer. And withal an other change of the law. *For the Priesthood being translated, it is necessarie* (saith S. Paul) *that a translation of the Law be also made.* And this Sacrament in dede geueth grace (as by the other it was only signified) to those that are rightly ordered. As the same Apostle testifieth, willing Timothie to *resuscitate the grace geuen him by imposition of handes.* 2. Timot. 1. S. Ambrose in 1. Timot. 4. S. August. lib. de bono coniugal: c. 24. & lib. 2. contra Epist. Parmen. Theodoret. q. 48. in lib. Num.

Num. 8.

Heb. 7.

CHAP. IX.

Sacrifices for sinne, 12. and of holocauste, 18. and pacifiques are offered: 22. and Aaron stretching forth his hand bleisseth the people.

AND when the eight day was come, Moyses called 1
Aaron and his sonnes, and the ancients of Israel, and
said to Aaron: † Take of the heard :: a calfe for sinne, and a 2
ramme for an holocaust, both without spot, and offer them
before our Lord. † And to the children of Israel thou shalt 3
speake: Take ye a bucke goate for sinne, and a calfe, and a
lambe, of a yeare old, & without spot for an holocaust, † an 4
oxe and a ramme for pacifiques: and immolate them before
our Lord, offering in the sacrifice of euerie one, flowre tem-
pered with oile; for to day our Lord wil appeare to you.
† They tooke therfore al thinges that Moyses had cōmanded 5
before the dore of the tabernacle: where when al the multi-
tude stood, † Moyses said: This is the word, which our Lord 6
hath commanded: doe it, :: and his glorie wil appeare to you.
† And he said to Aaron: Approch to the altar, & immolate for 7
thy sinne: offer the holocaust, and pray for thy self and for the
people, and when thou hast slaine the peoples hoste, pray for
them, as our Lord hath cōmanded. † And forthwith Aaron 8
approching to the altar, immolated the calfe for his sinne:
† the blood whetof his sonnes brought to him: wherein dip- 9
ping

:: The people before wor- shipped a calfe for God. Exod 32. Now ther- fore they offer a calfe in sacri- fice to God, for their sinne, and to kepe them from idolatrie. S. Hieron. in Hie- rem. 7.

:: God appea- red in his worke by sen- ding fire to burne the sa- crifice, with- out mans in- dustrie 7. 24.

- ping his finger, he touched the hotnes of the altar, and poured the rest at the foote therof. † And the fatte, and the litle kidneis, and the caule of the liuer, which are for sinne, he burnt vpon the altar, as our Lord had commanded Moyſes:
- 11 † but the flesh and skinne therof he burnt with fire without the campe. † He immolated also the victime of holocaust: and his sonnes brought him the blood therof, which he poured
- 13 in the circuite of the altar. † The hoste also it selfe being cut into peeces, they brought with the head and euerie member.
- 14 Al which he burnt with fire vpon the altar, † hauing first
- 15 washed the entralles and the feete with water. † And offering for the sinne of the people, he slew the bucke goat: and
- 16 expiating the altar: † he made the holocaust, † adding in
- 17 the sacrifice the libaments, which are offered withal, and burning them vpon the altar, beside the ceremonies of the morning holocaust. † He immolated also the ox, and the
- 18 ramme, the pacifique hostes of the people: and his sonnes brought him the blood, which he poured vpon the altar
- 19 round about. † The fatte also of the ox, and the rump of the ramme, and the two litle kindneis with their fatte, and
- 20 the caule of the liuer † they put vpon the breasts. and after
- 21 the fatte was burnt vpon the altar, † their breasts, and the right shoulders, Aaron did seperate, eleuating them before
- 22 our Lord, as Moyſes had commanded. † And :: stretching forth his hand to the people, he blessed them. And so the
- 23 hostes for sinne, and the holocaustes, and the pacifiques being finished, he descended. † And Moyſes and Aaron going into the tabernacle of testimonie, and afterward comming forth, blessed the people. And the glorie of our Lord appeared
- 24 to al the multitude: † and behold :: a fire coming forth from our Lord, deuoured the holocaust, and the fatte that was vpon the altar: Which thing, when the multitude had senne, they praised our Lord, falling on their faces.

:: This did signifie that Christ, in who al nations are blessed, should be stretched on the Crosse where he redeemed vs, in memorie where of we now make the signe of the Crosse. :: The Priests were commanded to nourish and kepe this fire perpetually: that it should not be extinguished. cha. 6. 7. 12.

CHAP. X.

Nadab and Abiu the sonnes of Aaron, for offering strange fire, are burnt to death, and cast out of the campe. 6. for Whom the people mourne, but not the Priests. 8. Priests are forbid to drinke wine, when they enter into the tabernacle, 12. and are commanded to eat the residue of oblations in the holie place. 16. which this time in part they omitted, and are excused, being sorowful for that which happened to Nadab and Abiu.

AND

∴ Such as received more at Gods hand, are more severely punished if they transgress. *S. Aug. q. 21. in Levit.*

By this also al are warned to be content with the doctrine of the Holie Ghost, to abhorre heresies, the fautors whereof adde falsehood to Gods word, & pre-ferre their owne wicked inuentions before the true sense of holie Scripture.

Theod. q. 9. in Levit.
∴ Abstinence from wine commanded to Priests when they serued in the tabernacle not at other times: for they serued at certaine times by turnes. *Theod. q. 10 in Levit.*
As for drunkennes it is forbid to al men, and at al times.

AND Nadab, and Abiu the sonnes of Aaron catching censors, did put in fire, and incense therupon, offering before our Lord strange fire: which was not commanded them. † And fire comming forth from our Lord, deuoured them, and they dyed before our Lord. † And Moyse said to Aaron: This is it which our Lord hath spoken: I wil be sanctified in them, that appoach to me, and in the sight of al the people I wil be glorified. Which Aaron hearing held his peace. † And Moyse calling Misael, and Elisaphan the sonnes of Oziel, the vncl of Aaron, said to them: Goe and take away your bretheren from the sight of the Sanctuarie, and carie them without the campe. † And going forth with they tooke them as they lay, reuested with linnen tunikes, & did cast them forth, as it had bene commanded them. † And Moyse spake to Aaron, & to Eleazar, and Ithamar his sonnes: Vncouer not your heades, and rent not your vestiments, lest perhaps you die, and indignation come vpon al the assemblie. Let your brethren, and al the house of Israel, lament the burning that our Lord hath raised, † and your selues shal not goe out of the dore of the tabernacle, otherwise you shal perish: for the oyle of holie vnction is vpon you. Who did al thinges according to the precept of Moyse. † Our Lord also said to Aaron: † Wine, and anie thing that may make drunke, you shal not drinke, thou and thy sonnes, when you enter into the tabernacle of testimonie, lest you die: because it is an euerlasting precept through your generations. † And that you may haue knowledge to discern between the holie and prophane, between the polluted and cleane: † and may teach the children of Israel al my ordinances, which the Lord hath spoken to them by the hand of Moyse. † And Moyse spake to Aaron and to Eleazar, and Ithamar his sonnes, that were left: Take the sacrifice, that is remayning of the oblation of our Lord, and eate it without leauen beside the altar, because it is Holie of holies. † And you shal eate it in a holie place: which is giuen to thee and thy sonnes of the oblations of our Lord, as it hath bene commanded me. † The brest also that is offered, and the shoulder that is seperated, you shal eate in a most cleane place thou and thy sonnes, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hostes of the children of Israel: † because the shoulder and the brest,

- the brest, and the fatte that is burnt on the altar, they haue eleuated before our Lord, and they pertaine to thee, and to thy sonnes by a perpetual lawe, as our Lord hath commanded. † Among these thinges, when Moyses sought for the bucke goate, that had bene offered for sinne, he found it burnt: and being angrie against Eleazar, and Ichamar the sonnes of Aaron that remained, he said: † Why did you not eate the holste for sinne, in a holie place, which is most Holie, and genen to you, that you may beare the iniquitie of the multitude, and may pray for it in the sight of our Lord, † especially wheras of the bloud therof, there hath not bene caried within the holie places, and you ought to haue eaten it in the Sanctuarie, as it was commanded me? † Aaron answered: This day hath bene offered the victime for sinne, and the holocaust before our Lord: and to me that is chanced which thou seest. how could I eate it, or please our Lord in ceremonies hauing :: a sorowful hart? † Which when Moyses had heard, he was satisfied with his answere.

CHAP. XI.

The distinction of cleane and vncleane in beastes, fish, birdes, and other things. The third part

43. *With commandment to be holie, and impolluted.*

- 1 **A**N D our Lord spake to Moyses and :: Aaron, saying:
 2 † Say to the children of Israel: These are the beasts which you ought to eate of al the liuing things of the earth.
 3 † Euerie one that hath the hooft diuided, and cheweth the cudde among the cattel, you shal eate. † But whatsoeuer in dede cheweth the cudde, and hath an hooft, but diuideth it not, as the camel, and others, that you shal not eate, and among
 5 the vncleane you shal repute it. † Cherogril which cheweth the cudde, and diuideth not the hooft, is vncleane.
 6 † The hare also: for that also cheweth the cudde, but diuideth not the hooft. † And the swine: which though it diuideth the hooft, cheweth not the cudde. † The flesh of these you shal not eate, nor touch their carcasses, because they are vncleane to you. † These are the thinges that brede in the waters, and which it is lawfull to eate. Al that hath finnes, and scales, as wel in the sea, as in the riuers, and the pooles, you
 10 shal eate. † But whatsoeuer hath not finnes and scales, of those that moue and liue in the waters, shalbe vnto you abominable, † and execrable, their flesh you shal not eate,

Of things cleane and vncleane, with the maner of purifying: & other precepts moral & iudicial.

:: Hitherto God reueled his Law to Moyses onlie, and by him to the people. Now also to Aaron after he was cōsecrated high Priest: yet not alwayes, for Moyses was stil superior.
 chap. 12. 14. 16. 17. &c.

and their carcafles you ſhal auoide. † Al that haue not 12
finnes and ſcales in the waters, ſhal be polluted. † Of birdes 13
theſe are they which you muſt not eate, and are to be auoided
of you : The Eagle, and the griſſon, and the oſprey, † and 14
the kite, and the vulture according to his kinde, † and euerie 15
one of the rauens kinde, according to their ſimilitude, † the 16
oſtrich, and the owle, and the ſterne, and the hauke accor-
ding to his kinde. † the ſcritchowle, and the diuer, and the 17
ſtorke, † and the ſwanne, and the onocratal, and the por- 18
phirion, † the herodian, and the charadriion according to 19
his kind, the lapwing alſo, and the batte. † Of foules eue- 20
rie one that goeth vpon foure feete, ſhal be abhominable
to you. † And whatſoever walketh vpon foure feete, but 21
hath the legges behind longer, wherewith he hoppeth vpon
the earth, † that you ſhal eate, as is the bruke in his kind, the 22
attake, and the ophiomach, and the locuſt, euerie one ac-
cording to their kinde. † But of foule whatſoever hath foure 23
feete onlie, ſhal be execrable to you : † and whatſoever ſhal 24
touch the carcafles of them, ſhal be polluted, and ſhal be vn-
cleane :: vntileuen : † and if it be neceſſarie that he carie 25
anie of theſe that be dead, he ſhal waſh his clothes, and ſhal
be vncleane vntil ſunne ſette. † Euerie beaſt that hath a 26
hoofe, but diuideth it not, neither cheweth the cudde, ſhal be
vncleane : and whatſoever toucheth it, ſhal be defiled. † That 27
which walketh vpon hands of al beaſts, which goe on foure
feete, ſhal be vncleane : he that toucheth their carcafles, ſhal
be polluted vntileuen. † And he that carieth ſuch carcafles, 28
ſhal waſh his clothes, and ſhal be vncleane vntil euen : be-
cauſe al theſe thinges are vncleane to you. † Theſe alſo ſhal 29
be reputed among polluted thinges, of al that moue vpon the
earth, the weefel and the mouſe and the crocadile, euerie
one according to their kinde, † the migale, and the came- 30
lean, and the ſtellion, and the lizard, and the moule : † al 31
theſe are vncleane. He that toucheth their carcafles, ſhal be
vncleane vntil euen : † and that wherupon anie thing of 32
their carcafles fallerh, ſhal be polluted atwel veſſel of wood
and rayment, as ſkinnes and haireclothes : and in whatſoever
veſſel anie worke is done, they ſhal be dipped in water, and
ſhal be polluted vntil euen, and ſo afterward ſhal be cleane.
† But the earthen veſſel, wherinto anie of theſe fallerh with- 33
in it, ſhal be polluted, and therefore is to be broken. † Al 34
meate,

∴ If in dede
this vncleānes
were a ſinne,
it ſhould be
cleuſed by con-
tritiō, and nei-
ther neceſſari-
ly remaine til
night, nor the
be taken away
without other
meanes.

- meate, which you shal eate, if the water be poured vpon it, shal be vncleane; and al liquor that is dronke of al vessel,
- 35 shal be vncleane. † And vpon whatsoeuer ought of such carcasses fallerth, it shal be vncleane: whether ouens, or pottes with feete, they shal be destroyed, and shal be vncleane.
- 36 † But the fountaines and the cisternes, and al collection of waters shal be cleane. He that toucheth their carcasse, shal be
- 37 polluted. † If it fall vpon seede corne it shal not pollute it.
- 38 † But if any man poure water vpon the seede, and afterward it be touched with the carcasses, it shal be forthwith polluted.
- 39 † If a beast be dead, of which it is lawfull for you to eate, he that toucheth the carcasse therof, shal be vncleane vntil euen:
- 40 † and he that eateth or carieth anie thing therof; shal wash
- 41 his clothes, and shal be vncleane vntil euen. † Al that creepeth vpon the earth, shal be abhominable, neither shal it
- 42 be taken for meate. † Whatsoeuer goeth vpon the brest on foure feete, and hath manie feete, or traileth on the earth, you
- 43 shal not eate, because it is abhominable. † Doe not contaminate your soules, nor touch ought therof, lest you be vn-
- 44 cleane. † For I am the Lord your God: be holie, because I am holie. Pollute not your soules in anie creeping beast, that
- 45 moueth vpon the earth. † For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God.
- 46 † You shal be holie because I am holie. † This is the lawe of beasts and foules, and of euerie liuing soule, that moueth
- 47 in the waters, and creepeth on the earth, † that you may know the differences of the cleane, and the vncleane, and know what you ought to eate, and what to refuse.

ANNOTATIONS.

CHAP. XI.

- Gen. 7. et. 8. 4. *Vncleane you shal repute it.*] In the first age of the world, before Noes flood, and so forward by tradition; and after by the written Law, some li-
ving creatures were reputed vncleane, and forbid to be eaten or offered
in sacrifice. Nor as euell of them selues, for *euery creature of God is good*, by na-
ture and creation: but this distinction and prohibition was made in the old
Testament, for iust causes, as the ancient fathers note specially three. First,
for instruction of the people much inclin'd to idolatrie, God distinguished
all beastes, birdes, and fishes into cleane and vncleane, wherby all men might
know, that none of them is God. For how can anie man of reason (saith learned
Theodoret. q. 11. in Leuit.) think that to be God, which either he abhorreth as vncleane,
or offereth in sacrifice to the true God, and eateth thereof himself? Secondly, God com-
manded this obseruance to exercise his people in obedience, with precepts not
otherwise
- Some things counted vn-
cleane in the
law of nature
& of Moyse.
Three causes
of this obser-
uance.
1. For instru-
ction.
2. For exercise
of obedience.

otherwise necessarie, but because he so commanded. As at first he commanded Adam not to eate of the tree of knowledge of good and euell. The transgression wherof brought al mankind into miserie. From which againe Christ by his obedience redeemed vs. For obseruation of this law old Eleazarus, and the seuen bretheren with their mother, did geue their liues, rather then they would eate swines flesh, and for the same ate glorious Martyrs, as testifie S. Cyprian Epist. 55. ad Thibaritanos. & li. de exhort. Mart. c. 11. S. Gregorie Nazianzen, orat. 20. de Machab. S. Chrysostom. de natiuitate septem Machab. S. Ambrose. li. 1. de officijs. c. 4. & li. 2. de Iacob. c. 10. & 11. and the whole Church celebrating their feast, the first day of August. Thirdly and most specially these obseruations were commanded for signification of vertues to be embraced, and of vices or sinnes to be auoided. Such beastes therfore were holden for cleane, and allowed for mans foode, as diuide the hoofe, and ruminat, or chew the cudde, signifying discretion betwixt good and euell; and diligent consideration, or meditation of Gods law: and the beastes which lack those two properties of diuiding the hoofe, and chewing the cudde, or either of them, were reputed vncleane, signifying such men as care not whether they do wel or euell, or do not ruminat, and meditate good things, which they heare or read, forgetting or neglecting, what is taught them. Likewise the fishes that haue finnes and scales, which signifie eleuating of the mind, and austeritie of life, were counted cleane: but the se that want either of the same were vncleane and prohibited. Also certaine birdes were esteemed cleane and allowed to be eaten: others vncleane and forbid. As the Eagle, signifying pride; the griffon, tyrannie; the osprey, oppression; the kire, fraud; the vulture, sedition; al kindes of rauens, carnal voluptuousnes; the ostrich, worldlie cares; the owle, slouth, or dulnes in spiritual things; the sterne, double dealing; al kindes of haukes, crueltie; the schritch owle, luxurie; the diuer, gluttonie; the stoike, enuie; the swanne, hypocrisie; the onocrotal, auarice; the porphirion, selfe wil; the herodian, a bloudie mind; the caladriion, much babling; the lapwing, desolation of mind, or desperation; the batte, earthlie policie; and the like in other birdes, beastes, and fishes. Al agreeable to that time, in which (saith S. Augustin, li. 6. c. 7. cont. Faust.) those things were to be foreshewed, not

Rom. 5.
2. Mach.
6. & 7.

3. For signification.

The things holden for cleane signified vertues.

The vncleane signified vices.

Christians are not bound to the obseruances of the old law, but to that which they signified.

only in wordes, but also in factes, which should be reueled in latter time; and being now reueled by Christ, and in Christ, the burdenous obseruances are not imposed to the faithfull gentiles, to whom yet the authoritie of the prophecie is commended. To the same effect. li. cont. Adimant. c. 15. & li. 50. homil. ho. 45. S. Hierom. in Matt. 15. Origenes, ho. 7. S. Cyril. li. 7. in Leuit. S. Gregorie, in Cant. 7. Procopius in Leuit. 11. Out of whom and others S. Thomas explicateth at large, that which we haue here briefly noted. 1. 2. q. 102. a. 6.

CHAP. XII.

The law of Womens purification that beare children.

The second & third Lessons on Candlemas day.

:: The most pure virgin mother, was not subiect to

AND our Lord spake to Moyses, saying: † Speake to the children of Israel; and thou shalt say to them: A woman, if she receauing seede she beare a man child, shall be vncleane seuen daies, according to the daies of the separation of her floures. † And the eight day the litle infant shall be circumcised: † but her self shall remaine three & thirtie daies.

daies in the blood of her purification: No holie thing shall she touch, neither shall she enter into the Sanctuarie, vntil
 5 the daies of her purification be expired. † But if she beare a woman child, she shall be vnckane two weekes, according to the custome of the fluxe of her flowers, and sixtie six daies
 6 she shall remaine in the blood of her purification. † And when the daies of her purification are expired, for a sonne, or for a daughter, she shall bring a lambe of a yeare old for an holocaust, and a young pigeon or a turtle for sinne, to the dore of the tabernacle of testimonie, and shall deliuer them
 7 to the priest, † who shall offer them before our Lord, and shall pray for her, and so she shall be cleansed from the fluxe of her blood. this is the lawe for her that beareth a man child
 8 or woman child. † And if her hand finde not, neither is able to offer a lambe, she shall take two turtles, or two young pigeons, one for an holocaust, and an other for sinne. and the priest shall pray for her, and so she shall be cleansed.

this law. For she conceived not by the seede of man, yet obserued the custome of other women
Luc. 2. as Christ also would be baptized by S. Iohn Baptist.
Mat. 3. to gene example of humilitie. s. Cyril. li. 8. in Eeuit. S Bernard. Ser. 3. de Purific.

CHAP. XIII.

The law concerning leprosie in men, 47. and in garments.

1 **A**ND our Lord spake to Moyses, and Aaron, saying:
 2 † The man, in whose skinne and flesh shall arise a diuers colour or a blister, or any thing as it were shyning, that is to say the plague of the leprosie, shall be brought :: to Aa-
 3 ron the priest, or any one of his sonnes. † Who seeing the leprosie in his skinne, & the heare turned into a white colour, and the forme it self of the leprosie lower then the skinne, and the other flesh: it is the plague of the leprosie,
 4 and at his arbitrement he shall be seperated. † But if there be a shining whitenesse in the skinne, and not lower then the other flesh, and the heare of the old colour, the priest shall
 5 shut him vp seuen daies, † and the seuenth day he shall view him: and if the leprosie be growne no farder, nor hath passed the former limites in the skinne, againe he shall shut him
 6 vp other seuen daies. † And the seuenth day he shall behold: if the leprosie be somewhat obscure, and not growne in the skinne, he shall cleanse him, because it is a scabbe: and the
 7 man shall wash his clothes, and shall be cleane. † And if the leprosie grow againe, after that he was sene of the priest and
 8 restored to cleanness; he shall be brought vnto him, † and
 9 shall be condemned of vnckanness. † If the plague of the
 M.m 3 leprosie

It pertained to the Priests to discerne of leprosie, in figure of Priestes authoritie to bind and loose sinnes in the new Testament. s. Chrysost. li. 3. de Sacerdotio.

∴ Leprosie making spottes in the skinne of an other colour, signifieth heresie, that mixeth fallshood with truth. *S. Aug. l. 2. quest. Evangel. c. 40.*
 ∴ Sometimes that semeth leprosie, or heresie, which is not: wherof the priest is to iudge. *Deut. 17.*

leprosie be in a man, he shal be brought to the priest, † and 10
 he shal view him. And when there is ∴ a white colour in the
 skinne, and hath changed the looke of the heare, and the
 flesh also it selfe appeare quicke: † it shal be iudged a verie 11
 old leprosie, and growne into the skinne. The priest therfore
 shal contaminate him, and shal not shut him vp, because he is
 vncleane evidently. † But if the leprosie spring forth running 12
 about in the skinne, and couer al the flesh from the head to
 the feete, whatsoeuer falleth vnder the sight of the eies,
 † the priest shal view him, and shal iudge that he is taken with 13
 a ∴ most cleane leprosie: for that it is al turned into whit-
 nesse, and therfore the man shal be cleane. † But when 14
 there shal appeare in him quicke flesh, † then by the iudge- 15
 ment of the priest he shal be polluted, and shal be reputed
 among the vncleane. for quicke flesh if it be spotted with le-
 prosie, is vncleane. † And if againe it be turned into white- 16
 nesse, and couer al the man, † the priest shal view him, and 17
 shal iudge him to be cleane. † And the flesh and the skinne 18
 wherin a boile is risen, and healed, † and in the place of the 19
 boile, there appeare a white scarre, or somewhat redde, the
 man shal be brought to the priest: † and when he shal see 20
 the place of the leprosie lower then the other flesh, and the
 heare turned into whitenes, he shal contaminate him: for
 the plague of leprosie is risen in the boile. † But if the heare 21
 be of the old colour, and the scarre somewhat obscure, & be
 not lower then the next flesh, he shal shut him vp seuē dayes.
 † And if it be growne farder, he shal iudge him to haue the 22
 leprosie, † but if it stay in his place, it is the scarre of a boile, 23
 and the man shal be cleane. † And the flesh and skinne, that 24
 fire hath burnt, and being healed hath a white or a reade
 scarre, † the priest shal consider it, and loe it is turned into 25
 whitenesse, and the place therof is lower then the other
 skinne: he shal contaminate him, because the plague of le-
 prosie is risen in the scarre. † But if the colour of the heare 26
 be not changed, nor the blemish lower then the other flesh,
 and the forme it selfe of the leprosie be somewhat obscure, he
 shal shut him vp seuē daies, † and the seuerite day he shal be- 27
 hold him: if the leprosie be growne farder in the skinne, he
 shal contaminate him, † but if the whitenes stay in his place, 28
 not very cleare, it is the plague of a burning, and therfore
 he shal be cleansed, because it is the scarre of a burning.

† Man,

29 † Man, or woman, in whose head or beard the leprosie ris-
 30 seth, the priest shal see them. † and if the place be lower then
 the other flesh, and the heare yelow, and thinner then it
 was wont; he shal contaminate them, because it is the le-
 31 prosie of the heade and the beard. † But if he perceiue the
 place of the spotte equal with the flesh neere vnto it, and the
 32 heare blacke: he shal shut him vp seuen daies, † and in the
 seuenth day he shal looke vpon it. If the spotte be not growne,
 and the heare be of his owne colour, and the place of the
 33 plague euen with the other flesh: † the man shal be shauen
 sauing the place of the spotte, and shal be shut vp other seuen
 34 daies. † If the seuenth day the plague seeme to haue staied in
 his place, & not lower then the other flesh, he shal cleanse
 35 him, and his clothes being washed he shal be cleane. † But
 if after his clensing the spotte be growne againe in the skinne,
 36 † he shal no more seeke whether the heare be changed into
 27 a yelow colour, because he is euidently vnclane. † Moreo-
 uer if the spotte be staied, & the heare be blacke, let him
 know that the man is healed, and let him boldly pronounce
 38 him cleane. † Man, or woman, in whose skinne appeareth
 39 whitenesse, † the priest shal view them. If he find that whit-
 nesse somewhat obscure shineth in the skinne, let him
 know that it is not the leprosie, but a spotte of white colour,
 40 and that the man is cleane. † The man whose heare falleth
 41 of from his head, is bald and cleane: † and if the heare fal
 42 from his forehead, he is bald before and cleane. † But if in
 the baldnesse or in the baldnesse before there be risen a white
 43 or reddish colour, † and the priest perceiue this, he shal
 condemne him vndoubtedly of leprosie, which is risen in
 44 the baldnesse. † Whosoever therfore shal be defiled with le-
 45 prosie & is separated at the arbitrement of the priest, † shal
 haue his clothes hanging loose, his head bare, his mouth coue-
 red with a cloth, he shal crie him self polluted and vnclane.
 46 † Al the time that he is a lepre & vnclane, he shal dwel
 47 alone without the campe. † A wollen or linnen garment,
 48 that shal haue the leprosie † in the warpe, and the woufe,
 49 or els a skinne, or whatsoeuer is made of a skinne, † if it be
 a white or reddish spott, it shal be reputed infected with le-
 50 prosie, and shal be shewed to the priest. † Who hauing con-
 51 sidered it shal shut it vp seuen daies: † and the seuenth day
 againe beholding it, if he find that it is growne, it is a leprosie
 that

that continueth: he ſhal iudge the garment polluted, and
 euerie thing wherein it ſhal be found, † and therfore it ſhal 52
 be burnt with fire. † But if he ſee that it is not growne, 53
 † he ſhal command, and they ſhal waſh that, wherein the le- 54
 proſie is, and he ſhal ſhut it vp other ſeuē daies. † And 55
 when he ſhal ſee that the old ſhape is not returned, neither
 yet that the leproſie is growen furder, he ſhal iudge it vn-
 cleane, and burne it with fire, for that the leproſie is ſpred in
 the outſide of the garment or through the whole. † But 56
 if the place of the leproſie be ſomewhat obſcure, after that
 the garment is waſhed, he ſhal breake it of, and diuide it
 from that which is ſounde. † And if beſides in thoſe places, 57
 that before were without ſpote there appeare a flying and
 wandring leproſie: it muſt be burnt with fire: † if it be ceaſ- 58
 ſed, he ſhal waſh with water the partes, that be pure, the
 ſecond time, & they ſhal be cleane. † This is the law of the 59
 leproſie of a wollen and linnen garment, of the warpe and
 the wouſe, and of al ſtuffe of ſkinnes, how it ought to be clen-
 ſed, or contaminated.

CHAP. XIII.

*Sacrifices for clenſing leproſie in men, 33. the maner of viewing whether le-
 proſie be in a houſe or no, 40. and of clenſing it.*

AND our Lord ſpake to Moyſes, ſaying: † This is the 1 2
 rite of a lepre, when he is to be cleaned. † He ſhal be 3
 brought to the prieſt: who going out of the campe, when
 he ſhal finde that the leproſie is cleaned, † he ſhal com- 4
 mand him, that is purified, that he :: offer for him ſelſe two
 liue ſparowes, which it is lawful to eate, and cedar wood, and
 ſcarlet & hyſſope. † and he ſhal command that one of the 5
 ſparowes be immolated in an earthen veſſel ouer * liuing wa-
 ter: † but the other being alie with the cedar wood, and 6
 ſcarlet and the hyſſope he ſhal dippe in the bloud of the ſpa-
 rowe that is immolated, † wherewith he ſhal ſprinckle him, 7
 that is to be cleaned, ſeuē times, that he may be rightly
 purged: and he ſhal let goe the liue ſparow, that it flie into
 the field. † And when the man hath waſhed his clothes, he 8
 ſhal ſhaue al the heare of his bodie, and ſhal be waſhed with
 water: and being purified he ſhal enter into the campe, yet
 ſo for al that, that he tarie without his owne tent ſeuē daies,
 † and the ſeuenth day he ſhal ſhaue the heare of his head, and 9
 his

2. This gift &
 ſacrifice were
 commanded
 (ſaith S. Augu-
 ſtin) becauſe
 the Sacrifice
 of Chriſts bodie
 was not
 yet ordained,
 which now ſer-
 ueth for al o-
 ther ſacrifices.
 li. I. ca. 19. et.
 20. cont. ad-
 uerſar. leg. et.
 prophet.

* of well
 or riuer,
 not of a
 cetherne
 poole, or
 marriſh.

- his beard and eye browes, and the beere of his whole bodie.
- 10 And hauing washed againe his clothes, and his bodie, † the eight day he shal take two lambes without spotte, and an ewe of a yeare old without spotte, and three tenths of floure tempered with oyle for a sacrifice, and a sextarie of oyle apart.
- 11 † And when the priest that purifieth the man, hath set him, and al these things before the Lord in the dore of the tabernacle of testimonie, † he shal take a lambe, and offer it for offence, & the sextarie of oyle. and hauing offered al before
- 12 the Lord, † he shal immolate the lambe, where the hoste for sinne is wont to be immolated, and the holocaust, that is, in a holie place. For as for sinne, so also the hoste for offence pertaineth to the priest: it is Holie of holies. † And the priest taking of the blood of the hoste, that was immolated for offence, shal put it vpon the tippe of the right eare of him that is cleansed, and vpon the thumbes of his right
- 13 hand and foote: † and of the sextarie of oyle he shal poure
- 14 into his owne left hand, † and shal dippe his right finger in it and shal sprinkle before the Lord seuen times. † and the residue of the oyle in his left hand, he shal poure vpon the tippe of the right eare of him that is cleansed, and vpon the thumbes of his right hand and foote, and vpon the blood
- 15 that was shed for offence, † and vpon his head. † And he shal pray for him before the Lord, and shal make the sacrifice
- 16 for sinne. then shal he immolate the holocaust, † and put it on the altar with the libaments therof, and the man shal orderly be cleansed. † But if he be poore, and his hand can not finde the things aforesaid, for offence he shal take a lambe for an oblation, that the priest may pray for him, and a tenth part of floure tempered with oyle for a sacrifice, and
- 17 of oyle a sextarie, † and two turtles or two young pigeons, of the which let one be for sinne, and the other
- 18 for an holocaust: † and he shal offer them the eight day of his purification to the priest, at the dore of the tabernacle
- 19 of testimonie before the Lord: † who receiuing the lambe for offence, and the sextarie of oyle, shal eleuate them together: † and the lambe being immolated, of the blood thereof he shal put vpon the tippe of the right eare of him that is cleansed, and vpon the thumbes of his right hand and foote:
- 20 † but part of the oyle he shal poure into his owne left hand,
- 21 † wherein dipping the finger of his right hand, he shal

sprinkle it seuen times before the Lord : † and he shal touch 28
 the tippe of the right eare of him that is cleansed, and the
 thumbes of his right hand & foote, in the place of the bloud
 that was shed for offence : † and the other part of the oyle, 29
 that is in his left hand, he shal poure vpon the head of the pu-
 rified person, that he may propitiate the Lord for him : † and 30
 a turtle, or yong pigeon he shal offer, † one for offence, and 31
 the other for an holocaust, with their libaments. † This is 32
 the sacrifice of a lepre, that is not able to haue al thinges
 for the cleansing of him self. † And our Lord spake to Moy- 33
 ses and Aaron, saying: † When you shal be entred into the 34
 Land of Chanaan, which I wil geue you in possession, if there
 be the plague of leprosie in a house, † he whose house it is, 35
 shal goe & tel the priest, saying: It semeth to me, that there is
 as it were the plague of leprosie in my house. † But he shal 36
 command, that they carie forth al thinges out of the house,
 before he goe into it, and see whether it haue the leprosie,
 lest al thinges become vncleane that are in the house. And
 afterward he shal goe in to consider the leprosie of the house :
 † & if he see in the walles therof as it were litle dintes, disfigu- 37
 red with palenesse or rednesse, and lower then al the rest, † he 38
 shal goe out of the dore of the house, and forthwith shut it
 seuen daies. † And returning the seuenth day, he shal consi- 39
 der it. If he finde that the leprosie is growne, † he shal com- 40
 mand, the stones wherein the leprosie is, to be plucked out,
 and to be throwen without the citie into an vncleane place :
 † & the house it self to be scraped on the inside round about, 41
 and the dust of the scraping to be disperfed without the
 citie into an vncleane place, † and other stones to be laid in 42
 their places, that were taken away, and the house to be play-
 stered with other morter. † But if after the stones be plucked 43
 out, & the dust scraped of, and it playstered with other earth,
 † the priest going in perceiue that the leprosie is returned, 44
 and the walles ful of sportes, it is a lasting leprosie, and the
 house vncleane : † the which forthwith they shal destroy, 45
 and the stones and timber therof, and al the dust they shal
 cast without the towne into an vncleane place. † He that 46
 entreth into the house when it is shut, shal be vncleane vntil
 euen : † and he that sleepeth in it, and eateth any thing, shal 47
 wash his clothes. † But if the priest going in perceiue that 48
 the leprosie is not growne farder in the house, after it was
 playstered

playstred againe, he shal purifie it being made whole againe:
 49 † and for the purification therof he shal take two sparowes,
 50 and cedrewood, and scarlet and hyssope: † and when one
 sparow is immolated in an earthen vessel ouer liuing waters,
 51 † he shal take the cedar wood, and the hyssope, and the scar-
 let, and the liue sparowe, and shal dippe al in the blood of the
 sparowe that is immolated, and in the liuing water, and he
 52 shal sprinkle the house seuen times, † and shal purifie it as
 wel with the blood of the sparow, as with the liuing water
 and with the liue sparow, and with the cedrewoode and the
 53 hyssope and the scarlet. † And when he hath let goe the spa-
 row to flie freely away into the field, he shal pray for the
 54 house, and it shal be rightly cleansed. † This is the law of al
 55 leprosie and percussio, † of the leprosie of garments and
 56 houses, † of a scarre and of blisters breaking forth, of a shi-
 ning spotte, and when the colours are changed into diuers
 57 kindes, † that it may be knowen at what time anie thing is
 cleane, or vncleane.

CHAP. XV.

The law of vncleane issues in men, 19. and in women.

1 **A**Nd our Lord spake to Moyse and Aaron, saying:
 2 † Speake to the children of Israel, and say to them;
 3 The man that hath a fluxe of seede, shal be :: vncleane. † And
 then he shal be iudged subiect to this fault, when the filthie
 humour at euerie moment, cleaueth to his flesh, and is con-
 4 gealed. † Euerie bedde wheron he sleepeth, shal be vncle-
 5 ane, and where soeuer he sitteth. † If anie man touch his
 bedde, he shal wash his clothes: and him self being washed
 6 with water, shal be vncleane vntil euen. † If he sitte where
 that man had sitten, he also shal wash his clothes: and being
 7 washed with water, shal be vncleane vntil euen. † he that
 toucheth his flesh, shal wash his clothes: and him self being
 8 washed with water shal be vncleane vntil euen. † If such a
 man cast his spittle vpon him that is cleane, he shal wash his
 clothes: and being washed with water he shal be vncleane
 9 vntil euen. † The padde wherupon he sitteth shal be vn-
 10 cleane: † and whatsoeuer hath bene vnder him, that hath
 the fluxe of seede, shal be polluted vntil euen. He that carieth
 any of these thinges, shal wash his clothes: and him self
 being washed with water, shal be vncleane vntil euen.

:: If natural
 infirmities
 brought vn-
 cleanes much
 more lasciu-
 iousnes of the
 mind. Theod.
 q. 15. c. 20.
 1^{us} Leuit.

:: To make,
offer, and sa-
crifice an
hoste, is alone.

† Euerie one, whom he toucheth that is such an one, ha- 11
uing not washed his handes before, shal wash his clothes, and
being washed with water, shal be vncleane vntil euen. † The 12
earthen vessel that he toucheth shal be broken: but the
wodden vessel shal be washed with water. † If he be healed 13
that hath such a disease, he shal number seuen daies after his
cleansing, and hauing washed his clothes, and al his bodie,
in liuing water, he shal be cleane. † And the eight day he 14
shal take two turtles, or two yong pigeons, and he shal come
into the sight of our Lord, to the dore fo the tabernacle of re-
stimonie, and shal geue them to the priest. † who shal make 15
one for sinne, and the other for an holocaust, and he shal pray
for him before our Lord, that he may be cleansed of the fluxe
of his seede. † The man from whom issueth the seede of 16
copulation, shal wash with water al his bodie: and he shal
be vncleane vntil euen. † The garment and skinnie, that he 17
weareth, he shal wash with water, and it shal be vncleane
vntileuen. † The woman with whom he compaineth shal 18
be washed with water and shal be vncleane vntil euen. † The 19
woman that monthly hath the fluxe of blood, shal be sepa-
rated seuen daies. † Euerie one that oucheth her, shal be 20
vncleane vntil euen: † and that whereon she sleepeeth or 21
sitteth in the daies of her separation shal be polluted. † He 22
that toucheth her bedde shal wash his clothes: and him self
being washed with water, shal be vncleane vntil euen.
† Whosoever shal touch any vessel wherupon she sitteth, he 23
shal wash his clothes: and him self being washed with water
shal be polluted vntil euen. † If a man companie with her 24
in the time of her menstrual blood, he shal be vncleane seuen
daies: and euerie bedde wheron he sleepeeth shal be polluted.
† The woman that hath a fluxe of blood many daies not in 25
her menstrual time, or that ceaseth not to haue a fluxe, after
the menstrual blood, as long as she is subiect to this disease,
she shal be vncleane, as if she were in her menstrual time.
† Euerie bedde, whereupon she sleepeeth, and vessel wheron 26
she sitteth, shal be polluted. † Whosoever toucheth them 27
shal wash his clothes: and him self being washed with wa-
ter, shal be vncleane, vntil euen. † If the blood stay and cease 28
to runne, she shal count the seuen daies of her purification:
† and the eight day she shal offer for her selfe to the priest, 29
two turtles, or two young pigeons, at the dore of the taber-
nacle

- 30 nacle of testimonie: † who shal make one for sinne, and the other for an holocaust, and he shal pray for her before our
 31 Lord, and for the fluxe of her vncleannesse. † You shal teach therfore the children of Israel, that they take heede of :: vn- :: S. Hierom.
 cleannesse, and die not in their filthinesse, when they shal pol- (in cap. 5 ad
 32 lute my tabernacle that is among them. † This is the law Galat.) vnder-
 of him that hath the fluxe of sede and that is polluted by co- standeth this
 33 pulation, † and the woman that is separated in her mensual place of the
 times, or that hath a continual fluxe of blood, and of the man, abominable
 that sleeperth with her. sines that may
 not be named,

CHAP. XVI.

When and how the high Priest must enter into the Sanctuarie. 14. How he shal expiate (or reconcile) the same, 16. and the Tabernacle, 18. and the Altar. 20. How he shal offer a lue goate, and send him into the wilderness. 29. And al must celebrate the feast of expiation, or cleansing from sinnes.

- 1 **A**ND our Lord spake to Moyses, after the death of the two sonnes of Aaron, when they were slaine offering
 2 strange fire: † and he commanded him, saying: Speake to Aaron thy brother, that he :: enter not at al times into the :: Only once
 Sanctuarie, that is within the veile before the propitiatorie, in the yeare
 wherewith the arke is couered, lest he die (for in a cloude the high
 3 wil I appeare ouer the oracle) † vnlesse he doe these thinges priest, and no
 before: He shal offer a calfe for sinne, and a ramme for an other, entred
 4 holocaust. † He shal be reuested with a linnen tunike, he into Sancta Sa-
 shal hide his priuities with linnen femoralles: he shal be gir- clorum. v. 34.
 ded with a linnen girdle, a linnen mitre shal be put vpon his signifying that
 head: for these are holie vestmentes: withal which, when he heauen was
 5 is washed, he shal be reuested. † And he shal receiue of the not open to
 whole multitude of the children of Israel two bucke goates anie Sanct, be-
 6 for sinne, and one ramme for an holocaust. † And when fore Christs
 he hath offered the calfe, and praied for him self, and for his passion: Heb.
 7 owne house, † he shal make the two bucke goates 2. v. 8.
 stand before the Lord in the dore of the tabernacle of testimo-
 8 nimonie: † and casting lottes vpon both, one for the Lord, &
 9 an other for the goate of dismission: † that, whose lotte fel to
 10 the Lord, he shal offer for sinne: † but that, whose lotte was
 to be the goate of dismission, he shal set alie before the :: Praying that
 Lord, that he may :: poure out prayers vpon him, and dis- al their sinnes
 11 misse him into the wilderness. † After that these thinges be may be remit-
 tel.

duly celebrated, he shal offer the calfe, and praying for him
 self and for his house, he shal immolate it: † and taking the 12
 thurible, which he hath filled of the burning coales of the
 altar, and taking vp with his hand of the compounded per-
 fume for incense, he shal goe in beyond the veile into the
 Holie place: † that when the incense is put vpon the fire, 13
 the cloude therof and the vapour may couer the oracle,
 which is ouer the testimonie, and he die not. † He shal take 14
 also of the blood of the calfe, and sprinkle with his finger se-
 uen times against the propitiatorie to the east. † And when 15
 he hath killed the bucke goate for the sinne of the people,
 he shal carie in the blood therof within the veile, as hath
 bene commanded of the blood of the calfe, that he may
 sprinkle it against the oracle, † and :: expiate the San- 16
 ctuarie from the vncleannesse of the children of Israel, and
 from their preuarications, and al their sinnes. According to
 this rite shal he doe to the tabernacle of testimonie, which is
 fixed among them in the middest of the filth of their habita-
 tion. † Let no man be in the tabernacle when the high priest 17
 goeth into the Sanctuarie, to pray for him self and for his
 house, & for the whole assemblie of Israel, vntil he come
 forth. † And when he is come forth to the altar that is before 18
 the Lord, let him pray for him self, and taking the blood of
 the calfe, and of the bucke goate, let him poure it vpon the
 hognes therof round about: † and sprinkling with his sin- 19
 ger seuen times, let him expiate, and sanctifie it from the vn-
 cleannesse of the children of Israel. † After he hath clen- 20
 sed the Sanctuarie, and the tabernacle, and the altar, then let him
 offer the liue goate; † and putting both handes vpon his 21
 head, let him confesse al the iniquities of the children of Is-
 rael, and al their offences and sinnes: which praying to light
 on his head, he shal send him forth by a man ready ther-
 to, into the desert. † And :: when the goat hath caried al their 22
 iniquities into the solitarie ground, and shal be let goe into
 the desert, † Aaron shal returne into the tabernacle of testi- 23
 monie, and putting of the vestiments, which he had on him
 before when he entred into the Sanctuarie, and leauing them
 there, † he shal wash his flesh in a holie place, and shal be 24
 clothed with his owne garments. And after that he hath gone
 forth and offered his owne holocaust, and the peoples, he
 shal pray as wel for him self, as for the people: † and the 25
 fatte,

:: Sinnes do so
 defile the soule
 that the very
 holiest of al
 places is ac-
 counted as
 contaminate
 therby. *Theodo.*
g. 22. in Leuit.
in fine.

:: God so te-
 mitteth sinnes
 to those that
 are truly peni-
 tent, as that
 which is car-
 ried into a
 wildernes and
 neuer retur-
 neth.

- fatte; that is offered for sinnes, he shal burne vpon the altar.
 26 † but he, that hath let goe the goate of dismission, shal wash his clothes, and bodie with water, and so shal enter into the
 27 campe. † But the calfe & the bucke goate, that were immolated for sinne, and whose blood was caried into the Sanctuarie, to accomplish the expiation, they shal carie forth without the campe, and shal burne with fire aswel the skinnes as their flesh, and the dung: † and whosoever burneth them, shal wash his clothes, and his flesh with water, and
 29 so shal enter into the campe. † And this shal be to you an euerlasting ordinance: The :: seuenth moneth, the
 tenth day of the moneth you shal afflict your soules, and no worke shal you doe, whether he be of the same countrie,
 30 or a stranger that sojourneth among you. † Vpon this day shal be the expiation of you, and clensing from al your sinnes:
 31 before the Lord you shal be clensen. † for it is a sabbath of rest, and you shal afflict your soules by a perpetual religion. :: Besides particular sacrifices for euerie
 32 And the priest shal expiate, that is annoynted, and whose hands are consecrated to do the function of priesthood for his father: and he shal be reuested with the linnen stole and
 33 the holie vestments, † and he shal expiate the Sanctuarie and the tabernacle of testimonie and the altar, the priestes also
 34 and al the people. † And this shal be an ordinance for euer, that you pray for the children of Israel, and for al their sinnes once in a yeare. He did therfore as our Lord had commanded Moyses, once in the
 yeare was instituted a general expiation of al.

CHAP. XVII.

Al sacrifices must be offered at the doore of the Tabernacle. 7. with special prohibition of Idolatrie. 10. None must eat blood. 15 who souer eateth caraine flesh is contaminate, and must be washed.

- 1 2 **A**ND our Lord spake to Moyses, saying: † Speake to Aaron and his sonnes, and to al the children of Israel, saying to them: This is the word, which our Lord hath commanded, saying: † Anie man whosoever of the house of Israel, if he :: kilan ox or a sheepe, or a goate in the campe
 3 or without the campe, and offer it not at the dore of the tabernacle an oblation to the Lord, shal be guiltie of blood: as if he hadshed blood, so shal he perish out of the middes
 5 of his people. † Therefore shal the children of Israel bring to the priest their hostes, which they kil in the fildc, that they
 may
- :: If anie killed for sacrifice he must offer it at the dore of the tabernacle, that a priest might offer it

on the Altar, may be sanctified to our Lord before the dore of the tabernacle of testimonie, & they may immolate them pacifique hostes to our Lord. † And the priest shal poure the blood 6
 for no other man, nor place was allowed, without special dispensation of God. vpon the altar of our Lord, at the dore of the tabernacle of testimonie, and shal burne the fatte for a swete odour to our Lord: † and they shal no more immolate their hostes to diu- 7
 And so Samuel offered sacrifice in another place, 1. Reg. uels, with whom they haue committed fornication. It shal be an ordinance for euer to them and to their posteritie. † And 8
 7. Elias 3. Reg. to them thou shalt say: The man of the house of Israel, and of the strangers, which seiourne with you, that offereth an holocaust or victime, † and bringeth it not to the dore of the 9
 18. and Dauid also being no Priest. 2. Reg. tabernacle of testimonie, that it may be offered to our Lord, shal perish out of his people. † Anie man whosoever of the 10
 24 so S. Aug. house of Israel, and of the strangers, that seiourne among them, if he eate blood, I wil sette my face against his life, and wil destroy it out of his people, † because the life of the flesh 11
 in Levit. is in the blood: and I haue geuen it to you, that vpon the altar you may make expiation with it for your soules, and the blood may be for an expiation of the soule. † Therefore 12
 haue I said to the children of Israel: No soule of you shal eate blood, nor of the strangers, that seiourne with you. † Anie man whosoever of the children of Israel, and of the 13
 strangers that seiourne with you, if by hunting or fowling, he take wild beast or foule, which it is lawful to eate, let him poure out the blood therof, and couer it with earth. † For 14
 the life of al flesh is in the blood: wherupon I said to the children of Israel: The blood of no flesh shal you eate, because the life of the flesh is in the blood: and whosoever eateth it, shal die. † The soule that eateth carraine, or that which is 15
 taken of a beast, aswel of them of the same countrie as of strangers, shal wash his clothes, and him self with water, and shal be contaminated vntil euen: and in this order he shal be made cleane. † And if he doe not wash his clothes, and his 16
 bodie, he shal beare his iniquitie.

CHAP. XVIII.

*Mariage prohibited in certaine degrees of consanguinitie and affinitie. 18.
 And diuers carnal, and execrable finnes committed in other nations, are strictly forbidden.*

ANd our Lord spake to Moyse, saying: † Speake to 1 2
 the children of Israel, and thou shalt say to them: I the Lord

- 3 Lord your God, † according to the custome of the Land of Egypt, wherin you haue dwelt, you shal not doe: and according to the maner of the Countrie of Chanaan, into the which I wil bring you, you shal not doe, nor walke in their ordināces.
- 4 † You shal doe my iudgements, and shal obserue my precepts,
- 5 and shal walke in them. I the Lord your God. † Keepe my lawes and iudgements, which a man doing, shal liue in them.
- 6 I the Lord. † No man shal approach to her that is " next of
- 7 his bloud, to reueale her :: turpitude. I the Lord. † The :: It is then
turpitude of thy father, and the turpitude of thy mother thou
turpitude
when the act
is vnlawful.
But honest in
lawful Mari-
age. S. Aug. li:
3. Locutionum.
& li. de bono
coningali.
- 8 shalt not discouer: she is thy mother thou shalt not reueale her
turpitude. † The turpitude of thy fathers wife thou shalt
- 9 not discouer: for it is the turpitude of thy father. † The tur-
pitude of thy sister by father, or by mother, which was
- 10 borne at home or abroad, thou shalt not reueale. † The tur-
pitude of thy sonnes daughter or of thy neece by thy daugh-
11 ter, thou shalt not reueale: because it is thy turpitude. † The
turpitude of thy fathers wiues daughter, which she bare to
12 thy father, and is thy sister, thou shalt not reueale. † The tur-
pitude of :: thy fathers sister thou shalt not discouer: because :: See chap. 20:
the difference
of punishmēts,
for violating
these lawes in
the first and se-
cond degree.
Also between
consanguini-
tie & affinitie,
in the same
collateral de-
gree.
- 13 she is the flesh of thy father. † The turpitude of thy mothers
sister thou shalt not reueale, because she is of the flesh of thy
- 14 mother. † The turpitude of thy fathers brother thou shalt
not reueale, neither shalt thou approach to his wife, who is
- 15 ioyned to thee by affinitie. † The turpitude of thy daughter
in law thou shalt not reueale, because she is thy sonnes wife,
- 16 neither shalt thou discouer her ignominie. † The turpitude
of thy brothers wife thou shalt not reueale: because it is the
- 17 turpitude of thy brother. † The turpitude of thy wife, and
her daughter thou shalt not reueale. Her sonnes daughter,
and her daughters daughter, thou shalt not take, to reueale
her ignominie: because they are her flesh, and such copu-
18 lation is incest. † Thou shalt not take thy wiues sister for an
harlote, to vex her withal, neither shalt thou reueale her
- 19 turpitude, whiles she is yet liuing. † To a woman, hauing
her flowers, thou shalt not approach, neither shalt thou re-
20 ueale her turpitude. † With thy neighbours wife thou shalt
not companie, nor be polluted with commixtion of seede.
- 21 † Of thy seede thou shalt not geue to be consecrated to the
idol Moloch, nor pollute the name of thy God: I the Lord.
- 22 † Companie not with mankind, as with womankind,
O o because

because it is abomination. † With no beast shalt thou com-
 panie, neither shalt thou be polluted with it. A woman shal
 not lie downe to a beast, nor companie with it: because it is
 an hainous fact. † Neither be ye polluted in anie of the
 things wherwith al the nations haue bene contaminated,
 which I wil cast out before your sight, † and wherwith the
 land is polluted: whose abominations I wil visite, that it
 vomite out the inhabitants therof. † Keepe my ordinances
 and iudgements, and doe not any of these abominations, as
 wel the same councitman as the stranger, that seiourneth
 with you. † For al these execrable things did the inhabi-
 tants of the land, that haue bene before you, and haue pol-
 luted it. † Beware therfore lest in like maner it vomite out
 you also, when you shal doe the like things, as it vomited
 out the nation that was before you. † Euerie soule, that shal
 doe anie of these abominations, shal perish from the
 middes of his people. † Keepe my commandements. Doe
 not the things which they haue done, that haue bene be-
 fore you, and be not polluted in them: I the Lord your God.

AN NOT A T I O N S.

CHAP. XVIII.

Mariage for-
 bid in al de-
 grees in the
 right line, by
 the law of na-
 ture.

Secondarily in
 the first colla-
 teral degree of
 consanguinitie.

Beza beliet
 Pope Martin.

Al other de-
 grees depend
 on positive
 lawes: which
 haue bene &
 maybe altered

6 *Next of his blood.*] Mariage is forbid first and most strictly by the law of nature, in al degrees in the right line ascending and decending, both in consanguinitie and affinitie. S. Paul testifying that *among the heathen, no man could haue his fathers wife*. And in the right line God him selfe (who onlie can) neuer dispensed. Secondarily, the first collateral degree in consanguinitie, that is, between brother and sister, by one parent, or by both, is also vnlawful by the law of nature, except in the beginning of the world, when Adams children must needs marie together, God so ordaining that al mankind should be propagated by one man (for of him also the first woman was made) but after this beginning it was neuer allowed, nor perhaps can be dispensed withal, at least neuer was by anie man. Though Beza (*li. de repudijs & diuorij*) and some English Bezites charge Pope Martin the fifth, to haue dispensed with one, that had maried his owne natural sister: which is a false reporte. For it was with one, who hauing committed fornication with one sister, afterwarde maried the other, from whom he could not be separated without great scandal, the pretended mariage being publike, and the impediment secrete: as S. Antoninus writeth. *par. 3. sum. Theol. tit. 1. c. 11.* But besides the right line, and the first collateral degree in consanguinitie, no other collateral degrees are prohibited by the law of nature, but by positive only. So this present law, written by Moyses, forbade to marie in the first collateral degree of affinitie, but the same law commanded (*Deut. 25.*) that in case a married man died without issue, his brother should marie the widow. VVherby is clere that this degree, and others more remote, were not prohibited by the law of nature. For then

1. Cor.
 5. v. 1.

Act. 17.
 v. 26. 3.
 Aug. de
 bono cō-
 iug. c. 1.

God

God would not haue made a contrarie general law, in anie case, for the whole nation of the Iewes, his people; and that vnder penaltie to be obserued, which is contrarie to the qualitie of indulgence or dispensation, and no such necessitie, as in the beginning of the world. VVherfore al protestants that say, the whole law written by Moyses concerning degrees of consanguinitie and affinitie, is the law of nature, and so pertaineth to Christians, must necessarily say also, that if now a married man die without issue, his brother must marie his wife. VVhich specially they denie. It is also proued that this and some other degrees expressed in this place, were not against the law of nature (which is common to al nations, commonly or easely knowne to al men by discourse of reason) because no common wealth among the Gentiles did punish, nor modest men forbear, or reprehend such mariages: as appeareth by Laban, who after he had deceiued Iacob by geuing him one sifter for an other, offered him also the former promised, whom without difficultie of conscience he accepted (Gen. 29.) neither did that holie Patriarch thinke it vnlaful to keepe them both. And when Iudas matched his second sonne, and promised the third to the wife of his first sonne, he did it according to the custome of that place & time. Gen. 38. And Noemi spoke according to the same custome. Ruth. 1. v. 17. Again where this law forbiddeth a man to marie, or companie with his wifes sifter, it addeth, *whiles she is liuing*, not prohibiting marriage, when his first wife is dead. Yet his wifes sifter is as nere in affinitie, as his brothers wife. Likewise the diuersitie of punishments (*chap. 20.*) for transgression of this law, either in the right line, or in the first collateral degree of consanguinitie, who were punished by death; and for transgressing in the first collateral degree of affinitie, or in the second either of consanguinitie or affinitie, who had lesse punishments, sheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation should be like sinne, and punished alike. Finally it is euident, that certaine of these degrees are not against the law of nature, by the example of holie Abraham, who in, and according, to the law of nature, married his brothers daughter called Sarai, otherwise Ietscha, Gen. 11. which marriage God approued by manie blessings. Also Iacob married two sisters together. Two sonnes of Iudas married the same woman successiuelly. And Amram (Moyses father) married his aunt, his fathers sifter. Exod. 6. v. 20. Num. 26. v. 59. VVherfore seing neither the first collateral degree in affinitie, nor the second collateral in consanguinitie or affinitie, is forbid by the law of nature but by positie only, and that both ceremonial and iudicial lawes of the old Testament ceased in the New, and are abrogated by Christ, it resteth proued that the same bind not Christians, but as they are renewed and established by the Church, or Christian commonwelthes. And as this is donne in temporal causes by temporal States, partly by renewing and establishing the same, which was in the law of Moyses, as by punishing wilful murder by death; Exod. 21. v. 12. partly with alteration, as by punishing theft in some countries with death, but not adultrie, which were contrarie in the old Testament, Gen. 38. v. 24. 44. 17. Exod. 22. v. 1. Leuit. 20. v. 10: in like sorte the Church of Christ ordaineth lawes, altereth, & vpon iust occasions dispenceth, in al degrees of consanguinitie and affinitie, not forbid by the law of nature

Proued by
Scriptures,
and reasons.

First prooffe.

2 prooffe.

3 prooffe.

4 prooffe.

5 prooffe.

Ceremonial &
iudicial lawes
of Moyses are
abrogated by
Christ.

And new are
established.

CHAP. XIX.

Diuers Moral, Ceremonial, and Iudicial precepts are briefly recited.

The Epistle on
VVenesday in
Passion weeke.

O Lord spake to Moyse, saying: † Speake to al the 1
assemblie of the children of Israel, and thou shalt say to
them: Be ye holie, because I the Lord your God am holie.
† Let euerie one feare his father, and mother. Keepe my Sab- 3
bathes. I the Lord your God. † Turne not your selues to 4
idols, neither make you to your selues molten goddes. I the
Lord your God. † If ye immolate an hoste of pacifiques to 5
the Lord, that it may be placable, † that day wherein it is im- 6
molated, shal you eat it, and the next day: and whatsoeuer
shal be left vntil the third day, you shal burne with fire. † if 7
after two daies anie man eate therof, he shal be profane, and
guiltie of impietie: † and shal beare his iniquitie, because he 8
hath polluted the holie of the Lord, and that soule shal perish
out of his people. † And when thou reapest the corne of 9
thy lande, thou shalt not sheare the face of the earth to the
verie ground: neither shalt thou gather the eares that re-
maine. † Neither in thy vineyard shalt thou gather the clu- 10
sters, and grapes that fall downe, but shalt leaue them to the
poore, and the strangers to take. I the Lord your God. † You 11
shal not committe theft. You shal not lie, neither shal anie
man deceaue his neighbour. † Thou shalt not forswear 12
thy self in my name, nor pollute the name of thy God. I the
Lord. † Thou shalt not caluminate thy neighbour, nor op- 13
presse him by violence. The worke of thy hireling shal not
abide with thee vntil morning. † Thou shalt not speake euil 14
of the deafe man, nor put a stumbling blocke before the
blinde: but thou shalt feare the Lord thy God, because I am
the Lord. † Thou shalt not doe that which is vniust, nor 15
iudge vniustly. Consider not the person of a poore man, nei-
ther honour thou the countenance of him that is mightie.
Iudge iustly to thy neighbour. † Thou shalt not be a crimi- 16
natour, nor a whisperer among the people. Thou shalt not
stand against the bloud of thy neighbour. I the Lord. † Thou 17
shal not hate thy brother in thy hart, but controwle him o-
penly, lest thou incurre sinne through him. † Seeke not re- 18
uenge, nor be mindeful of the iniurie of thy citizens. Thou
shalst loue thy freind as thy self. I the Lord. † Keepe ye my 19
lawes. Thou shalt not make thy cattel to gender with the
beasts of an other kinde. Thy field thou shalt not sowe with
diuers seede. A garment, :: that is wouen of two sortes, thou
shalst not put on. † If a man lie with a woman by carnal co- 20
pulation,

:: These diuer-
sities are not
prohibited for
them selues,
for the orna-
ments of the
tabernacle and
of Priests were
made of di-
uers things;

- pulation, that is a bondwoman also mariable, and yet not redeemed with a price, nor made free, both shal be beaten, and
 21 they shal not die, because she was not free. † And for his offence he shal offer to the Lord, at the dore of the tabernacle
 22 of testimonie a ramme: † and the priest shal pray for him, and for his sinne before the Lord, and he shal become propitious to him againe, and the sinne shal be forgiven.
 23 † When you shal be entred into the land, and haue planted in it fruite trees, you shal take away the prepuces of them: the fruite, that come forth shal be vncleane to you, neither
 24 shal you eate of them. † But in the fourth yeare, al their
 25 fruite shal be sanctified, laudable to the Lord. † And the fifth yeare you shal eate the fruites, gathering the offspring,
 26 that they bring forth. I the Lord your God. † You shal not eate with bloud. You shal not diuine, :: nor obserue dreames. :: See Gen. 40.
 27 † Neither shal you cut your heare roundwise: nor shaue
 28 your beard. † And for the dead you shal not cut your flesh, neither shal you make in your selues any figures or markes,
 29 I the Lord. † Make not thy daughter a common strumpet, lest the land be contaminated, and filled with wickednesse.
 30 † Keepe ye my Sabbathes, and feare my Sanctuarie. I the
 31 Lord. † Decline not to magicians, neither aske any thing of soothsayers, to be polluted by them. I the Lord your God.
 32 † Before the hoare head rise vp, and honour the person of an old man: and feare the Lord thy God. I am the Lord.
 33 † If a stranger dwel in your land, and abide among you, doe
 34 not vphraid him: † but let him be among you as the same countrie man: and you shal loue him as your selues: for you also haue bene strangers in the Land of Ægypt. I the Lord
 35 your God. † Do not anie vniust thing in iudgement, in rule,
 36 in weight, or measure. † Let the balance be iust, and the weightes equal, the bushel iust, and the sextarie equal. I the Lord your God, that brought you out of the Land of Ægypt.
 37 † Keepe al my preceptes, and al my iudgements, & doe them. I the Lord.

but schisme, and al participation with heretikes, and other infidels is forbid. 2.

Cor. 6. Draw not in yoke with infidels. Theodoret. q. 27. in Leuit.

7. 2.

CHAP. XX.

Who soeuer giueth of his seede to Moloch must be stoned to death. 6. Al that decline to Magicke, 9. curse their parents, 10. commit adultery, certaine incest, or bestialitie shal die 19. Oth^r incest is depriv'd of children. 22. The Israelites also shal be cast out of the Land, if they committe such

AND our Lord spake to Moyses, saying: † These thinges 1 2
 thou shalt speake to the children of Israel: If anie man
 of the children of Israel, and of the strangers, that dwell in
 Israel, geue of his seede to the idol Moloch, dying let him
 die: the people of the land shal stone him. † And I wil set my 3
 face against him: and wil cut him of from the middes of his
 people, because he hath geuen of his seede to Moloch, and
 hath contaminated my Sanctuarie, and polluted my holy
 name. † And if the people of the land neglecting, and as it 4
 were litle esteeming my commandement, let alone the man
 that hath geuen of his seede to Moloch, and wil not kil
 him: † I wil sette my face vpon that man, and his kinred, and 5
 wil cut of both him, and al that contented with him, to com-
 mitte fornication with Moloch, out of the middes of their
 people. † The soule, that shal decline to Magitians, and 6
 louth sayers, and shal committe fornication with them, I wil
 sette my face against it, and destroy it out of the middes of his
 people. † Sanctifie your selues, and be holie, because I am 7
 the Lord your God. † Keepe my precepts, and doe them. I 8
 the Lord that sanctifie you. † He that curseth his father, or
 mother, dying let him die: he hath cursed father, and mo- 9
 ther, his bloud be vpon him. † If any man commit adulterie 10
 with an other mans wife, and commit aduontrie with his
 neighbours wife, dying let them die, both the adulterer and
 the aduoutresse. † He that lieth with his stepmother, and re- 11
 uealeth the ignominie of his father, dying let both die: their
 bloud be vpon them. † If anie man lie with his daughter in 12
 law, let both die, because they haue done an heinous fact:
 their bloud be vpon them. † He that lieth with man as if he 13
 should companie with woman, both haue committed abo-
 mination dying let them die: their bloud be vpon them.
 † He that besides his wife the daughter, :: marieth her mo- 14
 ther, hath done wickednes: he shal burne aliuie with them,
 neither shal there so great abomination remaine in the
 middes of you. † He that shal companie with beast and cat- 15
 rel, dying let him die: the beast also doe ye kil. † The woman 16
 that shal lie vnder anie beast, shal be killed together with the
 same: their bloud be vpon them. † He that taketh his sister 17
 the daughter of his father, or the daughter of his mother, and
 seeth her turpitude, and she beholdeth her brothers igno-
 minie: they haue committed a shameful thing: they shal be
 slaine

:: Violating
 this law in
 anie degree in
 the right line,
 either of con-
 sanguinitie, or
 affinitie, or in
 the first colla-
 teral degree of
 consanguinitie,
 was punished
 with death;

- flaine; in the sight of their people, because they haue reuealed one an others turpitude, and they shal beare their iniquitie. † He that compaineth with a woman in her mensstrual fluxe, and reuealeth her turpitude, and she openeth the fountaine of her blood, both shal be destroyed out of the middes of their people. † The turpitude of :: thy aunt by thy mother, and of thy aunt by thy father, thou shalt not discouer: he that doeth this, hath disclosed the ignominie of his flesh, both shal beare their iniquitie. † He that compaineth with the wife of his vncl by the father, or of his vncl by the mother, and reuealeth the ignominie of his kinred, both shal beare their sinne: without children they shal die. † He that marieth his brothers wife, doth an vnlawful thing, he hath reuealed his brothers turpitude: they shal be without children. † Keepe my lawes, and iudgements, and doe them: lest the land which you shal enter into and inhabite, vomite out you also. † Waik not in the ordinances of the nations, which I wil expel before you. For :: al these things haue they done, and I haue abhorred them. † But to you I speake: Possesse their land, which I wil geue you for an inheritance, a land flowing with milke and honie. I the Lord your God, that haue seperated you from other peoples. † Therefore doe you also seperate the cleane beast, from the vncleane, and the cleane foule from the vncleane: pollute not your soules, in beastes, and birdes, and al thinges that moue on the earth, and which I haue shewed vnto you, to be polluted. † You shal be holie vnto me, because I the Lord am holie, and I haue separated you from other peoples, that you should be mine. † Man, or woman, in whom is a pithonical or diuining spirite, dying let them die, they shal stone them: their blood be vpon them.

but in the first collateral of affinitie, and in the second collateral degree as wel of consanguinitie, as affinitie, with lesse punishment.

VVhich sheweth greater obligation, & greater sinne, concerning the right line, then the collateral; also in the first degree of consanguinitie then in the second; and more in consanguinitie then in affinitie.

:: Not for euerie kind of sinne (though euerie one is punishable,) but for the more hainous, & for altogether the Chananites were cast out of their land.

CHAP. XXI.

At What funerals Priests may not be present. 7. VVhat Women they may not marie, 9. a priests daughter committing fornication must be burned. 10. The high Priest shal not vncover his head, nor rent his garment, nor be present at anie funeral, nor at al goe forth of the holie place. 13. When he marieth he must take a Virgin. 16. None that hath a blemish in his bodie (though he be of Aarons stock) shal minister in the Sanctuarie, nor approach to the Altar.

OVR Lord said also to Moyſes: ſpeake to the prieſtes 1
 the ſonnes of Aaron, and thou ſhalt ſay to them: Let
 not a prieſt be contaminated in the deathes of his citizens,
 † but onlie in his kinne, and nigh of bloud, that is to ſay, 2
 vpon his father and mother, and ſonne, and daughter, bro-
 ther alſo, † and ſiſter being a virgin which hath not bene ma- 3
 ried to a huſband: † but neither in :: the prince of his people 4
 ſhal he be contaminated. † Neither ſhal they ſhaue their 5
 head, nor beard, nor make inciſions in their fleſh. † They 6
 ſhal be holie to their God, and ſhal not pollute his name:
 for the burnt ſacrifice of the Lord, and breades of their
 God doe they offer, and therefore they ſhal be holie. † A 7
 whore and a vile ſtrumpette he ſhal not take to wife, nor
 her, that is put away from her huſband: becauſe they are cō-
 ſecrated to their God, † and offer the breades of propo- 8
 ſition. Be they holie therefore, becauſe I alſo am holie, the
 Lord, that ſanctifie them. † The daughter of a prieſt if ſhe 9
 be taken in whordome, & diſhonour the name of hir father,
 ſhal be burnt with fire. † The grand biſhoppe, that is to ſay 10
 the prieſt that is greateſt among his brethren, vpon whoſe
 head hath bene poured the oyle of vnction, and whoſe
 handes were conſecrated in prieſthood, and who was re-
 queſted with the holie veſtimentes, ſhal not vncouer his head,
 he ſhal :: not rent his garments: † and to no dead perſon ſhal 11
 he enter in at al. vpon his father alſo, and mother ſhal he not
 be contaminated. † Neither ſhal he goe forth out of the 12
 holie places, leſt he pollure the Sāctuarie of the Lord, becauſe
 the oyle of the holie vnction of his God is vpon him. I the
 Lord. † He ſhal take a virgin vnto his wife: † but a widow 13 14
 and her that is put away, and a filth, and a whore he ſhal not
 take, but a maide of his owne people: † that he mingle not 15
 the ſtocke of his kinred with the common people of his
 nation: becauſe I am the Lord that ſanctifie him. † And 16
 our Lord ſpake to Moyſes, ſaying: † Speake to Aaron: The 17
 man of thy ſeede throughout their families, that hath :: a 18
 blemish, ſhal not offer breades to his God, † neither ſhal he
 approach to his miniſterie: If he be blinde, if lame, if he
 haue a litle, or a great, or a crooked noſe, † if his foote be 19
 broken, if his hand, † if he be crooke backed, or blere eyed, 20
 or haue a pearle in his eye, or a continual ſcabbe, or drie
 ſcurffe in his bodie, or be burnt. † Euerie one that hath a 21
 blemish

:: By the price
 S. Paul. vnder-
 ſtood the high
 Prieſt. Act. 23.

:: Caiphas ſet
 his garments
 (Mat. 26.) cō-
 trarie to this
 law, malice
 making him
 neglect his
 owne dignitie

:: If ſuch de-
 formities and
 defectes made
 men irregular,
 and vnmeet to
 exerciſe prieſt-
 lie function
 in the old teſ-
 tament, how

- blemish of the seede of Aaron the priest, shal not approach to offer the hostes to the Lord, nor the breades to his God.
- 22 † He shal eate notwithstanding of the breades, that are offered in the Sanctuarie, † yet so that he enter not within the yeilen, or approach to the altar, because he hath a blemish, and he must not contaninate my Sanctuarie. I the Lord that
- 24 sanctifie them. † Moyses therfore spake to Aaron, and to his sonnes and to al Israel, al thinges that had bene commanded him.

CHAP. XXII.

Who may eate of sanctified things. 17. And what things may be offered.

- 1 2 **O** V R Lord also spake to Moyses, saying: † Speake to Aaron and to his sonnes, that they beware of those that are the consecrated thinges of the children of Israel, and contaninate not the name of the thinges sanctified to me, which they offer. I the Lord. † Say to them, and to their posteritie: Euerie man of your stocke, that approacheth to those thinges that are consecrated, and which the children of Israel haue offered to the Lord, in whom there is vncleaneesse, shal perish before the Lord. I am the Lord. † The man of the seede of Aaron, that is a leper, or hath a fluxe of seede, † shal not eate of those thinges that are sanctified to me vntil he be healed. He that toucheth a thing vncleane by occasion of that is dead, and he from whom issueth seede as it were of copulation, † and he that toucheth a creeping beast, and whatsoeuer vncleane thing, the touching wherof
- 5 is filthie, † shal be vncleane vntil euen, and shal not eate those thinges that are sanctified: but when he hath washed his flesh with water, † and the sunne is downe, then being cleansed he shal eate of the sanctified thinges, because it is
- 8 his meate. † Carrien and that which was taken of a beast, they shal not eate, nor be polluted in them. I am the Lord.
- 9 † Let them keepe my preceptes, that they be not subiect to sinne, and die in the Sanctuarie, when they shal haue polluted it. I the Lord that sanctifie them. † No stranger shal eate of the sanctified thinges, the priestes guest, and hireling
- 10 shal not eate of them. † But whom the priest hath bought, and he that is his seruant borne in his house, these shal eate of them. † If the daughter of a priest be married to anie of the people: of those thinges that are sanctified, and of the

∴ By these accidental vncleannes, was prefigured the censure of suspension in clergie men.

first fruites she shal not eate. † But if she be a widow, or put away, and without children returne to her fathers house: as she was wont being a maide, she shal be fedde with her fathers meates: No stranger hath power to eate of them. † He that eateth of the sanctified thinges by ignorance, shal adde the fifth part with that which he did eate, and shal geue it to the priest into the Sanctuarie. † Neither shal they contaminate the sanctified thinges of the children of Israel, which they offer to the Lord: † lest perhappes they sustaine the iniurie of their offence, when they shal haue eaten the sanctified thinges. † the Lord that sanctifie them. † And our Lord spake to Moyses, saying: † Speake to Aaron, and to his sonnes, and to al the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers which dwel with you, that offereth his oblation, either paying his vowes, or offering of his owne accord, whatsoeuer that be which he presenteth for an holocaust of the Lord, † to be offered by you, it shal be a male without spotte of beefes, and muttons, & of goates. † If it haue a blemish, you shal not offer it, neither shal it be acceptable. † The man that offereth a victime of pacifiques to the Lord, either paying his vowes, or offering of his owne accorde, as wel of beefes as of muttons, shal offer it without blemish that it may be acceptable: there shal be no blemish in it. † If it be blind, if it be broken, if it haue a scarre, if blisters, or a scabbe, or a drie scurfe: you shal not offer them to the Lord, nor burne of them vpon the Lodes altar. † An ox and a sheepe, hauing the eare and the taile cut of, thou maiest offer voluntarily but a vow can not be paid of them. † No beast that hath the stones bruised, or crushed, or cut and taken away, shal you offer to the Lord, and in your land make not this at al. † Of the hand of a stranger you shal not offer breades to your God, and what other thing soeuer he would geue: because they are al corrupted, and blemished: you shal not receiue them. † And our Lord spake to Moyses, saying: † An ox, a sheepe, and a goate, when they are brought forth, shal be seuen daies vnder the vdder of their damme: but the eighth day, and so forward they may be offered to the Lord. † Whether it be a beefe, or a sheepe, they shal not be immolated in one day with their young ones. † If you immolate an holte for thankes giuing to the Lord, that he may be placable, the same

same day you shal eate it, there shal not ought remaine vntil
 31 the morning of the next day. I the Lord. † Keepe my com-
 32 mandementes, and doe them. I the Lord. † Pollute not my
 holie name, that I may be sanctified in the middes of the chil-
 33 dren of Israel. I the Lord that sanctifie you, † and brought
 you out of the Land of Egypt, that I might be your God.
 I the Lord.

CHAP. XXIII.

The solemnities of the Sabbath, 5. of Pasch and first frutes. 15. of Pentecost, 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what rites the same shal be celebrated.

1 2 **A**ND our Lord spake to Moyſes, ſaying: † Speake to the
 children of Iſrael, and thou ſhalt ſay to them: Theſe
 are the feſtiuities of our Lord, which you ſhal cal holie.
 3 † Six daies ye ſhal doe worke: the ſeventh day, becauſe it
 is the reſt of the ſabbath, ſhal be called holie. No worke ſhal
 you doe in it: it is the Sabbath of the Lord in al your habi-
 4 tations. † Theſe therfore are the holie feſtiuities of the
 5 Lord, which you muſt celebrate in their times. † The firſt
 moneth, the fourteenth day of the moneth at euen, is the
 6 Paſe of the Lord: † and the fifteenth day of this moneth
 is the ſolemnitie of the Azymes of the Lord. Seuen daies ſhal
 7 you eate azymes. † The firſt day ſhal be moſt ſolemne vnto
 8 you, and holie: no ſeruile worke ſhal you doe in it: † but you
 ſhal offer ſacrifice in fire to the Lord ſeuen daies: but the ſe-
 uenth day ſhal be more ſolemne, and more holie: and you
 9 ſhal doe no ſeruile worke in it. † And our Lord ſpake to
 10 Moyſes, ſaying: † Speake to the children of Iſrael, and thou
 ſhalt ſay to them. When you ſhal be entred into the land,
 which I wil geue you, and ſhal reape your corne, you ſhal
 bring ſheaves of eares, the firſt frutes of your harueſt to
 11 the prieſt: † who ſhal eleuate the bundle before the Lord,
 the next day after the Sabbath, that it may be acceptable for
 12 you, and ſhal ſanctifie it. † And in the ſelf ſame day that the
 ſheafe is conſecrated, ſhal be killed a lambe without ſpote
 13 of a yeare old for an holocauſt of the Lord. † And the liba-
 ments ſhal be offered with it, two tenthes of flour tempered
 with oile, for a burnt ſacrifice of the Lord, and a moſt
 ſweete odour: libaments alſo of wine, the fourth part of an
 14 hin. † Bread, and fried barlie, and frumentie, you ſhal not

The fourth part.

Of feaſtes, times of reſt, & Iubilie. with priuilegies, rewarde & puniſhments.

There were eight ſeueral, feaſtes commanded by this law (beſides the daile ſacrifice) mentioned. Num. 28. & 29. of which onlie ſeuen are here expreſſed.

1. The Sabbath in memorie that God created al things in ſix daies & reſted the ſeuenth.

2. Paſch in memorie of their deliuerie from Egypt.

eate of the corne, vntil the day that you offer therof to your
 God. It is a precept for euer in your generations, and al your
 habitations. † You shal number therefore from the morow 15
 after the Sabbath, wherein you did offer the sheafe of the first
 frutes, seuen ful weekes, † vnto the morow after the 16
 seuenth weeke be expired, that is to say :: fiftie daies, and so
 you shal offer a new sacrifice to the Lord. † out of al your 17
 habitations, two loauces of first frutes, of two tenthes of
 floure :: leauened, the which you shal bake for the first frutes
 of the Lord. † And you shal offer with the breades seuen 18
 lambes without spotte of a yeare old, and one calfe from the
 heard, and two rammes, and they shal be for an holocaust
 with their libamentes, for a most sweete odour to the Lord.
 † You shal make a bucke goate also for sinne, and two lambes 19
 of a yeare old for hostes of pacifiques. † And when the 20
 priest hath eleuated them with the breades of the first frutes
 before the Lord, they shal turne to his vse. † And you shal 21
 cal this day most solemne, and most holic :: no seruile worke
 shal you doe in it. It shal be an euerlasting ordinance in al
 your habitations, and generations. † And after you reape 22
 the corne of your land, you shal not cut it to the verie
 ground: neither shal you gather the eares that remaine, but
 you shal let them alone for the poore and for strangers.
 I am the Lord your God. † And our Lord spake to Moyses, 23
 saying: † Speake to the children of Israel: The seuenth 24
 moneth, on :: the first day of the moneth, shal be a Sabbath.
 a memorial, by sounding of trumpettes, and shal be called
 holic: † no seruile worke shal you doe in it, and you shal 25
 offer holocaust to the Lord. † And our Lord spake to 26
 Moyses, saying: † vpon the tenth day of this seuenth 27
 moneth shal be the day of :: expiations most solemne, and it
 shal be called holic: and you shal afflict your soules in it, and
 shal offer holocaust to the Lord. † No seruile worke shal 28
 you doe the time of this day: because it is a day of propitia-
 tion, that the Lord your God may become propitious vnto
 you. † Euerie soule, that is not afflicted this day, shal perish 29
 out of his people: † and which shal doe anie worke, the 30
 same wil I destroy out of his people. † No worke therefore 31
 shal you doe in it: it shal be an euerlasting odinance vnto you
 in al your generations, and habitations. † It is a Sabbath of 32
 resting, and you shal afflict your soules the ninth day of the
 moneth:

3.
 Pentecost in
 remembrance
 of receiuing
 the law.

:: See chap. 7.
 v. 14.

4.
 Feast of trum-
 pets, in memo-
 rie that at a time
 sticking by the
 hornes was of-
 fered by Abra-
 ham in stead of
 Isaac.

:: Feast of Ex-
 piation in memo-
 rie of the
 sinne in wor-
 shipping the
 calfe, and for
 al sinnes for-
 gotten, or vn-
 knowne.

moneth : from euen vntil euen you shal celebrate your sabbathes. † And our Lord spake to Moyses, saing : † Speake to the childten of Israel : From the fiftenth day of this seuenth moneth, shal be the festiuitie of :: tabernacles seuen daies to the Lord. † The first day shal be called most solemne and most holie : no seruile worke shal you doe in it. And seuen daies you shal offer holocaustes to the Lord. † The eight day also shal be most solemne and most holie, and you shal offer holocaustes to the Lord : for it is of :: assemblie and collection : no seruile worke shal you doe in it. † These are the festiuities of the Lord, which you shal cal most solemne and most holie, and shal offer in them oblations to the Lord, holocausts and libaments according to the rite of euerie day. † beside the sabbathes of the Lord, and your giftes, and those that you shal offer by vow, or which you shal giue to the Lord voluntarily. † Therefore from the fiftenth day of the seuenth moneth, when you shal haue gathered al the fruites of your land, you shal celebrate the festiuitie of the Lord seuen daies, on the first day and the eight shal be a sabbath, that is rest. † And you shal take to you the first day the fruites of a most faire tree, and the branches of palmes, and boughes of the tree with thicke leaues, and willowes of the brooke, and you shal reioice before the Lord your God. † And you shal celebrate the solemnitie therof seuen daies in the yeare. It shal be an :: euerlasting ordinance in your generations. The seuenth moneth shal you celebrate the festiuitie, † and shal dwel in bowres seuen daies. euerie one, that is of the stocke of Israel, shal abide in tabernacles : † that your posteritie may learne that I made the children of Israel, to dwel in tabernacles, when I brought them out of the Land of Egypt. I the Lord your God. † And Moyses spake concerning the solemnities of our Lord to the children of Israel.

6.
:: Feast of Tabernacles, to remeber Gods protection in the wilderness, where they dwelled in tabernacles 40. yeares.

7.
:: Feast of Assemblie and collection in memorie of peace geuen in the land of promise.

:: These feasts were euerlasting to the Iewes in their generations, that is, neuer to be altered by them, nor during their state.
S. Aug. q. 43; in Exod.

ANNOTATIONS.

CHAP. XXIII.

2. *The festiuities*] As other lawes written by Moyses concerning Sacrifices, Sacraments, Degrees hindering marriage, punishments of sinnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered : so this law of festiuities is partly moral, for that al men are bound to keepe some festiual dayes in honour of God, partly ceremonial, and so the Sabbath day was kept holie in the old Testament, the seuenth day of the weke, and other feastes, the dayes here prescribed. But these particular feastes and times are abrogated by Christ, whom

Festiual daies pertaine to the seruice of God.

It is heresie to
kepe the Sab-
bath holie
day.

In place ther-
of we kepe
Sunday.

Other feastes
also changed,
and new insti-
tuted by the
same authori-
tie.

they prefigured. In so much that now it is not lawfull to kepe them, for it would signifie that Christ were not come, as S. Paul teacheth (*Rom. 14. Galat. 4. Coloss. 2.* and in other places) and it were plaine Iudaisme, and Heresie condemned by the Councel of Laodicia *cap. 29. accusing them that Iudaize ablayning that day from vvories.* S. Gregorie also refuteth this heresie, li. 11. *Epist. 3* shewing that Antichrist wil embrace it fauouring the Iewes: In place wherof the next day (which we call Sunday) is made a perpetual holie day, by authoritie of the Church, and called *dies Dominica* our Lords day (*Apo. 1.*) And this change the Protestants confesse to be lawfull and necessaire, though we haue no other expresse scripture, when, or by whom it was donne, but only that S. Iohn had his reuelation in our Lords day, but by perpetual tradition all Christians know, that the day after the sabbath is our wekelie holie day, in memorie of Christs Resurrection the same day, and in figure of the general resurrection of all men, and of life euermore to the blessed. *s. Aug. li. 22. c. 30. ciuit. & Epist. 119. c. 15.* and S. Hierome *Epist. ad Hedib.* The same reason and authoritie do also warrant the change of other feastes, and institution of new, in honour of God, our Sauour Iesus Christ, his Mother, and other Saintes, and in memorie of benefites receiued, as here we see in the old Testament diuers were commanded by God, some also instituted long after Moyses, as by Mardocheus and other Iewes, Ester. 9. and the restauration with new dedication of the altar 1. Machab. 4. obserued by our sauiour Ioan. 10. v. 22.

CHAP. XXIIII.

Prouision of oile for lampes in the Tabernacle. 5. The making, and disposing the loaves of proposition, 10. The punishment of blasphemie, and mans slaughter. 18. And the paine of equal reuenge.

AND our Lord spake to Moyses, saying: † Command 1 2
the children of Israel, that they bring vnto thee: oyle
of oliues most pure, and cleare, to furnish the lampes con-
tinually, † without the veile of the testimonie in the taber- 3
nacle of couenant. And Aaron shall sette them from euen
vntil morning before the Lord, by a perpetual seruice and
rite in your generations. † Vpon the candlestick most 4
cleane shall they be putte alwaies in the sight of the Lord.
† Thou shalt take also floure, and shalt bake therof twelue 5
breads, which shall haue euerie one: two tenthes: † which 6
thou shalt sette six one against an other vpon the most cleane
table before the Lord, † and thou shalt put vpon them the 7
clearest frankincense, that the bread may be for a moni-
ment of the oblation of the Lord. † Euerie sabbath they 8
shall be changed before the Lord, receiued of the children
of Israel by an euermore couenant: † and they shall be 9
Aarons and his sonnes, that they may eate them in a holie
place: because it is most Holie of the sacrifices of the Lord
by a

Two tenthes
of an ephi,
that is, two
gomors. A go-
mor of Man-
na, which is
the tenth part
of an ephi, suf-
ficed one man
for a day. *Exod.*

16. 7. 16. & 36.

- 10 by a perpetual right. † And behold there went forth the
 sonne of a woman of Israel, whom she had borne of an
 Egyptian among the children of Israel, and set at wordes in
 11 the campe with a man of Israel. † And when he had blas-
 phemed the name, and had cursed it, he was brought to
 Moytes: (And his mother was called Salumith, the daughter
 12 of Dabri of the tribe of Dan.) † And they did cast him into
 prison, til they might know what our Lord would command.
 13 14 † Who spake to Moytes, † saying: Bring forth the blas-
 phemer without the campe, and let al that heard him, put
 their handes vpon his head, and let al the people stone him.
 15 † And to the children of Israel thou shalt speake: The man
 16 that curseth his God, shal beare his sinne: † and he that
 blasphemeth the name of the Lord, dying let him dye: al the
 multitude of the people shal stone him, whether he be
 a natural, or stranger. He that blasphemeth the name of the
 17 Lord, dying let him dye. † He that striketh, and killeth a
 18 man, dying let him dye. † He that striketh a beast, shal
 19 render one for it, that is to say, soule for soule, † He that
 giueth anie of his neighbours a blemish: as he did, so shal
 20 it be done to him: † fracture for fracture, eye for eye, tooth
 for tooth he shal restore. What blemish he gaue, the like
 21 shal he be compelled to sustaine. † He that striketh a beast,
 shal render an other. He that striketh a man, shal be punished.
 22 † Let there be equal iudgement among you, whether a
 stranger, or a natural sinne: because I am the Lord, your
 23 God. † And Moytes spake to the children of Israel: and
 they brought him forth that had blasphemed, without the
 campe, and they stoned him. And the children of Israel did
 as our Lord had commanded Moytes.

: This Law de
 signing equal-
 lity, was to
 put a limite,
 not to enforce
 to reuenge,
 for the partie
 damaged, if he
 would, might
 remitte al or
 part. *S. Aug.*
ls. 19. c. 25. cont.
Carstun.

CHAP. XXV.

The law of the seuenth yeare, 8. and fiftieth yeare, which is the Iubilie. 13. when al enheritance sold returneth to the former owner. (24. as also it may in the meane time be redeemed) 35. Usurie prohibited, 39. and seruitude among the Israelites, only they may be hyred til the Iubilie yeare. 47. and may be redeemed from seruitude of strangers: 54. at least they shal be free in the yeare of Iubilie.

- 1 **A**Nd our Lord spake to Moytes in the mount Sinai,
 2 saying: † Speake to the children of Israel, and thou
 shalt say to them: When you shal be entred to the land which

I wil

2: Of sounding
with trumpets,
which is pleat-
ant & ioyful,
cometh the
name of Iu-
bilie: the ef-
fect of it is re-
mission of al
bondes, restau-
ration of for-
mer libertie,
and recouerie
of enheritance.
In the old Te-
stament of
temporal things
in the new of
spiritual, prax-
figured there-
by: as remissio
of sinne; deli-
uerie fro bon-
dage therof;
recouerie of
grace; and
preparation to
eternal glorie.

I wil geue you, thou shalt sabbatize the sabbath to the
Lord. † Six yeares thou shalt sowe thy field, and six yeares
thou shalt cut thy vineyard, and shalt gather the fruites therof:
† but in the seuenth yeare a sabbath shal be to the earth, 4
of the resting of the Lord: the field thou shalt not sowe,
and the vineyard thou shalt not cut. † The things that 5
the ground shal bring forth of it self, thou shalt not reape:
and the grapes of thy first fruites thou shalt not gather as a
vintage: for it is a yeare of the resting of the earth: † but 6
they shal be vnto you for meate, to thee and thy manservant,
to thy woman servant and hyreling, and to the stranger that
sejourneth with thee: † to thy beastes and cattel al thin- 7
ges that grow shal giue meate. † Thou shalt number 8
thee also seuen weekes of yeares, that is to say, seuen
times seuen, which together make fourtie nine, yea-
res: † and thou 2: shalt sound with the trumpet the se- 9
uenth moneth, the tenth day of the moneth, in the time of
propitiation in al your land. † Thou shalt sanctifie the fifteenth 10
yeare, and shalt proclaim remission to al the inhabitantes
of thy land: for it is the yeare of Iubilie. Euerie man shal
returne to his possession, and euerie one shal goe backe to
his old familie: † because it is the Iubilie and the fifteenth 11
yeare. You shal not sowe nor teape the things that growe in
the field of their owne accord, and the first fruites of vintage
you shal not gather, † because of the sanctification of the 12
Iubilie, but forthwith as they grow you shal eate them. † In 13
the yeare of Iubilie al shal returne to their possessions.
† When thou shalt sel anie thing to thy neighbour, or shalt 14
buy of him, presse not thy brother, but according to the
number of the yeares of Iubilie thou shalt buy of him,
† and according to the supputation of the fruites he shal 15
sel to thee. † The more yeares remaine after the Iubilie, so 16
much more shal the price increase: and the lesse time that
thou shal account, so much the lesse shal the purchase:
be valued. for the time of the fruites he shal sel to thee.
† Doe not afflict your contrinemen, but let euerie one feare 17
his God, because I the Lord your God. † Do my preceptes, 18
and keepe my iudgements, and fulfil them: that you may
dwell in the land without anie feare, † and the ground may 19
yeld you her fruites, which you may eate vnto your fil, fea-
ring no mans inuasion. † But if you say: What shal we 20
eate

21 eate the seventh yeare, if we sowe not, nor gather our fruites:
 22 † I wil geue you my benediction, the sixt yeare, and it shal
 23 yeld the fruites of three yeares: † and the eight yeare you
 24 shal sowe, and shal eate of the old fruites, vntil the ninth
 25 yeare: til new be growne, you shal eate the old. † The land
 26 also shal not be sould for euer: because it is mine, and you
 27 are my strangers and seiourners. † For the which cause al
 28 the countrie of your possession shal be sould vnder the con-
 29 dition of redemption. † If thy brother impouerished sel
 30 his litle possession, and his kinsman wil, he may redeme that
 31 which he had sould. † but if he haue no kinsman, and him
 32 self can finde the price to redeme it: † the fruites shal be
 33 accounted from that time when he sould it: and the residue
 34 he shal restore to the buier, and so he shal receiue his posses-
 35 sion againe. † but if his hand finde not to repay the price,
 36 the buier shal haue that he bought, vntil the yeare of Iubilee.
 37 For in it al sale shal returne to the owner, and to the old pos-
 38 sessour. † He that selleth a house within the walles of a ci-
 39 tie, shal haue licence to redeme it, vntil one yeare be expired,
 40 † if he redeme it not, and the compasse of the yeare be fully
 41 out, the buier shal possesse it, and his posteritie for euer, and
 42 it can not be redemed, no not in the Iubilee. † But if the
 43 house be in a village, that hath not walles, it shal be sould
 44 according to the law of fieldes. if it be not redemed before,
 45 in the Iubilee it shal returne to the owner. † The houses of
 46 Leuites, which are in cities, may alwaies be redemed: † if
 47 they be not redemed, in the Iubilee they shal returne to the
 48 owners, because the houses of the cities of the Leuites are
 49 for possessions among the children of Israel. † But let not
 50 their suburbes be sould, because it is a perpetual possession.
 51 † If thy brother be empouerished, and weake of hand, and
 52 thou receiue him as a stranger and seiourner, and he liue with
 53 thee, † take not vsuries :: of him, nor more then thou ga-
 54 uest. feare thy God, that thy brother may liue with thee.
 55 † Thou shalt not geue him thy money to vsurie, and an ouer
 56 plus of the fruites thou shalt not exact of him. † I the Lord
 57 your God, that brought you out of the Land of Egypt, that
 58 I might geue you the Land of Chanaan, and might be your
 59 God. † If thy brother constrained by pouertie, sel him self
 60 to thee, thou shalt not oppresse him with the seruitude of
 61 seruants, † but he shal be as an hireling, and a seiourner of

:: Iewes for
 their aduantage
 hold it lawfull
 to take vlturie
 of strangers,
 not obseruing
 that it is also
 commanded
 often in scrip-
 ture, not to as-
 sist, but to loue
 strangers. Exod.
 22. 23. Leuit. 19

vntil the yeare of Iubilee he shal worke with thee, † and 41
 afterward he shal goe out with his children, and shal returne
 to his kinred and to the possession of his fathers. † for they 42
 are my seruantes, and I brought them out of the Land of
 Ægypt. let them not be sould by the condition of seruantes:
 † afflict him not by might, but feare thy God. † Let 43 44
 your man seruant, and woman seruant, be of the nations
 that are round about you. † And of the strangers, that 45
 seiourne with you, or that were borne of them in your land,
 these you shal haue for seruantes: † and by right of inheri- 46
 tance shal leaue them to your posteritie, and shal possesse
 them for euer. but your brethren the children of Israel doe
 ye not oppresse by might. † If the hand of a stranger or 47
 seiourner grow strong among you, and thy brother empo-
 uerished sel him self to him, or to any of his stocke: † after 48
 the sale he may be redeemed. He that wil of his brethren
 shal redeme him, † both the vnkle by father, and the 49
 vncles sonne, and the kinsman, and the allied. But
 and if him self be able also, he shal redeme him selfe,
 † accounting onlie the yeares from the time of his selling 50
 vnto the yeare of Iubilee: and accounting the money, that
 he was sould for, according to the number of the yeares
 and the reckning of an hyreling. † If they be more yeares 51
 that remaine vntil the Iubilee, according to these also shal
 he repay the price. † if few, he shal make the reckning 52
 with him according to the number of the yeares, and shal
 repay to the buyer for that which remaineth of the yeares,
 † his wages being allowed for the which he serued before: 53
 he shal not afflict him violently in thy sight. † And if by 54
 these meanes he can not be redemed, in the yeare of Iubilee
 he shal goe out with his children. † For the children of 55
 Israel are my seruantes, whom I brought forth out of the
 Land of Ægypt.

CHAP. XXVI.

*vvith new prohibition of Idolatrie, and commandment to kepe the Sabbath
 3. rewardes are promised to al that obserue Gods precepts. 14. And manie
 miserable punishments are threatned to al transgressors.*

:: Heretikes
 holding their
 corrupt cour-
 se, wil nedes

I THE Lord your God: you shal not make to your selues 1
 an idol and :: thing grauen, neither shal you erect titles,
 nor set a notorious stone in your land, for to adore it.
 for

- 2 for I am the Lord your God. † Keepe my sabbathes, and
 3 dread my Sanctuarie. I the Lord. † If you walke in my pre-
 ceptes, and keepe my commandementes, and doe them, I wil
 4 geue you raine in their seasons, † and the earth shal bring
 forth her spring, and the trees shal be replenished with fruites.
 5 † The threshing of your haruest shal reach vnto vintage, and
 the vintage shal reach vnto sowing time: and you shal eate
 your bread to your fil, and without feare shal you dwel in
 6 your land. † I wil geue peace in your coastes: you shal sleepe,
 and there shal be none to make you afraid. I wil take away
 euil beastes: and the sword shal not passe through your quar-
 7 ters. † You shal pursue your enemies, and they shal fal be-
 8 fore you. † siue of yours shal pursue an hundred strangers,
 and an hundred of you tenne thousand: your enemies shal
 9 fal by the sword in your sight. † I wil respect you, and make
 you increase: you shal be multiplied, and I wil establish my
 10 couenant with you. † You shal eate the eldest of the old
 flore, and new coming vpon it you shal cast forth the old.
 11 † I wil sette my tabernacle in the middes of you, and my
 12 soule shal not cast you of. † I wil walke among you, and wil
 13 be your God, and you shal be my people. † I the Lord your
 God: that haue brought you out of the Land of the Aegyptians,
 that you should not serue them, and that haue broken
 the chaines of your neckes, that you might goe vpright.
 14 † But if you wil not heare me, nor doe al my commande-
 15 ments, † if you dispise my lawes, and contemne my iudge-
 mentes that you do not those thinges which are appointed
 16 by me, and bring my couenant to nothing worth: † I also
 wil do these thinges to you: I shal quickly visite you with
 pouertie, and burning heat, which shal waiste your eies, and
 consume your liues. you shal sowe your seede in vaine, which
 17 shal be deuoured of the enemies. † I wil sette my face
 against you, and you shal fal downe before your enemies,
 and shal be made subiect to them that hate you. you shal
 18 flee, when no man pursueth you. † But if you wil not
 obey me so neither, I wil increase your chastisementes
 19 seuen fold for your sinnes, † and wil breake the pride
 of your stubburnesse. and I wil make to you the heauen,
 20 from aboue as iron, and the earth as brasle. † Your labour
 shal be spent in vaine, the earth shal not bring forth her spring,
 21 nor the trees yeld their fruites. † If you walke contrarie

haue an image
 of Christ, or
 Sainct, to be
 the grauen
 thing, which is
 forbidden in
 holie Scriptu-
 res: & therefore
 falsly translate,
Pesel a grauen i-
 mage where in
 dede it signifi-
 eth an image,
 picture or pur-
 trature of an i-
 dol. that is, a
grauen idol. So
 here as in o-
 ther places, it
 is forbid to
 make an idol,
 or similitude
 of an idol.

to me, and wil not heare me, I wil increase your plagues vntil
 seuen fould for your sinnes: † and I wil send in vpon you 22
 the beastes of the field, which may consume you, and
 your cattaille, and may bring al thinges to a smal number,
 and that your waies may be made desert. † And if you wil 23
 neither so receiue discipline, but walke rather contrarie to
 me: † I also wil goe opposite against you, and wil strike 24
 you seuen times for your sinnes. † and I wil bring in vpon 25
 you the sword a reuenger of my couenant. And when you
 shal flee into the cities, I wil send the pestilence in the mid-
 dest of you, and you shal be deliuered in the handes of the
 enemies, † after I shal haue broken the staffe of your bread: 26
 so that tenne women shal bake your breades in one ouen,
 and shal render them by weight: and you shal eate, and shal
 not be filled. † But if you wil neither by these meanes heare 27
 me, but walke against me: † I also wil goe against you in 28
 contrarie furie, and wil chastice you with seuen plagues
 for your sinnes, † so that you shal : eate the flesh of your 29
 sonnes and of your daughters. † I wil destroy your excelses, 30
 and breake your idols. You shal fal among the ruines of your
 idols and my soule shal abhorre you, † in so much that I wil 31
 bring your cities into a wilderness, and I wil make your San-
 ctuaries desert, neither wil I receiue any more the most
 sweete odour. † And I wil destroy your land, and your ene- 32
 mies shal be astonied vpon it, when they shal be inhabitants
 therof. † And you I wil disperse into the Gentiles, and wil 33
 draw out the sword after you, and your land shal be desert,
 and your cities destroyed. † Then shal the land take pleasure 34
 in her sabbathes al the daies of her desolation: when you shal
 be † in the enemies land, she shal sabbatize, and rest in the 35
 sabbathes of her desolation, because she did not rest in your
 sabbathes when you dwelt in it. † And they that shal re- 36
 maine of you, I wil put feare in their hartes in the countries
 of their enemies, the sound of a flying leafe shal terrifie them,
 and they shal flie it as it were a sword: they shal fal, when
 no man pursueth, † and they shal euerie one fal vpon their 37
 brethren, as flying from warres, none of you shal be so har-
 die as to resist your enemies. † You shal perish among the 38
 Gentiles, and the enemies land shal consume you. † And if 39
 of them also some remaine, they shal pine away in their ini-
 quities, in the land of their enemies, and for the sinnes of
 their

: This ex-
 treme famine
 fel vpon some
 of them in Sa-
 maria. 4. Reg.
 6. vpon others
 in Hierusalem
 4. Reg. 25. most
 specially whe
 they were be-
 siged by Titus.
 Iosephus li. 7.
 c. 6. de bello Iu-
 dæico.

- 40 their fathers, and their owne they shal be afflicted : † vntil they confesse their owne and their auncetours iniquities, wherby they haue preuaricated against me, and walked contrarie vnto me. † I also therefore wil walke against them, and bring them into their enemies land, vntil their vncircumcised mind be ashamed: then shal they pray for their impieties. † And I wil remember my couenant, that I made with
42 † Iacob, and Isaac, and Abraham. Of the land also I wil be mindful: † which when it shal be left of them, shal take pleasure in her sabbathes, being desolate for them. But they shal pray for their sinnes, for that they reiected my iudgements, and dispised my lawes. † Howbeit euen when they
44 were in the land of their enemies, † I did not cast them of altogether, neither did I so dispise them, that they should be consumed, and I should make my couenant with them frustrate. For I am the Lord their God, † and I wil remember
45 mine old couenant, when I brought them out of the Land of Ægypt, in the sight of the Gentiles, for to be their God I the Lord. These are the iudgements, and precepts, and lawes, which our Lord gaue betwen him self and the children of Israel in Mount Sinai by the hand of Moyses.

CHAP. XXVII.

How some Vowes of diuers persones may be redeemed, but some may not be changed. 28. Al, one way or other, must be discharged. 30. Tithes also must be payed, either the same that are due or more.

The fifth part.
Of vowes and
Tithes.

- 12 **A**ND our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: The man that shal haue made a vow, and † bound his soule to
3 God, by estimation he shal geue the price. † If it be a man from the twentieth yeare vntil three score, he shal geue fiftie
4 sicles of silver, after the measure of the Sanctuarie: † if a
5 woman, thirtie. † But from the fift yeare vntil the twentieth,
6 a man shal geue twentie sicles: a woman tenne. † From one
moneth vntil the fift yeare, for a man shal be geuen fise sicles:
7 for a woman three. † One that is three score and about a
8 man shal geue fiftene sicles: a woman tenne. † If he be
poore, and not able to pay the estimation he shal stand before
the priest: and as much as he shal esteeme, and see him able to
9 pay, so much shal he geue. † But the beast, that may be im-
10 molated to the Lord, if a man doe vow it, shal be holie, † and

Because no o-
ther but the
tribe of Leui
could serue a-
bout the tab-
ernacle, and
yet others
might desire
to serue there,
they might in
steed thereof
geue a price:
& haue the re-
ward of their
good wil.

∴ The thing
that is vowed,
if it may be
performed,
pleaseth God
better, then a
change.

can not be changed, that is to say, ∴ neither a better for a
bad, nor a worse for a good. and if he change it: both it self
that was changed, and that for the which it was changed,
shal be consecrated to the Lord. † The vncleane beast, 11
which can not be immolated to the Lord, if anie man vow it
shal be brought before the priest. † Who iudgeing whether 12
it be good or euell, shal set the price. † which if he that of- 13
fereth wil geue, he shal adde about the estimation the fift
part. † If a man vow his house, and sanctifie it to the Lord, 14
the priest shal consider it, whether it be good or bad, and ac-
cording to the price, which he shal appoint, it shal be sold.
† But if he that had vowed, wil redeme it, he shal geue the 15
fift part of the estimation besides, and shal haue the house.
† And if he vow the field of his possession, and consecrate it 16
to the Lord, the price shal be esteemed according to the mea-
sure of the feede. If the ground be sowed with thirtie bushels
of barley, let it be solde for fiftie sicles of siluer. † If he vow 17
his field immediatly from the yeare of Iubilee, that is begin-
ning, how much it can be worth, at so much it shal be este-
med: † but if sometime after: the priest shal account the 18
money according to the number of yeares, that remaine vntil
the Iubilee, and there shal be diminished of the price. † And 19
if he that had vowed, wil redeme his field, he shal adde the
fift part of the esteemed money, and shal possesse it. † And 20
if he wil not redeme it, but it be sould to any other man, he
that had vowed it, can redeme it no more: † for when the 21
day of Iubilee commeth, it shal be sanctified to the Lord, and
the possession consecrated pertaineth to the right of the
priestes. † If the field be bought, and being not of his aun- 22
ceters possession be sanctified to the Lord, † the priest shal 23
account the price according to the number of yeares, vnto
the Iubilee: and he that had vowed, shal geue that to the
Lord. † but in the Iubilee, it shal returne to the former 24
owner, that sould it, and had it in the lotte of his possession.
† Al estimation shal be weighed by the ∴ sicle of the san- 25
ctuarie. A sicle hath twentie oboles. † The ∴ first borne, 26
which pertaine to the Lord, no man may sanctifie and vow:
whether it be oxe, or sheepe, they are the Lordes. † And if 27
it be an vncleane beast, he that offereth it shal redeme it, ac-
cording to thy estimation, and shal adde the fift part of
the price. If he wil not redeme it, it shal be sould to an other

∴ A sicle was
about 15. d
obolus three
farthinges.

for

- 28 for how much soeuer it was esteemed by thee. † Anie thing that is :: consecrated to the Lord, whether it be man, or :: A vow made beast, or field, shal not be sould, neither can it be redeemed. approued and consecrated to God, can not be changed by anie man, *Theo- ret. 9. 7. in Levit.*
- 29 the Lord. † And any consecration, that is offered of a man,
- 30 shal not be redeemed, but dying shal die. † Al tithes of the land, whether of corne, or of the fruites of trees, are the
- 31 Lordes, and are sanctified to him. † And if anie man wil
- 32 redeme his tithes, he shal adde the fift part of them. † Of al the tithes of oxen, and sheepe and goates, that passe vnder the sheepearde's rodde, euerie tenth that commeth
- 33 shal be sanctified to the Lord. † It shal not be chosen neither good nor bad, neither shal it be changed for an other. If anie man change it: both that which was changed, and that for the which it was changed, shal be sanctified to the
- 34 Lord, and shal not be redeemed. † These are the precepts, which our Lord commanded Moyses vnto the children of Israel in the mount Sinai.

A N N O T A T I O N S.

CHAP. XXVII.

26. *The first borne.* J God here forbiddeth to vow the first borne, and geueth the reason, for that *they are the Lordes*, shewing that those things, wherto we are already bound, are not properly matter of vow. But a vow properly is a religious promise voluntarily made to God, of a good thing, vnto which we were not bound. And that the same is verie grateful to God, appeareth not only in this chapter, and in manie other places of Moyses law, but also in the law of nature *Gen. 28.* Iacob vowed, and God accepted thereof. *Gen. 31. v. 13.* And the royal Prophet in diuers Psalmes pertaining to the new Testament commendeth vows. It is certaine also & manifest. *1. Tim. 5.* that widowes did lawfully
- Nnm. 6. 30.* vow chastitie in the primitiue Church: and such as did afterward breake the same, did violate their promise to God. Innumerable also most lerned and most godlie fathers, haue euer from Christs time both taught and practised religious vows, of obedience to superiors, who otherwise had no authoritie ouer them, and of perpetual chastitie, and voluntarie pouertie. It is likewise, and continually hath benne, a most common practise in the Church, to vow other good workes of pietie, as to visite holie places, to build Churches, Collegies, Hospitals, and the like, being no way bound therto but of mere deuotion. See *Annotations. 1. Tim. 5.*
- Vowes are properly of things not commanded.
- And are grateful to God.
- Also in the new Testament.

THE ARGUMENT OF THE BOOKE OF NUMERI.

Mysteries contained in these histories.

The contents according to the letter.

VVicked life draweth to idolatrie.

Three partes of this booke.

IN this booke called Numeri, are contained (saith S. Hierom) the Mysteries of al Arithmetike, or numbering, of the Prophecies of Balaam, and of the fourtie two Mansions of the Israelites, in the desert. Which mystical sense the same great Doctor, as also S. Augustin and other Fathers do gather of the literal, written by Moyses. VVho here prosecuteth the sacred historie after Genesis and Exodus (Leuiticus also containing one moneth) from the second moneth of the second yeare, after the deliuerie of the Israelites out of Egypt, nere 39. yeares, to the last of Moyses life. First therefore he reporteth how al the men of twelue tribes, of the age of twentie yeares and upward, were numbered. Likewise the tribe of Leui was numbered and employed partly in priestlie function, the rest to assist the priests. He describeth also the order of marching and encamping, the Leuites alway next and round about the Tabernacle: the other twelue tribes in circuite of them on al sides. He moreover recordeth certaine notable murmurings, tumults, schismes, and rebellions with the euents therof, and miserable endes of chief seducers. VVhose great iniuries Moyses mekely sustained with singular patience, stil executing his owne function with heroical fortitude. Among which, diuers precepts and lawes are partly repeated partly added, as wel concerning Religion and Gods seruice, as godlie policie and ciuil gouernment of the people, with chastisement of offenders. How also their enemies endeoured to annoy them, Balaam king of Moab procuring Balaam the forcerer, so much as in him lay, to curse them; but al in vaine. Yet by carnal fornication manie were drawn to spiritual. Both which being punished God againe prospered his people, in diuers encounters and battailes, against Infidels. Finally the promised Land of Chanaan on both sides Iordaine is described by limites, which they shal parte amongst them by lot; the Leuites mingled in euerie tribe, with their appointed cities and commoditie for habitation, and the tribes, first frutes, oblations and abundant prouision for their maintenance. Cities also of refuge are designed for casual manslaughter: and a law established that al shal manie within their owne tribes, to auoide confusion of inheritances. So this booke may be diuided into three partes. In the first the principal and most perfect sort of the people are numbered, and disposed in order according to diuers states and offices, before they depart from the desert of Sinai in the nine first chapters. Then are related sundrie thinges, which happened vnto them in the rest of their iourney, especially manie and great impediments, through al which God punishing some, brought the residue to enioy the promised land. from the 10. chap. to the end of the 33. Lastly the countrie of Chanaan is againe promised, with order so to possesse and enioy it, that euerie tribe may haue and keepe their seueral partes in the three last chapters.

Epist. ad Paulin.

99. in Num.

Exod. 40

Leuit. 1.

Num. 1.

Chap. 1.

26.

3. 4:

18.

1. 10.

11. 12.

13. 14.

16. 20.

5. 6. 15.

17. 19.

27. 28.

29. 30.

21.

22. 23.

24. 25.

31.

32. 33.

34.

35.

18.

35.

36.

THE BOOKE N V M E R I (OR NUMBERS) IN HEBREW VAIEDABBER.

CHAP. I.

All the men of twelue tribes of Israel, of the age of twentie yeares and vpwardes (but not vnder, nor women,) are numbred: 20. and are found in al six hundred thirtie thousand five hundred fiftie. 47. The Leuites not yet numbred, are designed to serue about the Tabernacle.

The first part.
Of those
which are num-
bred of the 12.
Tribes fitte for
warre, & of the
Leuites design-
ed to serue
the Taberna-
cle.



1 **A**ND our Lord spake to Moyſes in the
desert of Sinai in the tabernacle of co-
uenant, the first day of the second mo-
neth, the second yeare of their going
out of Ægypt, saying: † Take the
summe of the whole assemblie of the
children of Israel by their kinredes, &
houses, and the names of euerie one,
3 whatſoeuer of the male sexe, † from the twentieth yeare and
vpward, of al the strong men of Israel, and you shal number
4 them by their troupes, thou and Aaron. † And there shal be
with you the princes of the tribes, and of the houses in
5 their kinredes, † whose names are these: Of Ruben,
6 Elizur the sonne of Sedeur. † Of Simeon, Salamiel the
7 sonne of Surisaddai. † Of Iuda, Nahasson, the sonne of
8 Aminadab. † Of Issachar, Nathanael the sonne of Suar.
9 † Of Zabulon Eliab the sonne of Helon. † And of the
10 sonnes of Ioseph, of Ephraim, Elisama the sonne of Ammiud.
11 of Manasses, Gamaliel, the sonne of Phadaſſur. † of Ben-
12 iamin, Abidan the sonne of Gedeon. † of Dan, Ahiezer
13 the sonne of Ammisaddai. † of Aſer, Phegiel the sonne
14 of Ochran. † Of Gad, Eliazaph the sonne of Ducl. † Of
15 Nephthali, Ahira the sonne of Enan. † These are the most
noble princes of the multitude by their tribes and kinredes,

R r

and

and the heades of the hoste of Israel: † whom Moyſes and 17
 Aaron tooke with al the multitude of the common people:
 † and assembled them the first day of the second moneth, 18
 reckening them by the kinredes, and houses, and families,
 and heades, and names of euerie one from the twentieth
 yeare and vpwarde, † as our Lord had comanded Moyſes. 19
 And they were numbered in the desert of Sinai. † Of Ruben 20
 the first begotten of Israel, by thier generations and families
 and houses, and names of euerie heade, al that is of the male
 sexe, from twentieth yeare and vpwarde, of them that goe
 forth to warre, † fourtie six thousand siue hundred. † Of 21 22
 the sonnes of Simeon by the generations and families, and
 houses of their kinredes were reckened by the names and
 heades of euerie one, al that is of the male sexe, from twen-
 tith yeare and vpward, of them that goe forth to warre, † fiftie 23
 nine thousand three hundred. † Of the sonnes of Gad, by 24
 the generations and families and houses of their kinredes
 were reckned by the names of euerie one from twentie yeares
 and vpwarde, al that went forth to warre, † fourtie siue 25
 thousand six hundred fiftie. † Of the sonnes to Iuda by the 26
 generations and families and houses of their kinredes, by
 the names of euerie one from the twentieth yeare and vp-
 ward, al that could goe forth to warre, † were reckned 27
 seuentie foure thousand six hundred. † Of the sonnes of 28
 Issachar, by the generations and families and houses of their
 kinredes, by the names of euerie one from the twentieth yeare
 and vpward, al that went forth to warre, † were reckened 29
 fiftie foure thousand foure hundred. † Of the sonnes of Zabu- 30
 lon, by the generations and families and houses of their kin-
 redes, were reckened by names of euerie one from the twen-
 tith yeare and vpward, al that could goe forth to warre, † fiftie 31
 seuen thousand foure hundred. † Of the sonnes of Ioseph, 32
 namely of the sonnes of Ephraim by the generations families
 and houses of their kinredes were reckened by the names
 of euerie one, from the twentieth yeare and vpward, al that
 could goe forth to warre, † fourtie thousand siue hundred. 33
 † Moreouer of the sonnes of Manasses, by the generations 34
 and families and houses of their kinredes, were reckened
 by the names of euerie one from twentie yeares and vpward,
 al that could goe forth to warre, † thirtie two thousand 35
 two hundred. † Of the sonnes of Beniamin by the gene- 36
 rations

rations and families and houses of, their kinredes were reckened by names of euerie one from the twentieth yeare and
 37 vpward, al that could goe forth to warre, † thirtie siue
 38 thousand foure hundred. † Of the sonnes of Dan, by the
 generations and families, and houses of their kinredes, were
 reckened by the names of euerie one from twentie yeares
 39 and vpward, al that could goe forth to warre, † sixtie two
 40 thousand seuen hundred. † Of the sonnes of Aser, by the
 generations and families and houses of their kinredes, were
 reckened by the names of euerie one from the twentieth
 41 yeare and vpward, al that could goe forth to warre, † fourtie
 42 thousand and a thousand siue hundred. † Of the sonnes of
 Nephthali, by the generations, and families, and houses of
 their kinredes were reckened by the names of euerie one
 from the twentieth yeare and vpward, al that could goe forth
 43 44 to warre, † fiftie three thousand foure hundred. † These
 are they, whom Moyse and Aaron numbered, and the twelue
 princes of Israel, euerie one by the houses of their kinredes.
 45 † And the whole number of the children of Israel by their
 houses and families, from the twentieth yeare and vpward,
 46 that could goe to warre. † Were :: six hundred three thou-
 47 sand men siue hundred fiftie. † But the Leuites in the tribe
 48 of their families were not numbered with them. † And our
 49 Lord spake to Moyse, saying: † Number not the tribe of
 Leni, neither shalt thou put the summe of them with the
 50 children of Israel: † but appoint them ouer the tabernacle
 of testimonie, and al the vessel therof, and whatsoeuer per-
 taineth to the ceremonies. They shal carie the tabernacle
 and al the furniture therof: and they shal be in the ministerie,
 51 and shal pitch round about the tabernacle. † When you
 are to goe forward, the Leuites shal take downe the ta-
 bernacle: when you are to campe, they shal set it vp. what
 52 :: stranger soeuer cometh to it, he shal be slaine. † And the
 children of Israel shal campe euerie man by his troupes and
 53 bands and hoste. † Moreouer the Leuites shal pitch their
 tents round about the tabernacle, lest there come indigna-
 tion vpon the multitude of the children of Israel, and they
 shal watch in the custodies of the tabernacle of testimonie.
 54 † The children of Israel therefore did according to al thinges
 which our Lord had commanded Moyse.

:: Coming into
 Egypt they
 were but 70.
 Exo. 1. increa-
 sed in 216.

yeares vnto
 603550. not
 counting the
 tribe of Leui,
 nor women,
 nor anie vnder
 20. yeares, nor
 old men vna-
 ble to goe to
 warre.

:: Al other tri-
 bes were in re-
 spect of ser-
 uing about
 the tabernacle
 called stran-
 gers. 3. Aug.
 9. 3. in NUM.

At the east side of the Tabernacle: the tribe of Iuda as chiefe, with Issachar and Zabulon do pitch their tents, and march first; 10. on the south Ruben, with Simeon and Gad (17. the Tabernacle is caried, and reſted by the Leuites; who lodge and march round about it) 18. on the weſt ſide, Ephraim with Manasse and Benjamin: 25. on the north, Dan with Aſſer and Nephthali.

AN D our Lord ſpake to Moyſes and Aaron ſaying: 1
 † Euerie one of the children of Iſrael by the troupes, 2
 enſignes, and ſtanderts, and houſes of their kinredes ſhal
 campe, round about the tabernacle of couenant. † On the 3
 eaſt Iudas ſhal pitch his tents by the troupes of his bande:
 and the prince of his ſonnes ſhal be Nahathon the ſonne of
 Aminadab. † And the whole ſumme of the warriors of his 4
 ſtocke, ſeuentie foure thouſand ſix hundred. † Beſide him 5
 camped they of the tribe of Iſſachar, whoſe prince was
 Nathanael the ſonne of Suar. † and al the number of his 6
 warriors fiftie foure thouſand foure hundred. † In the tribe 7
 of Zabulon the prince was Eliab the ſonne of Helon. † and 8
 al the hoſte of warriors of his ſtocke, fiftie ſeuē thouſand
 foure hundred. † Al that were numbered in the campe of 9
 Iudas, were an hundred eightie ſix thouſand foure hundred:
 and they by their troupes ſhal march firſt. † In the campe 10
 of the ſonnes of Ruben on the ſouth ſide the prince ſhal
 be Eliſur the ſonne of Sedeur: † and the whole hoſte of his 11
 warriors, that were numbred, fourtie ſix thouſand ſiue hun-
 dred. † Beſide him camped they of the tribe of Simeon: 12
 whoſe prince was Salamiel the ſonne of Surifaddai. † and 13
 the whole hoſte of his warriors, that were numbred, fiftie
 nine thouſand three hundred. † In the tribe of Gad, the 14
 prince was Eliaſaph the ſonne of Ducl. † and the whole 15
 hoſte of his warriors, that were numbred, fourtie ſiue thou-
 ſand ſix hundred fiftie. † Al that were reckened in the 16
 campe of Ruben, an hundred fiftie thouſand and a thou-
 ſand foure hundred fiftie by their troupes: they ſhal march
 in the ſecond place. † But the tabernacle of teſtimonie 17
 ſhal be liſted vp by the offices of the Leuites and their
 troupes. As it ſhal be ſette vp, ſo ſhal it be taken downe.
 Euerie one ſhal march by their places, and orders. † On 18
 the weſt ſide ſhal be the campe of the ſonnes of Ephraim,
 whoſe prince was Eliſama the ſonne of Ammiud. † the 19
 whole

whole hoste of his warriors, that were numbered, fourtie
 20 thousand five hundred: † And with them the tribes of the
 sonnes of Manasses, whose prince was Gamaliel the sonne
 21 of Phadassur. † and the whole hoste of his warriors, that
 22 were numbered, thirtie two thousand two hundred. † In
 the tribe of the sonnes of Benjamin the prince was Abidan
 23 the sonne of Geddon. † and the whole host of his warriors,
 that were reckoned, thirtie five thousand four hundred.
 24 † Al that were numbered in the campe of Ephraim, an hun-
 dred eight thousand one hundred by their troupes: they
 25 shal march the third. † On the north part camped the
 sonnes of Dan: whose prince was Ahiezar the sonne of
 26 Ammisaddai. † the whole hoste of his warriors, that were
 27 numbered, sixtie two thousand seven hundred. † Besides
 him they of the tribe of Aser pitched their tents: whose
 28 prince was Phegiel the sonne of Ochran: † the whole
 hoste of his warriors, that were numbered, fourtie thousand
 29 and a thousand five hundred. † Of the tribe of the sonnes
 30 of Nephthali the prince was Ahira the sonne of Enan. † the
 whole hoste of his warriors, fiftie three thousand four
 31 hundred. † Al that were numbered in the campe of Dan,
 were an hundred fiftie seven thousand six hundred: and
 32 they shal march last. † This is the number of the children
 of Israel, by the houses of their kinredes and troupes of
 the hoste being diuided, six hundred three thousand five
 33 hundred fiftie. † And the Leuites were not numbered among
 the children of Israel: for so our Lord had commanded
 34 Moyſes. † And the children of Israel did according to al
 things, that our Lord had commanded. They camped by
 their troupes, and marched by their families and houses of
 their fathers.

CHAP. III.

The Leuites are assumed to the service of the Tabernacle, 14. numbered by their ſeſeral families, and their offices diſtinguiſhed, 45. They are taken to God in place of the firſt borne of th: children of Iſrael. The reſidue of the firſt borne, above the number of Leuites, are redeemed with price.

1 **T**HES E are the generations of Aaron and Moyſes in the
 day that our Lord ſpake to Moyſes in Mount Sinai.
 2 † And theſe be the names of the ſonnes of Aaron: his firſt
 begotten Nadab, then Abiu, and Eleazar, and Ithamar.

Rr 3

† Theſe

† These are the names of the sonnes of Aaron the priests that 3
 were anointed, and whose handes were filled and cōsecrated, 4
 to doe the function of priesthood. † For Nadab and Abiu 5
 died, when they offered the strange fire in the sight of our 6
 Lord, in the desert of Sinai, without children: and Eleazar 7
 and Ithamar did the function of priesthood in the presence 8
 of Aaron their father. † And our Lord spake to moyses, 9
 saying: † Bring the tribe of Leui, and make them stand in 10
 the sight of Aaron the priest to minister vnto him, and let 11
 them watch, † and obserue whatsoeuer pertaineth to the 12
 seruice of the multitude before the tabernacle of testimonie, 13
 † and let them keepe the vessel of the tabernacle, seruing in 14
 the ministerie therof. † And thou shalt geue the Leuites for 15
 a gift, † to Aaron and to his sonnes, to whom they are de- 16
 liuered of the children of Israel. But Aaron and his sonnes 17
 thou shalt appoint ouer the seruice of priesthood. † The 18
 stranger, that approacheth to minister, shal die. † And our 19
 Lord spake to Moyses, saying: † I haue taken the Leuites 20
 from the children of Israel, for euerie first borne, that open- 21
 neth the matrice among the children of Israel, and the Leuites 22
 shal be mine. † For the first borne is mine: since I stroke the 23
 first borne in the Land of Ægypt: I haue sanctified to me 24
 whatsoeuer is first borne in Israel from man vnto beast, they 25
 are mine: I the Lord. † And our Lord spake to moyses in 26
 the desert of Sinai, saying: † Number the sonnes of Leui by 27
 the houses of their fathers and their families, euerie male 28
 from one moneth and vpward. † Moyses numbered, as our 29
 Lord had commanded, † and there were found the sonnes of 30
 Leui by their names, Gerson and Caath and Merari. † The 31
 sonnes of Gerson: Lebni and Semei. † The sonnes of Caath: 32
 Amram, and Iesaar, Hebron and Oziel. † The sonnes of 33
 Merari: moholi and Musi. † Of Gerson were two families, 34
 the Lebnitical, and Semeitical: † of whom were numbered 35
 the people of male sexe from one moneth and vpward, seuen 36
 thousand siue hundred. † These shal pitch behind the taberna- 37
 cle on the West. † vnder their prince Heliasaph, the sonne of 38
 Lael. † And their charge shal be in the tabernacle of couenāt, 39
 † the tabernacle it selfe and the couer therof, the hanging that 40
 is drawne before the dores of the roofe of couenāt, and the 41
 curtines of the court: the hanging also that is hanged in the 42
 entrie of the court of the tabernacle, and whatsoeuer per- 43
 taineth

As none but
 Leuites might
 serue in the ta-
 bernacle: so
 none but of
 Aarons stock
 might do the
 office of Priest-
 hood.

taineth to the rite of the altar, the cordes of the tabernacle,
 27 and al the furniture therof. † The kinred of Caath shal
 haue the peoples of the Amramites, and Iesaarites, and He-
 28 bronites, and Ozielites. These are the families of the Caithi-
 tes reckened by their names: † al of the male sexe from one
 moneth and vpward, eight thousand six hundied, they shal
 29 haue the gard of the Sanctuarie, † and shal campe on the
 30 south side. † And their prince shal be Elizaphan the sonne of
 31 Oziel: † and they shal keepe the arke, and table and the can-
 dlesticke, the altars, and the vessel of the Sanctuarie, wherein
 the ministracion is, and the veile, and al such kind of imple-
 32 mentes. † And: the prince of the princes of the Leuites, Eli-
 azar, the sonne of Aaron the priest, shal be ouer them that
 33 watch for the custodie of the Sanctuarie. † But of Merari
 shal be the peoples of the Moholites, and Musites, reckened
 34 by their names: † al of the male kind from one moneth and
 35 vpward, six thousand two hundred. † Their prince Suriel
 the sonne of Abihaiel: they shal campe on the north side.
 36 † Vnder their custodie shal be the bordes of the tabernacle,
 and the barres, and the pillers and their feete, and al thinges
 37 that pertaine to this kind of seruice: † and the pillers of the
 court round about with their feete, and the pinnes with the
 38 cordes. † Before the tabernacle of couenant, that is to say, on
 the east side, shal: † Moyses and Aaron campe, with: † their
 sonnes, hauing the custodie of the Sanctuarie, in the middes
 of the children of Israel. what stranger soeuer cometh therto,
 39 shal die. † Al the Leuites, that Moyses and Aaron numbered
 according to the precept of our Lord by their families in the
 male kinde from one moneth and vpward, were twentie two
 40 thousand. † And our Lord said to Moyses: Number the first
 borne of the male sex of the children of Israel, from one mo-
 neth and vpward, and thou shalt haue the summe of them.
 41 † And thou shalt take the Leuites vnto me for al the first
 borne of the children of Israel, I am the Lord: and their cat-
 tel for al the first borne of the cattel of the children of Israel.
 42 † Moyses reckened, as our Lord had commanded, the first
 43 borne of the children of Israel. † and the males by their
 names, from one moneth and vpward, were twentie two
 44 thousand two hundred seuentie three. † And our Lord spake
 45 to Moyses, saying: † Take the Leuites for the first borne of
 the children of Israel, and the cattel of the Leuites for their
 cattel.

One chiefe
 Monarch in
 the Church to
 whom al othe
 Superiors are
 subordinate.

Moyses is stil
 counted, and
 hath chiefe
 place and of-
 fice among
 the Priestes,
 which were
 absurde, saierh
 S. Augustin
 (in psal. 98.)
 if he were not
 a priest.

The sonnes
 of Moyses
 were with him
 so long as he
 liued, but after
 his death they
 serued the
 Priestes, as o-
 ther Leuites

ioined with
 the Caathites.
 1. Paral. 23.
 7. 12.

cattel, and the Leuites shal be mine. I am the Lord. † But for 46
 the price of two hundred seuentie three, of the first borne of
 the children of Israel, † that exceede the number of the Leui-
 tes, † thou shalt take five sicles for euerie head, after the mea- 47
 sure of the Sāctuarie. A sicle hath twentie oboles. † And thou 48
 shalt giue the money to Aaron and to his sonnes the price of
 them that are aboue. † Moyses therfore tooke their money, 49
 that were aboue, and whom he redemed of the Leuites, † for 50
 the first borne of the children of Israel, a thousand three hun-
 dred sixtie five sicles, according to the weight of the San-
 ctuarie, † and gaue it to Aaron and his sonnes, according to 51
 the word that our Lord had commanded him.

27. See the An-
 notation.

ANNOTATIONS.

CHAP. III.

¶ Why 300. are omitted in the total summe of the Leuites.

39. *Trentie two thousand.*] Immediately before were numbered of Ger-
 sonites (v. 22.) 7500. of Caathites (v. 28.) 8600. and of Merarites (v. 34.)
 6200. which make in al 22300. ¶ Why then are 300. left out of the total
 summe: especially seing by and by (v. 43.) a smaller, and other odde numbers
 of 273. are expressed, and therupon inferred (v. 46.) that the first borne of
 the Israelites did so much exceede the Leuites. ¶ VVheras if the whole number
 of Leuites had bene also expressed in the general summe, as it is contained in
 the three particular summes, the Leuites should exceede the first borne of
 Israelites by the number of 27. For answere to this difficultie, some suppose
 that the first borne of the Leuites were iust 300. and therefore so manie sup-
 plying only their owne places, there remained iust twentie two thousand to
 supplie the places of the first borne of other Israelites, and so the Leuites
 were fewer then those for whom they were taken vnto Gods seruice, by the
 number of 273. But that the first borne of Leuites were neither more nor
 fewer then 300. is not euidenr by the text. Howsoeuer therefore this doubt
 be solued, sure it is, by S. Hieroms iudgement (*cited in the argument*) that these
 numbers are mystical. And the iust number of 22. thousand Leuites may
 signifie (*saeth Origen, homil. 4. in Num.*) perfection, required in those that are
 designed to the particular seruice of God; as there be also iust 22. Hebrew
 letters; and 22. Patriarches from Adam to Iacob, from whom the Israelites
 descended.

Perfect num-
 bers signifie
 perfection.

CHAP. IIIII.

*Distinct offices are assigned to the families of Aaron, 15 of the other sonnes
 of Caath, 21. of Gerson, 29. and of Merari. 34. Who are al numbred
 from the age of thirtie yeares to fiftie, and so employed to their offices
 and burdens.*

- 1 **A**Nd our Lord spake to Moyses, and Aaron, saying:
 2 † Take the summe of the sonnes of Caath out of the
 3 middes of the Leuites, by their houses and families, † from
 the thirtieth yeare & vpward, vnto the fiftieth yeare, of al that
 goe in to stand and to minister in the tabernacle of couenant.
 4 † This is the seruice of the sonnes of Caath: † when the
 campe is to remoue, Aaron and his sonnes shal enter into
 the tabernacle of couenant, and :: Sanctum sanctorum, and
 shal take downe the veile that hangeth before the dore,
 6 and shal wrappe in it the arke of testimonie, † and shal
 couer it agayne with a couer of ianthine skinnes, and shal
 spread ouer it a cloth al of hyacinth, and shal draw in the
 7 barres. † The tabel also of proposition they shal wrappe
 in a cloth of hiacinth, and shal put with it the censers and
 litle morters, the goblettes and cuppes to powre the liba-
 8 ments: the breades shal be alwayes on it: † and they shal
 spread ouer it a cloth of scarlet, which againe they shal couer
 with a veile of ianthine skinnes, and shal put in the barres.
 9 † They shal take also a cloth of hyacinth wherwith they shal
 couer the candlestick with the lampes and tongs therof and
 snuffers and al the vessels of oyle, which are necessarie for the
 10 dressing of the lampes: † and ouer al they shal put a couer
 11 of ianthine skinnes, and put in the barres. † Moreouer the
 golden altar also they shal wrappe in a cloth of hyacinth,
 and shal spreade ouer it a couer of ianthine skinnes, and put
 12 in the barres. † Al the vessel wherwith the ministracion is
 done in the Sanctuarie, they shal wrappe in a cloth of hia-
 cinth and shal spread ouer it a couer of ianthine skinnes,
 13 and put in barres. † But the altar also they shal make cleane
 14 from the ashes, and shal wrappe it in a purple cloth, † and
 shal put with it al the vessel, that they vse in the ministerie
 therof, that is to say, fire pannes, fleshhookes and forkes,
 pothookes and shouels. Al the vessel of the altar together
 they shal couer with a veile of ianthine skinnes, and shal
 15 put in the barres. † And when Aaron & his sonnes haue
 wrapped vp the Sanctuarie and the vessel therof in the re-
 mouing of the campe, then shal the sonnes of Caath enter
 in to carie the thinges wrapped vp: and they shal not touch
 the vessel of the Sanctuarie, lest they die. These are the
 burdens of the sonnes of Caath in the tabernacle of coue-
 16 nant: † ouer whom shal be Eleazar the sonne of Aaron

:: In this case it
 was necessarie
 for the priests
 to enter in,
 where other-
 wise none en-
 tered but the
 high Priest,
 and that but
 once in the
 yeare. And al
 being fouled
 vp, others also
 entered to ca-
 rie it away.
 v. 15.

∴ See that by
your negli-
gence those
that are next
vnto you in-
curre not of-
fence, for so
none shal be
excused.

the priest, to whose charge perteyneth the oyle to dresse the
lampes, and the incense of composition, and the sacrifice,
that is alwayes offered, and the oyle of vnction, and what-
soeuer perteyneth to the seruice of the tabernacle, and of al
the vessel, that are in the Sanctuarie. † And our Lord spake 17
vnto Moyse and Aaron, saying: † ∴ Destroy not the people 18
of Caath out of the middes of the Levites: † but doe this to 19
them, that they may liue, and not die, if they touch Sancta
sanctorum. Aaron and his sonnes shal enter, and they shal
dispose the charges of euerie one, and shal diuide what euerie
one must carie. † Let others by no curiositie see the thinges 20
that are in the Sanctuarie before they be wrapped vp, other-
wise they shal die. † And our Lord spake to Moyse, saying: 21
† Take the summe of the sonnes of Gerson also by their 22
houses and families and kinredes, † from thirtie yeares and 23
vpward, vnto fiftie yeares. Number them al that goe in and
minister in the tabernacle of couenant. † This is the office 24
of the familie of the Gersonites, † for to carie the curtines 25
of the tabernacle, and the rooffe of the couenant the other
couer, and ouer al the ianthine couer, and the hanging that
hangeth in the entrie of the tabernacle of couenant, † the 26
curtines of the court, and the veile in the entrie that is be-
fore the tabernacle. Al thinges that pertaine to the altar, the
cordes, and vessel of the ministerie, † shal the sonnes of 27
Gerson carie, by the commandment of Aaron & his sonnes:
and euerie one shal knowe to what burden they must be
assigned. † This is the seruice of the familie of the Gersonites 28
in the tabernacle of couenant, and they shal be vnder the
hand of Ithamar the sonne of Aaron the priest. † The 29
sonnes of Merari also by the families and houses of their
fathers thou shalt reckon, † from thirtie yeares and vpward, 30
vntil fiftie yeares, al that enter in to the office of their mi-
nisterie, and to the seruice of the couenant of testimonie.
† These are their burdens: They shal carie the bordes of 31
the tabernacle and the barres therof, the pillars and the
feete of them, † the pillars also of the court round about, 32
with their feete and pinnes and cordes. Al the vessel and im-
plementes they shal receiue by account, and so shal carie
them. † This is the office of the familie of the Merarites, and 33
their ministerie in the tabernacle of couenant: and they shal
be vnder the hand of Ithamar the sonne of Aaron the priest.

Moyse

34 † Moyſes therfore and Aaron and the princes of the ſynagogue reckened the ſonnes of Caath, by their kinredes
 35 and houſes of their fathers, † from thirtie yeares and vpward, vnto the fiftith yeare, al that enter in to the miniſterie
 36 of the tabernacle of couenant: † and they were found two
 37 thouſand ſeuē hundred fiftie. † This is the number of the people of Caath that enter into the tabernacle of couenant: theſe did Moyſes and Aaron number according to the word
 38 of our Lord by the hand of Moyſes. † The ſonnes of Gerson alſo were numbered by the kinredes and houſes of
 39 their fathers, † from thirtie yeares and vpward, vnto the fiftith yeare, al that enter in to miniſter in the tabernacle of
 40 couenant: † and they were found two thouſand ſix hundred
 41 thirtie. † This is the people of the Gersonites, whom Moyſes and Aaron numbered according to the word of our Lord.
 42 † The ſonnes of Merari alſo were numbered by the kinredes
 43 and houſes of their fathers, † from thirtie yeares and vpward, vnto the fiftith yeare, al that enter in to accompliſh the
 44 rites of the tabernacle of couenant: † and they were found
 45 three thouſand two hundred. † this is the number of the ſonnes of Merari, whom Moyſes, and Aaron reckened according to the commandment of our Lord by the hand
 46 of Moyſes. † Al that were reckened of the Leuites, and whom Moyſes and Aaron and the princes of Iſrael tooke by
 47 name, by the kinredes and houſes of their fathers, † from thirtie yeares and vpward, vnto the fiftith yeare, entring
 48 into the miniſterie of the tabernacle, and to carie the burdens, † were in al eight thouſand ſiue hundred eightie.
 49 † According to the word of our Lord did Moyſes reckon them, euerie one according to their office and burdens, as our Lord had commanded him.

CHAP. V.

Lepers and al polluted persons muſt be caſt out of the campe. 5. Confession of ſinne, and ſatisfaction for treſpaſe. 9. Firſt fruites and oblations pertaine to the Prieſtes. 11. The law of ieſuiſie.

1 2 **A**N D our Lord ſpake to Moyſes, ſaying: † Command the children of Iſrael, that they caſt out of the campe
 :: euerie leper, and whoſoeuer hath a fluxe of ſeede, and is
 3 polluted vpon the dead: † as wel man as woman caſt yee
 out of the campe, leſt when they ſhal dwell with you, they
 S s 2 contaminate

:: Stil by the
 leſſe (ſaith
 Theodoret)
 God inſtru-
 ceth in the

greater. q 8 in
Kil. If therefore
lepers were
cast out of the
campe, how
much more
iustly are he-
retiques cast
out of the
Church?

contaminate it. † And the children of Israel did so, and 4
they did cast them forth without the campe, as our Lord had
spoken to Moyfes. † And our Lord spake to Moyfes, saying: 5
† Speake to the children of Israel: mān, or woman, when 6
they shal do any of al the sinnes, that are wont to chance to
men, and by negligence haue transgressed the commande-
ment of the Lord, and haue offended, † they " shal confesse 7
their sinne, and restore the principal it self, and the fifth part
ouer to him, against whom they sinned. † But if there be 8
none to receiue it, they shal geue it to the Lord, and it shal
be the priestes, the ramme excepted, that is offered for expi-
ation, to be a placable hoste. † Al the first frutes also, which 9
the children of Israel doe offer, pertaine to the priest: † and 10
whatsoeuer is offered into the Sanctuarie of euerie one, and
is deliuered to the handes of the priest, it shal be his. † And 11
our Lord spake to Moyfes, saying: † Speake to the children 12
of Israel, and thou shalt say to them: The man, whose wife
erreth, and contemning her husband † hath slept with an 13
other man, and her husband could not find it, but the adul-
terie is secrete, and can not be proued by witnesse, because
she was not found in the adulterous fact: † :: if the spirit of 14
ielousie stirre vp the husband against his wife, which either
is polluted, or is charged with false suspicion, † he shal bring 15
her to the priest, and shal offer an oblation for her the * tenth
part of a satum of barley meale: he shal not powre oile
theron, nor put frankincense vpon it: because it is a sacrifice
of ielousie, and an oblation searching out adulterie. † The 16
priest therefore shal offer it, and set it before the Lord. † And 17
he shal take :: holie water in an earthen vessel, and he shal
cast a little gravel of the pauement of the tabernacle into it.
† And when the woman shal stand in the sight of the Lord, 18
he shal vncouer her head, and shal put vpon her handes the
sacrifice of recordation, and the oblation of ielousie: and
him selfe shal hold the most bitter waters, wheron he heaped
curfes with execration. † and he shal adiure her, and shal 19
say: If an other man hath not slept with thee, and if thou be
not polluted by forsaking thy husbandes bedde, these most
bitter waters shal not hurt thee, wherupon I haue heaped
curfes. † But if thou hast declined from thy husband, & art 20
polluted, and hast lien with an other man: † thou shalt be 21
subiect to these maledictions: Our Lord geue thee for a
malediction,

† God ordai-
ned this law,
and miracu-
lously concu-
red therein, to
auoid wifes
slaughter, vpo
vehement ie-
lousie. Theod. q.
10. in Num.

:: VWater san-
ctified by spe-
cial rites is
called holie
water, and ser-
ueth to holie
use. chap. 8. v.
7. c. 19. v. 9.

* about
the eight
part of
our pecke.

- malediction, and an example of al among his people: make
 22 he thy thigh to rotte, and bellie ſwelling burſt aſunder. † the
 :: curſed water enter into thy bellie, and thy wombe being :: The water
 ſwolne let thy thigh rotte. And the woman ſhal answer, wheron the
 23 Amen, amen. † And the prieſt ſhal write theſe curſes in a preſt laide cur
 booke, and ſhal waſh them out with the moſt bitter waters, ſes to light on
 24 wherupon he heaped the curſes, † and he ſhal geue them the woman if
 25 her to drinke. Which when ſhe hath drunke vp, † the prieſt ſhe were guilt
 ſhal take of her hand the ſacrifice of ielouſie, and ſhal eleuate tic.
 it before the Lord, and ſhal put it vpon the altar: yet ſo nor-
 26 withſtanding that firſt, † he take a handful of the ſacrifice of
 that, which is offered, & burne it vpon the altar: and ſo geue
 27 the moſt bitter waters to the woman to drinke. † Which
 when ſhe hath drunke, if ſhe be polluted, and by contempt
 of her husband guiltie of adulterie, the waters of malediction
 ſhal goe through her, and her bellie being puſt vp her thigh
 ſhal totte withal: and the woman ſhal be for a malediction,
 28 and an example to al the people. † But if ſhe be not polluted,
 29 ſhe ſhal be blameleſſe, and ſhal beare children. † This is the
 law of ielouſie. If the woman decline from her husband, and
 30 if ſhe be polluted, † and the husband ſtirred with the ſpirit
 of ielouſie brought her in the ſight of the Lord, and the prieſt
 haue done to her according to al thinges that are written:
 31 † the husband ſhal be without fault, and ſhe ſhal beare her
 iniquitie.

A N N O T A T I O N S.

CHAP. V.

7. *ſhal confeſſe their ſinne.*] General confeſſion (ſuch as Proteſtantes make) ſufficed nothere for purging ſinnes: but whoſoeuer tranſgreſſed anie of Gods commandments, were bound by this diuine poſitiue law, to confeſſe expreſly and diſtinctly *their ſinne*, which in particular they had committed. Alſo to make reſtitution, if wrong were donne to anie other, with a fifth part aboue the principal. And for further ſatisfaction to God they muſt offer ſacrifice. Al which did plainly prefigure & foreſhew the neceſſitie of particular confeſſion of ſinnes, and ſatisfaction, in the Sacrament of Penance, inſtituted by Chriſt.
 Ioan. 20.

Particular confeſſion of ſinnes, & ſatisfaction, required by the law of God.

CHAP. VI.

Conſecration, 14. and oblation of Naſarctes. 22. A ſette forme how the Prieſt ſhal bleſſe the people.

ANd our Lord spake vnto Moyses, saying: † Speake to 1 2
 the children of Israel, and thou shal say to them: Man,
 or woman, when they shal make a vow to be sanctified, and
 " wil consecrate them selues to the Lord: † they shal ab- 3
 steine from wine, & euerie thing, that can make one drunke,
 vineger of wine, and of any other potion, and whatsoeuer is
 pressed out of the grape, they shal not drinke: new grapes
 and drie they shal not eate † al the daies wherein they are by 4
 vow cōsecrated to the Lord: whatsoeuer may be of the vine-
 yard, from the reisen to the kernel they shal not eate. † Al 5
 the time of his separation a rasour shal not passe ouer his
 head vntil the day be expired, that he is consecrated to the
 Lord. He shal be holie, :: whiles the bush of haire on his
 head dorth grow. † Al the time of his consecration he shal 6
 not enter in to the dead, † neither shal he be contaminated 7
 no nor on his fathers and mothers and brothers and sisters
 corps, because the consecration of his God is vpon his
 head. † Al the daies of his separation he shal be holie to the 8
 Lord. † But if anie man die sodenly before him, the head of 9
 his consecration shal be polluted: which he shal shaue forth-
 with in the same day of his purgation, and againe the seuenth 10
 day. † and in the eight day he shal bring two turtles, or two 10
 young pigeons to the priest in the entrie of the couenant of
 testimonie. † and the priest shal offer one for sinne, and the 11
 other for an holocaust, and shal pray for him, becaule he
 hath sinned by occasion of the dead: and he shal sanctifie his
 head that day: † and shal consecrate to the Lord the daies of 12
 his separation, offering a lambe of a yeare old for sinne: yet
 so that the former daies be made frustrare, because his sancti-
 fication was polluted. † This is the law of consecration. 13
 When the daies, that by vow he had determined, shal be ex-
 pired: he shal bring him to the doore of the tabernacle of
 couenant, † and shal offer his oblation to the Lord, a male 14
 lambe of a yeare old without spotte for an holocaust, and an
 ewe lambe of a yeare old without spotte for sinne, and a
 ramme without spotte, for a pacifique hoste, † a basket also 15
 of vnleuened breades that are tempered with oile, and wafers
 without leuen anointed with oile, and the libamentes of
 euerie one: † which the priest shal offer before the Lord, 16
 and shal offer as wel for sinne, as for an holocaust. † But the 17
 ramme he shal immolate for a pacifique hoste to the Lord,
 offering

:: V When Sam-
 son was de-
 priued of these
 haire he lost
 his streingth
 Endre. 16.

- offering withal the baskette of azymes, and the libamentes
 18 that by custome are dew. † Then shal the Nazareite be sha-
 uen before the dore of the tabernacle of couenant, from the
 bush of the haire of his consecration: and he shal take his
 haire, and lay them vpon the fire, that is put vnder the sacri-
 19 fice of pacifiquēs: † And a shoulder of the ramme boyled,
 and one cake without leuen out of the baskette, and one
 wafer vnleuened, and he shal deliuer them into the handes
 20 of the Nazareite, after that his head be shauen. † And recei-
 uing them againe from him, he shal eleuate them in the sight
 of the Lord: and being sanctified they shal be the priestes, as
 the breast, which was commanded to be separated, and the
 shoulder. after these thinges the Nazareite may drinke wine.
 21 † This is the law of the Nazareite, when he shal vow his ob-
 lation to the Lord in the time of his consecration, besides
 those thinges which his hand shal find, according to that
 which he had vowed in his minde, so shal he do to the fulfil-
 22 ling of his sanctification. † And our Lord spake to Moyse,
 23 saying: † Speake to Aaron and his sonnes: :: Thus shal you
 24 blesse the children of Israel, and you shal say to them: † Our
 25 Lord blesse thee, and keepe thee. † Our Lord shew his face
 26 to thee, and haue mercie vpon thee. † Our Lord turne his
 17 countenance vnto thee, and geue thee peace. † And :: they
 shal inuocate my name vpon the children of Israel, and I wil
 blesse them.

:: A special
 and determi-
 nate forme of
 blessing.
 :: VVhen the
 priest vttereth
 the wordes
 God geueth
 the effect.

ANNOTATIONS.

CHAP. VI.

2. *¶ Nil consecrate themselves* To such as of their owne accord, would bind
 them selues by vow to certaine thinges not cōmanded, God prescribeth a Rule
 containing three special obseruations; not to drinke wine, or anie thing that
 may make druncke; not to cut their haire; and not to touch a dead corps. He
 appointeth likewise rites in making this profession, and calleth the professed
 Nazareites, that is, *segregated or separated* from the ordinarie state of people;
 though it was, for most part, but for a time, to be limited by the parties them
 selues, and in some perpetual, as in Samson. *Iudic. 13.* Now *vvhat do Nazareites*
signifie, saith S. Gregorie (*li. 33. c. 23. Moral.*) *but those that abstaine, and containe*
voluntarily from things tother vvise lawfull? As from eating flesh, either for certaine
 daies and times, or altogether; from Mariage; from proprietie in worldlie
 goodes; and the like.

God prescri-
 bed the rule of
 Nazareites, &
 the rites of
 their consecra-
 tion.

The same was
 a figure of
 vowes both
 temporal and
 perpetual.

CHAP.

S. Aug.
 9. 52. in
 lib. Iudic.

CHAP. VII.

In dedication of the Tabernacle, the princes of the twelue tribes offer jointly six waines, and twelue oxen. 11. Then euerie prince seueral daies make other oblations. 89. And God speaketh to Moyses from the Propitiatorie.

AN D it came to passe in the day that Moyses finished the tabernacle, and erected it: he anoynted also and sanctified it with al the vessel therof, the altar likewise and al the vessel therof. † The princes of Israel and the heades of the families, that were in euerie tribe, and the rulers of them, that had bene numbered, offered † giftes before our Lord six waines couered, with twelue oxen. Two princes offered one waine, and euerie man one ox and they offered them before the tabernacle. † And our Lord said to Moyses: † Take them of their handes, to serue in the ministerie of the tabernacle, and thou shalt deliuer them to the Leuites according to the order of their ministerie. † When Moyses therefore had taken the waines and the oxen, he deliuered them to the Leuites. † Two waines and foure oxen he gaue to the sonnes of Gerson, according to that which was necessarie for them. † the other foure waines, and the eight oxen he gaue to the sonnes of Merari according to their offices and seruice, vnder the hand of Ithamar the sonne of Aaron the priest. † but to the sonnes of Caath he gaue not waines and oxen: because they serue in the sanctuarie, and carie their burdens :: vpon their owne shoulders. † The princes therefore offered vnto the dedication of the altar, the daie wherein it was anoynted, their oblation before the altar. † And our Lord said to Moyses: Let the princes one and one euerie day offer their giftes vnto the dedication of the altar. † The first day Nahasson the sonne of Aminadab of the tribe of Iuda offered his oblation: † and there were in it a siluer plate of an hundred and thirtie sicles weight, a phial of siluer hauing seuentie sicles according to the weight of the Sanctuarie, both ful of flower tempered with oyle for a sacrifice: † a little mortar of ten sicles of gold ful of incense: † an ox out of the hearde, and a ramme, and a lambe of a yeare old for an holocaust: † and a bucke goat for sinne: † and for a sacrifice of pacifiques, two oxen, siue rammes, siue bucke goates, siue lambes of a yeare old. this is the oblation of Nahasson the sonne of Aminadab. † The second

:: Of great reverence they carried the arke, and propitiatorie, and the holie vessel ordinarily vpon their shoulders, yet the same were sometimes carried on waines. 2. Reg. 6.

second day offered Nathanael the sonne of Suar, prince of
 19 the tribe of Issachar, † a plate of siluer weying an hundred
 thirtie sicles, a phial of siluer hauing seuentie sicles, accord-
 20 ing to the weight of the Sanctuarie, both ful of flowre
 21 tempered with oile for a sacrifice: † a litle morter of gold
 hauing ren sicles ful of incense: † an oxen out of the heard,
 and a ramme, and a lambe of a yeare old for an holocaust:
 22 † and a bucke goate for sinne: † and for a sacrifice of pa-
 cificques, two oxen, five rammes, five bucke goates five
 23 lambes of a yeare old. this was the oblation of Nathanael the
 24 sonne of Suar. † The third day the prince of the sonnes
 25 of Zabulon Eliab the sonne of Helon, † offered a plate of
 siluer weighing an hundred thirtie sicles, a phial of siluer
 hauing seuentie sicles after the weight of the Sanctuarie,
 26 both ful of flower tempered with oyle for a sacrifice: † a litle
 27 morter of gold weighing ten sicles ful of incense: † an oxen
 out of the heard, and a ramme, and a lambe of a yeare old
 28 for an holocaust: † and a bucke-goate for sinne, † and
 for a sacrifice of pacifiques, two oxen, five rammes, five
 29 bucke goates, five lambes of a yeare old. this is the oblation
 30 of Eliab the sonne of Helon. † The fourth day the prince
 31 of the sonnes of Ruben, Elisur the sonne of Sedeur, † offered
 a plate of siluer weighing an hundred thirtie sicles, a phial
 of siluer hauing seuentie sicles after the weight of the San-
 ctuarie, both ful of flower tempered with oile for a sacrifice:
 32 † a litle morter of gold weighing ten sicles ful of incense:
 33 † an oxen out of the heard, and a ramme, and a lambe of a
 34 yeare old, for an holocaust: † and a bucke goate for sinne:
 35 † and for pacifiques hostes two oxen, five rammes, five
 bucke goates, five lambes of a yeare old. this was the obla-
 36 tion of Elisur the sonne of Sedeur. † The fifth day the
 prince of the sonnes of Simeon Salamiel the sonne of Suri-
 37 saddai. † offered a plate of siluer weighing an hundred
 thirtie sicles, a phial of siluer hauing seuentie sicles after the
 weight of the Sanctuarie, both ful of flower tempered with
 38 oile for a sacrifice: † a litle morter of gold weighing ten
 39 sicles ful of incense: † an oxen out of the heard, and a
 40 ramme, and a lambe of a yeare old for an holocauste: † and
 41 a bucke goate for sinne: † and for pacifique hostes, two
 oxen, five rammes, five bucke goates, five lambes of a yeare
 old. this was the oblation of Salamiel the sonne of Surisaddai.

† The sixt day the prince of the tonnes of Gad, Eliafaph 42
 the sonne of Duel † offered a plate of siluer weighing a 43
 hundred thirtie sicles, a phial of siluer hauing seuentie sicles
 after the weight of the Sanctuarie, both ful of flowre
 tempered with oyle for a sacrifice: † a litle mortar of gold 44
 weighing ten sicles ful of incense: † an oxen out of the heard, 45
 and a ramme, & a lambe of a yeare old for an holocaust: † and 46
 a bucke goate for sinne: † and for pacifique hostes, two 47
 oxen, siue rammes, siue bucke goates, siue lambes of a yeare
 old. this was the oblation of Eliafaph the sonne of Duel.
 † The seuenth day the prince of the sonnes of Ephraim, 48
 Elisama the sonne of Ammiud † offered a plate of siluer 49
 weighing a hundred thirtie sicles, a phial of siluer hauing
 seuentie sicles after the weight of the Sanctuarie, both ful
 of flowre tempered with oile for a sacrifice: † a litle mortar 50
 of gold weighing ten sicles ful of incense: † an oxen out 51
 of the heard, and a ramme, and a lambe of a yeare old for an
 holocaust: † and a bucke goate for sinne: † and for paci- 52 53
 fique hostes, two oxen, siue rammes, siue bucke goates, siue
 lambes of a yeare old. this was the oblation of Elisama the
 sonne of Ammiud. † The eight day the prince of the 54
 sonnes of Manasses, Gamaliel the sonne of Phadaffur, † of- 55
 fered a plate of siluer weighing an hundred thirtie sicles, a
 phial of siluer hauing seuentie sicles after the weight of the
 Sanctuarie, both ful of flowre tempered with oile for a sacri-
 fice: † a litle mortar of gold weighing ten sicles, ful of 56
 incense: † an oxen out of the heard, and a ramme, and a 57
 lambe of a yeare old for an holocaust: † and a bucke goate 58
 for sinne: † and for pacifique hostes, two oxen, siue rammes, 59
 siue bucke goates, siue lambes of a yeare old. this was the
 oblation of Gamaliel the sonne of Phadaffur. † The ninth 60
 day the prince of the sonnes of Beniamin, Abidan the sonne
 of Gedeon, † offered a plate of siluer weighing an hundred 61
 thirtie sicles, a phial of siluer hauing seuentie sicles after the
 weight of the sanctuarie, both ful of flower tempered with
 oile for a sacrifice: † a litle mortar of gold weighing ten 62
 sicles ful of incense: † an oxen out of the heard, and a ramme, 63
 and a lambe of a yeare old for an holocaust: † and a bucke 64
 goate for sinne: † and for pacifique hostes, two oxen, siue 65
 rames, siue bucke goates, siue lambes of a yeare old this was
 the oblation of Abidan the sonne of Gedeon. † The tenth 66
 day the

- day the prince of the sonnes of Dan, Ahiezer the sonne of Ammisaddai † offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles, after the weight of the Sanctuarie, both ful of flowre tempered with
- 68 oile for a sacrifice: † a litle morter of gold weighing ten
 69 sicles ful of incense: † an oxe out of the heard, and a ramme,
 70 and a lambe of a yeare old for an holocaust: † and a bucke
 71 goate for sinne: † and for pacifique hostes, two oxen, siue
 rammes, siue bucke goates, siue lambes of a yeare old. this was
 72 the oblation of Ahiezer the sonne of Ammisaddai. † The
 eleuenth day the prince of the sonnes of Aser, Phegiel the
 73 sonne of Ochran † offered a plate of siluer weighing an hun-
 dred thirtie sicles, a phial of siluer hauing seuentie sicles after
 the weight of the Sanctuarie, both ful of flowre tempered
 74 with oile for a sacrifice: † a litle morter of gold weighing
 75 ten sicles ful of incense: † an oxe out of the heard, and a
 76 ramme, and a lambe of a yeare old for an holocaust: † and
 77 a bucke goate for sinne: † and for pacifique hostes, two oxen,
 siue rammes, siue bucke goates, siue lambes of a yeare old.
 78 this was the oblation of Phegiel the sonne of Ochran. † The
 twelfth day the prince of the sonnes of Nephthali, Ahira the
 79 sonne of Enan † offered a plate of siluer weighing an hun-
 dred thirtie sicles, a phial of siluer hauing seuentie sicles after
 the weight of the Sanctuarie, both ful of flowre tempered
 80 with oile for a sacrifice: † a litle morter of gold weighing
 81 ten sicles, ful of incense: † an oxe out of the heard, and a
 82 ramme, and a lambe of a yeare old for an holocaust: † and
 83 a bucke goate for sinne: † and for pacifique hostes, two oxen,
 siue rammes, siue bucke goates, siue lambes of a yeare old.
 84 this was the oblation of Ahira the sonne of Enan. † These
 thinges were offered of the princes of Israel in the dedication
 of the altar, in the day wherein it was consecrated. plates of
 siluer twelue: phials of siluer twelue: litle morters of gold
 85 twelue: † so that one plate had an hundred and thirtie sicles
 of siluer, and one phial had seuentie sicles: that is, in the
 whole of al the vessel of siluer two thousand foure hundred
 86 sicles, by the weight of the Sanctuarie. † litle morters of
 gold twelue ful of incense weighing ten sicles a peece, by the
 weight of the Sanctuarie: that is, in the whole an hundred
 87 twentie sicles of gold: † oxen out of the heard for an holo-
 caust twelue, rammes twelue, lambes of a yeare old twelue,

and their libamentes: twelue bucke goates for sinne. † For 88
 pacifique hostes, cxxiiij. sowe, rammes sixtie, bucke
 goates sixtie, lambes of a yeare old sixtie. These things were
 offered in the dedication of the altar, when it was anointed.
 † And when Moyses entred into the tabernacle of covenant, 89
 to consult the oracle, he heard the voice of him that spake to
 him from the propitiatorie, that was ouer the arke between
 the two Cherubs, from whence also he spake to him.

CHAP. VIII.

*Seuen lampes are so placed on the golden candlesticke, that they may shine
 towards the breades of proposition. 5. The ordination of the Leuites. 24.
 And at what age they shal serue in the tabernacle.*

AND our Lord spake to Moyses, saying: † Speake to 1 2
 Aaron, and thou shalt say to him: When thou shalt
 place the seuen lampes, let the candlesticke be sette vp in the
 south part ouer against the north, toward the table of the
 breades of proposition, ouer against that part toward which
 the candlesticke looketh, shal they shine. † And Aaron did so, 3
 and he put the lampes vpon the candlesticke, as our Lord had
 cōmanded Moyses. † this was the making of the candlesticke, 4
 of beaten gold, as wel the middle shaft, as al thinges that a-
 rose out of both sides of the branches: according to the ex-
 ample which our Lord shewed to Moyses, so wrought he the
 candlesticke. † And our Lord spake to Moyses saying: † Take 5 6
 the Leuites out of the middes of the children of Israel, and
 thou shalt purifie them, † according to this rite: Let them be 7
 sprinkled with :: the water of lustration, & shauel the haire
 of their flesh. And when they haue washed their garmentes,
 and are cleansed, † they shal take an ox out of the heardes, 8
 and his libament shal be tempered with oyle: and an other ox
 out of the heard thou shalt take for sinne: † and thou shalt 9
 bring the Leuites before the tabernacle of covenant, calling
 together al the multitude of the children of Israel. † And 10
 when the Leuites are before the Lord, the children of Israel
 shal put their handes vpon them † and Aaron shal offer the 11
 Leuites, a gift in the sight of the Lord from the children of Is-
 rael, that they may serue in his ministerie. † The Leuites also 12
 shal put their handes vpon the heades of the oxen, of the
 which thou shalt make one for sinne, and the other for holo-
 causte of the Lord, to pray for them. † And thou shalt sette 13
 the

8: This water
 was mixed
 with ashes of
 a redde cow
 sacrificed
 without the
 campe. chap.
 29.

- the Leuites in the sight of Aaron and of his sonnes, and being
 14 offered shal consecrate them to the Lord, † and shal separate
 them from the middes of the children of Israel, to be mine.
 15 † And afterward they shal enter into the tabernacle of coue-
 nant, to serue me. And thou shalt so purifie and consecrate
 them for an oblation of the Lord: because they were geuen
 16 me for a gift of the children of Israel. † For the first borne
 17 that open euerie matrice in Israel, I haue taken them. † For
 mine are al the first borne of the children of Israel, as wel of
 men as of beastes. From the day that I smote euerie first
 borne in the Land of Ægypt, haue I sanctified them to me:
 18 † and I haue taken the Leuites for al the first borne of the
 19 children of Israel: † and haue deliuered them for a gift to
 Aaron and his sonnes out of the middes of the people, to
 serue me for Israel in the tabernacle of couenant, and to
 pray for them that there be no plague among the people, if
 20 they should presume to approach vnto my Sanctuarie. † And
 Moyse and Aaron and al the multitude of the children of
 Israel did concerning the Leuites the thinges that our Lord
 21 had commanded Moyse: † and they were purified, and
 washed their garmentes. And Aaron :: eleuated them in the
 22 sight of our Lord, and prayed for them, † that being purified
 they might enter to their offices into the tabernacle of co-
 uenant before Aaron & his sonnes. Euen as our Lord had co-
 23 manded Moyse touching the Leuites, so was it done. † And
 24 our Lord spake to Moyse, saying: † This is the law of the
 Leuites, From twentie five yeares and vpward, they shal en-
 25 ter in to minister in the tabernacle of couenant. † And when
 they shal haue accomplisheth the fiftith yeare of their age,
 26 they shal cease to serue: † and shal be the ministers of their
 brethren in the tabernacle of couenant, to keepe the thinges
 that are cōmended to them, but not to do the verie workes.
 Thus shalt thou dispose to the Leuites in their custodies.

:: Aaron ha-
 uing receiued
 the Leuites,
 presented them
 to God, and
 so adiected
 them to their
 designed of-
 fices.

CHAP. IX.

*The precept of Pasch to be made the fourteenth day of the first moone, is renew-
 ed. 6. But the vncleane, and trauelers in a iorney the fourteenth day of the
 second moneth. 15. The campe must rist or march, as the cloud or pillar of
 fire, remaineth ouer the tabernacle, or departeth.*

3 **A**N D our Lord spake to Moyse, in the desert of Sinai
 the second yeare, after they went out of the land of

Egypt, the first moneth saying: † Let the children of Israel 2
 make the Phafe in his time, † the fourteenth day of this 3
 moneth at euen, according to al the ceremonies and iustifi-
 cations therof. † And Moyfes commanded the children of 4
 Israel that they should make the Phafe. † Who made it in his 5
 time: the fourteenth day of the moneth at euen in mount
 Sinai. According to al thinges that our Lord had com-
 manded Moyfes the children of Israel did. † But behold 6
 certaine vncleane :: vpon the soule of man, which could not
 make the Phafe on that day, coming to Moyfes and Aaron,
 † said to them: We are vncleane vpon the soule of man. 7
 why are we defrauded that we can not offer the oblation to
 our Lord in the dew time among the children of Israel? † To 8
 whom Moyfes answered: Stand that I may aske counseil
 what our Lord wil command concerning you. † And our 9
 Lord :: spake to Moyfes, saying: † Speake to the children 10
 of Israel: The man that shal be vncleane vpon a soule, or in
 his iourney farre of in your nation, let him make the Phafe
 to the Lord † in the second moneth, the fourteenth day of 11
 the moneth at euen: with azymes and wilde lettise shal they
 eate it: † they shal not leaue anie thing therof vntil mor- 12
 ning, and a bone therof they shal not breake, al the rite of
 the Phafe they shal obserue. † But if anie man both be 13
 cleane, and was not in his iourney, and yet did not make the
 Phafe, that soule shal be destroyed out from among his
 peoples, because he offered not sacrifice to the Lord in his
 dew time: he shal beare his sinne. † The seiourner also and 14
 stranger if they be with you, shal make the Phafe to the
 Lord, according to the ceremonies and iustifications therof.
 The selfe same precept shal be among you aswel to the stran-
 ger, as to him that is borne in the countrie. † Therefore the 15
 day that the tabernacle was erected, a cloude couered
 it. And from euening ouer the tabernacle there was as it
 were the likenesse of fire vntil morning. † So was it
 done alwaies: by day the cloude couered it, and by
 night as it were the likenesse of fire. † And when the 17
 cloude that protected the tabernacle, had bene taken away,
 then the children of Israel marched: and in the place where
 the cloude had stooode, there they camped. † At the com- 18
 mandment of our Lord they marched, and at his command-
 ment they pitched the tabernacle. Al the daies that the
 cloude

:: By touching
 the dead. S.

Aug. q. 15. m.
Rum.

:: God answer-
 ed by a voice
 framed by an
 Angel from
 the propitia-
 torie. chap. 7.
 v. 82.

cloude stooode ouer the tabernacle, they remained in the
 19 same place: † and if it chanced that it did continue ouer
 it a long time, the children of Israel were in the watches of
 20 our Lord, and marched not † for as manie daies soeuer as
 the cloude had bene ouer the tabernacle. At the command-
 ment of our Lord they pitched their tentes, and at his com-
 21 mandement they tooke them downe. † If the cloude had
 bene from euen vntil morning, and immediatly at day
 breake had forsaken the tabernacle, they marched: and if it
 had departed after a day and a night, they tooke downe their
 22 tentes. † But if for two daies or one moneth or a longer
 time it had bene ouer the tabernacle, the children of Israel
 remained in the same place, and marched not: but imme-
 23 diatly as it had departed, they remoued the campe. † By
 the word of the Lord they pitched their tentes, and by his
 word they marched: and were in the watches of our Lord
 according to his commandment by the hand of Moyfes.

CHAP. X.

*Trumpets are sounded by the priestes, diuersly for diuerse purposes. 11. The
 campe marcheth from the desert of Sinai. 29. Moyfes intreateth Hobab the
 Madianite to remaine with them. 35. His prayer when the arke is taken
 vp, and sette downe.*

12 **A**N D our Lord spake to Moyfes, saying: † Make thee
 two trumpettes of beaten siluer, wherewith thou maiest
 3 ued, † And when thou shalt sound with the trumpettes, al
 the multitude shal gather vnto thee to the doore of the ta-
 4 bernacle of couenant. † If thou sound but once, the princes
 shal come to thee, and the heades of the multitude of Israel.
 5 † But if the trumpeting sound in length and with a broken
 tune, they shal moue their campe first that are on the east side.
 6 † And at the second sound and the like noyse of the trumpeter,
 they shal take vp their tentes that dwel toward the south.
 and after this maner shal the rest doe, when the trumpettes
 7 shal sound to the marching. † But when the people is to be
 gathered together, the sound of the trumpet shal be plaine,
 8 and they :: shal not make a broken sound. † And the sonnes
 of Aaron the priestes shal sound with the trumpettes: and
 9 this shal be an ordinance for euer in your generations. † If
 you goe forth to warre out of your land against the enemies

The second
 part
 Of diuers im-
 pediments,
 which happe-
 ned to the Is-
 raelites, and
 renouation of
 sundrie pre-
 cepts, in their
 iorney from
 the desert of
 Sinai to the
 campe of
 Moab.

:: Before the
 whole multi-
 tude, plaine
 and necessarie
 pointes of do-
 ctrine must
 only be vtte-
 red, but before
 the lerned and
 wiser sorte

that

higher myste-
ries may be
treated and
taught. *Theod.*
q. 15. in Num.

that fight against you, you shal sound with trumpettes in
length, and there shal be a remembrance of you before the
Lord your God, that you may be deliuered out of the handes
of your enemies. † If at anie time you shal haue a banket, 10
and festiual daies, and Calendes, you shal sound with trum-
pettes ouer the holocaustes, and pacifique victimes, that they
may be vnto you for a remembrance of your God. I the Lord
your God. † The second yeare, in the second moneth, the 11
twentieth day of the moneth was the cloude lifted vp from
the tabernacle of couenant. † and the children of Israel mar- 12
ched by their troupes from the desert of Sinai, and the
cloud rested in the wildernesse of Pharan. † And the first mo- 13
ued their campe according to the cōmandement of our Lord
by the hand of Moyles. † The sonnes of Iudas by their 14
troupes: whose prince was Nahasson the sonne of Aminadab.
† In the tribe of the sonnes of Issachar, the prince was Na- 15
thanael the sonne of Suar. † In the tribe of Zabulon, the 16
prince was Eliab the sonne of Helon. † And the tabernacle 17
was taken downe, which the sonnes of Gerson and Merari
carying, marched. † And the sonnes of Ruben also marched, 18
by their troupes and order, whose prince was Helisur the
sonne of Seducur. † And in the tribe of Simeon, the prince 19
was Salamiel the sonne of Surisaddai. † Moreouer in the 20
tribe of Gad, the prince was Eliasaph the sonne of Duel.
† And the Caathites also marched carying the Sanctuarie. 21
So long was the tabernacle caried, til they came to the place
of erecting it. † The sonnes of Ephraim also moued their 22
campe by their troupes, in whose hoste the prince was Eli-
sama the sonne of Ammiud. † And in the tribe of the sonnes 23
of Manasses, the prince was Gamaliel the sonne of Phadassur.
† And in the tribe of Benjamin the prince was Abidan the 24
sonne of Gedeon. † The last of al the campe marched the 25
sonnes of Dan by their troupes, in whose hoste the prince
was Ahiezer the sonne of Ammisaddai. † And in the tribe 26
of the sonnes of Aser, the prince was Phegiel the sonne of
Ochran. † And in the tribe of the sonnes of Nephthali the 27
prince was Ahira the sonne of Enan. † These are the campes, 28
and the marchinges of the children of Israel by their troupes
when they marched † And Moyles said to Hobab the sonne 29
of Raguel the Madianite, :: his * allied: We march toward the
place, which our Lord wil geue vs: come with vs, that we
may

2: Either this
Hobab was
otherwise cal-
led Raguel,
Exo. 2. and also
Iethro, Exo. 3.
and was fa-
ther in law to
Moyles, or els
he was sonne
of the same
Raguel, and
brother in law
to Moyles.

* cognate
vel affi-
nis.

may do thee good : for our Lord hath promised good things
 30 to Israel. † To whom he answered : I wil not goe with thee,
 but I wil returne to my countrie, wherein I was borne.
 31 † And he said : Doe not forsake vs : for thou knowest in
 what places through the desert we may campe, and :: thou
 32 shalt be our guide. † And when thou comest with vs, what-
 focuer shal be best of the riches, which our Lord shal deliuer
 33 vs, we wil geue thee. † They marched therfore from the
 Mount of our Lord three daies iourney, and the arke of the
 couenant of our Lord went before them, for three daies pro-
 34 uiding a place for the campe. † The cloude also of our Lord
 35 was ouer them by day when they marched. † And when the
 arke was lifted vp, Moyses said : :: Arise Lord, and be thine
 enemies disperfed, and let them flee that hate thee, from thy
 36 face. † And when it was sette downe, he said : Returne Lord
 to the multitude of the hoste of Israel.

Moyses mea-
 neth, that whe
 by the cloud,
 and pillar of
 fire (their spe-
 cial guides) the
 people should
 come to new
 places, this
 Madianite his
 allied might
 direct them,
 where to finde
 best pasture,
 water and like
 commodities,
 nere to them.
 :: Besides ge-
 neral prayers
 for al purpo-
 ses, some are
 composed, and
 applied for spe-
 cial times and
 occasions.

CHAP. XI.

The people murmuring are punished with fire. 7. Manna is againe described.

10. Moyses being afflicted with solicitude of trublesome people, 16. God
 adioyneth suenie Ancients to sustaine part of his burden. 18. promisseth to
 geue al the people flesh. 25. The ancients do propheticie. 31. The people haue
 their fil of flesh. 33. but forthwith manie die of the plague. Whereof the
 place is called, *The sepulchres of concupiscence.*

IN the meane time there arose a murmuring of the people,
 as it were repynning for labour, against our Lord. Which
 when our Lord had heard, he was angrie. And the fire of our
 Lord being kindled against them, deuoured the vttermost part
 2 of the campe. † And when the people had cried to Moyses,
 3 Moyses prayed to our Lord, and the fire was quenched. † And
 he called the name of that place, Kindling: for that the fire of
 4 our Lord had bene kindled against them. † For :: the com-
 mon vulgar people, that came vp with them, burned with
 desire, sitting and weeping, the children of Israel being ioy-
 ned together with them, and said : Who shal geue vs flesh to
 5 eate? † We remember the fishes that we did eate in Ægypt
 gratis, the cucumbers come vnto our minde, and the me-
 6 lons, and leekes and onions and garlike. † Our soule is drie,
 7 our eies behold nothing els but Manna. † And the Manna
 was as it were the seede of Coriander, of the colour of bdell-
 8 lion. † And the people went about, & gathering it, grounde

:: These were
 Ægyptians
 that parted
 out of their
 countrie with
 the Israelites,
 and now mur-
 muring drawe
 others by ex-
 ample to the
 same sinne.

it in a milne, or braied it in a morter, boyling it in a pottle, and making cakes therof of the taist as it were of oyled bread. † And when the dew fel in the night vpon the campe, the 9 Manna also fel withal. † Moyses therfore heard the people 10 weeping by their families, euerie one at the doores of his tent. And the furie of our Lord was exceeding wrath: but to Moyses also it semed an intolerable thing. † and he said to 11 our Lord: Why hast thou afflicted thy seruant? wherefore do I not finde grace before thee? and why hast thou laid the weight of al this people vpon me? † Haue I concealed al 12 this multitude, or begotten them, that thou shouldest say to me: Carie them in thy bosome as the nource is wont to carie the litle infant, and beare them into the land, for the which thou hast sworne to their fathers? † Whence shal I haue 13 flesh to geue to so great a multitude? they whine against me, saying: Geue vs flesh that we may eate. † I alone can not su- 14 staine al this people, because it is heauie for me. † But :: if 15 it seme vnto thee otherwise, I beseeche thee to kil me, and let me finde grace in thine eies, that I be not molested with so great euils. † And our Lord said to Moyses: Gather me se- 16 uentie men of the ancientes of Israel, whom thou knowest, to be the ancientes of the people and maisters: and thou shalt bring them to the doore of the tabernacle of couenant, and shalt make them to stand there with thee, † that I may de- 17 scend and speake to thee: and :: I wil take of thy spirit, and wil deliuer to them, that they may sustaine with thee, the burden of the people, and thou onlie be not burdened. † To 18 the people also thou shalt say: Be sanctified: to morrow you shal eate flesh: for I haue heard you say: Who shal geue vs meates of flesh? it was wel with vs in Ægypt. That the Lord may geue you flesh, and you may eate: † not one day, nor 19 two, or fise or ten, no nor twentie, † but euen to a moneth 20 of daies, til it goe out a your noses thrils, and be turned to loth- somenes, because you haue reiected the Lord, who is in the middes of you, and haue whyned before him, saying: Wherefore came we out of Ægypt? † And Moyses said: There are 21 six hundred thousand footemen of this people, & sayest thou: I wil geue them flesh to eate a whole moneth? † Why, shal 22 a multitude of sheepe and oxen be killed, that it may suffice for meate? or shal al the fishes of the sea be gathered togea- ther, for to fil them? † To whom our Lord answered: Why, 23 is the

:: Prayers of holie men are with submission of their willes to Gods wil, either expressed or implied.

:: God imparted of the same spirit to these Ancientes, wherof he had geue to Moyses, that they might haue so much helpe of grace as pleased God, and Moyses haue neuertheless.

s. Aug. q. 18.
in Num.

18 the hand of the Lord vnable? Now presently thou shalt
 24 see whether my word shall be accomplished in deede. † Moy-
 ses therefore came, and told the people the wordes of our
 Lord, assembling seuentie men of the ancientes of Israel,
 25 whom he caused to stand about the tabernacle. † And our
 Lord descended in a cloude, and spake to him, taking away
 of the spirit that was in Moyses, and geuing to the seuentie
 men. And when the spirit had rested on them, they prophe-
 26 cied, neither ceased they any more. † And there had remain-
 ed in the campe two men, of the which one was called
 Eldad, and the other Medad, vpon whom the spirit rested.
 :: for they also had bene enrolled, and were not gone forth to
 27 the tabernacle. † And when they prophecied in the campe,
 there ran a boy, and told Moyses, saying: Eldad and Medad
 28 do prophecie in the campe. † Forthwith Iosue the sonne of
 Nun, the minister of Moyses, and chosen of manie, said: My
 29 Lord Moyses forbid them. † But he said: Why hast thou
 emulation for me? O that all the people might prophecie, and
 30 that our Lord would geue them his spirit? † And Moyses re-
 31 turned, and the ancientes of Israel into the campe. † And a
 winde coming forth from our Lord, taking quailles ouer the
 sea brought them, and let them fall into the campe the space
 of one daies iourney, on euery side of the campe round a-
 bout, and they did flie in the ayre two cubites high ouer the
 32 earth. † The people therefore rising vp at that day, and the
 night, and the next day, gathered together a multitude of
 quailles, he that did least, ten cores: and they dried them
 33 round about the campe. † As yet the flesh was in their teeth,
 neither had that kind of meate failed: and behold the furie of
 our Lord being prouoked against the people, stroke them
 34 with an exceeding great plague. † And that place was called,
 :: The Sepulchres of concupiscence: for there they buried the
 people that had lusted. And departing from the Sepulchres of
 concupiscence, they came vnto Haleroth, and taried there.

:: Gods grace
 sometimes pre-
 uenteth the
 ordinarie me-
 ans. *Theodoret.*
q. 21. in Num.

:: By this ex-
 ample and fi-
 gure S. Paul
 sheweth that
 all shall not be
 saved, which
 are baptised, &
 communicate
 in the same
 faith & Sacra-
 ments, but
 those only
 which also
 please God in
 their workes.
1. Cor. 10.

CHAP. XII.

*Marie and Aaron murmur against Moyses. 6. Whom God praiseth aboue
 other prophetes. 10. Marie being stricken with leprosie, Aaron confesseth his
 fault. 13. Moyses prayeth for her, and after seven daies separation from the
 campe, she is restored.*

Exod. 2.

1 **A**ND Marie and Aaron spake against Moyses, for his
 2 wife the :: Ethiopian, † and they said: hath our Lord
 spoken

:: Madianites
 were also cal-
 led Ethiopi-
 ans. *S. Aug.*
q. 20. in Num.

3: The Holie Ghost forced Moyses to vtter his owne praise, which of him self, he desired not.

7: Aaron was not publikiy punished, lest therby he had bene made contemptible to the people, but was otherwise chatified.

spoken by Moyses onlie? hath he not spoken to vs also in like manner? Which when our Lord had heard, († :: For 3 Moyses was the mildest man aboue al men, that dwelt vpon the earth.) † immediatly he spake to him, and to Aaron 4 and Marie: Goe forth you three onlie to the tabernacle of couenant. And when they were come forth, † our 5 Lord descended in the pillar of a cloude, and stoode in the entrie of the tabernacle calling Aaron and Marie. Who going vnto him, † he said to them: Heare my wordes: If 6 there shal be among you a prophete of the Lord, in vision wil I appeare to him, or in sleepe I wil speake ho him. † But 7 my seruant Moyses is not such an one, who in al my house is most faythful: † for mouth to mouth I speake to him: and 8 plainely, and not by riddels and figures doth he see the Lord. Why therfore did you not feare to detract from my seruant Moyses? † And being wrath against them, he went away: 9 † the cloude also departed that was ouer the tabernacle: 10 and behold Marie appeared white with leprosie as it were snow. And :: when Aaron had looked on her, and saw her wholly couered with leprosie, † he said to Moyses: I besech 11 thee my Lord, lay not vpon vs this sinne which we haue foolishly committed, † let not this woman be as it were 12 dead, and as an abortiue that is cast forth of the mothers wombe. Lo now the one halfe of her flesh is deuoured with the leprosie. † And Moyses cried to our Lord, saying: God, 13 I besech thee, heale her. † To whom our Lord answered: 14 If her father had spitte vpon her face, ought she not to haue bene ashamed seuen daies at the least? Let her be separated seuen daies without the campe, and after wards she shal be called againe. † Marie therfore was shut forth without the 15 campe seuen daies: and the people moued not from that place, vntil Marie was called againe.

CHAP. XIII.

From the desert of Pharan Moyses sendeth twelue men (of euerie tribe one) to view the Land of Chanaan. 17. chaungeth Osee his name into Iosue, 18. instructeth them which way to goe, and what to note in the land: 22. which they performe: 26. and after fourtie dayes returne, bringing with them fruites, in token of the landes fertilitie. 29. but in other respects (the rest besides Caleb and Iosue) discouraging the people make them to murmur.

AND

- 1 **A**Nd the people marched from Hazereth pitching their
 2 tentes in the desert of Pharan. † And there our Lord
 3 spake to Moyses, saying; † Send men, that may view the
 4 Land of Chanaan, which I wil geue to the children of Israel,
 5 one of euerie tribe, of the princes. † Moyses did that which
 6 our Lord had commanded, from the desert of Pharan sen-
 7 ding principal men, whose names be these. † Of the tribe
 8 of Ruben, Samua the sonne of Zechur. † Of the tribe of
 9 Simeon, Saphat the sonne of Huri. † Of the tribe of Iuda,
 10 Caleb the sonne of Iephone. † Of the tribe of Issachar,
 11 Igal the sonne of Ioseph. † Of the tribe of Ephraim, Osee
 12 the sonne of Nun. † Of the tribe of Benjamin, Phalti
 13 the sonne of Raphu. † Of the tribe of Zabulon, Geddiel
 14 the sonne of Sodi. † Of the tribe of Ioseph, of the scepter
 15 of Manasses Gaddi, the sonne of Susi. † Of the tribe of
 16 Dan, Ammiel the sonne of Gemalli. † Of the tribe of Aser,
 17 Sthur the sonne of Michael. † Of the tribe of Nephthali,
 18 Nahabi the sonne of Vapsi. † Of the tribe of Gad, Guel
 19 the sonne of Machi. † These are the names of the men,
 20 whom moyses sent to view the Land: and he called Osee the
 21 sonne of Nun, :: Iosue. † Moyses therefore sent them to view
 22 the Land of Chanaan, and said to them: Goe vp by the south
 23 side. And when you shal come to the mountaines, † view the
 24 Land, what it is: and the people that are the inhabitantes ther-
 25 of, whether they be strong or weake: few in number or
 26 manie: † the land it self, whether it be good or badde: what
 27 manner of cities, walled or without walles: † the ground,
 28 fatte or barren, wooddie or without trees. Be of good cou-
 29 rage, and bring vs of the frutes of the Land. And it was the
 30 time when now the first ripe grapes are to be eaten. † And
 31 when they were gone vp, they viewed the Land from the de-
 32 sert of Sin, vnto Rohob as you enter to Emath. † And they
 33 went vp at the south side, and came to Hebron, where
 34 were Achiman and Sisai and Tholmai the sonnes of Enac,
 35 for Hebron was built seuen yeares before Tanis the citie
 36 of Egypt. † And going forward as farre as the Tor-
 37 rent of cluster, they cutte of a branch with the grapes
 38 therof, which two men carried vpon a leauer. They
 39 tooke of the pomegranates also and of the figges of that
 40 place: † which was called Nehelescol, that is to say, the
 41 Torrent of cluster, for that thence the children of Israel had

Changing of
 his name lit-
 erally imported
 the great of-
 fice of chiefe
 Duke vnto
 which he was
 designed. myssi-
 cally prefigu-
 red our Lord
 IESVS, for it
 is the same
 name in He-
 brew, and si-
 gnifieth SAVI-
 OVR. Theod. q.
 25. in Num.

∴ Pretending
falsly that the
Land had an
vnwholsome
ayre, deuouring
the inhabitantes,
& not possible
to be obtained
by reaso of the
gyants, couertly
they detracted
fro Gods
powre, or his
good wil to-
wards them,
who had prom-
ised the
same. And ther-
fore he gaue it
to their chil-
dren, but not
to these sedu-
cers and mur-
murers. chap.

14. v. 23, 29.

caried a cluster. † And the discoueters of the Land returning 26
after fourtie daies, hauing circuted al the countrie, † came 27
to Moyfes & Aaron and to al the assemblie of the children of
Israel into the desert of Pharan, which is in Cades. And spea-
king to them & to al the multitude they shewed the frutes
of the Land: † and reported, saying: We came into the Land 28
to which thou didst send vs, which in very deede floweth
with milke and honie, as by these frutes may be knowne:
† but it hath very strong inhabitantes, and cities great and 29
walled. The stocke of Enac we saw there. † Amalec dwel- 30
leth in the south, the Herheite and the Iebuseite and the A-
morrhite in the mountaines: but the Chananeite abideth
beside the sea and about the streames of Iordan. † Among 31
these things Caleb appeasing the murmuring of the people
that rose against Moyfes, said: Let vs goe vp and possesse the
Land, because we may obtaine it. † But the others, that had 32
bene with him, said: No, we are not able to goe vp to this
people, because it is stronger then we. † And they detracted 33
from the Land, which they had viewed, before the children
of Israel, saying: The Land, which we haue viewed, ∴ deu-
oureth her inhabitantes: the people, that we beheld, is of
a tall stature. † There we saw certaine monsters of the sonnes 34
of Enac, of the gyantes kind: to whom being compared, we
seemed as it were locusts.

CHAP. XIII.

*The mutinous murmuring people being vnplacable, 11. God exposulateth
their ingratitude, threatneth to destroy them. 13. Yet Moyfes pacifieth his
wrath, 22. but so that al which were numbered coming from Egypt, ex-
cept Caleb and Iosue, shal die in the wilderness 31. and their children shal
posse the promised land. 40. Then fighting contrarie to Moyfes admoni-
tion are beaten, and manie slaine by their enemies.*

∴ These mur-
murers had
their wish, to
their owne pu-
nishment. chap.

14. v. 29. 26. v.
64.

∴ It is so abso-
lutely necessa-
rie in euerie

THEREFORE al the multitude crying out wept that 1
night, † and al the children of Israel murmured against 2
Moyfes and Aaron, saying: † Would God we had died in 3
Egypt: and ∴ in this vaste wilderness would God we might
die, and that our Lord would not bring vs into this Land, lest
we shal by the sword, and our wiues and children be ledde
captiue. Is it not better to returne into Egypt? † And one 4
said to an other: ∴ Let vs appoint a captaine, and let vs re-
turne into Egypt. † Which Moyfes and Aaron hearing fel 5
hatte

flatte vpon the ground before al the multitude of the chil-
 6 dren of Israel. † But Iosue the sonne of Nun, and Caleb the
 sonne of Iephone, who them selues also had viewed the land,
 7 rent their garmentes, † and spake to al the multitude of the
 children of Israel: The Land, which we haue circuted, is very
 8 good. † If our Lord be propitious, he shal bring vs into it,
 9 and deliuer vs a ground flowing with milke and honic. † Be
 not rebellious against our Lord: neither feare ye the people
 of this land, for euen as bread so we may deuoure them. al
 aide is gone from them: our Lord is with vs, feare ye not.
 10 † And when al the multitude cried, and would haue stoned
 them, the glorie of our Lord appeared ouer the roofof ce-
 11 uenant in the sight of al the children of Israel. † And our
 Lord said to Moyfes: How long wil this people detract me?
 How long wil they not beleue me in al the signes, that I haue
 12 done before them? † I wil strike them therefore with pesti-
 lence, and wil consume them: but thee I wil make prince
 13 ouer a great nation, and a stronger then this is. † And Moy-
 ses said to our Lord: That the Ægyptians, from the middes
 14 of whom thou hast brought forth this people, † and the in-
 habitantes of this Land, which haue heard that thou Lord
 art among this people, and art sene face to face, and thy
 cloude protecteth them, and in a pillar of a cloude thou goest
 15 before them by day, and in a pillar of fire by night:) † may
 heare that thou hast killed so great a multitude as it were one
 16 man, and may say: † He could not bring in the people into
 the Land, for which he had sworne: therefore did he kil them
 17 in the wilderness. † Let therefore the strength of our Lord
 18 be magnified as thou hast sworne, saying: † The Lord is pa-
 tient and ful of mercie, taking away iniquitie and wicked
 deedes, & leauing no man innocent, which visiteth the sinnes
 of the fathers vpon the children vnto the third and fourth ge-
 18 neration. † Forgeue, I besech thee, the sinne of this thy
 people, according to the greatnes of thy mercie, as thou hast
 bene propitious to them since their going out of Ægypt vnto
 20 this place. † And our Lord said: I haue forgiven it accord-
 21 ding to thy word. † Liue I: and the whole earth shal be re-
 22 plenished with the glorie of the Lord. † :: But yet al the
 men that haue sene my maiestie, and the signes that I haue
 done in Ægypt, and in the wilderness, and haue tempred me
 23 now ten times, neither haue obeyed my voice, † they shal
 not

communie
 to haue one
 Superior of al,
 that verie mu-
 tiners them-
 selues do euer
 choole such a
 one, & cal him,
 the Electro.

:: After the
 sinne is forge-
 uen, yet pu-
 nishment re-
 maineth to be
 iudged.

not see the Land for the which I ſware to their fathers, neither ſhal any of them that hath detracted me, behold it. ¶ My ſeruant Caleb, who being full of an other ſpirit hath followed me, wil I bring in vnto this Land which he hath circuted: and his ſeede ſhal poſſeſſe it. ¶ Becauſe the Amalecite and the Cananeite dwel in the valleis. To morrow remoue the campe, and returne into the wilderneſſe by the way of the Redde ſea. ¶ And our Lord ſpake to Moyſes and Aaron, ſaying: ¶ How long doth this vngratious multitude murmur againſt me? I haue heard the complaintes of the children of Iſrael. ¶ Say therfore to them: liue I, ſayeth our Lord: According as you haue ſpoken I hearing it, ſo wil I do to you. ¶ In this wilderneſſe ſhal your carcaſſes lie. Al you that are numbered from twentie yeares & vpward, and haue murmured againſt me, ¶ you ſhal not enter into the Land, ouer the which I haue liſted vp my hand to make you inhabit it, except Caleb the ſonne of Iephone, and Iofue the ſonne of Nun. ¶ But your litle ones, of whom you ſaid, that they ſhould be a pray to the enemies, wil I bring in: that they may ſee the Land, that hath miſliked you. ¶ Your carcaſſes ſhal lie in the wilderneſſe. ¶ Your children ſhal wander in the deſert fourtie yeares, and ſhal beare your fornication, vntil the carcaſſes of their fathers be conſumed in the deſert, ¶ according to the number of the fourtie daies, wherein you viewed the Land: a yeare ſhal be reputed for a day. And fourtie yeares you ſhal receiue your iniquities, and ſhal know my reuenge: ¶ for as I haue ſpoken, ſo wil I doe to al this wicked multitude, that hath riſen together againſt me: in this wilderneſſe ſhal it faile, and die. ¶ Therfore al the men, whom Moyſes had ſent to view the Land, and which returning had made al the multitude to murmur againſt him, detracting from the Land that it was naught, ¶ died and were ſtroken in the ſight of our Lord. ¶ But Iofue the ſonne of Nun, and Caleb the ſonne of Iephone liued of al them, that had gone to view the Land. ¶ And Moyſes ſpake al theſe wordes to al the children of Iſrael, and the people mourned exceedingly. ¶ And behold very early in the morning riſing they went vp to the toppe of the mountaine, and ſaid: We are readie to goe vp to the place, wherof our Lord hath ſpoken: for we haue ſinned. ¶ To whom Moyſes ſaid: Why tranſgreſſe you the word of our Lord, which ſhal not ſuccede

proſe

¶ Although grace be firſt geue without deſert: yet good workes done by grace do merite reward. *s. Aug. de Grat. & lib. 6. c. 6.*

¶ Temporal puniſhment laid vpon the children for their fathers finnes, is for their owne ſpiritual good. *s. Aug. Epiſt. 75. ad Ausum.*

- 42 prosperously with you: † Goe not vp, for our Lord is
 43 not with you: lest you fall before your enemies. † The A-
 malecite and the Chanancite are before you, by whose sword
 you shall fall, for that you would not consent to our Lord,
 44 neither wil our Lord be with you. † But they being blinded
 went vp to the toppe of the mountaine. But the arke of the tes-
 tament of our Lord & Moyses departed not from the campe.
 45 † And the Amalecite came downe and the Canancite, that
 dwell in the mountaine: and striking and hewing them, pur-
 sewed them as farre as Horma.

CHAP. XV.

Certaine precepts concerning Sacrifices, 17. and first fruites, are repeted, 22. also touching different punishment of sinne committed by ignorance and by set wilfulness. 32. and accordingly one is stoned to death, for gathering stickes on the Sabbath day. 37. All are commended to carie a signe in their garments, thereby to remember the commandments of God.

- 1 2 **A**ND our Lord spake to Moyses, saying: † Speake to
 the children of Israel, and thou shalt say to them: When
 you shall be entred into the Land of your habitation, which
 3 I wil geue you, † and shall make oblation to the Lord for an
 holocaust, or victime, paying vowes, or voluntarily offering
 giftes, or in your solemnities burning a sweete savour vnto
 4 the Lord, of oxen or of sheepe: † whosoeuer immolateth
 the victime, shall offer a sacrifice of flowre, the tenth part of
 an ephi tempered with oyle, which shall haue in measure the
 5 fourth part of an hin: † and wine of the same measure to
 powre the libamentes shall he geue for the holocaust or for
 6 the victime. For euerielambe † and ramme there shall be a
 sacrifice of flowre of two tenthes, which shall be tempered
 7 with oyle the third part of an hin: † and wine for the liba-
 mente, the third part of the same measure, shall he offer for a
 8 sweete savour to the Lord. † But when thou makest an ho-
 locaust or holte of oxen, to fulfil thy vow or for pacifique vi-
 9 ctimes, † thou shalt geue for euerie ox three tenthes of
 flowre tempered with oyle, which shall haue halfe the mea-
 10 sure of a hin: † and wine to powre libamentes of the same
 measure for an oblation of most sweete savour to the Lord.
 11 12 † So shalt thou doe † for euerie ox and ramme and lambe
 13 and buckegoate. † As wel they that are borne in the coun-
 14 trie as the strangers † after one rite shall offer sacrifices.

W W

† There

† There shall be al one precept and iudgement as wel to your
 selues as to the strangers of the land. † Our Lord spake to
 Moyſes, ſaying: † Speake to the children of Iſrael, and thou
 ſhalt ſay to them: † When you are come into the land, which
 I wil geue you, † and ſhal eate of the breades of that coun-
 trie, you ſhal ſeparate firſt fruites to the Lord † of your mea-
 res. As of your barne floores you ſeparate firſt fruites, † ſo
 of your paſtes ſhal you geue firſt fruites to the Lord. † And if
 through ignorance you omitte any of theſe thinges, which
 the Lord hath ſpoken to Moyſes, † and by him hath com-
 manded you, from the day that he beganne to command and
 ſo forward, † and the multitude haue forgotten to do it: †
 they ſhal offer a calfe out of the heard, an holocauſte for a
 moſt ſweete ſauour to the Lord, and the ſacrifice and liba-
 mentes therof, as the ceremonies require, and a buckegoate
 for ſinne: † and the prieſt ſhal pray for al the multitude of
 the children of Iſrael: and it ſhal be forgeuen them, becauſe
 they ſinned not wittingly, offering notwithstanding burnt
 ſacrifice to the Lord for them ſelues and for their ſinne and
 error: † and it ſhal be forgeuen al the people of the chil-
 dren of Iſrael, and the ſtrangers, that ſejourne among them:
 becauſe it is the fault of al the people through ignorance.
 † But if one ſoule ſhal ſinne vnwitting, he ſhal offer a ſhe
 goate of a yeare old for his ſinne: † and the prieſt ſhal pray
 for him, becauſe he ſinned vnwitting before the Lord: and
 he ſhal obtaine him pardon, and it ſhal be forgeuen him.
 † As wel to them that are borne in the countrie as to the
 ſtrangers one law ſhal be for al, that ſinne by ignorance.
 † But the ſoule, that :: through pride committeth any thing,
 whether he be borne in the countrie, or a ſtranger, (becauſe
 he hath bene rebellious againſt the Lord) ſhal periſh out of
 his people: † for he hath contemned the word of the Lord,
 and made his precept of no effect: therefore ſhal he be de-
 ſtroyed, and ſhal beare his iniquitie. † And it came to paſſe,
 when the children of Iſrael were in the wilderneſſe, and had
 found a man gathering ſtickes on the Sabbath day, † they
 preſented him to Moyſes and Aaron and the whole multi-
 tude. † Who ſhut him into priſon, not knowing what they
 ſhould doe with him. † And our Lord ſaid to Moyſes, :: dying
 let this man die, let al the multitude ſtone him without the
 campe. † And when they had brought him out, they ſtoned
 him,

:: Though
 finnes wit-
 tingly com-
 mitted, pro-
 cedig of pride
 and contempt
 of Gods com-
 mandment,
 could not be
 pardoned by
 the law: yet
 ſuch may alſo
 be remitted

through true
 repentance. S.

*Aug. q. 25. in
 Num.*

:: Seueritie is
 vſed towards
 thoſe that
 knowig Gods
 wil do contra-
 rie. *Luc. 12. 7.*

37 him, and he died as our Lord had commanded. † Our Lord
 38 also said to moyses: † Speake to the children of Israel, and
 thou shalt say to them, that they make them selues :: fringes
 in the corners of their garmentes, putting in them ribandes
 39 of hyacinth: † which when they shal see, they may remeber
 al the commandements of the Lord, and not folow their
 owne cogitations and eies fornicating after diuers thinges,
 40 † but rather mindful of the preceptes of the Lord may do
 41 them, and be holie to their God. † I the Lord your God, that
 brought you out of the Land of Ægypt, that I might be your
 God.

∴ The Iewes in
 Christs time
 hypochriti-
 cally enlarged
 these fringes,
 for vaine shew
 of holines.
Mat. 23.

CHAP. XVI.

Core and his complices, making schisme against Moyses and Aaron, 31. some are swallowed in the earth, with their families and substance; 35. other two hundred and fiftie offering incense, 41. and fourtene thousand seuen hundred of the common people, murmuring in behalfe of the sedicious, are consumed with fire from heauen.

1 **A**ND behold Core the sonne of Isaar, the sonne of
 Caath, the sonne of Leui, and Darhan and Abiron the
 sonnes of Eliab, Hon also the sonne of Pheleth of the chil-
 2 dren of Ruben, † " rose against Moyses, and other of the
 children of Israel two hundred fiftie men, princes of the sy-
 nagogue, and which in the time of assemblie were called by
 3 name. † And when they had stoode vp against Moyses and
 Aaron, they said: Let it suffice you, that :: al the multitude
 consisteth of holie ones, and our Lord is among them: Why
 4 list you vp your selues aboue the people of our Lord? † Which
 5 when Moyses had heard, he fel flatte on his face: † and spea-
 king to Core and al the multitude, he said: In the morning
 our Lord wil make it knowne who pertaine to him, and the
 holie the wil ioine to him selfe: and whom he shal choose,
 6 they shal approach to him. † This do therfore: Take euerie
 7 man their censars, thou Core, and al thy council: † and ta-
 king fire in them to morrow, put vpon it incense before our
 Lord: and whom fouer he shal choose, the same shal be ho-
 8 lie: you do much exalt your selues ye sonnes of Leui. † And
 9 he said againe to Core: Heare ye sonnes of Leui, † Is it a
 smal thing vnto you, that the God of Israel hath separated
 you from al the people, and ioyned you to him selfe, that you
 should serue him in the seruice of the tabernacle, and should

∴ So Luther
 (li. de abrog.
 Missa) and o-
 ther enimies
 of Ecclesiasti-
 cal Hiererchy,
 wil haue no
 proper Priest-
 hood in the
 Church of
 Christ, because
 al Christians
 are called a ho-
 lie priesthoo. 1.
*Pet. 2 and Prie-
 stes. Apoc. 1.*

stand before the full assemblie of the people, and should minister to him? † did he therefore make thee and al thy brethren the sonnes of Leui to approach vnto him, that you should challenge vnto you the priesthood also, † and al thy compaignie should stand against our Lord? for what is Aaron that you murmur against him? † Moyſes therefore sent to cal Dathan and Abiron the sonnes of Eliab. Who answered: We come not. † Why, is it a small matter to thee that thou hast brought vs out of a land, that folowed with milke and honie, to kill vs in the desert, vnles thou rule also like a lord ouer vs? † In deede hast thou brought vs into a land, that floweth with riuers of milke and honie, & hast thou geuen vs possessions of fieldes & vineyardes? What, wilt thou plucke out our eies also? We come not. † Moyſes therefore being very wrath, said to our Lord: Respcct not their sacrifices: thou knowest that I haue not taken of them so much as a little asse at anie time, neither haue afflicted anie of them. † And he said to Core: Thou, and al thy congregation stand ye apart before our Lord, and Aaron to morrow apart. † Take euerie one your censars, and put incense vpon them, offering to our Lord two hundred fiftie censars: Let Aaron also hold his censar. † Which when they had done, Moyſes and Aaron standing, † and had heaped together al the multitude against them to the dore of the tabernacle, the glorie of our Lord appeared to them al. † And our Lord speaking to Moyſes and Aaron, said: † Separate your selues from the middes of this congregation, that I may sodenly destroy them. † Who fel Hatte on their face, and said: Most mightie God of the spirites of al flesh, when one sinneth, shal thy wrath rage against al? † And our Lord said to Moyſes: † Command the whole people that they separate them selues from the tabernacles of Core and Dathan and Abiron. † And Moyſes arose, and went to Dathan and Abiron: and the ancientes of Israel following him, † he said to the multitude: Depart from the tabernacles of the impious men, and touch not the thinges that pertaine to them, :: lest you be wrapped in their sinnes. † And when they were departed from their tentes round about, Dathan and Abiron coming forth stood in the entrie of their pauilions with their wiues and children, and al the multitude. † And Moyſes said: :: In this you shal know that our Lord hath sent me to do al thinges that you see, and

:: Those that touch things pertaining to impietie, or depart not from the tabernacles of schismatikes are inwrapped in their sinnes: much more to goe vnto heretical Synagogues is condemned. see 8. Cyprian. li. de lapsis. pa. 27. 5. :: Moyſes pronounced before:

that

29 that I haue not forged them of my owne mind: † If they die
the accustomed death of men, and if the plague, wherewith
others also are wont to be visited, do visite them, our Lord
30 did not send me: † but if our Lord do a new thing, that the
earth opening her mouth swallow them downe, & al thinges
that pertaine to them, and they descend quicke into hel, you
31 shal know that they haue blasphemed our Lord. † Immedi-
ately therfore as he sealed to speake, the earth brake insunder
32 vnder their feete: † and opening her mouth, deuoured them
133 with their tabernacles & al their substance. † and they went
downe into hel quicke couered with the ground, and peri-
34 shed out of the middes of the multitude. † But al Israel, that
stood round about, fled at the crie of them that perished,
35 saying: Lest perhappes the earth swallow vs also. † But a fire
also coming forth from our Lord, slew the two hundred
36 fiftie men, that offered the incense. † And our Lord spake
37 to Moyses, saying: † Command :: Eleazar the sonne of Aa-
ron the priest that he take vp the censars that lie in the bur-
ning fire, and that he sprinkle the fire hither and thither:
38 because they be sanctified † in the deathes of the sinners:
and let him beate them into plates, and fasten them to the
altar, because there hath bene offered incense in them to the
Lord, and they are sanctified, that the children of Israel may
39 see them for a signe and a monument. † Eleazar therfore the
priest tooke the brasen censars, wherin they had offered,
whom the burning fire deuoured, and beate them into pla-
40 tes, fastening them to the altar: † that the children of Israel
afterward might haue, wherewith to be admonished, that no
stranger approach, and he that is not of the seede of Aaron, to
offer incense to our Lord, lest he suffer as Core hath suffered,
and al his congregation, according as our Lord spake to Moy-
41 ses. † And al the multitude of the children of Israel murmu-
red the day folowing against Moyses and Aaron, saying: You
42 haue killed the people of our Lord. † And when there rose
43 a sedition, and the tumult grew farder, † Moyses and Aaron
fled to the tabernacle of couenant. Which after they were
entred the cloude couered it, and the glorie of our Lord ap-
44 peared. † And our Lord said to Moyses: † Depart from the
45 middes of this multitude, :: euen now wil I destroy them.
46 And as they lay vpon the ground, † Moyses said to Aaron:
Take the censar, and drawing fire from the altar, put incense

by miracles,
(Exod. 4.) that
he was sent of
God: and now
he proueth a-
gain by mira-
cle, that he and
Aaron, and not
these schisma-
tiques were cal-
led and sent by
God to go-
uerne his
people.

:: Aaron being
already establi-
shed high
Priest, God a-
gain confirme-
meth in Elea-
zar the progenie
of priestlie succe-
ssion, in Aarons
stock, and not
in other Leui-
tes. S. Aug. q.
30. in Num.

:: This multi-
tude did only
in wordes fa-
uour schisme.

rikes, what iudgement then remaineth to those which in external ad-
 etes participat-
 e with heretikes?

vpon it, going quickly to the people to pray for them: for euen now is the wrath come forth from our Lord, and the plague rageth. † Which when Aaron had done, and had 47
 runne to the middes of the multitude, which now the burning fire did waste, he offered the incense: † and standing 48
 between the deade and the liuing, he prayed for the people, and the plague ceased. † And there were, that were stroo- 49
 ken, fourtene thousand and seuen hundred men, beside them that had perished in the sedition of Core. † And Aaron re- 50
 turned to Moyse vnto the doore of the tabernacle of couenant after that the destruction was ceased.

AN NOT A T I O N S.

CHAP. XVI.

This historie
 & others were
 writte for our
 admonition. 1.
 Cor. 10.
 Core and his
 cōplices were
 not heretikes,
 but only schis-
 matikes.

God accep-
 teth not sacri-
 fice done a-
 gainst his ordi-
 nance.

God by spee-
 die punishmēt
 preuented he-
 resie, wherto
 al schisme ten-
 deth.

2. *Rose against Moyse.*] By this most famous Schisme and terrible punish-
 ment therof, alare warned to kepe order, vnitie, and peace within the Church
 of God; and in nowise to communicate with heretikes, or schismatikes in the
 act of heresie or schisme. A necessarie admonition especially in such times and
 places as we liue in, and see greater breaches made from ordinarie and lawfull
 Pastors, then this was. For as S. Ignatius wel noteth (*Epist. 3. ad Magnatianos*)
 Core Dathan and Abiron impugned not directly the law, but resisted Moyse
 and Aaron: Yet were they and manie thousandes with them, seuerly punished
 for their conspiracie. S. Cyprian (*lib. 1. Epist. 6.*) obserueth the same, saying:
 Core Dathan and Abiron acknowledged the same God with Aaron and Moy-
 ses, liuing vnder the same law and religion, and inuocated one true God, yet
 because, passing the appointed ministerie of their owne place, opposite to Aaron
 (who by Gods fauour and ordinance had received lawfull Priesthood) they
 tooke vpon them to sacrifice, they were forthwith punished by God for their
 vnlawfull attempts: neither could their sacrifices irreligiously and vnlawfully
 offered against Gods ordinance be garished, nor profite them at al. thus tea-
 cheth S. Cyprian the glorious Martyr. And the text is cleere, that they were
 neither Idolaters nor Heretikes, but the chiefe of them being Leuites, of the
 familie of Caath, (who were next in kined, and in office to the priests) and
 other principal men of diuers tribes, enuying the superioritie of Moyse and
 Aaron, and that priesthood was established only in Aarons progenie, arrogat-
 ed to themselves the office of priests and offered incense, further pretending,
 for vpholding their schisme, that there should be no Superior at al above
 the holie people of God, which albeit they did not belene, yettherby they drew
 the multitude to fauour and folow them. But God deciding this debate, to take
 away the contradiction, made the earth to open, and swallow vp those that first
 refused to obey Moyse, with their tabernacles and substance; and fire from
 heauen to consume two hundred and fiftie which offered incense; and fourtene
 thousand seuen hundred of the common people, for imputing to their Superi-
 ors the destruction of the sedicious, were also consumed with fire, raging a-
 mongst the whole multitude, til Aaron sent by Moyse, and offering incense
 appeased

appealed Gods wrath, and saued the rest. And wil anie Christians, (that know Not only the they haue immortal soules, and that God is a iust Iudge) thincke to escape with authores of lesse damnation, who for anie worldlie gaine, fauour, or feare, yeld their bo- wickednes, but dilie and personal presence at seruice or sermon of heretikes, or anie way com- al that conent, much more municate with heretikes in practise of heresie? that coopera- te, are worthy of death. Rom. x.

CHAP. XVII.

Moyse taking of the princes of twelue tribes twelue rodde, and one of Aaron for the tribe of Leui, layeth them al in the tabernacle at night, 8. Where Aarons rodde (and none of the rest) buddeth, bloometh, and bringeth forth fruite, 9. And al being shewed to the people, Aarons is caried back, and kept for a monument in the tabernacle.

- 1 2 **A**ND our Lord spake to Moyse, saying: † Speake to
the children of Israel, and :: take a rodde of euerie one
of their kinredes, of al the princes of their tribes, twelue
rodde, and the name of euerie one thou shalt write vpon his
3 rodde. † and the name of Aaron shal be in the tribe of Leui,
4 and one rodde shal containe al their families: † and thou
shalt lay them in the tabernacle of couenant before the te-
5 stimonie, where I wil speake to thee. † Whomsoeuer of
these I shal choose, his rodde shal blossome: and I shal stay
from me the grudgings of the children of Israel, wherewith
6 they murmur against you. † And Moyse spake to the chil-
dren of Israel: and al the princes gaue him rodde by euerie
tribe: and they were twelue rodde besides Aarons rodde.
7 † Which when Moyse had laid before our Lord in the ta-
8 bernacle of testimonie: † returning the day folowing he
found that " Aarons :: rodde in the house of Leui was bud-
ded: and the buddes therof swelling, the blossomes were
9 shotte forth, which spreading the leaues, were * fashioned
into :: almondes. † Moyse therfore brought forth al the
rodde from the sight of our Lord to al the children of Israel:
10 and they saw and euerie one receiued their rodde. † And
our Lord said to Moyse: Carie backe Aarons rodde into the
tabernacle of testimonie, that it may be kept there for a signe
of the rebellious children of Israel, and let their complaintes
11 cease from me, lest they die. † And Moyse did as our Lord
12 had commanded. † And the children of Israel said to Moy-
13 ses: Behold we are consumed, we are al perished. † Who-
soever approacheth to the tabernacle of our Lord, he dieth.
Are we al to be destroyed vnto vtter consumption?

:: For more sa-
tisfaction to
the whole
people God
confirmeth
Aarons autho-
ritie by a new
miracle. v. 19.

:: The rodde
signified the
B. Virgin mo-
ther; and the
:: almondes
Christ, to wit,
the vtter pill
his humanitie,
the shel his diu-
initie; the ker-
nel his diuini-
tie; VWho
pacified by the
bloud of his
crosse, al thinges
in earth and in
heaven. Collos.
1. 8. Aug. ser. 3.
de temp.

* de for-
mati fully
formed.

ANNOTATIONS.

CHAP. XVII.

Example of
one miracle
proueth the
possibilitie of
another.

8. *Aarons rodde*] This rodde without roote, neither it self planted, nor anie liue branch ingrafted therin, al drie without iuyce or moisture, bringing forth buddes, flowers, and fruite, was a figure that our B. Ladie should beare a sonne, and remaine a Virgin. And this example evidently demonstrateth that she could so do, it being no more contrarie to nature, that a virgin should conceiue, and beare a child without losse of virginity, then that the drie rodde should bud and beare fruite, without ordinarie concourse of nature. S. Aug. ser. 3. de temp. S. Greg. Nissem. de natuit. Dom. S. Bernard. ho. 2. in Ewang. Misus est.

CHAP. XVIII.

The charge and burden of Priestes within the tabernacle, and of Leuites about the same. 8. First fruites, and oblations are due to the Priestes; 21. the tithes to the Leuites; 26. who of the same paytithes to the Priestes.

AND our Lord said to Aaron: Thou, and thy sonnes, 1
and the house of thy father with thee shal beare the
iniquitie of the Sanctuarie: both thou & thy sonnes together
shal beare the sinnes of your priesthood. † but thy brethren 2
also of the tribe of Leui, and the scepter of thy father take
with thee, and let them be readie at hand, and minister to
thee: but thou and thy sonnes shal minister in the tabernacle
of testimonie. † And the Leuites shal watch vpon thy pre- 3
ceptes, and vpon al the workes of the tabernacle: so not
withstanding, that they approach not to the vessel of the
Sanctuarie and to the altar, lest both they die, and you perish
withal. † but let them be with thee, and watch in the cus- 4
todies of the tabernacle, and in al the ceremonies therof.
A stranger shal not ioyne with you. † Watch in the custodie 5
of the Sanctuarie, and in the ministerie of the altar: lest
indignation rise vpon the children of Israel. † I haue geuen 6
you your brethren the Leuites out of the middes of the chil-
dren of Israel, and haue deliuered them a gifte to the Lord,
to serue in the ministeries of his tabernacle. † And thou and 7
thy sonnes looke to your priesthood: and al thinges that per-
teyne to the seruice of the altar, and that are within the vele,
shal be executed by the priestes. if anie stranger approach, he
shal be slaine. † And our Lord spake to Aaron, behold I haue 8
geuen thee the custodie of my first fruites. Al thinges that
are sanctified of the children of Israel, haue I deliuered to
thee and to thy sonnes for the priestlie office, as euerlasting
ordinances,

2. Ch23 was
slaine for tou-
ching the arck
2. Reg. 6.

- 9 ordinances. † These thinges therfore shalt thou take of those, that are sanctified, and are offered to the Lord. Al oblation, and sacrifice, and whatsoeuer is rendred to me for sinne and offence, & becometh Holie of holies, shal be thine,
- 10 and thy sonnes. † In the Sanctuarie shalt thou eate it: males onlie shal eate therof, because it is to thee a cōsecrated thing.
- 11 † But the first fruites, which the children of Israel shal vow and offer, I haue geuen thee, and thy sonnes, and thy daughters for a perpetual right. he that is cleane in thy house, shal
- 12 eate them. † Al the best of oile, and wine, and corne, whatsoeuer first fruites they offer to the Lord, I haue geuen them
- 13 to thee. † Of fruites al the first, that the ground bringeth forth, and are brought to the Lord, shal turne to thy vses: he
- 14 that is cleane in thy house, shal eate them. † Euerie thing that the children of Israel render by vow, shal be thine.
- 15 † Whatsoeuer first breaketh forth from the matrice of al flesh, which they offer to the Lord, whether it be of men, or of beastes, shal be thy right: yet so, that for the first borne of man thou take a price, and euerie beast that is vncleane thou
- 16 cause to be redeemed, † whose redemption shal be after one moneth, for five sicles of siluer, by the weight of the Sanctuarie. A sick hath twentie oboles. † But the first borne of beefe and sheepe and goate thou shalt not cause to be redeemed, because they are sanctified to the Lord. onlie the blood of them thou shalt poure vpon the altar, and the fatte
- 18 thou shalt burne for a most sweete odour to the Lord. † But the flesh shal turne to thy vse, as the consecrated brest, and
- 19 the right shoulder, shal be thine. † Al the first fruites of the Sanctuarie which the children of Israel offer to the Lord, haue I geuen thee and thy sonnes, and daughters for a perpetual right. :: This covenant of first fruites and other rights geuen to the Priests shal be perpetual, as salt is in euerie sacrifice. *Leuit. 2.*
- 20 to thee and to thy sonnes. † And our Lord said to Aaron: In their land you shal possesse nothing, neither shal you haue a portion among them: I am thy portion and inheritance in
- 21 the middes of the children of Israel. † And to the sonnes of Leui I haue geuen al the titles of Israel in possession for the ministerie wherwith they serue me in the tabernacle of co-
- 22 uenant: † that the children of Israel approach not any more
- 23 to the tabernacle, nor committe :: deadlie sinne, † onlie the sonnes of Leui seruing me in the tabernacle, and bearing the sinnes of the people. it shal be an euclasting ordinance in

:: Punishable with death.

your generations. No other thing shal they possesse, † being
 content with the oblation of tithes, which I haue separated
 for their vses and necessities. † And our Lord spake to
 Moyſes, saying: † Command the Leuites, and denounce
 vnto them: When you shal receiue of the children of Israel
 the tithes, which I haue geuen you, offer first frutes of them
 to the Lord, that is to say, the tenth part of the tenth: † that
 it may be reputed to you for an oblation of first frutes, as
 wel of the barne floores as of the presses, † and of al thinges
 wherof you receiue tithes, the first frutes offer to the Lord,
 and geue them to Aaron the priest. † Al thinges that you
 shal offer of the tithes, and shal separate for the gistes of the
 Lord, they shal be the best and chosen thinges. † And thou
 shalt say to them: If you offer al the goodlie and the better
 thinges of the tithes, it shal be reputed to you as if you had
 geuen first frutes of the barne floore and the presse: † and
 you shal eate them in al your places, as wel you as your fami-
 lies: because it is the reward for the ministerie, wherewith you
 serue in the tabernacle of testimonie. † And you shal not
 sinne in this point, reseruing the principal and fatte thinges
 to your selues lest you pollute the oblations of the children
 of Israel, and die.

CHAP. XIX.

A redde cow is offered in burnt vltime for sinne: 9. whose ashes are mingled in water, for expiation of diuers legal vncleanes, 11. as by touching the dead, 14. by entering into the tent of the dead, also the vessel that is therein, and the vessel that lacketh a coner, 22. and whatsoever the vncleane toucheth.

AND our Lord spake to Moyſes and Aaron, saying: 1
 † This is the religion of :: the victime, which the 2
 Lord hath appointed. Command the children of Israel, that
 they bring vnto thee ^a a redde cow of ^b ful age, wherin is ^c no
 blemith, and that hath ^d not caried yoke: † and you shal de- 3
 liuer her to Eleazar the priest. who bringing her forth ^e with-
 out the campe, shal immolate her in the sight of al: † and 4
 dipping his finger in her ^f blood, shal sprinkle it against the
 doores of the tabernacle seuen times, † and shal burne her 5
 in the sight of al, committing ^g as wel her skinne and the flesh
 as the blood, and the dong to the fire. † ^h Wood also of the 6
 cedar, and ⁱ hyssope, and scarlet ^k twise died shal the priest
 cast

z: The same things saith S. August. (9. 33.) and Theodoret (9. 36. in Num) which were shadowed and prefigured in the old Testament, are reueled and manifested in the New. And this special sacrifice prefigured diuers particular things in Christs Passio.
 a His bodie of Adam signifyng redde earth
 b At the age of 33. yeares
 c Alwayes most pure from sinne.
 d Free from al bondage.
 e Crucified without the gate of Hierusalem.
 f Al Sacraments haue their vertue of Christs blood.
 g From the sole of his feet to the toppe

- 7 cast into the flame, that wasteth the cow. † And then at length washing his garmentes, and his bodie, he shal enter
 8 into the campe, and ¹shal be polluted vntil euen. † But he also that burneth her, shal wash his garmentes and his bodie,
 9 and shal be vncleane vntil euen. † And ^ma man that is cleane shal gather the ashes of the cow, and shal powre them out without the campe in ⁿa most cleane place, that they may be referued for the multitude of the children of Israel, and for water of aspersiō: because the cowe was burnt for sinne.
 10 † And when he that caried the ashes of the cow, hath washed his garmentes, ^ohe shal be vncleane vntil euen. The children of Israel, and the strangers that dwell among them, shal haue
 11 this for a holie thing by a perpetual ordinance. † He that toucheth the dead corps of a man, and is vncleane therefore
 12 seuen daies: † shal be sprinkled of ^qthis water the third day, and the seuenth, and so shal be cleansed. If he were not sprinkled, the third day ^rthe seuenth day he can not be cleansed.
 13 † Euerie one that toucheth the dead corps of mans soule, and is not sprinkled with this commisiō, shal pollute the tabernacle of the Lord, and shal perish out of Israel: because he was not sprinkled with the water of expiation, he shal be
 14 vncleane, and his filthinesse shal remaine vpon him. † This is the law of the man that dieth in a tabernacle: Al that enter into his tent, and al the vessel that are there, shal be polluted
 15 seuen daies. † The vessel, that hath nō couer, nor bynding ouer it, shal be vncleane. † If any man in the field touch the corps of a man that was slaine, or that died of himself, or
 17 his bone, or graue, he shal be vncleane seuen daies. † And they shal take of the ashes of combustion and of sinne, and
 18 shal powre liuing water vpon them into a vessel. † in the which when a man that is cleane hath dipped hyssope, he shal sprinkle therewith al the tent, and al the implementes, and the
 19 men polluted with such contagion: † and in this maner he that is cleane shal purge the vncleane the third and seuenth day. And being expiated the seuenth day, he shal wash both himself and his garmentes, and be vncleane vntil euen.
 20 † If anie man be not expiated after this rite, his soule shal perish out of the middes of the Church: because he hath polluted the Lordes Sanctuarie, and is not sprinkled with water
 21 of lustration. † This precept shal be an ordinance for euer. He also that sprinkleth the waters, shal wash his garmentes:

of his head ^a wounded, with the whipes, crowne, nails. &c.
^b VVood of the crosse brought life to the world. ⁱ Liuely heate of so infinite charitie dissolueth the coldnes of death.
^k Christs suffering an exāple that we must also sustaine afflictions.
^l Those that procured, or cooperated to Christs death were polluted with sinne.
^m Ioseph and Nicodemus buried Christ:
ⁿ His sepulcher was glorious.
^o Those also that buried him, neded cloasing by his Passion, not for that work, but for their sinnes.
^p The old law did not remitte sinnes but the new.
^q Baptisme in the name of the B. Trinitie without which no other Sacramēt auaileth.

Euerie one that toucheth the waters of expiation, shal be vncleane vntil euen. † Whatsoeuer he toucheth that is vncleane, he shal make it vncleane: and the soule, that toucheth anie of these thinges, shal be vncleane vntil euen.

CHAP. XX.

and e the sister of Moyse dieth. 2. The people murmure for lack of water, 7. Moyse and Aaron being commanded to draw some out of a rock, do it doubtfully: 12. and for the same are foretold that they shal die in the desert. 14. Not obtaining licence to passe through Edom, 22. they come into Mount Hor, where Eleazar is ordained hugh Priest, Aaron dieth, and is mourned by the people thurtie daies.

AND the children of Israel, and al the multitude came 1
into the desert Sin, the first moneth: and the people
abode in Cades. And Marie died there, and was buried in the
same place. † And when the people lacked water, they came 2
together against Moyse and Aaron: † and being turned 3
into sedition, said: Would God we had perished among our
brethren before our Lord. † Why haue you brought forth 4
the Church of our Lord into the wilderness, that both we
and our cattel should die? † Why did you make vs ascend 5
out of Egypt, and haue brought vs into this exceeding naughtie
place which can nor be sowed, which bringeth forth nei-
ther figge, nor vines, nor pomegranates, moreouer al o hath
no water for to drinke? † And Moyse and Aaron, the mul- 6
titude being dismissed, entring into the tabernacle of con-
nant, fel flatte vpon the ground, and cried to our Lord, and
said: Lord God heare the crie of this people, and open vnto
them thy treasure the fountaine of liuing water, that being
satisfied, their murmuring may cease. And the glorie of our
Lord appeared ouer them. † And our Lord spake to Moyse, 7
saying: † Take the rodde, and assemble the people together, 8
thou and Aaron thy brother, and speake to :: the rocke be-
fore them, and it shal geue waters. And when thou hast
brought forth water out of the rocke, al the multitude shal
drinke and their cattel. † Moyse therefore rooke the rodde, 9
which was in the sight of our Lord, as he commanded him,
† the multitude being assembled before the rocke, and he 10
said to them: Heare ye rebellious and incredulous: Can we
out of this rocke bring you forth water? † And when Moy- 11
se had lifted vp his hand striking the rocke, :: twise with

The Epistle
on friday in
the third weeke
of Lent.

The rocke si-
gnified Christ,
the rodde his
crosse. s. Aug.
7. 35. in Num.
7. By this the
crosse is more
evidently si-
gnified, which
was made of
two peeces of
wood. s. Aug.
ibidem.

- the rodde, there came forth great plentie of water, so that
 12 the people drunke and theit cattel. † And our Lord said to
 Moyses and Aaron: Because :: you haue not beleued me, to
 13 sanctifie me before the children of Israel, you shal not bring
 in these peoples into the land, which I wil geue them. † This
 is the water of contradiction, where the children of Israel
 quarelled against our Lord, and he was sanctified in them.
 14 † In the meane time Moyses sent messengers from Cades to
 the King of Edom, which should say: Thus thy brother Is-
 rael biddeth vs to say: Thou knowest al the labour, that hath
 15 taken vs, † in what maner our fathers went downe into Æ-
 gypt, and there we dwelt a great time, and the Egyptians
 16 afflicted vs, and our fathers: † and in what maner we cried
 to our Lord, and he heard vs, and sent an Angel, that hath
 brought vs out of Ægypt. Loe being presently in the citie of
 17 Cades, which is in thy vttermost borders, † we besech thee
 that we may haue licence to passe through thy countrie. We
 wil not goe through the fieldes, nor through the vineyardes,
 we wil not drinke the waters of thy welles, but we wil goe
 the common high way, declining neither to the right hand,
 18 nor to the left, til we be past thy borders. † To whom Edom
 answered: Thou shalt not passe by me, otherwise I wil come
 19 armed against thee. † And the children of Israel said: We
 wil goe by the beaten way: and if we and the cattel drinke
 thy waters, we wil geue thee that which is iust: there shal be
 20 no difficultie in the price, only let vs passe speedely. † But
 he answered: Thou shalt not passe: And immediatly he came
 forth to meete them with an infinitie multitude, and a strong
 21 hand, † neither would he condescend to them desiring to
 grant them passage through his borders. For the which cause
 22 Israel turned an other way from him. † And when they had
 remoued the campe from Cades, they came into the moun-
 taine Hor, which is in the borders of the land of Edom:
 23 † Where our Lord spake to Moyses: † Let Aaron, sayeth he,
 goe to his people: for he shal not enter to the Land, which
 I haue geuen the children of Israel, for that he was incred-
 24 ulous to my mouth, at the Waters of contradiction. † Take
 Aaron and his sonne with him, and thou shalt bring them
 25 into the mountaine Hor. † And when thou hast vnuested
 the father of his vesture, thou shalt reuest therewith Eleazar
 27 his sonne: Aaron shal be gathered, and die there. † Moyses

:: Not doub-
 ting of Gods
 powre, but
 supposing it
 vnmete, that
 God should stil
 worke mira-
 cles for so stub-
 borne a peo-
 ple, they did
 not speake to
 the rock, as-
 they were com-
 manded, but
 chiding the
 incredulous
 multitude,
 spake to them
 ambiguously,
 & so by occa-
 sion of others
 sinne, also of-
 fended, and for
 the same were
 punished. See.
Dent. 1, v 37 3,
v. 16. & 4, v.
11. S. Aug. 9.
19. Theod. 9. 38.
in Num.

☞ Mourning
the dead was
long before
this obſerued
by tradition.
Gen. 23. 50.

did as our Lord had commanded : and they went vp into the mountaine Hor before al the multitude. † And when he 28 had ſpoyled Aaron of his veſtimentes, he reueſted Eleazar his ſonne with them. † After that he was dead in the topp 29 of the mountaine, he went downe with Eleazar. † And al 30 the multitude ſeeing that Aaron was dead, :: mourned vpon him thirtie daies throughout al their families.

CHAP. XXI.

Iſraelites at the firſt encounter With the Chanancites hauing the worſe, after their vow kil the King of Arad, and deſtroy his cities. 4. The people againe murmuring are ſtricken With ſirie ſerpents, 7. but confeſſing their fault, Moſes by Gods commandment ſetteth vp a braſen-ſerpent for a remedie. 10. They march through diuers places. 17. and ſing a Canticle at a Well Which God gaue them. 21. They kil Sebon King of the Amorrites, and conquer his land. 33. Likwiſe Og King of Baſan.

VV H I C H when the Chanancite king of Arad, who 1 dwelt toward the ſouth, had heard, to wit, that Iſrael was come by the way of the ſpies, he fought againſt them, and being victour, he tooke the pray of them. † But, 2 Iſrael binding himſelf, by vow to our Lord, ſaid: If thou wilt deliuer this people into my hand, I wil deſtroy their cities. † And our Lord heard the prayers of Iſrael, and deli- 3 uered the Chanancite, whom they ſlew ouerthrowing their cities : and they called the name of that place Horma, that is to ſay, Anathema. † And they marched alſo from the moun- 4 taine Hor, by the way that leadeth to the Redde ſea, that they might compaſſe the land of Edom. And the people began to be wearie of the iourney and labour: † and ſpeaking 5 againſt God and Moſes, they ſaid : Why diſt thou bring vs out of Ægypt, to die in the wilderneſſe? There wanteth bread, waters there are none: our ſoule now lotheth at this moſt light meate. † Wherefore our Lord ſent vpon the people 6 ſirie ſerpentes, at whoſe plagues and the deathes of verie manie, † they came to Moſes, and ſaid: We haue ſinned, 7 becauſe we haue ſpoken againſt our Lord and thee: Pray that he take from vs the ſerpentes. And Moſes prayed for the people, † and our Lord ſpake to him: :: Make a braſen 8 ſerpent, and ſette it for a ſigne: he that being ſtricken looketh on it, ſhal liue. † Moſes therfore made :: A B R A S E N 9 S E R P E N T, and ſet it for a ſigne: whom when they that
were

☞ God forbid-
ding images of
idols, yet com-
mandeth to
make an i-
mage for a
good purpoſe.
:: Chriſt ex-
poundeth this
erecting of
the braſen ſer-
pent, of him
ſelf to be cru-
cified. Ioan. 3.

- 10 were stricken, looked on, they were healed. † And the chil-
 11 dren of Israel marching camped in Oboth. † Whence de-
 parting they pitched their tentes in Ieabarim, in the wilder-
 12 nesse, that looketh toward Moab against the east part. † And
 remouing from thence, they came to the Torrent Zared.
 13 † Which they forsaking camped against Arnon, which is in
 the desert, & standeth out in the borders of the Amorrheite.
 For Arnon is the border of Moab, diuiding the Moa-
 14 bites & the Amorrheites. † Wherof it is said in the booke of
 the warres of our Lord: :: As he did in the Redde sea, so wil
 15 he doe in the streames of Arnon. † The rockes of the tor-
 rentes were bowed, that they might rest in Ar, and lie in the
 16 borders of the Moabites. † From that place appeared the
 wel, wherof our Lord spake to Moyse: Gather the people
 17 together, and I wil geue them water. † Then Israel sang
 18 this verse: Arise the wel. They sang therto: † The wel, which
 the princes digged, and the captaines of the multitude pre-
 pared in the lawgeuer, and in their staues. And they marched
 19 from the wilderness to Mathana. † From Mathana vnto
 20 Nahaliel: from Nahaliel vnto Bamoth. † From Bamoth is a
 valley in the countrie of Moab, in the toppe of Phasga, which
 21 looketh toward the desert. † And Israel sent messengers to
 22 Schon King of the Amorrheites, saying: † I besech thee
 that I may haue licence to passe through thy land: we wil
 not goe aside into the fieldes and the vineyardes, we wil not
 drinke waters of the welles, we wil goe the kinges high way,
 23 til we be past thy borders. † Who would not grant that Is-
 rael should passe by his borders: but rather gathering an
 armie, went forth to meete them in the desert, and came vnto
 24 Iasa, and fought against them. † Of whom he was strooken
 in the edge of the sword, and his land was possessed from
 Arnon vnto Ieboc, and to the children of Ammon: for the
 borders of the Ammonites were kept with a strong garrison.
 25 † Israel therfore tooke al his cities, and dwelt in the cities of
 the Amorrheite, to wit, in Hesebon, and the villages therof.
 26 † The citie Hesebon was Schons the king of the Amor-
 rheite, who fought against the king of Moab: and tooke al
 the land, that had bene of his dominion, as farre as Arnon.
 27 † Therefore it is said in the prouerbe: Come into Hesebon,
 28 let the citie of Schon be built and crested: † A fire went
 forth from Hesebon, a flame from the towne of Schon, and
 deuoured

::As the Egyp-
 tians were
 drowned in
 the sea; so the
 Amorrheites
 were oppres-
 sed by the
 rockes falling
 vpon them,
 & the waters
 caried their
 carcasses into
 the valley of
 Moab.

deuoured Ar of the Moabites, and the inhabitantes of the high places of Arnon. † Wo to thee Moab, thou art vndone 29 people of Chamos. He hath geuen his sonnes into flight, and his daughters into captiuitie to Schon the King of the Amorrhaites. † Their yoke is perished from Hesebon vnto 30 Dibon, they came wearie into Nophe, and vnto Medaba. † Israel therfore dwelt in the Land of the Amorrhaites. 31 † And Moyses sent some to take a view of Iazer: Whose villages they tooke, and possessed the inhabitantes. † And 32 they turned them selues, and went vp by the way of Basan, and Og the King of Basan came against them with al his people, to fightiu Edrai. † And our Lord said to Moyses: Feare 34 him not, for into thy hand I haue deliuered him, and al his people, and land: and thou shalt doe to him as thou didst to Schon the King of the Amorrhaites, the inhabiter of Hesebon. † They therfore smote him also With his sonnes, and 35 al his people vnto vtter destruction, and they possessed his land.

CHAP. XXII.

Balac King of Moab fearing the Israelites, sendeth for Balaam a Southsayer to curse them. 8. Who consulting his false god, is forbid by God almightie to goe, and so excuseth him self. 15. Balac sendeth againe offering greater reward, 19. he againe consulteth, and God biddeth him goe. 22. but sendeth an Angel to meete him in the way, whom his asse seeing, shunneth three times, and so often he beareth her, 28. then she speaketh, expostulating his hard Usage. 31. he also seeth the Angel. 35. and is charged to speake nothing but that the Angel shal suggest.

ANd marching forward they camped in the champion 1 countrie of Moab, where Iericho is situated beyond Jordan. † And Balac the sonne of Sephor seeing al thinges 2 that Israel had done to the Amorrhaites, † and that the Moabites were in greate feare of him, and could not lusteyne his assault, † he said to the eldets of Madian: So wil this people 4 destroy al that dwel in our coastes, as the ox is wont to cate the grasse vnto the verie rootes. And he was at the same time King in Moab. † He sent therfore messengers to Balaam the 5 sonne of Behor a Southsayer, who dwelt vpon the riuer of the land of the children of Ammon, to cal him, and to say: Behold a people is come out of Egypt, that hath couered the face

- 6 face of the earth, sitting against me. † Come therefore, and curse this people, because it is mightier then I: if by any meanes I may strike them and cast them out of my land. for I know that he is blessed whom thou shalt blesse, and cursed
 7 vpon whom thou shalt heape curses. † And the ancientes of Moab went, and the elders of Madian, hauing the price of diuination in their handes. And when they were come
 8 to Balaam, and had told him al the wordes of Balac: † he answered: Tarie here this night, and I wil answer whatsoever: the Lord shal say to me. And whiles they stayed
 9 with Balaam, :: God came, and said to him: † What would these men that are with thee? † He answered: Balac the sonne of Sephor king of the Moabites hath sent to me,
 10 † saying: Behold a people that is come out of Ægypt, hath couered the face of the land: come, and curse them, if by
 11 any meanes fighting I may driue them away. † And God said to Balaam: Goe not with them, neither doe thou curse
 12 the people: because it is blessed: † Who in the morning arising said to the princes: Goe into your countrie, because
 13 the Lord hath forbid me to come with you. † The princes returning, said to Balac: Balaam would not come with vs.
 14 † Againe he sent many more and more noble, then he had sent before. † Who when they were come to Balaam, said: Thus sayeth Balac the sonne of Sephor: Slacke not to come
 15 to me: † for I am readie to honour thee, and whatsoever thou wilt I wil geue thee: Come, and curse this people.
 16 † Balaam answered: If Balac would geue me his house full of siluer and gold, I can not change the word of the Lord
 17 my God, to speake either more, or lesse. † I beseech you that you wil also tarie here this night, and I may know what
 18 the Lord wil answer me :: once more. † God therefore came to Balaam in the night, and said to him: If these men be
 19 come to cal thee, arise and goe with them: yet so, that thou doe that which I shal command thee. † Balaam arose in the
 20 morning, and sadling his asse went with them. † And God was angrie. And an Angel of our Lord stood in the way against Balaam, who sate vpon the asse, and had two seruantes
 21 with him. † The asse seeing the Angel standing in the way, with a drawn sword, turned her self out of the way, and went by the field. Whom when Balaam had bette, and
 22 had brought her againe to the beaten way, † the Angel

:: He consulted his false god, whom he seruued, & called him the Lord, not knowing our Lord God almightie.

Theodoret. q. 40. Procopius. in Num.

:: God our Lord answered him, not suffering the diuel to speake in this case.

:: Being sufficiently informed before, for worldlie lucre he demanndeth againe, & God for his punishment letteth him goe: but suffereth him not to curse, nor speake euil of the Israelites, but contrariwise to prophetic much good, which should come vnto them.

r: Nothing is
 here to be
 more merue-
 led (*sayeth S.
 Augustin*) then
 that he was
 not afraide
 whē he heard
 his affe speake
 vnto him. But
 being accusto-
 med to such
 monstrous
 things he re-
 plied famili-
 arly, nothing
 therwith a-
 stoonished.
 :: Yet seeing an
 Angel, he fel
 downe terri-
 fied, and ado-
 red him. *q. 48.
 in Num.*
 :: Balaam kno-
 wing him to
 be an Angel
 that appeared,
 neither ado-
 red him with
 diuine honour
 as God, nor
 with ciuil, as a
 mortal man,
 but with reli-
 gious honour,
 lesse then di-
 uine, & more
 then ciuil. *See
 Exod. 20.*
 :: God some-
 times maketh
 false prophe-
 cies to vtter a
 truth, because
 preiudicate
 mindes do ra-
 ther geue care
 to such, thē to
 true prophe-
 cies. *Theod. q. 45.
 in Num.*

stooode in the streicttes of two walles, wherwith vineyardes
 were inclosed. † Whom the affe seeing, ioyned her selfe 15
 close to the wal, and brused the foote of him that ridde. But
 he beate her againe: † and neuerthelesse the Angel passing 16
 to a narrow place, where there could be no going a side nei-
 ther to the right hand nor to the left, stooode to meete him.
 † And when the affe had scene the Angel standing, she fel 17
 vnder the feete of the rider. Who being angrie, bette her
 sides with a staffe more vehemently. † And our Lord ope- 18
 ned the mouth of the affe, and she spake: What haue I done
 to thee? why strikest thou me? loe now the third time?
 † Balaam :: answered: Because thou hast deserued, and hast 19
 abused me: I would I had a sword, that I might kil thee.
 † The affe said: Am not I thy beast, on which thou hast 20
 beene alwayes accustomed to ride vntil this present day? tel
 me what like thing did I euer to thee. But he said: Neuer.
 † Forthwith our Lord opened the eies of Balaam, and he 21
 :: saw the Angel standing in the way with a drawen sword,
 and he :: adored him flatte to the ground. † To whom the 22
 Angel said: Why bearest thou thy affe the third time? I am
 come to withstand thee, because thy way is peruerse, and
 contrarie to me: † and vnlesse the affe had turned out of 23
 the way, geuing place to me resisting thee, I had slaine
 thee, and she should haue liued. † Balaam said: I haue 24
 sinned, not knowing that thou didst stand against me: and
 now if it displease thee that I goe, I wil returne. † The 25
 Angel said: :: Goe with these men, and see thou speake no
 other thing then I shal command thee. He went therefore
 with the princes. † Which when Balac heard, he came forth 26
 to meete him in a towne of the Moabites, that is situated in
 the vttermost borders of Arnon. † And he said to Balaam: I 27
 sent messengers to cal thee, why didst thou not come imme-
 diatly vnto me? was it because I can not reward thy coming?
 † To whom he answered: Loe here I am: Shal I be able to 28
 speake any other thing, but that which God shal put in my
 mouth? † They therefore went on together, and came into 29
 a citie, that was in the vttermost borders of his kingdome.
 † And when Balac had killed oxen, & sheepe, he sent therof 30
 to Balaam, and to the princes that were with him, presentes.
 † And when morning was come, he brought him to the ex- 31
 cellses of Baal, and he beheld the vttermost part of the people. 32

CHAP. XXIII.

Balaam endeavoureth to curse Israel, but God forceth him to blisse them. 11. Again he vrgeth him to curse them, but he still prophecieth good things of them. 26. Yet Balac insisteth willing him to curse, or not to blisse them.

- 1 **A**N D Balaam said to Balac: :: Build me here seuen altars, and prepare as manie calves, and rammes of the
 2 same number. † And when he had done according to the
 word of Balaam, they together laid a calfe and a ramme vpon
 3 an altar. † And Balaam said to Balac: Stand a while beside
 thy holocauste, vntil I goe, if happely the Lord wil meete
 me, and whatsoeuer he shal command, I wil speake to thee.
 4 † And when he was gone in hast, God mette him. And
 Balaam speaking to him, said: I haue crected seuen altares,
 5 and haue laid thereon a calfe and a ramme. † And our Lord
 put a word in his mouth, and said: Retutne to Balac, and
 6 thus shalt thou speake. † Returning he found Balac stand-
 ing beside his holocauste, and al the princes of the Moa-
 7 bites: † and taking vp his parable, he said: From Aram hath
 Balac King of the Moabites brought me, from the moun-
 taines of the East: Come, quoth he, and curse Iacob: make
 8 hast, and detest Israel. † How shal I curse, whom God hath
 not cursed? By what meanes may I detest, whom the Lord
 9 detesteth not? † From the highest flintes shal I see him, and
 from the hilles shal I view him. The people shal dwell alone,
 10 and among the Gentiles shal not be accounted. † Who may
 be able to number the dust of Iacob, and to know the num-
 ber of the stocke of Israel: :: My soule die the death of the
 11 iust, and my last endes be made like to them. † And Balac
 said to Balaam: What is this that thou doest? That thou
 shouldst curse mine enemies I called thee: and thou con-
 12 trariwise blestest them. † To whom he answered: Can I
 speake ought els, but that which the Lord commandeth?
 13 † Balac therefore said: Come with me into an other place
 whence thou mayest see part of Israel, and canst not see the
 14 whole, from thence curse them. † And when he had
 brought him into a high place, vpon the toppe of the moun-
 taine Phasga, Balaam builded seuen altars, & laying thereon
 15 calves and rammes, † he said to Balac: Stand here beside
 thy holocaust, whiles I goe to meete him. † Whom when our
 16 Lord had mette, and had put the word in his mouth, he said:

Before the diuel would curse Gods people he required sacrifice; which being offered yet he could not worke his malice. For by Gods commandment (saith S. Hierom. de mans. 42.) Israel is blessed, cursing turned into praise and Gods voice is heard sounding from a profaine mouth.

:: Heretikes, & other infidels desire sometimes to die in state of Catholiques, though they wil not liue as they do. S. Greg. li. 33. c. 27. Moral.

Returne to Balac and thus thou shalt speake to him. † Re- 17
 turning he found him standing beside his holocauste, and the
 princes of the Moabites with him. To whom Balac said:
 What hath the Lord spoken? † But he taking vp his parable, 18
 said: Stand Balac, and harken, heare thou sonne of Sephor:
 † God is not as man, that he may lie, nor as the sonne of 19
 man, that he may be changed. Hath he said then, and wil
 he not doe? hath he spoken, and wil he not fulfil? † I was 20
 brought to blesse, the blessing I am not able to stay. † There 21
 is no Idol in Iacob, neither is there * simulachre to be seene
 in Israel. The Lord his God is with him, and the sound of
 the victorie of the king in him. † God hath brought him out 22
 of Egypt, whose strength is like to the vnicorne. † There 23
 is no Southsaying in Iacob, nor diuination in Israel. In their
 times it shal be said to Iacob and Israel what God hath
 wrought. † Behold the people shal rise vp as a lionesse, and 24
 as a lion shal raise it self: It shal not lie downe til it deuoure
 the pray, and drinke the blood of the slaine. † And Balac 25
 said to Balaam: :: neither curse, nor blesse him. † And he 26
 said: Did I not tel thee, that whatsoeuer God should com-
 mand me, that would I doe? † And Balac said to him: 27
 Come, and I wil bring thee to an other place: if happely it
 please God that thence thou mayest curse them. † And when 28
 he had brought him vpon the toppe of the mountaine Pho-
 gor, which looketh to the wildernesse, † Balaam said to him: 29
 Build me here seuen altares, and prepare as manie calues, and
 rammes of the same number. † Balac did as Balaam had said: 30
 and he laide the calues and the rammes on euerie altar.

* liknes
 of idol.

:: VVhen Infidels can not draw othersto false worship, or cursing, they are content that men professe no God, nor religion at al.

CHAP. XXIIII.

Balaam forced by the euidence of truth (though not conuerted in wil to serue God, whom he confesseth to be omnipotent) prophecieth stil more good of Israel: 10. Wherefore Balac interrupteth him, and he answereth plainly that God almightie wil haue it so. 15. And so proceeding he prophecieth of CHRIST. 20. Also of Amalacheites, Cineites, and Italians.

AN D when Balaam had seene that it pleased our Lord 1
 that he should blesse Israel, he went not as before he
 had gone, to seeke Southsaying: but directing his counte-
 nance against the desert, † and lifting vp his eies, he saw 2
 Israel abiding in their tentes by their tribes: and the spirit of
 God

- 3 God coming : vehemently vpon him, † taking vp his parable he said : Balaam the sonne of Beor hath said : The man
 4 hath said : whose eye is stopped : † The hearer of the wordes of God hath said, he that hath beholden the vision of the Omnipotent, he that falleth, and so his eies are opened :
 5 † How beautiful are thy tabernacles ô Iacob, and thy tentes
 6 ô Israel ! † As wooddie valleis, as watered gardens beside the riuers, as tabernacles which the Lord hath pitched, as
 7 cedres by the waters side. † Water shal flow out of his bucket, and his seede shal be into manie waters. For Agag shal his king be taken away, and his kingdom shal be taken
 8 away. † God hath brought him out of Ægypt, whose strength is like to the rhinocerote. They shal deuoure nations his enemies, and breake their bones, and pearce them with arrows. † Lying he hath slept as a lion, and as a lionesse, whom none shal be bold to rayse vp. He that blesteth thee, him self also shal be blessed : he that curseth thee, shal be reputed accurst. † And Balac being angrie against Balaam, clapping his handes together said : To curse mine enemies I called thee, whom thou contrariewise hast blessed the third
 11 time : † returne to thy place. I was determined verily to honour thee magnifically, but the Lord hath deprivied thee
 12 of the honour appointed. † Balaam made answer to Balac : did I not say to thy messengers, whom thou didst send to me :
 13 † If Balac would geue me his house ful of siluer and gold, I can not passe the word of the Lord my God, to vtter of my owne minde either any good, or euil : but whatsoeuer the
 14 Lord shal say, that wil I speake ? † But yet going to my people, I will geue thee counsel, what thy people shal doe to this
 15 people in the last time. † Therfore taking vp his parable, againe he said : Balaam the sonne of Beor hath said : The
 16 man whose eye is stopped, hath said : † the hearer of the wordes of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Omnipotent, who sal-
 17 ling hath his eies opened. † I shal see him, but not now : I shal behold him but not neere. :: A STARRE SHAL RISE out of Iacob, and a rodde shal arise from Israel : and shal strike the dukes of Moab, and shal waite al the children of
 18 Seth. † And Idumea shal be his possession : the inheritance of Seir shal come to their enemies : but Israel shal doe
 19 manfully. † Of Iacob shal he be that shal rule, and shal

:: The spirit of prophetic came more vpon him, but not grace iustifying :
Manie do prophetic, and cast out diuels, and worke other miracles, and yet be dâned
Mat. 7. v. 22.

:: In some sort this prophetic was fulfilled in King David. 2. Reg. 5. 8. & seq. but perfectly in Christ the bright, and mornîg starre :
Apoc. 22. To whom not anie one, or manie, but in general al nations are geue for inheritance, and the endes of the world, in possession.
Psal. 1. Act. 1. v. 8.

destroy the remaines of the citie. † And when he had scene 20
Amalec, taking vp his parable, he said: Amalec the begin-
ning of Gentiles, whose latter endes shal be destroyed. † He 21
saw also the Cineire: and taking vp his parable, he said: Thy
habitation in deede is strong: but if thou build thy nest in a
rocke, † and thou be chosen of the stocke of Cin, how 22
long shalt thou be able to continu? For Assur shal take
thee. † And taking vp his parable againe he spake: Alas, 23
who shal liue, when God shal doe these thinges? † They 24
shal come in galleies from Italie, they shal ouercome the As-
syrians, and shal waiste the Hebrewes, and at the last them sel-
ues also shal perish. † And Balaam rose, and returned into 25
his place: Balac also returned the way that he came.

CHAP. XXV.

*By carnal fornication manie are drawn to spiritual. For which twentie
four thousand are slaine. 10. Phinees his Zele in stabbing to death two
fornicators, is commended by God, and rewarded.*

AND Israel at that time abode in Settim, and the people 1
fornicated with the daughters of Moab, † who cal- 2
led them to their sacrifices. And they did eate and adore their
goddess. † And Israel was professed to Beelphegor, and our 3
Lord being angrie, † said to Moyse: Take al the princes of 4
the people, and hang them vp against the sunne on gib-
bets: that my furie may be auerted from Israel. † And 5
Moyse said to the Iudges of Israel: Kill euerie man his neigh-
bours, that are professed to Beelphegor. † And behold one 6
of the children of Israel entred in before the face of his bre-
thren to a whore a Madianite in the sight of Moyse, and of
al the multitude of the children of Israel, who wept before
the doores of the tabernacle. † Which thing when Phinees 7
had sene the sonne of Eleazar the sonne of Aaron the priest,
he arose out of the middes of the multitude, and catching a
dagger, † went in after the man of Israel into the brothel 8
house, and thrust them through both together, to witte, the
man and the woman in the genitalles. And the plague ceased
from the children of Israel, † and there were slaine foure 9
and twentie thousand men. † And our Lord said to Moyse: 10
† Phinees the sonne of Eleazar the sonne of Aaron the priest 11
hath auerted my wrath from the children of Israel: be-
cause he was moued with my zele against them, that my self
might

Not to his
countrie, but
to his place of
abode among
the Madiani-
tes: for there
he was slaine
shortly after.
chap: 31. v. 8.

Balaam gaue
this diuclish
counsel to al-
lure men by
bellichere and
lecherie vnto
idolatrie. chap.
31. v. 16. And
euen so Here-
tiques drawe
manie in these
daies to here-
sie. See Apoc.
2. v. 14.
By assistance
of the princes
hang the ido-
laters. v. 5.

Either Phi-
nees was one
of the Iudges,

might not destroy the children of Israel in mine owne zel.

12 † Therefore speake to him: Behold I geue him the peace of
13 my couenant, † and there shal be as wel to him as to his
seed the couenant of priesthood for euer, because he hath
bene zealous for his God, and hath expiated the wicked fact
14 of the children of Israel. † And the name of the man of Is-
rael, that was slaine with the woman of Madian, was Zambri
the sonne of Salu, a prince of the kinred and tribe of Simeon.
15 † Moreouer the Madianesse, that was slaine with him, was
called Cozbi the daughter of Sur a most noble prince of the
16 17 Madianites. † And our Lord spake to Moyse, saying: † Let
the Madianites finde you their enemies, and strike you them:
18 † Because they also haue done like enemies against you, and
haue guilfully deceiued you by the Idol Phogor, and Cozbi
the daughter of the duke of Madian their sister, who was
strooken in the day of the plague for the sacrilege of Phogor.

and so an ex-
ample for such
Magistrates to
do iustice; or
he had a partic-
ular inspira-
tion, which
is no warrant
for priuate
men, to do the
like. For by
Catholique
doctrin, kil-
ling of men is
neither allow-
ed, nor ex-
cused but whē
it is done by
publique au-
thoritie, or by
mere casualtie,
against the
killers wil. Ca-
techis. Rom. p. 3.
c. 6. g. 5. D. Tbo.
2. 2. q. 60. a. 6.

CHAP. XXVI.

*At the men of twelue tribes being againe numbered, from the age of twentie
yeares and vpward, are found to be six hundred one thousand seven hun-
dred and thirtie. 57. Of the tribe of Leui also, numbered of the male sex
from the age of one moneth and vpward, are found twentie three thou-
sand. 64. al being dead in the desert, which were numbered before, excepte
Caleb and Iosue.*

1 **A**FTER :: the blood of the offenders was shed, our Lord
2 said to Moyse and Eleazar the sonne of Aaron, the
3 priest: † Number the whole summe of the children of Is-
rael from twentie yeares and vpward, by their houses and
4 kinredes, al that can goe forth to warres. † Moyse ther-
fore and Eleazar the priest spake, in the champion countrie
of Moab vpon Iordan against Iericho, to them that were
5 † from twentie yeares and vpward, as our Lord had com-
6 manded, of whom this is the number: † Ruben the first
borne of Israel, his sonne, Henoch, of whom is the familie
of the Henochites: and Phallu, of whom is the familie of
7 the Phalluites: † and Hefron, of whom is the familie of the
Hefronites: and Charmi, of whom is the familie of the Char-
8 9 mites. † These are the families of the stocke of Ruben:
whose number was found fourtie three thousand, and seuen
hundred thirtie. † The sonne of Phallu, Eliab. † his sonnes,
Namuel and Dathan and Abiron. These are Dathan and
Abiron

:: Gods wrath
being pacified
by extirpation
of the old bad
people, the
new progenie
is numbered
which shal
possesse the
promised land
S. Hierom. de
Masf. 42. to. 3.

∴ They were retained in the ayre, til the earth broken vnder them was closed againe.

Abiron the princes of the people, that rose against Moyses and Aaron in the sedition of Core, when they rebelled against our Lord: † and the earth opening her mouth deuoured Core, verie manie dying, when the fire burnt two hundred fiftie men. And there was a great miracle done, † that Core perishing, ∴ his sonnes perished not. † The sonnes of Simeon by their kinredes: Namuel, of him is the familie of the Namuelites: Iamin, of him is the familie of the Iaminites: Iachin, of him is the familie of Iachinites: † Zare, of him is the familie of the Zareites: Saul, of him is the familie of the Saulites. † these are the families of the stocke of Simeon, of which the whole number was two and twentie thousand two hundred. † The sonnes of Gad by their kintedes: Sephon, of him is the familie of the Sephonites: Aggi of him is the familie of the Aggites: Suni, of him is the familie of the Sunites: † Ozni, of him is the familie of the Oznites: Her, of him is the familie of the Herites: † Arod of him is the familie of the Arodites: Ariel, of him is the familie of the Arielites. † these are the families of Gad, of which the whole number was fourtie thousand five hundred. † The sonnes of Iudas, Her, and Onan, who died both in the land of Chanaan. † And the sonnes of Iudas by their kinredes were: Sela, of whom is the familie of the Selaites: Phares, of whom is the familie of the Pharesites: Zare, of whom is the familie of the Zareites. † Moreouer the sonnes of Phares: Hefron, of whom is the familie of the Hefronites: and hamul, of whom is the familie of the Hamulites. † these are the families of Iudas, of which the whole number was seuentie six thousand five hundred. † The sonnes of Issachar, by their kinredes: Thola, of whom is the familie of the Tholaites: Phua, of whom is the familie of the Phuaites: † Iasub, of whom is the familie of the Semranites. † these are the kinredes of Issachar, whose number sixtie fowre thousand three hundred. † The sonnes of Zabulon by their kinredes: Sared, of whom is the familie of the Saredites: Elon of whom is the familie of the Elonites: Ialcl, of whom is the familie of Ialclites. † These are the kinredes of Zabulon, whose number was sixtie thousand five hundred. † The sonnes of Ioseph by their kinredes, Manasses and Ephraim. † Of Manasses was borne Machir, of whom is the familie

- familie of the Machirites. Machir begat Galaad, of whom
 30 is the familie of the Galaadites. † Galaad had sonnes: Iezer,
 of whom is the familie of the Iezerites: and Helec, of whom
 31 is the familie of the Helecites. † and Asriel, of whom is
 the familie of the Asrielites: and Sechem, of whom is the
 32 familie of the Sechemites. † and Semida, of whom is the fa-
 milie of the Semidaïtes: and Hephher, of whom is the familie
 33 of the Hephherites. † And Hephher was the father of Salphaad,
 who had no sonnes, but onlie daughters, whose names are
 these: Maala, and Noa, and Hegla, and Melcha, and Terfa.
 34 † these are the families of Manasses, and the number of them
 35 is fiftie two thousand seuen hundred. † And the sonnes of
 Ephraim by their kinredes were these: Suthala, of whom
 is the familie of the Suthalaïtes: Becher, of whom is the fa-
 milie of the Becherites: Thehen, of whom is the familie of
 36 the Thehenites. † Moreouer the sonne of Suthala was He-
 37 ran, of whom is the familie of the Heranites. † these are the
 kinredes of the sonnes of Ephraim: whose number was thir-
 38 tie two thousand siue hundred. † These are the sonnes of
 Ioseph by their families. The sonnes of Benjamin in their
 kinredes: Bela, of whom is the familie of the Belaïtes: Asbel,
 of whom is the familie of the Asbelites: Ahiram, of whom
 39 is the familie of the Ahiramites: † Supham, of whom is the
 familie of the Suphamites: Hupham, of whom is the familie
 40 of the Huphamites. † The sonnes of Bela: Hered, and Noe-
 man. Of Hered, the familie of the Heredites: of Noeman,
 41 the familie of the Noemanites. † These are the sonnes of
 Benjamin by their kinredes, whose number was fourtie siue
 42 thousand six hundred. † The sonnes of Dan by their kin-
 redes: Suham, of whom is the familie of the Suhamites: these
 43 are the kinredes of Dan by their families. † al were Suha-
 mites, whose number was sixtie foure thousand foure hun-
 44 dred. † The sonnes of Aser by their kinredes: Iemna, of
 whom is the familie of the Iemnaïtes: Iessui, of whom is the
 familie of the Iessuites: Bric, of whom is the familie of the
 45 Bricites. † The sonnes of Bric: Heber, of whom is the fa-
 milie of the Heberites: and Melchiel, of whom is the familie
 46 of the Melchielites. † And the name of the daughter of
 47 Aser, was Sara. † these are the kinredes of the sonnes of
 Aser, and their number fiftie three thousand foure hundred.
 48 † The sonnes of Nephthali by their kinredes: Iessiel, of

whom is the familie of the Iesielites : Guni, of whom is the familie of the Gunites, † Ieser, of whom is the familie of the Ieserites : Sellem, of whom is the familie of the Sellemites. † these are the kinredes of the sonnes of Nephthali by their families: whose number was fourtie five thousand four hundred. † This is the summe of the children of Israel, that were reckened, six hundred thousand, and a thousand seven hundred thirtie. † And our Lord spake to Moyses saying: † To these shal the land be diuided according to the number of names for their possessions. † To the greater number thou shalt geue a greater portion, and to the fewer a lesse: to euerie one, as they haue now beene reckened, shal possession be deliuered: † yet so that lotte doe diuide the Land to the tribes and the families. † Whatsoever shal chance by lotte, that let either the more take, or the fewer. † This also is the number of the sonnes of Leui by their families: Gerson, of whom the familie of the Gersonites: Caath, of whom the familie of the Caathites: Merari, of whom the familie of the Merarites. † these are the families of Leui: The familie of Lobni, the familie of Hebroni, the familie of Moholi, the familie of Musi, the familie of Core. Howbeit Caath begatte Amram: † who had to wife Iochabed: the daughter of Leui, who was borne to him in Ægypt. She bare to Amram her husband sonnes, Aaron and Moyses, and Marie their sister. † Of Aaron were borne Nadab and Abiu, and Eleazar and Ithamar: † of the which Nadab and Abiu died, when they had offered the strange fyre before our Lord. † And al that were numbred, were twentie three thousand of the male kind from one moneth and vpward: who were not reckened among the children of Israel, neither was their possession geuen with the rest. † This is the number of the children of Israel, that were enrolled by Moyses and Eleazar the priest, in the champion countrie of Moab vpon Iordan against Iericho. † Among whom there was none of them that were numbered before by Moyses and Aaron in the desert of Sinai. † For our Lord had foretold that al should die in the wilderness: And none remained of them, but Caleb the sonne of Iephone, and Iosue the sonne of Nun.

3: Amram married his aunt: which sheweth that the second degree in consanguinitie is not forbidden by the law of nature; though it was after prohibited by a positive law. *Leuit. 18.*

CHAP. XXVII.

Salphaads daughters succede to their fathers inheritance. 8. And the law is established that for lack of sonnes daughters shal inherite, and for lack also of daughters the next of kinne. 12. God commandeth Moyses to ascend into Mount Abarim, and thence view the promised Land, but fortelleth him that he shal die, and not goe into it. 15. He then prayeth God to prouide another to lead the people, 18. and Iosue is designed in presence of Eleazar and the people.

- 1 **A**N D there came the daughters of Salphaad, the sonne
of Hopher, the sonne of Galaad, the sonne of Machir,
the sonne of Manasses, who was the sonne of Ioseph: whose
names are, Malaa, and Noa, and Hegla, and Melcha, and
2 Therfa. † And they stood before Moyses and Eleazar the
priest, and al the princes of the people at the doore of the ta-
3 bernacle of couenant, and said: † Our father died in the de-
sert, neither was he in the sedition, that was raised against
our Lord vnder Core, but he died in :: his owne sinne: he
had no men children. Why is his name taken away out of his
familie, because he hath not a sonne? Geue vs possession a-
4 mong the kinne of our father. † And Moyses referred their
5 cause to the iudgement of our Lord. † Who said to him: †
6 † The Daughters of Salphaad require a iust thing: geue them
possession among their fathers kinne, and let them succede
7 him in the inheritance. † And to the children of Israel thou
8 shalt speake these things: † When a man dieth without a
9 sonne, his inheritance shal passe to his daughter. † If he
haue no daughter, he shal haue his brethren his successours.
10 † And if he haue no brethren neither, you shal geue the in-
11 heritance to his fathers brethren. † but if he haue no such
vncles by the father neither, the inheritance shal be geuen to
them that are the next of kinne. and this shal be to the chil-
dren of Israel a holie ordinance by a perpetual law, as the
12 Lord hath commanded Moyses. † Our Lord also said to
Moyses: Goe vp into this mountaine Abarim, and view
from thence the Land which I wil geue to the children of Is-
13 rael. † and when thou shalt haue seene it, thou also shalt
14 goe to thy people, as thy brother Aaron is gone: † because
you did offend me in the desert Sin in the contradiction of
the ioultitude, neither would you sanctifie me before them
vpon the waters. these are the waters of contradiction in

:: For the ge-
neral murmu-
ring, wherof,
al the people
were guiltie:
cha. 14. v. 29.

Temporal
Princes are
also pastors,
or shepheards
of the people:
but this made
not Iosue su-
preme in spiri-
tual causes. For
it is clere in
the next lines
that he had
but part of *Moy*
ses his glorie, or
office. and that
was to be tem-
poral prince,
Eleazar being
chief in causes
spiritual, before
whom and the
multitude he
was ordained
Duke, but Elea-

Zar consulted
God for him, and
directed his prin-
cipal actions,
called here
his going out,
and going in.

∴ Varietie of
Sacrifices for
diuers times.

∴ Euerie day
wise.

∴ On the Sab-
bath day.

Cades of the desert Sin. † To whom Moyſes answered: 15
† Our Lord the God of the ſpirites of al flesh prouide a man, 16
that may be ouer this multitude: † and may goe out and enter 17
in before them, and bring them out, or bring them in: lest
the people of our Lord be as ſheepe without a ∴ pastor.
† And our Lord ſaid to him: Take Iosue the ſonae of Nun, a 18
man in whom is the Spirit, and put thy hand vpon him.
† Who ſhal ſtand before Eleazar the prieſt and al the multi- 19
tude: † and thou ſhalt geue him preceptes in the ſight of al, 20
and part of thy glorie; that al the ſynagogue of the children of
Iſrael may heare him. † For him, if anie thing be to be done, 21
Eleazar the prieſt ſhal conſult the Lord. At his word ſhal he
goe out and ſhal goe in, and al the children of Iſrael with
him, and the reſt of the multitude. † Moyſes did as our Lord 22
had commanded. And when he had taken Iosue, he ſette him
before Eleazar the prieſt, and al the aſſembly of the people.
† And impoſing his handes on his head, he repeted al thinges. 23
that our Lord had commanded.

CHAP. XXVIII.

*Special ſacrifices are appointed for euerie day in the morning and evening, 9.
Likewiſe for euerie Sabbath day, 11. for the firſt day of euerie moneth, 16.
for Paſch, 26. and for Penticoſt.*

OUR Lord alſo ſaid to Moyſes: † Command the chil- 1 2
dren of Iſrael, and thou ſhalt ſay to them: My oblation
and breades, and burnt ſacrifice of moſt ſweete odour offer
ye ∴ in their times. † Theſe are the ſacrifices which you 3
muſt offer: Two lambes of a yeare old without blemiſh daily
for ∴ the euerlaſting holocauſt: † one you ſhal offer in the 4
morning, and the other at euen: † the tenth part of an ephi 5
of flour, which ſhal be tempered with the pureſt oile, and
ſhal haue the fourth part of an hin. † It is the continual ho- 6
locauſt which you offered in Mount Sinai for a moſt ſweete
odour of the burnt ſacrifice of the Lord. † and for a liba- 7
ment you ſhal offer of wine the fourth part of an hin for e-
uerie lambe in the Sanctuarie of the Lord. † And the other 8
lambe in like maner you ſhal offer at euen according to al the
rite of the morning ſacrifice, and of the libamentes therof,
an oblation of moſt ſweete odour to the Lord. † And on the 9
day of ∴ the Sabbath, you ſhal offer two lambes of a yeare
old without blemiſh, and two tenthes of flowre tempered
with

- 10 with oile in sacrifice, and the libamentes † which are ritely
 11 powred euerie Sabbath for an euërlasting holocaust. † And
 in :: the Calendes you shal offer an holocauste to the Lord, ^{3.} :: [The Neo-
 two calues of the heard, one ramme, seuen lambes of a yeare menia, or new
 12 old without blemish, † and three tenthes of flowre tempe- moone.
 red with oile in sacrifice for euerie calfe: and two tenthes of
 13 flowre tempered with oile to euerie ramme: † and the tenth
 part of a tenth of flowre tempered with oile in sacrifice to
 euerie lambe. it is an holocaust of most sweete odour and
 14 burnt sacrifice to the Lord. † And the libamentes of wine,
 that are to be powred for euerie victime, shal be these: The
 halfe part of an hin for euerie calfe, the third to a ramme, the
 fourth to a lambe. this shal be the holocaust through al mo-
 nethes, that succede one an other as the yeare turneth about.
 15 † A bucke goate also shal be offered to the Lord for sinnes
 16 an euërlasting holocaust with his libamentes. † And in the
 first moneth, :: the fourteenth day of the moneth shal be the
 17 Phase of the Lord, † and the fiftenth day the solemnitie: :: Pasch, or
 18 seuen daies shal they eate azymes. † Of the which the first Phase.
 day shal be venerable and holie: no seruile worke shal you
 19 doe therein. † And you shal offer burnt sacrifice an ^{nt} hol-
 caust to the Lord, two calues of the heard, one ramme, seuen
 20 lambes of a yeare old without blemish: † and the sacrifice of
 euerie one of flowre which shal be tempered with oile, three
 tenthes to euerie calfe, and two tenthes to euerie ramme,
 21 † and the tenth part of a tenth, to euerie lambe, that is to
 22 say, to the seuen lambes. † And one bucke goate for sinne,
 23 that expiation may be made for you, † beside the morning
 24 holocaust which you shal alwaies offer. † So shal you do
 euerie day of the seuen daies for a foode of the fire, and for
 a most sweete odour to the Lord, which shal rise of the holo-
 25 caust, and of the libamentes of euerie one. † The seuenth
 day also shal be most solemne and holie vnto you: no seruile
 26 worke shal you doe therein. † The day also of :: first frutes :: Pentecost,
 when you shal offer new frutes to the Lord, after that the
 weekes be accomplished, shal be venerable and holie: no
 27 seruile worke shal you doe therein. † And you shal offer an
 holocaust for a most sweete odour to the Lord, two calues of
 the heard, one ramme, and seuen Lambes of a yeare old with-
 28 out blemish: † and in the sacrifices of them three tenthes of
 flowre tempered with oile to euerie calfe, to euerie ramme

two, † euerie lambe the tenth part of a tenth, which toge-
ther are seuen lambes, a goate also † which is floure for ex-
piation: beside the euerlasting holocaust and the libamentes
therof. † Al shal you offer without blemish with their li-
bamentes.

CHAP. XXIX.

*In the seuen th moneth are celebrated with particular sacrifices the feastes of
Trumpets, 7. of Expiation, 12. of Tabernacles, 35. and of Assemblie and
Collection.*

6.
:: Feast of
Trumpets.

THE first day also of the seuen th moneth shal be vene-
rable and holie vnto you. no seruile worke shal you doe
therein, because it is the day of sounding and of trumpetes.
† And you shal offer an holocaust for a most sweete odour 2
to the Lord, one calfe of the heard, one ramme, and seuen
lambes of a yeare old without blemish † and in their sacri- 3
fices of floure tempered with oile three tenthes to euerie
calfe, two tenthes to a ramme, † one tenth to a lambe, which 4
together are seuen lambes: † and a bucke goate for sinne, 5
which is offered for the expiation of the people, † besides 6
the holocaust of the Calendes with the sacrifices therof, and
the euerlasting holocaust with the accustomed libamentes.

7.
:: Feast of Ex-
piation.

With the same ceremonies shal you offer burnt sacrifice for a
most sweete odour to the Lord. † The tenth day also of 7
this seuen th moneth shal be holie and venerable vnto you,
and you shal :: afflict your soules: no seruile worke shal you
doe therein. † And you shal offer an holocaust to the Lord 8
for a most sweete odour, one calfe of the heard, one ramme,
seuen Lambes of a yeare old without blemish: † and in their 9
sacrifices of floure tempered with oile three tenthes to euerie
calfe, two tenthes to the ramme, † the tenth part of a tenth 10
to euerie lambe, which are in al seuen lambes: † and a bucke 11
goate for sinne, besides these thinges that are wont to be of-
fered for offence vnto expiation, and for the euerlasting ho-
locoust with their sacrifice & libamentes. † But the fifteenth 12
day of the seuen th moneth, which shal be vnto you holie and
venerable, no seruile worke shal you doe therein, but you

8.
:: Feast of Ta-
bernacles.

shal celebrate the solemnitie to the Lord seuen daies. † and 13
you shal offer an holocaust for a most sweete odour to the
Lord, calves of the heard thirtene, rammes two, lambes of a
yeare old without blemish fourtenc: † & in their libamentes: 14
of floure

of flowre tempered with oile three tenthes to euerie calfe,
 which are together thirtene calues: and two tenthes to e-
 15 uerie ramme, that is, together to two rammes, † and the
 tenth part of a tenth to euerie lambe, which are together
 16 fourtene lambes: † and a bucke goate for sinne, beside the
 euerlasting holocauste, and the sacrifice, and the libament
 17 therof. † The next day you shal offer calues of the heard
 twelue, two rammes, lambes a yeare old without blemish
 18 fourtene: † and the sacrifices and libamentes of euerie one
 to the calues and the rammes and the lambes you shal ritely
 19 celebrate: † and a bucke goate for sinne, beside the euer-
 lasting holocauste, and the sacrifice and libament therof.
 20 † The third day you shal offer eleuen calues, two rammes,
 21 lambes of a yeare old without blemish fourtene: † and the
 sacrifices and the libamentes of euerie one to the calues and
 22 the rammes and the lambes you shal ritely celebrate: † and a
 bucke goate for sinne, beside the euerlasting holocauste, and
 23 the sacrifice, and libament therof. † The fourth day you shal
 offer ten calues, two rammes, lambes a yeare old without
 24 blemish fourtene: † and the sacrifices and the libamentes of
 euerie one to the calues and the rammes and the lambes you
 25 shal ritely celebrate: † and a bucke goate for sinne, beside
 the euerlasting holocauste, and the sacrifice therof and liba-
 26 ment. † The fifth day you shal offer nine calues, two ram-
 27 mes, lambes of a yeare old without blemish fourtene: † and
 the sacrifices and the libamentes of euerie one to the calues
 and the rammes and the lambes you shal ritely celebrate: †
 28 † and a bucke goate for sinne, beside the euerlasting holo-
 29 causte, and the sacrifices therof and libament. † The sixt
 day you shal offer eight calues, two rammes, lambes of a yeare
 30 old without blemish fourtene: † and the sacrifices and the
 libamentes of euerie one to the calues and the rammes and
 31 the lambes you shal ritely celebrate: † and a bucke goate for
 sinne, beside the euerlasting holocauste, and the sacrifice
 32 therof and libament. † The seuen day you shal offer seuen
 calues, and two rammes, lambes of a yeare old without ble-
 33 mish fourtene: † and the sacrifices and the libamentes of
 euerie one to the calues and the rammes and the lambes you
 34 shal ritely celebrate: † and a bucke goate for sinne, beside
 the euerlasting holocauste and the sacrifice therof and liba-
 35 ment. † The eighth day, which is most solemne, no seruile

Feast of As-
 semblie, and
 Collection.

you doe therin, † offering an holocauste for a most sweete 36
 odour to the Lord, one calfe, one ramme, lambes of a yeaere
 old with out blemish seuen. † and the sacrifices and the li- 37
 bamentes of euerie one to the calves and the rammes and the
 lambes you shal ritely celebrate: † and a bucke goate for 38
 sinne, besides the euerlasting holocauste, and the sacrifice
 therof and libament. † These thinges shal you offer to the 39
 Lord in your solemnites: besides your vowes and voluntarie
 oblations in holocauste, in sacrifice, in libament, and in paci-
 fique hostes.

CHAP. XXX.

*Voluntarie Vowes or oathes of men; 14. of maides in their fathers houses, 7.
 or newly married; 10. of widowes, or wines diuorced, 11. and of wines in
 their husbands houses: and how they bind, or are made frustrate.*

AND Moyses told the children of Israel al thinges that 1
 our Lord had commanded him: † and he spake to the 2
 princes of the tribes of the children of Israel: This is the 3
 word that our Lord hath commanded: † If any man: make 4
 a vowe to our Lord, or binde him self by an oath: he shal 5
 not make his word frustrate, but al that he promised he shal 6
 fulfil. † If a woman vowe any thing, and binde her self with 7
 an oath, she that is in her fathers house, and as yet in may- 8
 dens age: if her father know the vowe that she promised, 9
 and the oath wherwith she bound her soule, and hold his 10
 peace, she shal be bound to the vowe: † Whatsoever she 11
 promised and sware, she shal fulfil in deede. † but if imme- 12
 diarly as he heareth it, her father do gaine say it, both her 13
 vowes and her othes shal be frustrate, neither shal she be 14
 bound to the promise, for that her father hath gaine said it.
 † If she haue a husband, and vowe any thing, and the word
 once going out of her mouth binde her soule by an oath:
 † the day that her husband heareth it, and doth not gaine say 15
 it, she shal be bound to the vowe, and shal render whatsoe- 16
 uer she promised. † but if as sowne as he heareth he gaine 17
 say it, and make her promises frustrate, and the wordes wher- 18
 with she had bound her soule: our Lord wil be propitious 19
 to her. † The widowe, and she that is deuorced whatsoeuer 20
 they vowe, they shal render. † The wife in the house of her 21
 husband, when she hath bound her self by vowe and by oath,
 † if her husband heare, and hold his peace, neither doe 22
 gayne say

He that voveth abstinence from a thing lawfull, maketh it unlawful to himselfe by his vow. *Aug. q. 56. in dnm.*

In this case God wil not impute it to her for a sine. *Aug. q. 58.*

- gaynesay the promise, she shal render whatsoeuer she had
 13 promised. † but if forthwith he gaynesay it, she shal not be
 holden bound to the promise: because her husband gayne-
 14 said it, and our Lord wil be propitious to her. † If she vowe
 and binde her selfe by oath, to :: afflict her soule by fasting,
 or abstinence from other thinges, it shal be in the arbitre-
 ment of her husband, whether she shal do it, or not do it.
 15 † and if the husband hearing it hold his peace, and disferre
 sentence til an other day: whatsoeuer she had vowed and
 promised, she shal render: because immediatly as he heard
 16 it, he held his peace. † but if he gaynesay it after that he
 17 knew it, :: him selfe shal beare her iniquitie. † These are
 the lawes, which our Lord appointed to Moyses between
 the husband and the wife, betwene the father and the
 daughter, that is as yet in maidens age, or that abideth in her
 fathers house.

:: By afflicting
 of the soule it,
 here vnder-
 stood, restrai-
 ning sensual
 delc&ation.

S. Aug. 9. 57.
 in Num.

:: The husband
 reuoking his
 consent, once
 geuen by
 word, or by
 silence to his
 wifes vow,
 sinned, but
 the wife was
 bound to
 obey him, and
 so was excu-
 sed.

ANNOTATIONS.

CHAP. XXX.

6. *Shal be frustrate*] Vowes, which fathers and husbandes could frustrate:
 in their daughters and wifes, must needes be ment of things not commanded
 by God For it was not in their powre to dispence in Gods precepts. As for ex-
 ample, touching the feast of Expiration, it was not in the arbitrement of fathers
 and husbandes (as here it was v. 14.) whether their daughters and wifes should
 fast or no: but was absolutely saied: (*Leuit. 23. v. 29.*) *Euerie soule that is not af-*
flicted (that is, which fasteth not) *this day, shal perish out of his people.* And so in
 other precepts were necessarie obligations. Besides which it is gratful also to
 God, that his seruantes bind them selues to other good workes, wherto they
 are not otherwise bound.

S. Aug.
 9. 57. in
 Num.

Vowes of
 things not
 commanded.

CHAP. XXXI.

*The Madianites are slaine in battle, for that they had drawen the people of
 Israel to sinne. 11. The praye is brought to Moyses, 14. Who being angry
 that the Women (which were the occasion of sinne) are saued aloue, com-
 mandeth to kill al the male children, and al the Women sauing only vir-
 gins. 19. The souldiars are purified, as also the praye, 26. and then diuided
 among the victours, and other people, taking out portions for the Leuites.
 48. The princes of the hoste geue free offerings to our Lord.*

- 1 2 **A**ND our Lord spake to Moyses, saying: † Reuenge
 3 first the children of Israel on the Madianites, and so
 3 thou shalt be gathered to thy people. † And Moyses forth-
 with said: Arme of you men to fight, which may take the

Aaa

reuenge

reuenge of our Lord on the Madianites. † Let a thousand 4
 men of euerie tribe be chosen of Israel to be sent to the
 warre. † And they gaue a thousand of euerie tribe, that is to 5
 say, twelue thousand wel appointed to fight: † whom Moy- 6
 ses sent with Phinees the sonne of Eleazar the priest, and the
 holie vessel, and the trumpettes to sound he deliuered to him. 5
 † And when they had fought against the Madianites and had 7
 ouercome, al the men they slew, † and their kinges Eui, and 8
 Recem, and Sur, and Hur, and Rebe, fise princes of the Na-
 tion: :: Balaam also the sonne of Beor they killed with the
 sword. † And they rooke their wiues, and litle ones, and al 9
 their goodes: whatsoeuer they had bene able to make, they
 spoiled: † as wel cities as townes and castels the fire did 10
 consume. † And they tooke the praye, and al thinges that 11
 they had taken as wel of men as of beastes, † and they 12
 brought them to Moyse, and Eleazar the priest, and to al the
 multitude of the children of Israel, but the rest of the imple-
 mentes they caried to the campe in the champion countries
 of Moab, beside Iordan against Iericho. † And Moyse and 13
 Eleazar the priest went forth, and al the princes of the syna-
 gogue to meete them without the campe. † And Moyse 14
 being angrie with the princes of the hoste, the tribunes, and
 the centurions that were come from the battle, † said: 15
 Why haue you reserued the wemen? † Are not these they, 16
 that deceiued the children of Israel at the suggestion of Ba-
 laam, and made you preuaricare against our Lord vpon :: the
 sinne of Phogor, whereupon also the people was stroken?
 † Therefore kil al whatsoeuer is of the male sexe, among :: the 17
 litle ones also: and the wemen, that haue knowne men in
 carnal copulation, slea ye: † but the gyrles and al the 18
 wemen that are virgins reserue to you: † and tarying with- 19
 out the campe seuen daues. He that hath killed a man, or
 touched him that is killed, shal be expiated the third day and
 the seuenth. † And of al the praye, whether it be garment, 20
 or vessel, and some thing prepared for implementes, of
 goates skinnes, and heate, and wood shal be expiated. † Elea- 21
 zar also the priest spake to the hoste, that had fought, in this
 maner: This is the precept of the law, which our Lord hath
 commanded Moyse: † Gold, and siluer, and brasse, and 22
 yron, and leade, and tinne, † and al that may passe through 23
 the fyre, shal be purged by fyre, but whatsoeuer can not
 abide

: VWith who
 he sinned,
 with them he
 was also iustly
 punished.

: These we-
 men bringing
 imagies of
 Beelpogor,
 caused the Is-
 raelites to of-
 fer sacrifice to
 him, before
 they should
 committe for-
 nication with
 them.

: In more de-
 testation of
 the parents
 sinne, God co-
 manded to kil
 these children
 & so they were
 prevented,
 from commit-
 ting the like

abide the fire, shal be sanctified with the water of expiation:
 24 † and you shal wash your garmentes the seuenth day, and
 being purified, afterward you shal enter into the campe.
 25 26 † And our Lord said to Moyfes: † Take the summe of those
 thinges, that were taken from man vnto beast, thou and
 27 Eleazar the priest and the princes of the multitude: † and
 thou shalt diuide the praye equally betwene them, that
 1 fought & went forth to the warre, and betwene the rest of the
 28 multitude. † and thou shalt separate a portion to the Lord
 from them, that fought and were in the battle, one soule of
 five hundred as wel of mankind as of oxen and asses and
 29 sheepe, † and thou shalt geue it to Eleazar the priest, be-
 30 cause they are the first fruite of the Lord. † Out of the halfe
 part also of the children of Israel thou shalt take the fiftith
 head of mankind, and of oxen, and asses, and sheepe, and of
 al beastes, and thou shalt geue them to the Leuites, that
 31 watch in the custodies of the tabernacle of the Lord. † And
 32 Moyfes and Eleazar did, as our Lord commanded. † And
 the praye which the hoste had taken, was of sheepe six hun-
 33 dred seuentie five thousand, † of oxen seuentie two thou-
 34 35 sand, † of asses sixtie one thousand. † The soules of the
 folkes of the female sexe, that had not knowne men, thirtie
 36 two thousand. † And the halfe part was geuen to them, that
 had bene in the battle, of sheepe three hundred thirtie seuen
 37 thousand five hundred: † of the which for the portion of
 our Lord were reckened sheepe six hundred seuentie five.
 38 † And of the thirtie six thousand oxen, oxen seuentie and
 39 two: † of the thirtie thousand five hundred asses, asses sixtie
 40 one: † of the soules of mankind sixtene thousand, there
 41 fel to the portion of our Lord thirtie two soules. † And
 Moyfes deliuered the number of the first fruite of our Lord
 42 to Eleazar the priest, as it had bene commanded him, † of
 the halfe part of the children of Israel, which he had sepa-
 43 rated to them, that had bene in the battle. † But of the halfe
 part that had chanced to the rest of the multitude, that is to
 say, of the three hundred thirtie seuen thousand five hundred
 44 45 sheepe, † and of the thirtie six thousand oxen, † and of the
 46 thirtie thousand five hundred asses, † and of the sixtene
 47 thousand of mankind, † Moyfes tooke the fiftith head, and
 gaue it to the Leuites, that watched in the tabernacle of our
 48 Lord, as our Lord had commanded. † And when the princes

crimes. But
 ordinarily,
 women & chil-
 dren ought
 not to be
 slaine after the
 victorie. *Deut.*
 20. 7. 14.

of the hoste were come to Moyses, and the tribunes, and centurions, they said: † We thy seruantes haue reckened the 49 number of the warryers, which we had vnder our hand: and not so much as one verily was lacking: † For this cause we 50 offer in the donaries of our Lord euerie one that which we could finde in the praye of gold, garters and tablettes, ringes and braceretes, and cheynes, that thou maiest pray to our Lord for vs. † And Moyses and Eleazar the priest receiued al 51 the gold in diuerse formes, † in weight sixtene thousand, 52 seuen hundred fiftie sicles of the tribunes and of the centurions. † For that which euerie one had spoiled in the praye, 53 was his owne. † And that which was receiued they brought 54 into the tabernacle of testimonie, for a monument of the children of Israel before our Lord.

CHAP. XXXII.

The children of Ruben and Gad, demanding to haue inherisance on that side Iordan, where they yet are, 7. Moyses iustly rebuketh them; 16. yet vpon condition that they wil march first ouer Iordan; and remaine the first in battle, til the land be subdued to the children of Israel, 28. he granteth to them, and the halfe tribe of Manasses, that which they request.

AN D the children of Ruben and Gad had much cattel, 1 and they had in beastes an infinite substance. And when they had seene Iazer and Galaad fitte countries for to feede cattel, † they came to Moyses and Eleazar the priest, 2 and the princes of the multitude, and said: † Ataroth, and 3 Dibon, and Iazer, and Nemra, Hesebon, and Eleale, and Sabam, and Nebo, and Beon, † the land, which our Lord 4 smote in the sight of the children of Israel, is of a verie plentiful soile for the feeding of beastes: and we thy seruantes haue very much cattel: † and we pray thee if we haue 5 found grace before thee, that thou geue vs thy seruantes the same in possession, and make vs not passe ouer Iordan † To 6 whom Moyses answered: Why shal your brethren goe to fight, and wil you sitte here? † Why subuert you the mindes 7 of the children of Israel, that they may not be bold to passe into the place, which our Lord wil geue them? † Did not 8 your fathers so, when I sent from Cadesbarne to view the Land? † And when they were come as farre as the Valley of 9 cluster, hauing viewed al the countrie, they subuerted the hart of the children of Israel, that they should not enter the coastes,

8: A right figure of those that would possesse heauen without labour or danger: But none shal be crowned vnles he strin-
lauerfully. 2.
Rom. 2.

10 coastes, which our Lord gaue them. † Who being wrath
 11 sware, saying: † If these men, that came vp out of Ægypt,
 from twentie yeares and vpward, shal see the land, which
 vnder or the I promised to Abraham, Isaac, and Iacob: and
 12 they would not folow me, † except Caleb the sonne of Ie-
 phone the Cenezeite, and Iosue the sonne of Nun: these
 13 haue fulfilled my wil. † And our Lord being wrath agaynst
 Israel, led him about through the desert fourtie yeares, vntil
 the whole generation was consumed, that had done euil in
 14 his sight. † And behold, quoth he, you are risen vp in steed
 of your fathers, the offspring and disciples of sinful men,
 15 to augment the furie of our Lord agaynst Israel. † But if
 you wil not folow him, he wil leaue the people in the wil-
 16 dernesse, and you shal be the cause of the death of al. † But
 they coming nere, said: We wil make shepcottes, and stal-
 17 les for our cattel, for our litle ones also fenced cities: † and
 we our selues armed and girded wil march on to battle be-
 fore the children of Israel, vntil we bring them in vnto their
 places. Our litle ones and whatsoeuer we can haue, shal be
 in walled cities, because of the lying of wayte of the inhabi-
 18 tantes. † We wil not returne into our houses, vntil the chil-
 19 dren of Israel possesse their inheritance: † neither wil we
 seeke any thing beyound Iordan, because already we haue
 20 our possession on the east side therof. † To whom Moyse
 said: If you doe that you promise, march on wel appointed
 21 before our Lord to fight: † and let euerie man of warre
 22 passe ouer Iordan, vntil our Lord subuert his enemies, † and
 al the Land be subdued to him: then shal you be blamelesse
 before our Lord and before Israel, and you shal obteyne the
 23 countries that you would in the sight of our Lord. † But
 if you doe not, that which you say, no man can doubt but
 you sinne against God: and know ye that your sinne shal ap-
 24 prehend you. † Build therefore cities for your litle ones,
 and sheepecotes and stalles for your sheepe and cattel: and
 25 accomplish that which you haue promised. † And the chil-
 dren of Gad and Ruben said to Moyse: We are thy seruan-
 26 tes, we wil do that which our lord commandeth. † We wil
 leaue our litle ones, and our wiues, and sheepe, and cattel in
 27 the cities of Galaad: † and we thy seruantes al wel appoynt-
 ed wil march on to the warre, as thou my lord speakest.
 28 † Moyse therefore commanded Eleazar the priest, and Iosue

the sonne of Nun, and the princes of the families by the tribes of Israel, and he said to them : † If the children of Gad, 29
and the children of Ruben passe with you ouer Iordan armed to the warre before our Lord, and the Land be subdued to you : geue them Galaad in possession . † But if they wil 30
not passe armed with you into the Land of Chanaan , let them take places to dwell in among you . † And the children of Gad, and the children of Ruben answered : As our 31
lord hath spoken to his seruantes , so wil we doe : † our selues armed wil march before our Lord into the Land of 32
Chanaan, and we confesse that we haue already receiued our possession beyond Iordan . † Moyse therefore gaue to the 33
children of Gad and Ruben , and to the halfe tribe of Manasse the sonne of Ioseph, the kingdome of Schon king of the Amorrheite, and the kingdome of Og king of Basan, and 34
their land and the cities therof round about . † Therefore the sonnes of Gad built Dibon , and Ataroth , and Aroer, 35
† and Etroth, and Sophan, and Iazar, and Iegbaa, † and Bethnemra, and Betharan, cities fenced, and sheepecotes for 36
their sheepe . † But the children of Ruben builded Hesebon, and Eleale, and Cariathaim, † and Nabo, and Baalmeon 37
changing their names, Sabama also : geuing names to the cities, which they had built . † Moreouer the children of 38
Machir, the sonne of Manasses went into Galaad, and wasted it killing the Amorrheite the inhabiter therof . † Moyse 39
therefore gaue the land of Galaad to Machir the sonne of Manasses, who dwelt in it . † And Iair the sonne of Manasses 40
went, and tooke the villages therof, which he called Hauorth Iair, that is to say, the Villages of Iair . † Nobe also went, 41
and tooke Canath with the villages therof : and he called it by his owne name Nobe. 42

CHAP. XXXIII.

The 42. mansions of The children of Israel between Ægypt and the Land of promise are recited. so. they are commanded to kill the inhabitants, to purge the land of idolatrie, and diuide it among them.

THESE are the mansions of the children of Israel, that 1
went out of Ægypt by their troupes in the hand of 2
Moyse and Aaron, † which Moyse described according to the places of the campe, which by our Lords commandement 3
they changed. † The children of Israel therefore departing 3
from

These removing, and camping places signifie by what degrees

from Rameſſes the firſt moneth, the fifteenth day of the firſt
moneth, the morow after they made the Phaſe, in a mightie
4 hand, al the Egyptians ſeeing them, † and burying their
firſt borne, which our Lord had ſtrooken (yea and on their
5 goddeſſe alſo he had exerciſed vengeance) † they camped in
6 Soccoth. † And from Soccoth they came into Erham, which
7 is in the vttermoſt borders of the wilderneſſe. † Departing
thence they came ouer againſt Phihahiroth, which looketh
8 toward Beelſephon, and camped before Magdal. † And de-
parting from Phihahiroth, they paſſed through the middes
of the ſea into the wilderneſſe: and walking three dayes
9 through the deſert Erham, they camped in Mara. † And
departing from Mara, they came into Elim, where there
were the twelue fountaines of waters, and the ſeuentie
10 palme trees: and there they camped. † But departing thence
alſo, they pitched their tentes vpon the Redde ſea. And de-
11 parting from the Redde ſea, † they camped in the deſert Sin.
12 † From whence departing, they came into Daphca. † And
13 departing from Daphca, they camped in Alus. † And de-
14 parting from Alus, they pitched their tentes in Raphidim,
15 where the people wanted water to drinke. † And departing
16 from Raphidim, they camped in the deſert of Sinai. † But
departing alſo from the deſert Sinai, they came to the Se-
17 pulchres of concupiſcence, † And departing from the Se-
18 pulchres of concupiſcence, they camped in Haſeroth. † And
19 from Haſeroth they came into Rethma. † And departing
20 from Rethma, they camped in Remmonphares. † Whence
21 departing they came into Lebna. † From Lebna they cam-
22 ped in Reſſa. † And departing from Reſſa, they came into
23 Ceelatha. † Whence departing, they camped in the moun-
24 tayne Sepher. † Departing from the mountayne Sepher,
25 they came into Harada. † Thence departing, they camped
26 in Maceloth. † And departing from Maceloth, they came
27 into Thahath. † From Thahath they camped in Thare.
28 † Whence departing, they pitched their tentes in Methca.
29 † And from Methca they camped in Heſmona. † And de-
30 parting from Heſmona, they came into Moſeroth. † And
31 from Moſeroth they camped in Beneiaacan. † And depar-
32 ting from Beneiaacan, they came into the mount Gadgad.
33 † Whence departing, they camped in Ietebatha. † And
34 from Ietebatha they came into Hebrona. † And departing
35 from

chriſtians lea-
uing ſinnes,
and folowing
Chriſt (our
guide) may
come to per-
fect pietie. 3.
Hierom. de
manſ. 42. ad
Iahiel.

from Hebrona, they camped in Asiongaber. † Thence de- 36
 parting, they came into the desert Sin, this is Cades. † And 37
 departing from Cades, they camped in the mount Hor, in
 the vttermoſt borders of the Land of Edom. † And Aaron 38
 the prieſt went vp into the mountayne Hor at the comman-
 dement of our Lord: and there he died the fourth yeare of
 the coming forth of the children of Iſrael out of Ægypt, the
 fiſth moneth, the fiſt day of the moneth, † when he was an 39
 hundred three and twentie yeares old. † And the Chananeire 40
 king of Arad, who dwelt toward the ſouth. heard that the
 children of Iſrael were come into the Land of Chanaan.
 † And departing from the mountayne Hor, they camped in 41
 Salmona, † Whence departing, they came into Phunon. 42
 † And departing from Phunon, they camped in Oboth. 43
 † And from Oboth they came into Iicabarim, which is in 44
 the borders of the Moabites. † And departing from Iicaba- 45
 rim they pitched their tentes in Dibongad. † Whence depar- 46
 ting, they camped in Helmondeblathaim. † And departing 47
 from Helmondeblathaim, they came to the mountaynes
 Abarim againſt Nabo. † And departing from the mountaines 48
 Abarim, they paſſed to the champion countries of Moab;
 von Iordan, againſt Iericho. † And there they camped 49
 from Bethſimoth vnto Abelfatim in the plainer places of the
 Moabites, † where our Lord ſpake to Moyſes: † Com- 50
 mand the children of Iſrael, and ſay to them: When you ſhal
 haue paſſed Iordan, entring the Land of Chanaan, † deſtroy 51
 al the inhabitants of that Land: breake their titles, and burſt
 to ſitters their ſtatues, and waſt al their excelses, † cleaſing 52
 the Land, and dwelling in it. for I haue geuen it you in poſſeſ- 53
 ſion, † which you ſhal diuide among you by lotte. To the
 moe you ſhal geue the larger, and to the fewer the ſtraiter.
 To euerie one as the lotte ſhal fall, ſo ſhal the inheritance
 be geuen. By the tribes and the families the poſſeſſion ſhal
 be diuided. † But: if you wil not kil the inhabitants of the 54
 Land: they that remaine, ſhal be vnto you as it were nails in
 your eyes, and ſpeares in your ſides, and they ſhal be your ad-
 uerſaries in the Land of your habitation: † and whatſoeuer 56
 I had thought to do to them, I wil do to you.

∴ Danger to
 thoſe that de-
 ſtroy not inſi-
 delitie, and al
 enormous
 ſinnes, which
 dwell in
 their ſoules
 before their
 conuerſion.

ANNOTATIONS.

CHAP. XXXIII.

1 *Moyſes and Aaron.* } Moyſes by whom the Law was geuen, and Aaron in whom Prieſthood was eſtabliſhed, ſignified good workes, and the right worſhip of God. Of which (ſaith S. Hierom) each one needeth the other. For neither doth it profite thee to exerciſe vertues vnles thou knoweſt thy Creator: nor the worſhipping of God auaileth thee to ſaluation, vnles thou fulfil the precepts of thy Maker. By theſe two handes, as with two Seraphims we breake out into confeſſion of the holic Trinitie, ſaying: Holic, holic, holic Lord God of noaſtes. *Epiſt. ad Fabiol de 42. Manſ.*

Two handes
which worke
ſaluation.

CHAP. XXXIIII.

The ſituation and limites of Chanaan, towards the South, the VVeſt, the North, and the Eaſt. 13. Which muſt be diuided by lotte among nine tribes and a halfe (the other two and a halfe hauing their partes ouer Iordan) 16. With the names of the perſons that ſhal make the diuiſion.

1 2 **A**ND our Lord ſpake to Moyſes, ſaying: † Command the children of Iſrael, and thou ſhalt ſay to them: When you are entred into the Land of Chanaan, and it ſhal be fallen vnto you by lotte in poſſeſſion, it ſhal be limited by theſe
3 borders: † The ſouthſide ſhal beginne from the wilderneſſe Sin, which is beſide Edom: and it ſhal haue toward the Eaſt
4 † the moſt ſalt ſea for the limites. † The which ſhal come paſſe the ſouth ſide by the aſcending of † the Scorpion, ſo that they ſhal paſſe into Senna, and reach toward the South as farre as Cadesbarne, from whence the frontiers ſhal goe forth to the towne named Adar, and ſhal reach as farre as
5 Aſemona. † And the border ſhal goe round about from Aſemona to the Torrent of Egypt, and ſhal end in the ſhore
6 of the † great ſea. † And the weſt ſide ſhal beginne from the
7 great ſea, and the ſame ſhal be the limite therof. † Moreouer toward the North part the borders ſhal beginne from the greate ſea, reaching vnto the † moſt high mountaine,
8 † from whence they ſhal come vnto Emath as farre as the
9 borders of Sedada: † and the frontiers ſhal goe as farre as Sephorna, and the towne Enan. Theſe ſhal be the borders
10 in the North part. † From thence they ſhal marke out the boundes toward the Eaſt ſide from the village Enan vnto
11 Sephama, † and from Sephama the boundes ſhal goe downe vnto Rebla againſt the fountaine Daphnim: from thence
12 they ſhal come eaſtward to the ſea Cenereth, † and ſhal

‡ Otherwiſe called the dead ſea, where Sodom and Gomort had ſtood.

‡ A mountaine ſo called of the multitude of ſcorpions, which were in it.

‡ Mediterranean ſea, called great in reſpect of the lakes in the holic Land.

‡ Mount of Libanus.

reach as farre as Iordan, and at the last shal be closed in by the most salt sea. This you shal haue for your Land by the boundes therof round about. † And Moyse commanded 13 the children of Israel, saying: This shal be the Land, which you shal possesse by lotte, and which our Lord hath commanded to be geuen to the nine tribes, and to the halfe tribe. † For the tribe of the children of Ruben by their families, 14 and the tribe of the children of Gad according to the number of their kinredes, the halfe also of the tribe of Manasses, † that is, two tribes and an halfe, haue taken their portion 15 beyond Iordan against Iericho at the east side. † And our 16 Lord said to Moyse: † These are the names of the men, that shal diuide the Land vnto you, Eleazar the priest, and Iosue the sonne of Nun, † and one prince of euerie tribe, † whose 18. 19 names are these: Of the tribe of Iuda, Caleb the sonne of Iephone. † Of the tribe of Simeon, Samuel the sonne of 20 Ammiud. † Of the tribe of Benjamin Elidad the sonne of Chafelon. † Of the tribe of the children of Dan, Bocci the 22 sonne of Iogli. † Of the children of Ioseph of the tribe of 23 Manasses, Haniel the sonne of Ephod. † Of the tribe of Ephraim, Camuel the sonne of Sephtan. † Of the tribe of Za- 25 bulon, Elisaphan the sonne of Pharnach. † Of the tribe of 26 Issachar, duke Phaltiel the sonne of Ozan. † Of the tribe of 27 Aser, Ahiud the sonne of Salomi. † Of the tribe of Neph- 28 thali: Phedael the sonne of Ammiud. † These are they whom our Lord commanded to diuide the Land of Chanaan to the children of Israel.

CHAP. XXXV.

Cities and suburbs are appointed for the Leuites, among the other tribes. 6. Of which six shal be for refuge of such as vnnwittingly kilanie man, 22. Where, keeping them selues til the death of the high Priest, they shal be safe. 30. VVilful murderers conuicted (so it be by more then one witnes) must die forthwith.

TH E S E things also spake our Lord to Moyse in the 1 champion countries of Moab vpon Iordan, against Iericho: † Command the children of Israel that they geue 2 vnto the Leuites of their possessions † cities to dwell in, 3 and their suburbs round about: that them selues may abide in the townes, and the suburbs may be for their cartel and beastes: † which from the walles of the cities outward, 4
round

round about, shal reach the space of a thousand paces.
 5 † Toward the East shal be two thousand cubites: and toward the South in like manner shal be two thousand: toward the sea also, which looketh to the West, shal be the same measure: and the North part shal be limited with equal boundes. And the cities shal be in the middes, and the suburbs
 6 without. † And of the same townes, which you shal geue to the Leuites, six shal be separated for the ayde of fugitiues; that he may flee to them which hath shed blood: and beside
 7 these other fourtie two townes, † that is, in al fourtie eight
 8 with their suburbs. † And those cities, that shal be geuen of the possessions of the children of Israel, from them that haue more, moe shal be taken away: and that haue lesse, fewer. Eache shal geue townes to the Leuites according to the
 9 measure of their inheritance. † Our Lord said to Moyse:
 10 † Speake to the children of Israel, & thou shalt say to them: When you shal haue passed ouer Iordan into the Land of
 11 Chanaan, † determine what cities shal be for the succour
 12 of fugitiues, that haue not voluntarily shed blood: † in which when the fugitiue shal be, the kinsman of him that is killed can not kil him, vntil he stand in the sight of the
 13 multitude, and his cause be iudged. † And of those cities,
 14 that are separated for refuge of the fugitiues, † three shal
 15 be beyond Iordan, and three in the Land of Chanaan, † as wel for the children of Israel as for strangers and sojourners, that he may flee to them, which hath not voluntarily shed
 16 blood. † If any man strike with yron, and he die that was strooken, he shal be guiltie of murder, and him self shal die.
 17 † If he cast a stone, and he that is strooken die: he shal be
 18 punished in like manner. † If he that is strooken with wood
 19 die, he shal be reuenged by the strikers blood. † The kinsman of him that is slaine, shal kil the murderer, :: as sowne
 20 as he apprehendeth him, he shal kil him. † If through hatred one push a man, or cast any thing at him by stratagemy:
 21 † or being his enemy, strike him with his hand, and he die: the striker shal be guiltie of murder. the kinsman of him
 22 that is slaine as sowne as he findeth him, shal kil him. † But
 23 if by chance medlie, and without hatred, † and enemitie, he
 24 do any of these thinges, † and this be proued in the hearing of the people, and the question debated between him that
 25 stroke, & the next of blood: † the innocent shal be deliuered

:: Yet not before sentence of death. 7. 12.
 & 24. 5. Aug.
 1. 65. in Num.

∴ Mystically
this signified,
that the way
to true life
was not open
before Christs
death Theodor.
9. st in Num.
S. Greg. ho. 6.
in Ezechielam.

from the hand of the reuenger, & by sentence shal be brought
backe into the citie, to which he had fled, and he shal tarie
there, ∴ vntil the High priest, that is anointed with the holie
oile, do die. † If the murderer be found without the limites
of the cities, that are deputed to the banished, † and be stroo-
ken of him that is the reuenger of blood: he shal be guiltles
that killed him. † For the fugitiue ought to haue stayed in
the citie vntil the death of the High priest. And after he is
dead, then shal the murderer returne into his countrie.
† These things shal be perpetual, and for an ordinance in al
your habitations. † The murderer shal be punished by wit-
nesses: none shal be condemned, at the testimonie of one man.
† You shal not take a price of him, that is guiltie of blood,
he also shal die forthwith. † The banished and fugitiues
before the death of the High priest may by no meanes re-
turne into their owne cities. † Pollute not the land of your
habitation, which is polluted with the blood of innocents:
neither can it otherwise be expiated, but by his blood, that
shedeth an other mans blood. † And so shal your possession
be cleansed my self abyding with you. For I am the Lord that
dwell among the children of Israel.

CHAP. XXXVI.

*That the inheritances may not be alienated from one tribe to an other, al must
marrie within their owne tribes.*

ANd the princes also of the families of Galaad, the sonne
of Machir, the sonne of Manasses of the stocke of the
children of Ioseph came: and spake to Moyse before the
princes of Israel, and said: † Our Lord hath commanded
thee our lord that thou shouldest by lotte diuide the Land
to the children of Israel, and that to the daughters of Salphaad
our brother thou shouldest geue the possession dew to their
father: † Whom if men of an other tribe take to wiues, their
possession shal folow, and being translated to an other tribe,
it shal be a diminishing of our inheritance. † And so it shal
come to passe, that when the Iubilee, that is the fiftieth yeare
of remission is come, the distribution of the lottes shal be
confounded, and the possession of one shal passe to others.
† Moyse answered the children of Israel, and as our Lord
commanded, said: The tribe of the children of Ioseph hath
spoken rightly. † And this law is promulgated of our Lord
touching

- touching the daughters of Salphaad : Let them marrie to whom they wil, onlie that it be to the men of their owne
- 7 tribe : † lest the possession of the children of Israel be mingled from tribe into tribe. For :: al men shal marrie wiues of
- 8 their owne tribe and kinred : † and al women shal take husbandes of the same tribe : that the inheritance may remaine
- 9 in the families, † and that the tribes be not mingled among themselves, but remaine so † as they were separated by our
- 10 Lord . And the daughters of Salphaad did as it had beene commanded : † and Maala, and Therfa, and Hegla, and
- 11 Melcha, and Noa were married to the sonnes of their vnclē by their father † of the familie of Manasses , who was the
- sonne of Ioseph : and the possession, that had beene allotted to them , remained in the tribe and familie of their father.
- 13 † These are the commandementes and iudgementes , which our Lord commanded by the hand of Moyse to the children of Israel , in the champion countries of Moab vpon Iordan against Iericho.

:: Al were not bound by this law to marie ; but al that would marrie must contract within their owne tribe.

ANNOTATIONS.

CHAP. XXXVI.

4. *Distribution of lottes*] By reason of two former lawes, the one (*Leuit. 25.*) prouiding that inheritance of landes should not be sold, nor otherwise alienated, but vntil the Iubilee yeare, and then returne to him, or his heyres, to whom it pertained before; the other (*Num. 27.*) ordaining that for lack of a sonne, daughters should enherite; this difficultie did rise; in case an enheritrix did marrie a man of an other tribe, her landes by that meanes should passe from tribe to tribe, and not be restored in the Iubilee yeare. For auoiding of which inconuenience a further law is made, that none shal marrie out of their owne tribe.

Refrant in Mariages also for a temporal cause.

Neuerthelesse the tribe of Leui made mariages with the tribe of Iuda : as appeareth by that Zacharie the priest married Elizabeth cosin to our B. Ladie of the tribe of Iuda; though in the old Testament there is no such expresse dispensation, nor explication of the law, but by tradition was holden for lawful and practised by so holie a man as Zacharie. And not without myserie (as S. Augustin noteth *l. 2. c. 2. de consens. Euan.*) for that Christ the Anointed of God, was prefigured by the anointing of Kings, and Priests, and borne of the royal and priestlie tribes, being both a King and a Priest.

Tradition

Christ a King and a Priest.

THE ARGUMENT OF DEUTERONOMIE.

DEUTERONOMI, in English The second law, so called not that there be two lawes of Moyses, but because the same which was first given in Mount Sinai, fiftie dayes after the children of Israel parted from Egypt, is here repeted, in the eleuenth moneth of the fourtieth yeare of their abode in the desers. In which repetition albeit Moyses explicateth the same law, adding also diuers things not expressed before: yet is it but an Abbridgement conceined and vitered in fewer Wordes. Whereupon S. Bede (in princ. Leuit.) compareth this booke with the foure precedent, as one made of them al. For whereas the former foure prefigured the foure Gospels, this signified the whole Gospel, contained in al foure. Likewise S. Hierom calleth it A prefiguration of the Euangelical law: so iterating former things, that al become new of old. (Epist. ad Paulin. ca. 7. & de Mans. 42.) But touching the literal sense, Moyses here compriseth foure general things: vnto which after his death the fift is added; and so the whole containeth five partes. First, he briefly reciteth Gods special benefites bestowed on this people, and their ingratitude, incredulitie, murmurings, and punishments. in the three first chapters. Secondly he repeteth and explicateth Gods precepts, moral, ceremonial, and iudicial, with the functions and offices of Priests, and Leuites. from the 4. chap. to the 27. Thirdly he denounceth Gods promises of manie blessings, and threatnes of punishments, for keeping or breaking his commandments. from the 27. chap. to 31. Fourthly he exhorteth them to serue and loue God, but withal telleth, that they wil often fall to great sinnes, and for the same shal be punished, and at last forsaking Christ, shal be forsaken: yet finally blesseth their tribes, in figure of the Gentiles, that shal be called in their place. chap. 31. 32. and 33. Fifthly, in the last chapter, Iosue writeth the death, burial, and singular commendation of Moyses.

This booke is a repetition, explication, and suplement of the Law.

It prefigured the Gospel.

Conteineth five partes.

S. Aug. 7. 49. in Deuteronom.

et princ. Deutero.

Mans. vlt.

Chap. 1.

4.

12.

27.

31.

34.

THE

THE BOOKE OF DEUTERONOMIE, IN HEBREW ELLE HADDEBARIM.

CHAP. I.

Moyſes beginneth, the firſt day of the eleuenth moneth and fourthiſh yeare after the children of Iſrael parted from Egypt, to repete and explicate the Law; 6. firſt putting them in mind of Gods munificence, his owne and other ſuperiors care over them, their ingratitude, incredulitie, murmuring, 34. and puniſhment for the ſame.

The firſt part.
A repetition
of Gods bene-
fites, the peo-
ples ingrati-
tude, and pun-
iſhment.

- 1  HERE are the wordes, which Moyſes ſpake to al Iſrael beyond Iordan, in the champion wilderneſſe, againſt the Red ſea, betwen Pharan and Thophel and Laban and Haferoth, where there is verie much gold: † eleuen daies from Horeb by the way of mount Seir to Cadesbarne. † The
- 2
- 3 fourth yeare, the eleuenth moneth, the firſt day of the moneth Moyſes ſpake to the children of Iſrael al thinges that
- 4 our Lord had commanded him to ſay vnto them: † after that he had ſtroke Sehon king of the Amorrheites, which dwelt in Heſebon: and Og the king of Baſan which abode in Aſeroth, and in Edrai, † beyond Iordan in the Land of Moab.
- 5
- 6 And Moyſes began to expound the law, and to ſay: † The Lord our God ſpake to vs in Horeb, ſaying: It is ſufficient
- 7 for you that you haue ſtayed in this mountaine: † returne, and come to the mountaine of the Amorrheites, and to the reſt that are next to it champion and hillie and lower places againſt the South, and beſide the ſhore of the ſea, the Land of the Chananeytes, and of Libanus vnto the greate riuer
- 8 Euphrates. † Behold (quoth he) I haue deliuered it to you: enter in and poſſeſſe it, vpon the which our Lord ſware to your fa-

your fathers Abraham, Isaac, and Iacob, that he would geue
 it to them, and to their seede after them. † And I said to 9
 you at that time: † I alone can not susteyne you: because 10
 the Lord your God hath multiplied you, and you are this day
 as the starres of heauen, verie manie. † (The Lord God of 11
 your fathers adde to this number manie thousandes, and
 blesse you as he hath spoken.) † I alone am not able to su- 12
 steyne your busineses, and the charge of you and your qua-
 reles. † Geue from among you wise and skilful men, and 13
 such whose conuersation is approued in your tribes, that I
 may appoint them your princes. † Then you answered 14
 me: The thing is good which thou meanest to do. † And 15
 I tooke of your tribes men wise and noble, and appointed
 them princes, tribunes, and centurions, and quinquagena-
 rians, and deanes, that might teach you al thinges. † And 16
 I commanded them, saying: Heare them, and iudge that
 which is iust: whether he be the same countrie man, or a
 stranger. † There shal be no difference of persons, so shal you 17
 heare the litle as the great: neither shal you accept any mans
 person, because it is the iudgement of God. And if any thing
 seme hard to you, referre it to me, and I wil heare it. † And 18
 I commanded al thinges that you ought to do. † And depar- 19
 ting from Horeb, we passed through the terrible and huge
 wildernesse, which you saw, by the way of the mountaine of
 the Amorrheite, as the Lord our God had commanded vs.
 And when we were come into Cadesbarne, † I said to you: 20
 You are come to the mountaine of the Amorrheite, which
 the Lord our God wil geue to vs. † See the Land which the 21
 Lord thy God geueth thee: goe vp and possesse it, as the Lord
 our God hath spoken to thy fathers: feare not, neither dread
 you any thing. † And you came al vnto me, and said: Let vs 22
 send men that may view the Land: and may bring vs word
 what way we shal ascend, and to what cities to goe. † And 23
 because the saying pleased me, I sent of you twelue men, one
 of euerie tribe. † Who when they had gone, and were as- 24
 cended into the mountaines, they came as farre as the Valley
 of cluster: and the Land being viewed, † taking of the frui- 25
 res therof, to shew the fruitfulnessse, they brought vnto vs,
 and said: The Land is good, which the Lord our God wil
 geue vs. † And you would not goe vp, but being incredulous 26
 at the word of the Lord our God, † you murmured in your 27
 tabernacles,

- tabernacles, and said : Our Lord hateth vs, and therfore hath brought vs out of the Land of Egypt, that he might deliuer
 28 vs into the hand of the Amorrhite, and destroy vs. † Whither
 shal we goe vp? the messengers haue feared our hart, saying:
 The multitude is verie great, and taller of stature then we:
 the cities greate, and fenced euen vnto heauen, the sonnes of
 29 the Enacims we haue seene there. † And I said to you:
 30 :: Feare not, neither be ye afrayd of them: † Our Lord God,
 which is your conductour, him self wil fight for you, as he
 31 did in Egypt in the sight of al. † And in the wildernesse
 (thy selfe haste seene) the Lord thy God hath caried thee,
 as a man is wont to beare his litle sonne, al the way, that you
 32 haue walked, vntil you came to this place. † And neither
 33 so did you belcue the Lord your God, † who went before
 you in the way, and marked out the place, wherein you
 should pitch your tentes, in the night shewing you the way
 34 by fyre, and in the day by the pillar of a clowde. † And
 when our Lord had heard the voice of your wordes, being
 35 wrath he sware and said: † There shal not any of the men of
 this wicked generation see the good Land, which by oath I
 36 promised to your fathers: † beside Caleb the sonne of Ie-
 phone. For he shal see it, and to him I wil geue the Land,
 that he hath troden, and to his children, because he hath so-
 37 lowed the Lord. † Neither is :: his indignation against the
 people to be merueiled at, wheras our Lord being :: angrie
 with me also for you, said: Neither shalt thou enter in thither.
 38 † But Iosue the sonne of Nun thy minister, he shal enter for
 thee: exhort and strengthen him, and he shal by lotte diuide
 39 the Land to Israel. † Your litle ones, of whom you said that
 they should be ledde captiues, and your sonnes that this day
 know not the difference of good and euil, they shal enter in:
 and to them I wil geue the Land, and they shal possesse it.
 40 † But returne you and goe into the wildernesse by the way
 41 of the Reddefea. † And you answered me: We haue sinned
 to our Lord: we wil goe vp and fight, as the Lord our God
 hath commanded. † And when you readie armed went vnto
 42 the mountaine, † our Lord said to me: Say to them: Goe
 not vp, and fight not, for I am not with you: lest you fal be-
 43 fore your enemies. † I spake, and you heard not: but resi-
 sting the commandement of our Lord, and swelling with
 44 pride you went vp into the mountaine. † Therfore the

:: God so hel-
 peth his ser-
 uantes, that
 they also must
 cooperate. s.
*Aug. q. 1. in
 Deut.*

:: Difference
 of sinnes.
 :: God is also
 angrie with
 his good ser-
 uantes, and
 punisheth the
 temporally,
 for final sin-
 nes. s. *Aug. q.
 1. in Iosue.*

Amorrhite that dwelt in the mountaines issuing forth, and coming to meete you, pursued you, as bees are wont to pursue: and smote you from Seir as farre as Horma. † And 45 when returning you wept before our Lord, he heard you not, neither would he condescend to your voice. † You abode 46 therfore in Cadesbarne a great time.

CHAP. II.

With commemoration of Gods continual protection of the Israelites, they are forbid to fight against the Idumeans, 9. the Moabites, or Ammonites.

24. But against Sehon King of Hesebon they should fight, kil him and al bis, and possesse his land.

AN D departing thence we came into the wilderness, 1 that leadeth to the Redde sea, as our Lord had said to me: and we compassed the mountaine Seir a long time. 2 † And our Lord said to me: † It is sufficient for you to haue 3 compassed this mountaine: goe toward the North. † And 4 command thou the people, saying: You shal passe by the borders of your brethren the children of Esau, which dwell in Seir, and they will be affraid of you. † Looke diligently 5 therfore that you sturre not against them. For I wil not geue you of their land so much as the steppe of one foote can treade, because I haue geuen the mountaine Seir to be the possession of Esau. † Meates you shal bie of them with money, and shal eate: bought water shal you draw, and drinke. † The Lord thy God hath blessed thee in euerie worke of thy 7 handes: he knoweth thy iourney, how thou hast passed this great wilderness, for fourtie yeares the Lord thy God dwelling with thee, & thou hast wanted nothing. † And when we 8 had passed by our brethren the children of Esau, that dwell in Seir, by the champion way from Elath & from Asiongaber, we came to the way, that leadeth into the desert of Moab. † And our Lord said to me: Fight not against the Moabites, 9 neither make battel against them: for I wil not geue thee any of their land, because I haue geuen Ar to the children of Lot in possession. † Emim first were the inhabiteurs therof, 10 a great people, and valiant, and so tall that :: they were 11 thought, † as it were gigantes, of the Enacims stocke, & were 12 like the children of the Enacims. Moreouer the Moabites cal them Emim. † But in Seir before dwelt the Horrins: who 12 being expelled and destroyed, the children of Esau did inhabit it,

:: These were men of very great stature, but not equal to the gigantes before the should.

- bite it, as Israel did in the land of his possession, which our
 13 Lord gaue him. † Ryling vp therfore to passe the Torrent
 14 Zared, we came to it. † And the time, that we walked from
 Cadelbarne vnto the passage of the torrent Zared, was thirtie
 and eight yeares: vntil al the generation of the men that were
 15 warriors was consumed out of the campe, as our Lord had
 16 sworne: † whose hand was against them, that they should
 1718 perish from among the campe. † And after al the warryers
 were dead, † our Lord spake to me, saying: † Thou shalt
 19 passe this day the borders of Moab, the citie named Ar:
 † and approching vnto the frontiers of the children of Am-
 mon, beware thou fight not against them, neither once moue
 to battel: for I wil not geue thee of the land of the children
 of Ammon, because I haue geuen it to the children of Lot
 20 in possession. † It was reputed the land of gigantes: and
 gigantes in old time dwelt in it, whom the Ammonites cal
 21 Zomzommim, † a great and huge people, and of long stature,
 as the Enacims whom our Lord destroyed before their face:
 22 and he made them to dwel in their steede, † as he had done
 to the children of Esau, that dwelt in Seir, destroying the
 Horreites, and deliuering their land to them, which they
 23 possesse vntil this present. † The Heueites also, that dwelt in
 Haferim as farre as Gaza, the Capadocians expelled: who
 issuing out of Capadocia, destroyed them, and dwelt in their
 24 steede. † Arise ye, and passe the torrent Arnon: behold I
 haue deliuered in thy hand Schon king of Hesebon the
 Amorrhite, and beginne to possesse his land, and
 25 warre against him. † This day wil I beginne to send thy
 terrour and feare vpon the peoples, that dwel vnder the
 whole heauen: that hearing thy name they may quake, and
 tremble after the manner of women in trauel, and be pin-
 26 ched with sorow. † I sent therfore messengers from the
 wildernes of Cademoth to Schon the king of Hesebon with
 27 peaceable wordes, saying: † We wil passe through thy land,
 we wil goe the common high way: we wil not decline nei-
 28 ther to the right hand, nor to the left. † Sel vs meates for
 money, that we may eate: Geue vs water for money, and so
 we wil drinke. Onlie this that thou wilt graunt vs passage,
 29 † as :: the children of Esau haue done, that dwel in Seir, and
 the Moabites, that abide in Ar: vntil we come to Iordan,
 and passe to the Land, which the Lord our God wil geue vs.

:: By this we
 are instructed
 to fight against
 infidels, but
 not without
 special cause
 against christi-
 ans, signified
 by the childre
 of Lot and
 Esau.

:: The Idume-
 ans once de-
 nied them
 passage Num.
 20. 17. 20. but
 afterward
 granted ther-
 to.

∴ God permitted him for his former sinnes, to indurate him selfe. See Exod. 7. 7. 3.

† And Schon the king of Hesebon would not geue vs passage: because the Lord thy God had ∴ indurated his spirit, and hardened his hart, that he might be deliuered into thy handes, as now thou seest. † And our Lord said to me: Behold I haue begunne to deliuer Schon vnto thee, and his land, beginne to possesse it. † And Schon came forth to meete vs with al his people to battel in Iasa. † And the Lord our God deliuered him to vs: and we smote him with his sonnes and al his people. † And al his cities we tooke at that time, killing the inhabiteurs therof, men and women and litle ones. we left nothing among them. † Except the cattel, which came to their portion that tooke prayes: and the spoyles of the cities, which we tooke † from Aroer, which is vpon the banke of the torrent Arnon, a towne that is situated in a valley, as farre as Galaad. There was not a village or citie, that escaped our handes: the Lord our God deliuered al vnto vs. † Except the land of the children of Ammon, to the which we approached not: and al that adioyne to the torrent Ieboc, and the cities on the mountaine, and al the places, from which the Lord our God prohibited vs.

CHAP. III.

The victorie against Og king of Basan of the giants stock is repeated, 12. Ruben Gad and halfe tribe of Manasses haue possession on the other side Iordan from their brethren. 23. Moyses praying that he may goe ouer Iordan, for the sinnes of the people is denied.

THEREFORE turning we went vp by the way of Basan: 1
and Og the king of Basan came forth to meete vs with his people to fight in Edrai. † And our Lord said to me: Feare 2
him not: because he is deliuered into thy hand with al his people and his land: and thou shalt doe to him as thou hast done to Schon king of the Amorreites, that dwelt in Hesebon. † Therefore the Lord our God deliuered into our 3
handes Og also the king of Basan, and al his people: and we stroke them to vtter destruction, † waisting al his cities at 4
one time, there was not a towne that escaped vs: sixtie cities, al the countrie of Argob the kingdome of Og in Basan. † Al 5
the cities were fenced with verie high walles, and with gates and barres, beside innumerable townes that had no walles. † And we destroyed them, as we had done to Schon the king 6
of Hesebon, destroying euerie citie, and men and women
and

- 7 and children: † but the cattel, and the spoyles of the cities
 8 we tooke for our praye. † And we tooke at that time the
 land out of the hand of two kings of the Amorrhaites, that
 were beyond Iordan: from the torrent Arnon vnto the
 9 mountaine Hermon, † which the Sidonians call Sirion, and
 10 the Amorrhaites Sanir: † al the cities, that are situated in
 the plaine, and al the Land of Galaad and Basan as farre as
 Selcha, and Edrai cities of the kingdome of Og in Basan.
 11 † For enlie Og the king of Basan remayned of the stocke
 of gigantes. his bed of yron is shewed, which is in Rabbath
 of the children of Ammon, hauing nine cubites in length,
 and foure in breadth after the measure of :: the cubite of a
 12 mans hand. † And we possessed the Land at that time from
 Aroer, which is vpon the banke of the torrent Arnon, vnto
 the halfe part of mount Galaad: and the cities therof I gaue
 13 to Ruben and Gad. † And the other part of Galaad, and al
 Basan of the kingdome of Og, I deliuered to the halfe tribe
 of Manasses, al the countrie of Argob: and al Basan is called
 14 the Land of gigantes. † Iair the sonne of Manasses possessed
 al the countrie of Argob vnto the borders of Gessuri, and
 Machati. And he called Basan by his owne name, Hauoth
 Iair, that is to say, the townes of Iair, :: vntil this present
 15 16 day. † To Machir also I gaue Galaad. † And to the tribes
 of Ruben and Gad I gaue of the Land of Galaad as farre as
 the Torrent Arnon, halfe of the torrent, and the confines
 vnto the torrent Icboc, which is the border of the childre of
 17 Ammon: † and the plaine of the wildernesse, and Iordan, and
 the borders of Cenereth vnto the sea of the desert, which is
 18 most salt, at the foote of mount Phasga against the east. † And
 I commaded you at that time, saying: The Lord your God ge-
 ueth you this land for an inheritance, goe wel appointed be-
 fore your brethren the children of Israel al you strong men:
 19 † except your wiues, and litle ones and your cattel. For I
 know you haue much cattel, & they must remaine in the ci-
 20 ties, which I haue deliuered you, † vntil our Lord geue rest to
 your brethren, as he hath geuen to you: and they also possesse
 the Land, which he wil geue them beyond Iordan: then shal
 euerie man returne to his possession, which I haue geuen you.
 21 † Iosue also at that time I commanded, saying: Thyne eyes
 haue seene what the Lord your God hath done to these two
 kinges: so wil he doe to al the kingdomes, to the which thou

Longer sorte
of cubites are
a foote and 9.
inches: so this
bed was 15.
foote and nine
inches long,
and 7. foote
brode. *Vitru-
uius Agricola.*

Esdras ad-
ding these
wordes, and
often times
the like, did
not against
the law, be-
cause such ad-
ditions are
agreable and
not contrarie
to that which
was written
before.

:: See Num.
20. V. 11.

shalt passe. † Feare them not: for the Lord your God wil fight 22
for you. † And I prayed our Lord at that time, saying: † Lord, 23
God thou hast begonne to shew vnto thy seruant thy great- 24
nes, and most mightie hand. for neither is there other God
either in heauen, or in earth, that is able to doe thy workes,
and to be compared to thy strength. † I wil passe ouer 25
therefore, and wil see this excellent Land beyond Iordan,
and this goodlie mountaine, and Libanus. † And our 26
Lord was angrie with me :: for you, and heard me not,
but said to me: It sufficeth thee: speake no more to me of
this matter. † Goe vp to the toppe of Phasga, and cast thine 27
eies round about to the west, and to the north, and the south,
and the east, and behold it. for thou shalt not passe this Iordan.
† Command Iosue, and encourage and strengthen him: for 28
he shal goe before this people, and shal diuide vnto them
the Land, which thou shalt see. † And we abode in the valley
against the temple of Phogor.

CHAP. IIII.

*Moses exhorteth the people to kepe Gods commandments. 15. Namely that
they make no similitude nor image of man, nor of beast, bird, fish, sunne,
moone, nor of anie creature to seruet he same for the Creator. He forcelleth
his owne death, 23. threatneth them if they forsake God. 41. and appoin-
teth three cities of refuge, on the same side Iordan.*

The second
part.
A repetition
& explication
of the law.

AN D NOW Israel heare the preceptes and iudgementes, 1
which I teach thee: that doing them, thou mayest liue,
and entring in mayest possesse the Land, which the Lord the
God of your fathers wil geue you. † You " shal not adde to 2
the word, that I speake to you, neither shal you take away
from it: keepe the commandment of the Lord your God
which I command you. † Your eyes haue seene al things 3
that our Lord hath done against Beelphegor, how he hath
destroyed al his worshippers out of the middes of you. † But 4
you that cleaue to the Lord your God, liueal vntil this present
day. † You know that I haue taught you preceptes and 5
iustices, as the Lord my God hath commanded me: so shal
you do them in the Land, which you shal possesse: † and 6
you shal obserue, and fulfil them in worke. For:: this is your
wisedome, and vnderstanding before peoples, that hearing
al these preceptes, may say: Behold a people ful of wisedome
and vnderstanding, a great nation. † Neither is there other 7
nation

:: To kepe
Gods cōmand
ments is coun-
ted by al na-
tions the most
excellent wif-
dome.

nation so great, that hath goddes approching vnto them, as
 8 our God is present at al our petitions. † For what other
 nation is there so renowned that hath the ceremonies, and
 iust iudgements, and the whole law, which I wil sette
 9 forth this day before your eyes. † Keepe thy selfe therefore,
 and thy soule carefully. Forget not the wordes, that thyne
 eyes haue seene, and let them not fal out of thy hart al
 the daies of thy life. Thou shalt teach them thy sonnes and
 10 thy nephewes, † the day wherein thou didst stand before
 the Lord thy God in Horeb, when our Lord spake to me,
 saying: Assemble vnto me the people, that they may heare
 my wordes, and may learne to feare me al the time that they
 11 liue on the earth, and may reach their children. † And you
 came to the foote of the mount, which burned euen vnto
 heauen: and there was in it darkenes, and a clould and mist.
 12 † And our Lord spake to you from the middes of the fyre.
 The voice of his wordes you heard, and forme you saw not
 13 at al. † And he shewed you his couenant, which he com-
 manded you to do, and the :: tenne wordes, that he wrote in
 14 two tables of stone. † And he commanded me at that time that
 I should teach you the ceremonies and iudgements, which
 15 you should doe in the Land, that you shal possesse. † Keepe
 therefore your soules carefully. You saw not any similitude
 in the day, that our Lord spake to you in Horeb from the
 16 middes of the fire: † lest perhaps deceived you might make
 17 you a grauen similitude, or image of male or female, † the
 similitude of al cattel, that are vpon the earth, or of birdes,
 18 that flie vnder heauen, † and of creeping beastes, that moue
 on the earth, or of fishes, that vnder the earth abide in the
 19 waters: † lest perhapes lifting vp thyne eies to heauen, thou
 see the Sunne and the Moone, and al the starres of heauen,
 and deceiued by error thou adore and serue them, which
 the Lord thy God created to serue al nations, that are vnder
 20 heauen. † But you our Lord hath taken, and brought out
 of the yron furnace of Ægypt, to haue you his people by in-
 21 heritance, as it is this present day. † And our Lord was an-
 griue with me for your wordes, and he swaere :: that I should
 not passe ouer Iordan, nor enter into the excellent Land,
 22 which he wil geue you. † Behold I die :: in this ground,
 I shal not passe ouer Iordan: you shal passe, and possesse the
 23 goodlie Land. † Beware lest at any time thou forget the
 couenant

:: Here and in
 other places
 it is manifest
 that the com-
 mandments,
 called the De-
 calogue, are
 iust tenne.

:: Venial and
 least sinnes
 passe not with
 out temporal
 punishment.
 :: This was
 also a Myste-
 ric, that the
 old law, signi-

couenant

sted by Moy-
ses, could not
bring to hea-
uen, the true
land of pro-
mise, but the
law of Christ,
* signified by
Iosue. Theodo-
ret, 9. 43. in
Dent.

:: Conuerſion
of the Iewes
in the end of
the world.

couenant of the Lord thy God, which he hath made with thee: and make to thee a grauen ſimilitude of thoſe things, which our Lord hath prohibited to be made: † becauſe the 24 Lord thy God is a conſuming fyre, ielouſe God. † If you ſhal 25 begette ſonnes and nephewes, and abide in the Land, and being deceiued make to you ſome ſimilitude, committing euil before the Lord your God, to prouoke him to wrath: † I ſay this day heauen and earth witneſſes, that you ſhal 26 quickly periſh from out of the Land, which being paſſed ouer Iordan you ſhal poſſeſſe. You ſhal not dwell therein long time, but our Lord wil deſtroy you, † and diſperſe you into al na- 27 tions, and you ſhal remaine a few among the nations, to the which our Lord wil lead you. † and there you ſhal ſerue 28 goddeſſes, that were framed with mens hand, wood and ſtone that ſee not, nor heare, nor eate, nor ſmel: † And when 29 thou ſhalt ſeek there the Lord thy God, thou ſhalt finde him: yet ſo, if thou ſeek him with al thy hart, and al tribu- lation of thy ſoule. † After that al the thinges aforeſaid 30 ſhal finde thee, and in :: the latter time thou ſhalt returne to the Lord thy God, and ſhalt heare his voice. † Becauſe the 31 Lord thy God is a merciful God: he wil not leaue thee, nor altogether deſtroy thee, nor forget the couenant, wherein he ſware to thy fathers. † Aſke of the dayes of old, that haue 32 bene before thy time from the day that God created man vpon the earth, from one end of heauen to the other end therof, if euer there was done the like thing, or it hath bene knowne at any time, † that a people ſhould heare the voice of 33 God ſpeaking out of the middes of fyre, as thou haſt heard, and liued: † if God ſo did that he went in, and tooke vnto 34 him a Nation out of the middes of nations, by temptations, ſignes, and wonders, by ſight and ſtrong hand, and ſtretched out arme, and horrible viſions according to al thinges, that the Lord your God did for you in Ægypt, thine eies ſeeing it: † that thou mighteſt know that our Lord, he is God, and 35 there is none other beſide him, † from heauen he made 36 thee to heare his voice, that he might teach thee. And in earth he ſhewed thee his fyre, verie greate, and thou diſt heare his wordes out of the middes of the fyre, † becauſe he 37 loued thy fathers, and choſe their ſeede after them. And he brought thee out of Ægypt, going before thee in his great power, † to deſtroy verie great nations and ſtronger then 38 thou

thou at thy entering in, and to bring thee in, and geue thee
 39 their land in possession, as thou seest this present day. † Know
 therefore this day, and thinke in thy hart that our Lord he
 is God in heauen aboue, and in the earth beneth, and there
 40 is none other. † Keepe his preceptes and commandementes,
 which I command thee: that it may be wel with thee, and
 thy children after thee, and thou mayest remayne a long
 time vpon the Land, which the Lord thy God wil geue thee.
 41 † Then Moyse separated three cities beyond Iordan at the
 42 east side, † that he might flee to them which should kil his
 neighbour not voluntarily, neither was his enemy a day
 or two before, and he might scape to some of these cities:
 43 † Bosor in the wildernesse, which is situated in the cham-
 pion countrie of the tribe of Ruben: and Ramoth in Ga-
 laad, which is in the tribe of Gad: and Golan in Basan, which
 44 is in the tribe of manasses. † This is the law, that Moyse
 45 sette before the children of Israel, † and these are the tes-
 timonies and ceremonies and iudgements, which he spake
 to the children of Israel, when they came out of Ægypt,
 46 † beyond Iordan in the valley against the temple of Phogor
 in the land of Schon king of the Amorrhete, that dwelt
 in Hesebon, whom Moyse stroke. The children of Israel
 47 also comming out of Ægypt † possessed his land, and the
 land of Og the king of Basan, the two kings of the Amor-
 rheites, which were beyond Iordan toward the rising of the
 48 sunne: † from Aroer, which is situated vpon the banke of
 the torrent Arnon, vnto the mountaine Sion, which is also
 49 Hermon, † al the plaine beyond Iordan at the east side,
 vnto the sea of the wildernesse, and vnto the foote of mount
 Phasga.

A N N O T A T I O N S.

CHAP. IIIL.

2. *You shal not adde.*] Moyse can not meane, that no more should be
 written, nor commanded; for then the last chapter of this booke, and the
 rest of the Bible should not haue benne written after his death; neither ought
 the Priestes or Prophetes to haue commanded anie thing not expresse in the
 law. And wheras Protestantes say that al other Scriptures are included in the
 lawe, or pertaine to the explicatiō or performance therof: we also answer that
 vnwritten Traditiōs both in the old and new Testament are likewise implied,
 included, or pertaine to the explication or performance of the law. For
 euen as the written doctrin of the Prophetes, yea and of Chrift, and his

As other Scri-
 ptures are in-
 cluded in the
 law, so also
 Traditiōs are
 conteined in
 the Scriptu-
 res.

D d d

Apostles

The Church,
commended
by Scriptures,
approveth
Traditions.

Apostles, in general is contained in the law of Moyses, so also are certaine fastes, feastes, rites, ceremonies and other traditions proued and confirmed by general speeches and axiomes written in holie Scriptures, as by our Sauours wordes to his Apostles Luc. 10. *He that heareth you, heareth me.* S. Paules to other Christians (1. Cor. 10.) *other things when I come I wil dispose* (2. Thess. 2.) *Hold the traditions which you haue lerned:* and the like: VVherupon S. Augustin Es. 1. cont. Crescon. c. 33. geueth this rule, that *albest an euident example can not be proued of holie Scripture, yet the truth of the same Scriptures is holden by vs, when we do that pleaseth the whole Church, which the authoritie of Scriptures commendeth.* The same he teacheth Epist. 80. and in manie other places. So do S. Epiphanius in compend. fides Cathol. S. Hierom. Dialog. cont. Lucifer. c. 4. S. Chrysost. ho. 4. in 1. Thissal 4. S. Basil. de spiritu sancto, c. 39. S. Irenaeus li. 3. c. 4.

CHAP. V.

The tenne commandments are repeated and explained. 23. with commemoration of their dread and feare, when they heard the voice from the clowde, and saw the mountaine burne.

AND Moyses called al Israel, and said to them: Heare 1
Israel the ceremonies & iudgements, which I speake in
your eares this day: lerne them, and :: fulfil them in worke.
† The Lord our God made a couenant with vs in Horeb. 2
† Not with our fathers did he make the couenant, but with 3
vs at this present, and doe liue. † Face to face did he speake 4
to vs in the mount out of the middes of the fyre. † I was 5
arbitrer and :: mediatour betwixt our Lord and you at that
time, to shew you his wordes, for you feared the fire, and
went not vp into the mount, and he said: † I the Lord thy 6
God, that brought thee out of the Land of Ægypt out of the
house of seruitude. † Thou shalt not haue strange goddes in 7
my sight. † Thou shalt not make to thee a thing grauen, 8
nor the similitude of any thinges, that are in heauen aboue,
and that are in the earth beneath, and that abide in the waters
vnder the earth. † Thou shalt not adore them, and thou 9
shalt not serue them. For I am the Lord thy God, a Iealous
God, rendering the iniquitie of the fathers vpon the children
vnto the third and fourth generation to them that hate me,
† and doing mercie vpon manie thousandes to them that 10
loue me, and keepe my preceptes. † Thou shalt not vsurpe 11
the name of the Lord thy God in vaine: for he shal not be
vpunished that taketh his name vpon a vaine thing. † Ob- 12
serue the day of the Sabbath, to sanctifie it, as the Lord
thy God hath commanded thee. † Six dayes shalt thou worke, 13
and shalt doe al thy workes. † The seuenth is the day of the 14
Sabbath,

s: It is not y-
nough to be-
lene only, or
to know the
command-
ments, but ne-
cessarie also to
fulfil them in
worsh.

:: The title of
mediator law-
fully ascribed
to Gods lieg-
tenant in
earth.

Sabbath, that is, the rest of the Lord thy God. Thou shalt not doe any worke therin, thou, and thy sonne and daughter, man seruant and woman seruant, and ox, and asse, and al thy cattel, and the stranger that is within thy gates: that thy man seruant may rest, and thy woman seruant, euen as thy selfe. † Remember that thou also didest serue in Ægypt, and the Lord thy God brought thee out from thence in a strong hand, and stretched out arme. Therefore hath he com-
 15 manded thee that thou shouldest obserue the Sabbath. † Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayst liue a long time, and it may be wel with thee in the Land, which the Lord thy God wil geue
 17 18 thee. † Thou shalt not murder. † Neither shalt thou committe aduoutrie. † And thou shalt not steale. † Neither shalt thou speake against thy neighbour false testimonie.
 21 † Thou shalt not couet thy neighbours wife: :: Nor house, nor field, nor man seruant, nor woman seruant, nor ox,
 22 nor asse, and al thinges that are his. † These wordes spake our Lord to al your multitude in the mount, out of the middes of the fire and the cloude, and the darkenes, with a loude voice, adding nothing more: and he wrote them in the two
 23 tables of stone, which he deliuered vnto me. † And you after you heard the voice out of the middes of the darkenes, and saw the mount burne, came to me al the princes of the
 24 tribes and the elders, and you said: † Behold the Lord our God hath shewed vs his maiestie and greatnes, for we haue heard his voice out of the middes of the fire, and haue proued
 25 this day that God speaking with man, man hath liued. † Why shal we die therefore, and this exceeding great fire deuoure vs? For if we heare the voice of the Lord our God any
 26 more, we shal die. † What is al flesh, that it should heare the voice of the liuing God, who speaketh out of the middes
 27 of the fire as we haue heard, and may liue? † Approche thou rather: and heare al thinges that the Lord our God shal say to thee: and thou shalt speake to vs, and we hearing wil
 28 doe them. † Which when our Lord had heard, he said to me: I haue heard the voice of the wordes of this people, which
 29 they spake to thee: they haue spoken al thinges wel. † Who shal geue them to haue such a minde, that they would feare me, and keepe al my commandementes at al time, that it may be wel with them and with their children for euer?

:: Coueting an other mans wife, and coueting his goodes, differ as much, as the exterior acttes of adultery and of theft. And to these two commandments are as distinct as the former two.

† Goe and say to them: Returne into your tentes. † But 30
thou stand here with me, and I wil speake to thee al my
commandementes, and ceremonies and iudgements: which
thou shalt teach them, that they may doe them in the Land,
which I wil geue them in possession. † Keepe therefore and 31
doe the thinges which our Lord God hath commanded you:
you shal not decline neither to the right hand, nor to the
left: † but the way that the Lord your God hath comman- 33
ded shal you walke, that you may liue, and it may be wel
with you, and your daies may be prolonged in the land of
your possession.

AN NOT A T I O N S.

CHAP. V.

8. *Thou shalt not make.*] If our aduersaries would quietly consider the coherence of the holic text, they might easely see, that this prohibition of making, and worshipping the similitude of anie creature, perreyneth to the former sentence: *Thou shalt not haue strange goddes:* more particularly forbidding either to make Idoles, or to worship such as others make; and that with commination, because our Lord is a ielous God, and wil not suffer his honour to be geuen to anie creature. But other Images were made in the old Testament, by Gods commandment, and likewise Images of Christ and his Saintes. are lawfull and profitable among Chistians. as before is noted. *Exod. 20.*

CHAP. VI.

God is diligently to be serued, and loued with thy whole hart, thy whole soule, and whole strength. At his precepts, ceremonies and iudgements must be carefully kept, and commended to posteritie.

TH E S E are the preceptes, and ceremonies, and iudge- 1
mentes, which the Lord your God commanded that I
should teach you, and you should doe them in the Land,
whereunto you passe ouer to possesse it: † that thou mayest 2
feare the Lord thy God, and keepe his commandementes and
preceptes, which I command thee, and thy sonnes, and ne-
phewes, al the dayes of thy life, that thy dayes may be pro-
longed. † Heare Israel, and obserue that thou doe the 3
thinges which our Lord hath commanded thee, and it may
be wel with thee, and thou mayest be greatly multiplied, as
the Lord God of thy fathers hath promised thee a land flowig
with milke and honie. † Heare Israel, The Lord our God, is 4
one Lord. † Thou shalt loue the Lord thy God with thy 5
whole hart, and with thy whole soule, and with thy whole
strength.

Images of I-
dols forbid,
but not of
other things.

- 6 strength. † And these wordes, which I command thee
 7 this day, shal be in thy hart: † and thou shalt tel them to
 thy children, and thou shalt meditate sitting in thy house,
 8 and walking on thy iourney, sleeping, and ryfing. † And
 thou shalt bind them as a signe on thy hand, and they shal be
 9 & shal moue betwen thine eies, † and thou shalt write them
 10 in the entrie, and on the doores of thy house. † And when
 the Lord thy God shal haue brought thee into the Land, for
 the which he sware to thy fathers Abraham, Isaac, and Iacob:
 and shal haue geuen thee great and goodlie cities, which
 11 thou didst not build, † houses ful of al riches, which thou
 didst not erect, cisternes which thou didst not digge, vine-
 12 yardes and oliueyardes, which thou didst not plant, † and
 13 thou shalt haue eaten and be ful: † take heede diligently
 lest thou forget our Lord, that brought thee out of the Land
 of Egypt, out of the house of seuitude. Thou shalt feare the
 Lord thy God, and :: him onelie shalt thou serue, and by his
 14 name shalt thou sweare. † You shal not goe after the strange
 15 goddes of al Nations, that are round about you: † because
 the Lord thy God is a Iealouse God in the middes of thee:
 lest sometime the furie of the Lord thy God be wrath against
 16 thee, and rake thee away from the face of the earth. † Thou
 shalt not tempt the Lord thy God, as thou didst tempt him
 17 in the place of tentation. † Keepe the preceptes of the Lord
 thy God, and the testimonies and ceremonies, which he
 18 hath commanded thee: † And doe that which is pleasant
 and good in the sight of our Lord, that it may be wel with
 thee: and entring in thou mayest possesse the goodlie Land,
 19 wherof our Lord sware to thy fathers, † that he would de-
 20 stroy al thy enemies before thee, as he hath spoken. † And
 when thy sonne shal aske thee to morrow, saying: What
 meane these testimonies, and ceremonies, and iudgements,
 21 which the Lord our God hath commanded vs? † thou shalt
 say to him: We were the bondmen of Pharaos in Egypt, and
 22 our Lord brought vs out of Egypt in a strong hand: † and
 he did signes & wonders great and verie sore in Egypt against
 23 Pharaos, and al his house, in our sight, † and he brought vs
 out from thence, that being brought in he might geue vs the
 24 Land, wherupon he sware to our fathers. † And our Lord
 commanded that we should doe al these ordinances, and
 should feare the Lord our God, that it might be wel with vs

:: Some adora-
 tion agreeth
 to creatures,
 but seruice of
 Latria to God
 onlie s. Aug.
 q. 61. in Gen.

al the daies of our life, as it is at this day. † And he wil be 25
merciful to vs, if we keepe and doe al his preceptes before
the Lord our God, as he commanded vs.

CHAP. VII.

*No league nor felowship to be had with the Gentiles: s. but their altares
groues, and al their idoles to be destroyed. 17. God promisetli victories to
his people, willing them to trust in him, and serue him.*

VHEN the Lord thy God shal haue brought thee 1
into the land, which thou doest enter in to pos-
seffe, and shal haue destroyed manie Nations before thee,
the Hethite, and the Gergezeite, and the Amorrhite, and
the Chananeite, and the Pherezeite, and the Heuite, and the
Iebuseite, seuen nations of much greater number then thou
art, and stronger then thou: † and the Lord thy God shal 2
haue deliuered them to thee, thou shalt strike them vnto utter
destruction. Thou shalt not make league with them, nor
pitie them, † nor make mariages with them. Thy daughter 3
thou shalt not geue to his sonne, nor take his daughter for
thy sonne: † for he wil seduce thy sonne, that he folow not 4
me, and that he rather serue strange goddes, and the furie of
our Lord wil be wrath, and shal quickly destroy thee. † But 5
these thinges rather you shal doe to them: Ouerthrow their
altares, and breake their statues, and cutte downe their
groues, and burne their sculptiles. † Because thou art 6
holie people to the Lord thy God. The Lord thy God hath
chosen thee, to be his peculiar people of al peoples, that are
vpon the earth. † Not because you passed al nations in 7
number, is our Lord ioyned vnto you, and hath chosen you,
wheras you are fewer then al peoples: † but because our 8
Lord hath loued you, and hath kept the oath, which he sware
to your fathers: and hath brought you forth in a strong hand,
and redemed you from the house of seruitude, out of the
hand of Pharaos the king of Ægypt. † And thou shalt know 9
that the Lord thy God, he is a strong and faithful God, keeping
his couenant and mercie to them that loue him, and to them
that keepe his preceptes, vnto a thousand generations: † and 10
rendering forthwith to them that hate him, so that he de-
stroyeth them, and differeth no longer, :: immediatly render-
ing to them that they deserue. † Keepe therefore the pre- 11
ceptes and ceremonies and iudgements, which I command
thee

Not withstan-
ding this com-
mination, God
oftentimes
differeth pu-
nishment, ex-
pecting the
sinners repen-
tance.

- 12 thee this day to doe them. † :: If after thou hast heard these iudgementes, thou keepe and doe them, the Lord also thy God wil keepe the couenant vnto thee, and the mercie which
- 13 he sware to thy fathers: † and he wil loue and multiplie thee, and wil blesse the fruite of thy wombe, and the fruite of thy land, thy corne, and vintage, oile, and heardees, the flockes of thy sheepe vpon the Land, for the which he sware
- 14 to thy fathers that he would geue it thee. † Blessed shalt thou be among al peoples. There shal be none barren with thee of neither sexe, as wel in men as in thy flockes. † Our
- 15 Lord wil take away from thee al dis ease: and the sore infirmities of Ægypt, which thou knowest, he wil not bring vpon thee, but vpon al thyne enemies. † Thou shalt deuoure al the peoples, which the Lord thy God wil gene thee. Thyn
- 16 eye shal not spare them, neither shalt thou serue their goddes, lest they be the ruine of thee. † If thou say in thy hart: These nations are moe then I, how shal I be able to destroy them?
- 17 † Feare not, but remember what the Lord thy God did to 19 Pharae and to al the Ægyptians, † the exceeding great plagues, which thyne eies saw, and the signes and wonders, and the strong hand, and the stretched out arme, that the Lord thy God might bring thee forth: so wil he doe to al peoples,
- 20 whom thou fearest. † Moreouer hornettes also wil the Lord thy God send vpon them, vntil he destroy and consume al that
- 21 escaped thee, and can hide them selues. † Thou shalt not feare them, because the Lord thy God is in the middes of thee, a
- 22 mightie God and terrible: † he wil consume these nations in thy sight by litle and litle and by partes. Thou mayest not destroy them al together: lest perhappes the beastes of the earth
- 23 multiplie against thee. † And the Lord thy God wil geue them in thy sight: and wil kil them vntil they be vtterly destroyed.
- 24 † And he wil deliuer their kinges into thy handes, and thou shalt destroy their names vnder heauen: no man shal be able
- 25 to resist thee, vntil thou destroy them. † Their sculptiles thou shalt burne with fyre: thou shalt not couer the siluer and gold, wherof they were made, neither shalt thou take to thee any thing therof, lest thou offend, because it is the abomination
- 46 of the Lord thy God. † Neither shalt thou bring in ought of the Idol into thy house, lest thou become anathema, as also that is. As filthines thou shalt detest it, and as vncleannes and filth thou shalt account it abominable, because it is anathema.

:: Gods promises cōditional, if his people serue him.

CHAP. VIII.

The people is put in mind of afflictions which happened in the deserte, and of benefites as wel past, as promised; 11. to the end they loue and serue God more effectually.

EVERIE commandement, that I command thee this 1
 day, take diligent heede that thou doe it: that you may
 liue, and be multiplied, and entring in may possesse the Land,
 for the which our Lord sware to your fathers. † And thou 2
 shalt remember al the iourney, through the which the Lord
 thy God hath brought thee fourtie yeares by the desert, that
 he might afflict and proue thee, and that the thinges that
 were in thy hart might be made known, whether thou
 wouldest keepe his commandementes or not. † He afflicted 3
 thee with penurie, and gaue thee for meate Manna, which
 thou knewest not nor thy fathers: for to shew vnto thee that
 not in bread onlie a man liue, but in euerie word that pro-
 cedeth from the mouth of God. † Thy rayment, wherewith 4
 thou wast couered, hath not decayed for age, and thy foote is
 not worne, loe this is the fourtith yeare. † That thou mayest 5
 recount in thy hart, that as a man disciplineth his sonne,
 so the Lord thy God hath disciplined thee, † that thou shouldest 6
 keepe the comandementes of the Lord thy God, & walke
 in his wayes, and feare him. † For the Lord thy God wil 7
 bring thee in vnto a good land, a land of riuers & waters and
 of fountaynes: in the plains wherof and mountaynes deepe
 floudes gush out: † a land of wheate, of barley & vineyardes, 8
 wherein figge trees and pomegranates, and oliueyardes doe
 grow: a land of oyle and honie. † Where without any 9
 penurie thou shalt eate thy bread, and enioy abundance
 of al thinges: whose stones are yron, and out of the moun-
 taynes therof are digged metalles of brasle: † that when 10
 thou hast eaten, and art ful, thou mayest blesse the Lord thy
 God for the excellent land, which he hath geuen thee.
 † Obserue, and beware lest at any time thou forget the Lord 11
 thy God, and neglect his commandementes and iudgements
 and ceremonies, which I command thee this day: † lest 12
 after thou hast eaten and art filled, hast built goodlie houses,
 and dwelled in them, † and shalt haue heardes of oxen and 13
 flockes of sheepe, of gold and siluer, and of al thinges plentie,
 † thy hart be lifted vp, and thou remember not the Lord 14
 thy

∴ God is able
 to make
 foode of what
 he please, or to
 sustaine men
 without
 meate.

- thy God, that brought thee out of the Land of Egypt, out
 15 of the house of seruitude: † and was thy conductor in the
 huge and terrible wilderness, wherein was the serpent bur-
 ning with his breath, and the scorpion and :: the dipsas, and
 no waters at al: who brought forth riuers out of the hardest
 16 rocke, † and fed thee with Manna in the wilderness, which
 thy fathers knew not. And after he had afflicted and proued
 17 thee, at the last he had mercie vpon thee, † lest thou shouldest
 say in thy hart: Myne owne force, and the strength of
 myne owne hand, haue atchieued al these things for me.
 18 † But remember the Lord thy God, that he hath geuen thee
 strength, that he might fulfil his couenant, concerning
 which he sware to thy fathers, as this present day sheweth.
 19 † But if forgetting the Lord thy God, thou shalt folow
 strange goddes, and shalt serue and adore them: behold now
 20 I foretel thee that thou shalt perish vterly. † As the Na-
 tions, which our Lord destroyed at thyne entrie, so shal you
 also perish, if you be disobedient to the voice of the Lord
 your God.

:: A serpene-
 lesse then a
 scorpion, ma-
 king those
 whom he by-
 teth to die of
 thirst *Salmus in
 polyhist. cap. de
 Africa.*

CHAP. IX.

*Lest they should impute the Victories (which they shal haue) to them selues,
 6. they are put in mind of their often prouoking Gods wrath, 12. by ido-
 latrie, 22. by murmuring, by concupiscence, by contempt, and other sinnes.
 25. for which they should haue bene destroyed, but God spared them for
 his promise made to Abraham Isaac and Iacob.*

- 1 **H**EARE Israel: Thou shalt goe ouer Iordan this day;
 to possesse verie greate nations and stronger then thy
 2 selfe, huge cities, and walled :: euen vnto heauen, † a great
 people and tal, the sonnes of the Enacims, whom thou hast
 scene, and heard, against whom no man is able to resist.
 3 † Thou shalt know therfore this day that the Lord thy God
 him selfe wil passe ouer before thee, a deuouring and con-
 suming fyre, who shal destroy and abolish and bring them to
 nothing before thy face quickly, as he hath spoken to thee.
 4 † Say not in thy hart, when the Lord thy God shal haue de-
 stroyed them in thy sight: For my iustice hath our Lord
 brought me in to possesse this land, whereas these nations were
 5 destroyed for their impieties. † For not because of thy in-
 Rices, and equitie of thy hart dost thou enter in to possesse
 their landes: but because they haue done impiouly, at thy

:: Holie Scrip-
 ture vseth the
 figure Hyper-
 bola, following
 the vulgar man-
 ner of speakig
 as wel to helpe
 the vnderstan-
 ding, as to
 moue affectio
 in great and
 extraordina-
 rie things.

entring in they are destroyed: and that our Lord might accom-
 plish his word, which by oath he promised to thy fathers
 Abraham, Isaac, and Iacob. † Know therefore that not for 6
 thy iustices hath the Lord thy God geuen thee this excellent
 land in possession, wheras thou art a verie stiffe necked
 people. † Remember, and forget not how thou didst pro- 7
 uoke the Lord thy God to wrath in the wilderness. From
 the same day, that thou camest out of Ægypt vnto this place,
 thou hast alwayes contended against our Lord. † For in 8
 Horeb also thou didst prouoke him, and being wrath he
 would haue destroyed thee, † when I went vp into the 9
 mounte, to receiue the tables of stone, of the couenant
 which our Lord made with you: and I continewd in the
 mounte fourtie daies and nightes, not eating bread, nor drink-
 ing water. † And our Lord gaue me two tables of stone 10
 written with the finger of God, and conteyning al the wordes
 that he spake to you in the mounte from the middes of the
 fyre, when the assemblie of the people was gathered. † And 11
 when fourtie dayes were passed, and as manie nightes, our
 Lord gaue me the two tables of stone, the tables of coue-
 nant, † and he said to me, Arise, and goe downe from hence 12
 quickly: for thy people, which thou didst bring out of Æ-
 gypt, haue quickly forsaken the way, that thou hast shewed
 them, and haue made them :: a molten idol. † And againe 13
 our Lord said to me: I see that this people is stiffe necked:
 † suffer me that I may destroy them, and abolish their name 14
 from vnder heauen, and may set thee ouer a Nation, that is
 greater and stronger then this. † And when I came downe 15
 from the burning mounte, and held the two tables of coue-
 nant with both handes, † and saw that you had sinned to 16
 the Lord your God, and had made you a molten calfe, and
 had quickly forsaken his way, which he had shewed you:
 † I cast the tables out of my handes, and brake them in your 17
 sight. † And I fel downe before our Lord as before, fourtie 18
 dayes and nightes not eating bread, nor drinking water, for
 al your sinnes, which you committed against our Lord, and
 prouoked him to wrath: † for I feared his indignation and 19
 anger, wherewith being moued agaynst you, he would haue
 destroyed you. And our Lord heard me this time also. 20
 † Against Aaron also being exceeding angrie, he would
 haue destroyed him, and for him, in like maner did I
 pray.

:: The simili-
 tude of a calfe
 and called it
 their god.
 Exod. 32.

- 21 pray. † And your sinne that you had committed, that is, the
 calfe, I tooke, and burnt it with fyre, and breaking it into
 peeces, and bringing it wholly into dust, I threw it into the
 22 torrent, that descendeth from the mount. † In the burning
 also and in the tentation, and in the Sepulchres of concupi-
 23 scence you prouoked our Lord: † and when he sent you
 from Cadesbarne, saying. Goe vp, and possesse the Land,
 that I haue geuen you, and you contemned the commande-
 ment of your Lord God, and did not beleue him, neither
 24 would you heare his voice: † but were alwaies rebellious
 25 from the day that I beganne to know you. † And I lay be-
 fore our Lord fourtie dayes and nightes, in the which I hum-
 bly besought him, that he would not destroy you as he had
 26 threatened: † and praying I said: Lord God, destroy not
 thy people, and thyne inheritance, which thou hast redeemed
 in thy greatnes, whom thou didst bring out of Ægypt in a
 27 strong hand. † Remember thy seruantes Abraham, Isaac,
 and Iacob: regard not the stubbournes of this people, and
 28 his impietie and sinne: † lest perhappes the inhabitantes of
 the land, out of which thou hast brought vs, say; The Lord
 could not bring them in vnto the Land, that he promised
 them, and he hated them: therefore did he bring them forth,
 29 that he might kil them in the wilderness. † Which are thy
 people and thyne inheritance, whom thou didst bring forth
 in thy great strength, and in thy stretched out arme.

CHAP. X.

*Moses receiuing the second tables of the tenne commandments, and making
 an arke put them therein. 6. with mention of certaine places where the chil-
 dren of Israel had camped, of Aarons death, and to the Leuites offices,
 and possessions. 12. he inculcath the feare and loue of God, and the kee-
 ping of his precepts. 16. namely to circumsise the hart. 19. to loue strangers
 20. and not to serue, nor sweare by false goddes.*

- 1 **A**T that time our Lord said to me: Hewe thee two tables
 of stone, as the former were, and come vp to me into
 2 the mount: and thou shalt make an arke of wood, † and
 I wil write in the tables the wordes that were in them, which
 before thou didst breake, and thou shalt put them in the
 3 arke. † I made therefore an arke of the wood Settim. And
 when I had hewed two tables of stone like to the former, I
 4 went vp into the mount, hauing them in my handes. † And

he wrote in the tables, according as he had written before, the ten wordes, which our Lord spake to you in the mount from the middes of the fyre, when the people was gathered: and he gaue them to me. † And returning from the mount, I came downe, and put the tables into the arke, that I had made, which are there til this present, as our Lord commanded me. † And the children of Israel remoued their campe

:: This Mosera where Aaron died, is more commonly called Hor.

Numb. 20. & 33.

from Beroth of the children of Iacan into :: Mosera, where Aaron died and was buried, for whom, Eleazar his soone did the function of priesthood. † Thence they came into Gadgad: from the which place departing, they camped in Zetebatha, in a Land of waters and torrentes. † At that time he separated the tribe of Leui, to carie the arke of the covenant of our Lord, and to stand before him in the ministerie, and to blesse in his name vntil this present day. † For the which cause Leui had no part, nor possession with his brethren: because our Lord him self is his possession, as the Lord thy God promised him. † And I stoode in the mount, as before, fourtie daies and nightes: and our Lord heard me this time also, and would not destroy thee. † And he said to me: Goe, and march before the people, that they may enter, and possesse the Land, which I sware to their fathers that I would deliuer to them. † And now Israel, what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his waies, and loue him, and serue the Lord thy God with al thy hart, and with al thy soule: † and keepe the commandementes of our Lord, and his ceremonies, which I command thee this day, that it may be wel with thee? † Behold heauen is the Lords thy God, and the heauen of heauen, the earth and al thinges that are in it. † And yet to thy fathers was our Lord ioyned, and he loued them, and chose their seede after them, that is to say you, from al Nations, as this day it is proued. † Circumcise therfore the prepuce of your hart, and your necke indurate no more: † because the Lord your God he is the God of goddes, and the Lord of lordes, a great God and mightie, and terrible, that accepteth not person nor giftes. † He doth iudgement to the pupil and the widowe, loueth the stranger, and geueth him victual & rayment. † And do you therfore loue strangers because you also were strangers in the Land of Egypt. † Thou shalt feare the Lord thy God, and serue him only: to him thou shalt

- 21 shalt cleaue, and :: shalt sweare in his name. † He is thy praise, and thy God, that hath done for thee these greate and terrible
 22 things, which thyne eies haue scene. † In seuentie soules did thy fathers goe downe into Ægypt: and behold now the Lord thy God hath multiplied thee as the starres of heauen.

:: VWhen inſt
 caule requi-
 reth an oath, it
 muſt be made
 in the name of
 God, not of
 falſe goddeſſes.

CHAP. XI.

For the benefites of God (whereof ſome are repeted, and others promiſed) the Iſraelites are bound to loue him. 16. but if they forſake him he threatneth puniſhmentes. 26. propoſing benediction and malediction as they ſhal deſerue.

- 1 **L**OVE therefore the Lord thy God, and obſerue his pre-
 2 ceptes and ceremonies, his iudgementes and command-
 3 mentes at al time. † Know this day the thinges that your
 4 children know not, who ſaw not the diſcipline of the Lord
 5 your God, his great doinges and ſtrong hand, and ſtretched
 6 out arme, † the ſignes and workes which he did in the
 7 middes of Ægypt to Pharaο the king, and to al his land, † and
 8 to al the hoſte of the Ægyptians, and to their horſes and
 9 charriottes: how the waters of the red ſea couered them,
 10 when they purſewed you, and how our Lord deſtroyed them
 11 vntil this preſent day: † and to you what thinges he hath
 12 done in the wildernes, til you came to this place: † and to
 13 Dathan and Abiron the ſonnes of Eliab, which was the ſonne
 14 of Ruben: whom the earth opening her mouth ſwalowed
 15 vp with their houſes and tabernacles, and al their ſubſtance,
 16 which they had in the middes of Iſrael. † Your eies haue
 17 ſcene al the great workes of our Lord, that he hath done,
 18 † that you may keepe al his commandementes, which I com-
 19 mand you this day, and may enter in, and poſſeſſe the Land,
 20 to the which you enter, † and may liue in it a great time:
 21 which our Lord by oath promiſed to your fathers, and to
 22 their ſeede, flowing with milke and honie. † For the Land,
 23 which thou goeſt to poſſeſſe, is not as the Land of Ægypt,
 24 which thou cameſt out of, where when the ſeede is ſowen,
 25 waters are brought in to water it after the maner of gardens.
 26 † but it is hilly and champion, expecting raine from heauen.
 27 † which the Lord thy God doth alwaies viſite, and his eies
 28 are on it from the beginning of the yeare vnto the end thereof.
 29 † If then you obey my commandementes, which I command
 30 you this day, that you loue the Lord your God, and ſerue him.

∴ Raine after
seedling and
before haruest
signifieth
Gods grace
first stirring vp
the soule, and
assisting the
same to the
end,

The second
lesson in Masse
on Imber Sa-
turday in Lent

∴ God wor-
keth, and we
cooperate, for
he taketh not
away, but hel-
peth freewil.
*S. Aug. q 15.
in Deut.*

with al your hart, and with al your soule : † he wil geue rayne 14
to your Land ∴ the timely and the lateward, that you may
gather your corne, and wine, and oile, † and have out of the 15
fieldes to feede your cattel, and that your selues may eate and
be filled. † Beware lest perhaps your hart be deceiued, and you 16
depart from our Lord, and serue strange goddes, and adore
them : † and our Lord being wrath shutte vp heauen, and 17
the raine come not downe, nor the earth geue her spring,
and you perish quickly from the excellent Land, which our
Lord wil geue you † Put these my wordes in your hartes and 18
minde, and hang them for a signe on your handes, and place
them between your eies. † Teach your children that they 19
meditate them, when thou sittest in thy house, & walkest on
the way, and liest downe and rysest vp. † Thou shalt write 20
them vpon the postes and gates of thy house : † that thy 21
daies may be multiplied, and the dayes of thy children in the
Land, which our Lord sware to thy fathers, that he would
geue it them as long as the heauen hangeth ouer the earth.
† For if you keepe the commandementes which I command 22
you, and doe them, that you loue the Lord your God, and
walke in al his wayes, cleauing to him, † our Lord wil de- 23
stroy al these nations before your face, and you shal possesse
them, which are greater and stronger then you. † Euerie 24
place, that your foote shal treade, shal be yours. From the
desert, and from Libanus, from the great riuier Euphrates vnto
the west sea shal be your borders. † None shal stand against 25
you : your terrour and feare shal the Lord your God geue
vpon al the land that you shal treade, as he hath spoken to
you. † Behold I sette forth in your sight this day ∴ bene- 26
diction and malediction : † benediction, if you obey the com- 27
mandementes of the Lord your God, which I command you
this day : † malediction, if you obey not the command- 28
mentes of the Lord your God, but reuolt from the way,
which now I doe shew you, and walke after strange goddes,
which you know not. † And when the Lord thy God shal 29
haue brought thee into the Land, to the which thou goest to
inhabite, thou shalt put the benediction vpon mounte Ga-
rizim, the malediction vpon mounte Hebal : † which are 30
beyond Iordan behinde the way that bendeth to the going
downe of the sunne in the Land of the Chananeite, which
dwelleth in the champion countrie against Galgala, which is
beside

- 31 beside the valle that reacheth and entreth farre. † For you
shal passe ouer Iordan, to possesse the Land, which the Lord
your God wil geue you, that you may haue and possesse it.
32 † See therfore that you fulfil the ceremonies and iudge-
mentes, which I shal sette this day in your sight.

CHAP. XII.

*Al idolatrie, and whatsoeuer apperteineth thereto must be destroyed. 5. Sacri-
fices, tithes, and donaries must be offered in the special place, 15. Eating
flesh they must not eate the blood. 29. In no case to imitate the idolatrie
of gentiles.*

- 1 **T**HES E are the preceptes and iudgements, that you
must do in the Land, which the Lord God of thy fathers
wil geue thee, to possesse it al the daies, that thou shalt goe
2 vpon the earth. † Subuert al places, wherein the nations,
which you shal possesse, worshipped their goddes vpon the
high mountaines, and hilles, and vnder euerie tree ful of
3 leaues. † Ouerthrow their altares, and breake their statues,
their groues burne with fire, and their Idols hewe al to
4 peeces: destroy their names out of those places. † You shal
5 not doe so to the Lord your God: † but :: to the place, which
the Lord your God hath chosen of al your tribes, to put his
6 name there and to dwell in it, shal you come: † and shal offer
in that place your holocaustes and vietimes, the tithes and
first fruites of your handes, and your vowes and donaries,
7 the first borne of your oxen and sheepe. † And you shal eate
there in the sight of the Lord your God: and you shal reioyce
in al thinges, whereunto you shal put your hand, you and
your house, wherein the Lord your God hath blessed you.
8 † You shal not doe there the thinges, that we doe here this
9 day :: euerie man that which seemeth good to him self. † For
vntil this present time you are not come to rest, and to the
10 possession, which the Lord your God wil geue you. † You
shal passe ouer Iordan, and shal dwell in the Land, which the
Lord your God wil geue you, that you may haue rest from al
11 enemies round about: and may dwell without al feare, † in
the place, which the Lord your God shal choose, that his
name may be therein. Thither shal you bring al the thinges,
that I command you, holocaustes, and hostes, and tithes, and
the first fruites of your handes: and whatsoeuer is the prin-
12 cipal in the giftes, that you shal vowe to our Lord. † There
shal

:: Peculiar
place appro-
priate to Gods
seruice.

:: In the desert
they could
not obserue
the ceremo-
nies of the
Law: but com-
ing to rest
they were
bound to kepe
al one sette
forme of holie
rites.

shal you feaste before the Lord your God, you and your
sonnes and daughters, men seruantes and women seruantes,
and the Leuite, that dwelleth in your cities. for he hath no
other part and possession among you. † Beware thou offer 13
not thy holocaustes in euerie place, that thou shalt see: † but 14
in that, which our Lord shal choose, in one of thy tribes
shalt thou offer hostes, and shalt doe what thinges soeuer I
command thee. † But if thou wilt eate, and the eating of 15
flesh delight thee, kil, and eate according to the blessing of
the Lord thy God, which he hath geuen thee in thy cities:
whether it be vncleane, that is to say, blemished and feeble:
or cleane, that is to say, sound and without blemish, such as
is lawful to be offered, as the doa and the hart, shalt thou
eate it, † only without eating of the blood, which thou shalt 16
power out vpon the earth as water. † Thou canst not eate 17
in thy townes the tithe of thy corne, and wine, and oyle, the
first borne of thy hearde and cattel, and al thinges that thou
vowest, and that thou wilt offer voluntarily, and the first
fruites of thy handes: † but before the Lord thy God shalt 18
thou eate them in the place, which the Lord thy God shal
choose, thou and thy sonne and thy daughter, and man ser-
uant, and woman seruant, and the Leuite, that dwelleth in
thy cities: and thou shalt reioyce and be refreshed before
the Lord thy God in al thinges, whereunto thou shalt extend
thy hand. † Take heede thou forsake not the Leuite al the 19
time that thou liuest in the land. † When the Lord thy God 20
shal haue dilated thy borders, as he hath spoken to thee, and
thou wilt eate the flesh, that thy soule desireth: † and if the 21
place be farre of, which the Lord thy God shal choose, that
his name may be there, thou shalt kil of the hearde and
cattel, which thou hast as I haue commanded thee, and shalt
eate in thy townes, as it pleaseth thee. † As the doa is eaten 22
and the hart, so shalt thou eate them: both the cleane and
vncleane shal eate in common. † This onlie beware, that 23
thou eate not the blood, for their blood is for the soule: and
therefore thou must not eate the soule with the flesh: † but 24
vpon the earth thou shalt power it as water, † that it may 25
be wel with thee and thy children after thee, when thou
shalt doe that which pleaseth in the sight of our Lord. † But 26
the thinges which thou hast sanctified, and vowed to our
Lord, thou shalt take vp, and shalt come to the place, which
our

- 27 our Lord shal choose: † and shalt offer thy oblations the
flesh and the bloud vpon the altar of the Lord thy God: the
bloud of thy hostes thou shalt power on the altar: and the
28 flesh thy self shalt eate. † Obserue and heare al things that
I command thee, that it may be wel with thee and thy chil-
dren after thee for euer, when thou shalt doe that which is
29 good and pleasing in the sight of the Lord thy God. † When
the Lord thy God shal haue destroyed before thy face the
nations, that thou entrest in to possesse, and thou shalt pos-
30 sesse them, and dwell in their land: † beware lest thou imitate
them, after they be subuerted at thy entring in, and thou
require their ceremonies, saying: As these nations haue wor-
31 shipped their goddes, so wil I also worshippe. † Thou shalt
not doe in like maner to the Lord thy God. For al the abo-
minations, that our Lord doeth abhorre, haue they done to
their goddes, offering their sonnes and daughters, and bur-
32 ning them with fyre. † What I command thee, " that onlie
doe to our Lord: neither adde any thing, nor diminish.

A N N O T A T I O N S.

CHAP. XII.

32 *That only do to our Lord.*] VVheras the Gentiles offered their sonnes and daughters (v. 31.) and other abominable sacrifices to Idols, God commandeth his people to offer those things only, which are prescribed by the law, and neither to imolate anie other thing, nor exclude anie thing appointed by the same law for sacrifice. As for other preceptes, it is likewise forbid to adde or diminish anie thing that may corrupt the law: but was euer lawful for Superiors, to adde more preceptes agreable, and not contrarie to the former. So King Dauid established a new law that such as stayed with the baggage, should haue like portion of the praye, with those that fought in battel. 1. Reg. 30. And our Sauour by his presence (Ioan 10.) approued the feast of dedication, instituted long after Moyses law. 1. Machab, 4.

No hostes law
ful in sacrifice
but such as the
law appointed

New precepts
may be added,
not contrarie
to the former.

CHAP. XIII.

False Prophets must be slaine, 6. how nere soeuer they be in kinted, or freindship. 12. The whole citie that shal permitt false doctrine must be utterly destroyed, men, beastes, and al moueables, and neuer be built againe.

- 1 **I**F there rise in the middes of thee a prophete, or one that
saith he hath seene a dreame, and foretel a signe and a
2 wonder, † and it come to passe which he spake, and he say
to thee: :: Let vs goe, and follow strange goddes, which thou
3 knowest not, and let vs serue them: † thou shalt not heare
the
1. Noueltie in
Religion is a
marke of ido-
latrie or here-
sie.
- Fff

the wordes of that prophete or dreamer: for the Lord your God tempteth you, that it may appeare whether you loue him or no, withal your hart, and withal your soule. † Follow the Lord your God, and feare him, and keepe his commandementes, and heare his voice: him you shal serue, and to him you shal cleaue. † And that prophete or forger of dreames shal be slaine: because he spake that he might auert you from the Lord your God, which brought you out of the Land of Ægypt, and redemed you from the house of seruitude: that he might make thee to erre from the way, that the Lord thy God commanded thee: and thou shalt take away the euil out of the middes of thee. † If thy brother the sonne of thy mother, or thy sonne or daughter, or thy wife that is in thy bosome, or thy freind, whom thou louest as thy soule, wil perswade thee secretly, saying: Let vs goe, and serue strange goddes, which thou knowest not, nor thy fathers, † of all nations round about, that be nigh or farre, from the beginning vnto the end of the earth, † consent not to him, nor heare him, neither let thine eie spare him to pitie and hide him, † but :: forthwith thou shalt kil him. let thy hand be first vpon him, and after thee all the people lay hand on him. † With stones shal he be stoned to death: because he would haue withdrawen thee from the Lord thy God, which brought thee out of the Land of Ægypt, from the house of seruitude: † that all Israel hearing may feare, and may doe no more any thing like to this. † If in one of thy cities, which the Lord thy God shal geue thee to inhabite, thou heare some say: † There are gone forth :: children of Belial out of the middes of thee, and haue auerted the inhabitants of their citie, and haue said: Let vs goe, and serue strange goddes which you know not: † inquire carefully, and diligently, the truth of the thing being looked into, if thou finde it certaine that is said, and that this abomination is in act committed, † thou shalt forthwith strike the inhabitants of that citie in the edge of the sworde, and shalt destroy it and all things that are in it, vnto the very beastes. † What stufte also soeuer there is, thou shalt gather together in the middes of the streates therof, and shalt burne it with the citie it selfe, so that thou consume all things to the Lord thy God, and it be a heape for euer: it shal be built no more, † and there shal nothing sticke in thy hand of that anathema: :: that

s: Euerie private man is not commanded, nor warrented by this to kil: but euerie one is bound to informe the Magistrate, and so by order of iustice to proceede against the wicked. :: Such as will not indure discipline are called children of Belial, that is, without yoke.

∴ that our Lord may be turned from the wrath of his furie,
and may haue mercie on thee, and multiplie thee as he sware
18 to thy fathers, † when thou shalt heare the voice of the Lord
thy God, keeping al his preceptes, which I command thee this
day, that thou mayest doe that which is pleasing in the sight
of the Lord thy God.

CHAP. XIII.

*Gentiles maner of mourning for the dead is prohibited. 3. Likewise to eate
things vncleane, with mention of certaine cleane and vncleane beastes, 9.
fishes, 11. and birdes. 21. Also preceptes of pietie, clemencie, paying tithes,
first fruites, 27. nourishing of Levites, strangers, orphans, and widowes.*

1 **B**E YE the children of the Lord your God: you shal not
2 cutte your selues, nor make bauldnes for the dead. † be-
cause thou art a holie people to the Lord thy God: and he
chose thee to be his peculiar people of al nations, that are
3 vpon the earth. † Eate not the thinges that are vncleane.
4 † This is the beast, that you ought to eate, The ox, and the
5 sheepe, and the goate, † the hart and the doa, the buffle,
the chamois, the pygargue, the wilde beefe, the cameloparde.
6 † Euerie beast, that diuideth the hoofe in two partes, and
7 cheweth the cudde, shal you eate. † But of them, that chew
the cudde, and diuide not the hoofe, these you shal not eate,
as the camel, the hare, the cherogril: because they chew the
cudde, and diuide not the hoofe, they shal be vncleane to you.
8 † The swine also because it diuideth the hoof, and cheweth
not the cudde, shal be vncleane. their flesh you shal not eate,
9 and their carcasses you shal not touche. † These shal you
eate of al that abide in the waters: Such as haue finnes and
10 scales, eate: † them that are without finnes and scales, eate
11 not, because they are vncleane. † Al birdes that are cleane
12 eate. † The vncleane eate not: to witte, the eagle, and the
13 grype, and the osprey, † the ringtaile, and the vulture and
14 kite according to their kinde: † and al of the rauens kinde,
15 † and the ostriche, and the owle, and the sterne, and the
16 hawke according to his kinde: † the herodian and the
17 swanne, and the storke, † and the diuer, the porphyryon,
18 and nightcrow, † the onocratal, and the charadrion, euerie
19 one in their kinde: the lapwing also and the batte. † And
20 al that crepeth and hath litle winges, shal be vncleane, and
21 shal not be eaten. † Al that is cleane, eate. † But what-

∴ If these things were vncleane by nature they were not lawfull for anie nation to eate, but being only forbid to the Iewes sheweth, that this prohibition was ceremonial, only for that time and people.

∴ All these of cruelty to be auoided. My stically this prefigured, that Christ (for the similitude of sinfull flesh signified by a kidde) should not be slaine in his infancie. 3.

Tho. 1. 2. 9.
102. a. 6. ad 4.

soeuer is dead of it selfe, eate not therof. ∴ To the stranger, that is within thy gates, geue it to eate, or sel it to him: because thou art the holie people of our Lord thy God. Thou shalt ∴ not boyle a kidde in the milke of his damme. † The 22
tenth part thou shalt seperate of al thy frutes that spring in the earth euerie yeare, † and thou shalt eate in the sight of 13
our Lord thy God in the place, which he shal choose, that his name may be inuocated therin, the tithe of thy corne, and wine, and oile, and the first borne of thy heardees and sheepe: that thou mayest lerne to feare our Lord thy God at al time. † But when the way, and the place which our Lord thy God 24
shal choose, are farre, and he hath blessed thee, and thou canst not carie al these things thither, † thou shalt sel, and 25
bring al into a price, and shalt carie it in thy hand; and shalt goe to the place, which our Lord thy God shal choose: † and 26
thou shalt buy with the same money whatsoeuer pleaseth thee, either of heardees, or of sheepe, wine also and sicere, and al that thy soule desireth: and thou shalt eate before our Lord thy God, and shalt feast, thou and thy house: † and 27
the Leuite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession. † The 28
third yeare thou shalt separate an other tenth of al thinges, that growe to thee at that time: and shalt lay it vp within thy gates. † And the Leuite shal come that hath no other 29
part nor possession with thee, and the stranger and pupil and widow, that are within thy gates, and shal eate and be filled: that our Lord thy God may blesse thee in al the workes of thy handes that thou shalt doe.

CHAP. XV.

Remission of debtes in the seuenth yeare to the Israelites, but not to strangers.
4. *Albeit there wil alwayes be some poore, yet they must so lend to their needie bretheren, that none be forced to begge.* 12. *A bought seruant that is an hebrew must be set free in the seuenth yeare,* 16. *except he desire to serue stil.* 19. *The first borne in all cattel must be consecrated to God, without making priuate profite therof.*

IN the seuenth yeare thou shalt make a remission, † which 1 2
shal be celebrated in this order. He to whom any thing is owing of his freind or neighbour and brother, can not aske it againe, because it is the yeare of remission of our Lord. † Of the sejourner and stranger thou shalt exact: of thy 3
countrie

countrie man and neighbour thou shalt not haue power to
 4 require it. † And :: needie person and begger there shal be
 none among you: that our Lord thy God may blesse thee in
 5 the land, which he wil geue thee in possession. † Yet so if thou
 heare the voice of our Lord thy God, and keepe al thinges
 that he hath bid, and which I command thee this day, he wil
 6 blesse thee, as he hath promised. † Thou shalt lend to manie
 nations, and thy selfe shalt borrow of no man. Thou shalt
 haue dominion ouer verie manie nations, and no man shal
 7 haue dominion ouer thee. † If one of thy brethren that abideth
 within the gates of thy citie in the land, which our
 Lord thy God wil geue thee, come to pouertie: thou shalt not
 8 harden thy hart, nor close thy hand, † but shalt open it to the
 poore man, and shalt lend him, that which thou perceiuest he
 9 hath neede of. † Beware lest perhaps an impious cogitation
 steale in vpon thee, and thou say in thy hart: The seuenth
 yeare of remission draweth nigh; & turne away thy eies from
 thy poore brother denying to lend him that which he asketh:
 lest he crie against thee to our Lord, and :: it become a sinne
 10 vnto thee. † But thou shalt geue to him: neither shalt thou
 doe any thing craftely in releuing his necessities: that our
 Lord thy God may blesse thee at al times, and in al thinges
 11 whereunto thou shalt put thy hand. † There shal not want
 poore in the land of thy habitation: therfore I command thee
 that thou open thy hand to thy needie and poore brother,
 12 that liueth in the Land. † When thy brother an Hebrew
 man, or Hebrew woman is sold to thee, and hath serued thee
 six yeares, in the seuenth yeare, thou shalt let him goe free:
 13 † and to whom thou geuest freedom, thou shalt in no case
 14 suffer him to depart emptie: † but geue him his wayfare of
 thy flockes, and of thy barne floore, and thy presse, wher-
 15 with our Lord thy God shal blesse thee. † Remember that
 thy self also didst serue in the Land of Egypt, and our Lord
 thy God made thee free, and therfore doe I now command
 16 thee. † But if he say: I wil not depart: because he loueth
 thee, and thy house, and feeleth that he is wel with thee:
 17 † thou shalt take an awle, and bore through his eare in the
 dore of thy house, and he shal serue thee for euer. to thy wo-
 18 man seruant also thou shalt doe in like maner. † Turne not
 away thine eies from them, when thou makest them free:
 because he hath serued thee six yeares after the wages of an

:: The Israelites were bound to do their endeavour that none should be needie among them: notwithstanding for exercise of loue & charitie Gods providence suffered some to be poore. 7. 7. c. 12.

:: He that can and wil not feede his neighbour in extremitie, killeth him. *s. Amb. li. 2. de offic. c. 7.*

hireling: that our Lord thy God may blesse thee in al the
 workes that thou doest. † Of the first borne, that come 19
 forth in thy hearde and sheepe, whatsoeuer is of the male
 sexe, thou shalt sanctifie to our Lord thy God. Thou shalt
 not worke with the first borne of an oxe, and thou shalt not
 sheare the first borne of thy sheepe. † In the sight of our 20
 Lord thy God shalt thou eate them euerie yeare in the place,
 that our Lord shal choose, thou and thy house. † But if it 21
 haue blemish, and be either lame, or blind, or in any part dis-
 figured or feeble, it shal not be immolated to our Lord thy
 God. † but within the gates of thy citie shalt thou eate it: 22
 as wel the cleane as the vncleane in like maner shal eate them
 as the doa, and the hart. † This onlie shalt thou obserue, 23
 that their blood thou eate not, but power it out on the earth
 as water.

CHAP. XVI.

The rest of the
 feastes are
 mentioned

Leuit. 23. Num.

28. & 29.

:: Here only
 three of the
 principal.

i.

:: Pasch.

*Three more solemne feastes to be kept euerie yeare, Pasch, 9. Pentecost, 13. and
 the feast of tabernacles, 18. Inst Iudges to be appointed in euerie citie. 21.
 All occasions of Idolatrie to be annoyed.*

OBSERVE the moneth of new corne, and :: the first 1
 of the spring time, that thou mayest make the Phase to
 our Lord thy God: because in this moneth our Lord thy God,
 brought thee out of Ægypt by night. † And thou shalt im- 2
 molate the Phase to our Lord thy God, of sheepe, and of
 oxen in the place, which our Lord thy God shal choose, that
 his name may dwell there. † Thou shalt not eate in it leue- 3
 ned bread: Seven daies shalt thou eate without leuen, the
 bread of affliction, because in feare didst thou come out of
 Ægypt: that thou mayest remember the day of thy comming
 out of Ægypt, al the dayes of thy life. † Leuened shal not ap- 4
 peare in al thy coastes for seven daies, and there shal not re-
 mayne of the flesh of that which was immolated at euen the
 first day vntil morning. † Thou canst not immolate the 5
 Phase in euerie one of thy cities, which our Lord thy God
 wil geue thee; † but in the place, which our Lord thy God 6
 shal choose, that his name may dwell there: thou shalt immo-
 late the Phase at euen at the going downe of the sunne, when
 thou camest out of Ægypt. † And thou shalt boyle, and eate 7
 it in the place, which our Lord thy God shal choose, and in
 the morning rysing vp thou shalt goe into thy tentes. † Six 8
 daies

daies shalt thou eate azymes: and in the seuenth day, because
 9 worke. † Seuen weekes shalt thou number thee from that
 10 day wherein thou didst put the sickle to the corne, † and
 thou shalt celebrate the festiual day of weekes to our Lord
 thy God, a voluntarie oblation of thy hand, which thou shalt
 11 offer according to the blessing of our Lord thy God: † and
 thou shalt feast before our Lord thy God, thou, & thy sonne,
 and thy daughter, and thy man seruant, and thy woman ser-
 uant, and the Leuite that is within thy gates, and the stran-
 ger and pupil and widow, which abide with you: in the place
 which our Lord thy God shal choose, that his name may
 12 dwell there: † and thou shalt remember that thou wast a ser-
 uant in Ægypt: and thou shalt keepe and doe the thinges
 13 that are commanded. † The solemnitie also of Tabernacles
 thou shalt celebrate seuen daies, when thou hast gathered thy
 14 fruite of the barne floore and the presse: † and thou shalt
 feast in the festiuitie, thou, thy sonne, and thy daughter,
 thy man seruant and woman seruant, the Leuite also and
 stranger, and pupil and widow that are within thy gates.
 15 † Seuen daies shalt thou celebrate the feastes to our Lord
 thy God in the place, which our Lord shal choose: and our
 Lord thy God wil blesse thee in al thy frutes, and in euerie
 16 worke of thy handes, and thou shalt be in ioye. † Three
 times in a yeare shal al thy male appeare in the sight of our
 Lord thy God in the place which he shal choose: in the so-
 lemnitie of Azymes, in the solemnitie of weekes, and in the
 solemnitie of Tabernacles. There shal not appeare before
 17 our Lord any emptie: † but euerie one shal offer according
 to that he hath, according to the blessing of our Lord his
 18 God, which he shal geue him. † Iudges and maisters shalt
 thou appoynt in al thy gates, which our Lord thy God shal
 geue thee, in euerie of thy tribes: that they may iudge the
 19 people with iust iudgement, † and not decline to either part.
 Thou shalt not accept person, nor giftes: because that giftes
 blinde the eies of the wise, and change the wordes of the
 20 iust. † :: Iustly shalt thou pursew that which is iust: that
 thou mayest liue and possesse the Land, which our Lord thy
 21 God shal geue thee. † Thou shalt plante no groue, nor any
 22 tree neere the altar of our Lord thy God. † Neither shalt
 thou make nor sette to thy self a statue: which thing our
 Lord thy God hateth.

2.
Pentecost.

3.
Feast of Ta-
bernacles.

:: It is not
 ynough to
 doe that is iust
 except it be
 donne iustly,
 to a good end,
 for loue of
 iustice.

CHAP. XVII.

Perſect hoſtes, not mamed nor defectiue, muſt be offered to God, Idolaters ſtoned to death. 8. When inferior iudges differ, the cauſe muſt be decided, by the High Prieſt in conſiſtorie. Who is warranted not to erre therein, and al are bound to obey his ſentence. 14. The dutie alſo of a king (whom in future time God wil condeſcend to geue them) is deſcribed, with ſpecial charge to receiue the law of God at the Prieſtes handes.

THOU ſhalt not immolate to our Lord thy God a ſheepe, and an oxe, wherein there is blemish, or any fault: becauſe it is abomination to our Lord thy God.
 † When there ſhal be found with thee within one of thy gates, which our Lord thy God ſhal geue thee, man or woman that do euil in the ſight of our Lord thy God, and tranſgreſſe his couenant, † that they goe and ſerue ſtrange goddes, and adore them, the ſunne and the moone, and al the hoſte of heauen, which thinges I commanded not: † and this is told thee, and hearing it thou haſt inquired diligently, and found it to be true, and the abomination is committed in Iſrael: † thou ſhalt bring forth the man and the woman, that haue committed that moſt heynous thing, to the gates of thy citie, and they ſhal be ſtoned. † At the mouth of two, or three witneſſes ſhal he periſh that is to be ſlaine. Let no man be killed, one onlie geuing teſtimonie againſt him. † The hand of the witneſſes ſhal be firſt to kill him, and the hand of the reſt of the people ſhal be layd on laſt: that thou mayeſt take away the euil out of the middes of thee. † " If thou perceiue that the iudgement with thee be hard and doubtful betwen bloud and bloud, cauſe and cauſe, leproſie and not leproſie: and thou ſee that the wordes of the iudges within thy gates doe varye: ariſe, and goe vp to the place, which our Lord thy God ſhal chooſe. † And thou ſhalt come to the prieſtes of the Leuitical ſtocke, and to the iudge, that ſhal be at that time: and thou ſhalt aſke of them, " who ſhal ſhew thee the truth of the iudgment. † And thou ſhalt do whatſoeuer they, that are: preſidentes of the place, which our Lord ſhal chooſe, ſhal ſay and teach thee, † according to his law; and thou ſhalt folow their ſentence: neither ſhalt thou decline to the right hand nor to the left hand. † But " he that ſhal be proude, reſuſing to obey the commandement of the Prieſt, which at that time miniſtreth

:: In the council of Prieſtes one ſupreme Iudge, which was the High Prieſt. v. 12. :: There were not manie preſidentes at once, but in ſucceſſion, one after another.

ministreth to our Lord thy God, and the decree of the iudge, that man shal die, and thou shalt take away the euil out of
 13 Israel: † and the whole people hearing shal feare, that none
 14 afterwarde swell in pride. † When thou art entred the Land,
 which our Lord thy God wil geue thee, and doest possesse
 it, and dwellest in it, and sayest: I wil sette a king ouer me, as
 15 al nations haue round about: † him shalt thou sette, whom
 our Lord thy God shal choofe of the number of thy brethren.
 A man of an other nation that is not thy brother, thou canst
 16 not make king. † And when he is made, he shal not mul-
 tiplie to him selfe horses, nor lead backe the people into
 Egypt, taking high courage for the number of his horsemen,
 especially whereas our Lord hath commanded you that in no
 17 case you returne any more the same way. † He
 haue manie wiues, that may allure his minde, nor huge
 18 weightes of siluer and gold. † And after he shal sitte in the
 throne of his kingdome, he shal copie to him selfe the
 Deuteronomie of this Law in a volume, :: taking the copie
 19 of the priestes of the Leuitical tribe, † and he shal haue it
 with him, and shal reade it al the dayes of his life, that he
 may learne to feare our Lord his God, and keepe his wordes
 20 and ceremonies, that are commanded in the law. † And that
 his hart be not lifted vp into pride ouer his brethren, nor
 decline to the right side or the left side, that he may reigne a
 long time, and his sonnes ouer Israel.

:: Pluralitie of
 wiues is not
 here forbid;
 for king Dauid
 transgressed
 not this pre-
 cept hauing
 more then
 one or two:
 but Salomon
 offended in
 multiplying
 manie wiues.
*S. Aug. 9. 27.
 in Dent.*
 :: Temporal
 good Princes
 take the law,
 and word of
 God, at the
 Priests handes.

AN NOT A T I O N S.

CHAP. XVII.

8. *If the iudgement be hard.*] For a full and assured decision of al controuersies, God here instituted to his people a supreme Tribunal, that in case inferior Iudges varied in iudgement, recourse might be had to the Councel of Priestes, where one chiefe Iudge, the High Priest, was appointed to geue sentence, and al others commanded to receiue and obey the same.

Supreme Iuge
 of controuer-
 sies.

9. *Who shal shew the truth.*] God so assisted this consistorie with his spirit of truth, that their sentence was infallible: though otherwise they might erre, either in life, or in priuate opinion. VVherfore, our Sauour distinguishing between their publique doctrin, and their workes, taught the people, that for so much as the Scribes and Pharisees sate in Moyse chaire, and yet transgressed Gods commandmentes, euerie one should observe and doe as they saide: but not doe according to their workes. *Mat. 23.* And S. Iohn ascribeth the true sentence geuen by Caiphas in the councel, to his office of High Priest, saying: *(Ioan. 11.)* He said not this of him selfe, but being the high priest of that yeare, he prophesied that I E S V S should die for the nation and to gather into one the children

Sentence of
 the Iewes con-
 sistorie infalli-
 ble.

The high
 priest was
 chiefe Iudge.

Protestantes
frivolous eua-
sion.

of God. VVhere the high priest by vertue and priuilege of his office, vttered the truth, which him selfe neither meant nor ynderstood. And this happened when the Law and Priesthood of the Iewes was to decline & geue place to Christs new ordinance, and therefore no doubt God euer directed the sentence of the high Priest: and most specially now Christ preserveth the Apostolique See from error in faith, and in general decrees touching manners: yea though the chiefe visible Iudge were as wicked as Caiphaz. And therefore the Protestantes euasion is frivolous, limiting the priests sentence to binde the subiectes, *so long as he is the true minister of God, and pronounceth according to his word.* For except God assisted him, that he should pronounce according to his word, and so al men rest satisfied, submitting them selues to his sentence, the controuersie should be endles, and this consistorie nothing worth: but stil be new examinations, and new iudgements, whether the former were according to Gods word or no.

English
Bible.
1603.

Pride in pri-
uate opinion
punished with
death.

He that shal be proude.] This also conuinceth, that al were bound to accept of the high priests sentence, the law condemning him of pride, that refused to obey the commandment of the Priest, which at that time ministred to our Lord; and for his disobedience punishing him with death.

CHAP. XVIII.

In steed of other inheritance Priestes and Leuites haue prouision by sacrifices and oblations. 9. All superstition to be auoided. 15. Perpetuities of prophets, and finally one special PROPHEET (to wit, CHRIST) is promised. 20. False prophets must be slaine.

THE priestes and Leuites, and al that are of the same 1
tribe, shal haue no part nor inheritance with the rest of
Israel, because they shal eate the sacrifices of our Lord, and
his oblations, † and nothing els shal they receiue of the 2
possession of their brethren: for our Lord him selfe is their
inheritance, as he hath spoken to them. † This shal be the 3
right of the priestes from the people, and from them that
offer victimes: whether they immolate ox, or sheepe, they
shal geue to the priest the shoulder and the mawe; † the first 4
fruits of corne, of wine, and oile, and a part of the woole of
their sheepe shearing. † For him hath our Lord chosen of 5
al thy tribes, that he might stand, and minister to our Lord
he and his sonnes for euer. † If a Leuite goe out of one of 6
thy cities of al Israel in the which he dwelleth, and would
come desiring the place which our Lord shal choose, † he 7
shal minister in the name of our Lord his God, as al his bre-
thren the Leuites, that shal stand at that time before our
Lord. † He shal receiue the same portion of meates, that 8
the rest doe: beside that, which in his owne cite is dew to
him by succession from his fathers. † When thou art entred 9
the Land, which our Lord thy God shal geue thee, beware
thou

thou be not willing to imitate the abominations of those
 10 nations. † Neither let there be found in thee any that shall
 expiate his sonne, or daughter, making them to passe through
 the fyre: or that demandeth of southsayers, and obserueth
 11 dreames and diuinations; neither let there be a forcerer, † nor
 inchanter, nor that consulteth with pithone, or diuiners,
 12 and seeketh the truth of the dead. † for al these things our
 Lord abhorreth, and for these abominations wil he destroy
 13 them at thy entring in. † thou shalt be perfect; and without
 14 spotte with our Lord thy God. † These nations, whose land
 thou shalt possesse, heare southsayers and diuiners: but thou
 15 art otherwise instructed of our Lord thy God. † " A P R O -
 P H E T of thy nation and of thy brethren like vnto me, wil
 16 our Lord thy God raise vp to thee: him thou shalt heare, † as
 thou didst request of our Lord thy God in Horeb, when the
 assemblie was gathered, and saidst: I wil no more heare the
 voice of our Lord my God, and this exceeding great fire I wil
 17 see no more, lest I die. † And our Lord said to mie; They
 18 haue spoken al thinges wel. † A prophete wil I raise vp to
 them out of the middes of their brethren like to thee: and
 I wil put my wordes in his mouth, and he shal speake al
 19 thinges that I shal command him. † but he that wil not heare
 his wordes, which he shal speake in my name, I wil be the
 20 reuenger. † And the prophet that being depraued with ar-
 rogancie wil speake in my name, the thinges :: that I did not
 command him to say, :: or in the name of strange goddes,
 21 shal be slaine. † And if in secrete cogitation thou answer:
 How shal I vnderstand the word, that our Lord spake not?
 22 † This signe thou shalt haue: That which the same prophete
 foretelleth, in the name of the Lord and cometh not to passe:
 that our Lord hath not spoken, but by the arrogancie of
 his minde the prophet hath forged it: and therfore thou
 shalt not feare him.

:: This sorte of
 false prophets
 signified He-
 retikes, that
 preach false
 things in
 Christs name.
 :: These prefi-
 gured Aposta-
 tes, which
 renouncing
 Christ, ex-
 pressly professe
 false goddes,

A N N O T A T I O N S.

CHAP. XVIII.

15. [A PROPHET of thy nation.] Amongst other places this plainly pro-
 neth that the same wordes in holie Scripture may haue diuers literal senses.
 For first the coherence of the text sheweth, that God here promised to geue
 his people an other extraordinarie prophet, after Moyses death, of their owne
 nation: as wel to take away occasion of seeking to southsayers, diuiners, and o-
 ther prophane prophetes of false goddes, strictly forbidden in the wordes

The same
 wordes may
 haue diuers
 literal senses.

going immediately before; as in approbation of their convenient desire, mentioned in the wordes following, to heare Gods wil, not by him self, nor by an Angel, but by Moyses, who was now shortly to be taken from them. And so this promise was first performed in Iosue, succeeding next after Moyses in government. And as neede required God ceased not to send more prophetes besides their ordinatie Priests. Againe this place is also vnderstood of Christ our Sauour, chief Prophete, and master of al prophetes; S. Peter so expounding it; *Act. 3. 7. 22. & 23.*

CHAP. XIX.

Certaine cities of refuge must be assigned for casual manslaughter. 11. Wilful murder punished by death without remission, 15. so it be conuicted by two or three witnesses. 16. False witnesses punished with the paine, which the crime obiecteth deserueth.

VVHEN our Lord thy God hath destroyed the nations, whose land he wil deliuer to thee, and thou doest possesse it, and dwellest in the cities and houses thereof: † three cities shalt thou separate to thee in the middes of the Land, which our Lord thy God wil geue thee in possession, † preparing diligently the way: and thou shalt diuide the whole prouince of thy Land equally into three partes: that he which for murder is a fugitiue, may haue neere at hand, whither to escape. † This shal be the law of the murderer that fleeth, whose life is to be saued: He that striketh his neighbour vnwitting, and that is proued yesterday and the day before to haue had no hatred against him: † but to haue gone with him simply vnto the wood to cutte wood, and in cutting the wood of axe slipped out of his hand, and the yron falling from the handle strooke his freind, and killed him: he shal flee to one of the cities aforesaid, and liue: † lest perhaps the next kinseman of him, whose bloud was shed, pricked with sorow, pursew, and apprehend him if the way be too long, and stricke his life, that is not guiltie of death, because he is proued to haue had no hatred before, against him that was slaine. † Therefore I command thee, that thou separat three cities of equal distance one from an other. † And when our Lord thy God shal haue dilated thy borders, as he sware to thy fathers, and shal geue thee al the Land, that he promised them, († yet so, if thou keepe his commandementes, and do the thinges which I command thee this day, that thou loue our Lord thy God, and walke in his wayes at al time) thou shalt adde to thee other three cities, and shalt double the number of the three cities aforesaid: † that inno-

cent

∴ The way to the cities of refuge were paved, and markes set for direction, that he which fled might not erre in his way.

- cent blood be not shed in the middes of the Land, which our Lord thy God wil geue thee to possesse, lest thou be guiltie of blood. † But if any man hating his neighbour, lie in wayte for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid, † the ancientes of his citie shall send, and take him out of the place of refuge, and shall deliuer him into the hand of the kinsman of him, whose blood was shed, and he shall die. † :: This was sayd to the whole people who must not intreate for the murderers pardon: but the kinsmen of him that was slaine, might remitte the punishment.
- 13 shalt take away the guiltie blood out of Israel, that it may be wel with thee. † Thou shalt not take, and transerre thy neighbours boundes, which thy predeceffours did sette in thy possession, which our Lord thy God wil geue thee in the Land, that thou shalt receiue to possesse. † One witnesse shall not stand against any man, whatsoeuer sinne, or wickednesse it be: but in the mouth of two or three witnesse shall euerie word stand. † If a lying witnesse stand against a man, accusing him of preuarication, † both of them, whose the cause is, shall stand before our Lord in the sight of the priestes and the iudges that shall be in those daies. † And when searching most diligently, they shall finde that the false witnes hath said a lie against his brother: † they shall render to him as he meant to doe to his brother, and thou shalt take away the euil out of the middes of thee: † that others hearing may haue feare, and may not be bold to doe such things.
- 21 † :: Thou shalt not pitie him, but life for life, eie for eie, tooth for tooth, hand for hand, foote for foote shalt thou exacte. :: This pertained to the Iudge: who without partialitie must do iustice.

CHAP. XX.

Lawful warres are to be vndertaken with corege and confidence. 5. Such as for special causes may be discoraged, must be dismissed from the field, 10. What to be obserued towards the enimie. 19. What trees may not be cut downe, and what sorte may be, for the vse of warres.

IF thou goe forth to warre against thyne enemies, and see the horse men and chariottes, and the multitude of the aduersaries hoste greater then thou hast, thou shalt not feare them: because the Lord thy God is with thee, which brought thee out of the Land of Egypt. † And when the battel is now at hand, the priest shall stand before the armie, and shall speake to the people thus: † Heare Israel, you this day ioyne 3 battel against your enemies, let not your hart feare, be not

Men possessed with such desires haue not like valure to good soul-diars. And by worde or example often discourege others. So in spiritual warfare, we must not be addicted to worldlie profit, or pleasures.

affrayd, retire not, neither dread them: † because our Lord 4
 your God is in the middes of you, and wil fight for you against
 your aduersaries, to deliuer you from danger. † The Cap- 5
 taines also through euerie bande in the hearing of the hoste
 shal proclaime: † what man is there, that hath built a new
 house, and hath not dedicated it? let him goe, and returne
 into his house, lest perhaps he die in the battel, and an other
 dedicate it. † What man is there that hath planted a vine- 6
 yard, and hath not as yet made it to be common, wherof al
 men may lawfully eate? let him goe, and returne into his
 house: lest perhaps he die in the battel, and an other man ex-
 ecute his office. † What man is there, that hath despoused a 7
 wife, and not taken her? let him goe, and returne into his
 house, lest perhaps he die in the warre, and an other take
 her. † These things being said they shal adde the rest, and 8
 shal speake to the people: What man is there feareful, and
 fainte harted? let him goe, and returne into his house, lest he
 make the hartes of his brethren to feare, as him selfe is fright-
 ed with feare. † And when the Capitaines of the host shal 9
 hold their peace, and make an end of speaking, euerie man
 shal prepare their bandes to fight. † If at anie time thou 10
 come to winne a citie, thou shalt first offer peace. † If they 11
 receiue it, and open the gates to thee, al the people that is
 therein, shal be saued, and shal serue thee vnder tribute.
 † But if they wil not make peace, and shal beginne battel a- 12
 gainst thee, thou shalt assalt it. † And when our Lord thy 13
 God shal deliuer it into thy hand, thou shalt strike al, that is
 therein of the male sexe, in the edge of the sword, † excep- 14
 ting women and children, the cattell and other things, that
 are in the citie. Al the praye thou shalt diuide to the armie,
 and thou shalt eate of the spoiles of thine enemies, which
 our Lord thy God shal geue thee. † So shalt thou doe to al 15
 cities, that be verie farre from thee, and be not of these cities,
 which thou shalt receiue in possession. † But of those cities, 16
 that shal be geuen thee, thou shalt suffer none at al to liue:
 † but shalt kil them in the edge of the sword, to witte, the 17
 Hetheite, and Amorrhite, and Chananeite, the Pherezeite,
 and Heueite, and Iebuseite, as our Lord thy God hath com-
 manded thee: † lest perhaps they teach you to doe al the ab- 18
 ominations, which them selues did worke to their goddes:
 and you sinne against our Lord your God. † When thou hast
 besieged

besieged a citie a long time, and hast compassed it with man-
 11 nition to winne it, thou shalt not cutte downe the trees, that
 may be eaten of, neither shalt thou spoile the countrie round
 about with axes: because it is a tree, and not a man, neither
 20 can it increase the number of warryers against thee. † But if
 there be any trees not fruitfull, but wilde, and apt for other
 21 vses, cutte them downe, and make engines, vntil thou take
 the citie, which fighteth against thee.

CHAP. XXI.

*How to seeke out a secreet murderer. 10. Women taken in battel may be
 married. and after wardes can not be sold nor made bond women. 15. The
 eldest sonne may not be deprived of his birthright for hatred of his mother.
 18. A stubburne sonne must be stoned to death. 22. When one is hanged
 on a gibbet, he must be taken downe the same day, and buried.*

1 **W**HEN there shal be found in the Land, which
 our Lord thy God wil geue thee, the corps of a
 man slaine, and he that is guiltie of the murder is not knowne
 2 † thy ancientes, and iudges shal goe forth, and measure from
 the place of the corps the distance of euerie citie round a-
 3 bout: † and which they shal perceiue to be neerer then the
 rest, the ancientes of that citie shal take an heifer out of the
 heard, that hath not drawen yoke, nor ploughed the ground,
 4 † and shal bring her to a rough and stonie valley, that neuer
 was ploughed, nor receiued seede: and in it they shal strike
 5 of the necke of the heifer: † and the priestes the sonnes of
 Leui shal come, whom our Lord thy God hath chosē to mi-
 nister to him, and to blesse in his name, and at their word e-
 uerie matter dependeth, and whatsoeuer is cleane or vncle-
 6 ane must be iudged. † And the ancientes of that citie shal
 come to the slaine person, and shal wash their handes ouer
 7 the heifer, that was strooken in the valley, † and shal say:
 Our handes did not sheede this blood, :: nor our eies seee it. :: By this cefe-
 8 † be merciful to thy people Israël, whom thou hast redemed monie and ab-
 o Lord, and impute not innocent blood in the middes of thy suration they
 people Israel. And the guiltie of blood shal be taken from purged them
 9 them: † and thou shalt be free from the innocents blood, that selues, that
 was shed, when thou shalt haue done that which our Lord they were not
 10 hath commanded thee. † If thou goe forth to fight against negligent in
 thyn enemies, and our Lord thy God deliuer them in thy doing iustice.
 11 hande and thou leade them away captiue, † and seeft in
 the

the number of the captiues a beautiful woman, and louest her, and wilt haue her to wife, † thou shalt bring her into thy house: who shal shaue of her hare, and payre her nailes, † and put of the rayment, wherein she was taken: and sitting in thy house, shal mourne her father and mother one moneth: and afterward thou shalt enter vnto her, and shalt sleepe with her, and she shal be thy wife. † But if afterward she content not thy mynde, thou shalt let her goe free, neither canst thou sel her for money, nor oppresse her by might: because thou hast humbled her. † If a man haue two wiues, one beloued, and the other hated, and they haue begotten children by him, and the sonne of the hated be the first borne, † and he meaneth to diuide his substance among his sonnes: he can not make the sonne of the beloued the first borne, and preferre him before the sonne of the hated, † but the sonne of the hated he shal acknowledge for the first borne, and shal geue to him of those thinges, which he hath, al duple: for this is the beginning of his children, & to this are dew the first brith rightes. † If a man begette a stubbourne and froward sonne, that wil not heare the commandementes of his father and mother, and being chastened, contemneth to be obedient: † they shal take him, and bring him to the ancientes of his citie, and to the gate of iudgement, † and shal say to them: This our sonne is froward and stubborne, he contemneth to heare our admonitions, he geueth himself to comessation, and to ryore and bankeringes: † the people of the citie shal stone him: and he shal die, that you may take away the euil out of the middes of you, and al Isiael hearing it may be a frayde. † When a man hath offended so that he is to be punished by death, and being condemned to die is hanged on a gybbet: † his bodie shal not remaine vpon the tree, but the same day shal be buried: because he is accursed of God that hangeth on a tree: and thou shalt not contaminate thy Land, which our Lord thy God geueth thee in possession.

CHAP. XXII.

Pietie towards neighbours. 5. neither sexe may vse the apparel of the other. 6. crueltie to be auoided euen towards birdes, 8. baslement about the roose of a house. 9. Things of diuers kindes not to be mixed. 12. cordes in the hemes of a cloke. 13. Trial and punishment of adulterie and of deflowring Virgines. 30. the sonne may not marie his stepmother.

THOV

∴ Mystically, he is cursed that persisteth in sinne, as it were hanging on the tree, by which our first parents sinned

- 1 **T**HOU shalt not see thy brothers ox, or sheepe straying,
and passe by: but shalt bring it backe to thy brother,
2 † although thy brother be not nigh, and thou know him
not: thou shalt bring them vnto thy house, and they shal be
with thee vntil thy brother seeke them, and receiue them.
3 † In like manner shalt thou doe with his asse, and with his
rayment, and with euerie thing of thy brothers, that shal be
lost: if thou finde it, neglect it not as perteyning to an other.
4 † If thou see thy brothers asse or ox to be fallen in the way,
thou shalt not contemne it, but shalt lift it vp with him.
5 † A woman shal not be clothed with mans apparel, neither
shal a man vse womans apparel: for he is abominable before
God that doeth these things. † If walking by the way
thou finde a birdes nest in a tree or on the ground, and the
damme sitting vpon the young or the egges: thou shalt not
7 hold her with her young, † but shalt let her goe, taking the
young and holding them: that it may be wel with thee, and
8 thou mayest liue along time. † When thou buildest a new
house, thou shalt make :: a battlement to the roose round
about: lest blood be shed in thy house, and thou be guiltie
9 an other slipping, and falling headlong. † Thou shalt not
sowe thy vineyard with diuerse seede: lest both the seede
which thou didst sow, and the things that grow of the vine-
10 yard, :: be sanctified together. † Thou shalt not plough
11 with an ox and asse together. † Thou shalt not weare a
12 garment that is wouen of wolle and linnen. † Thou shalt
make litle cordes in the hemme at the foure corners of thy
13 cloke, wherewith thou shalt be couered. † If a man marrie
14 a wife, and after ward hate her, † and seeke occasions to put
her away, obiecting vnto her a verie il name, and say: I tooke
this wife, and compayning with her: I found her not
15 a virgin: † her father and mother shal take her, and shal
carie with them the signes of her virginitie to the ancientes
16 of the citie that are in the gate: † and the father shal say:
I gaue my daughter vnto this man to wife: whom because he
17 hateth, † he layeth vnto her a verie il name, so that he sayeth:
I found not thy daughter a virgin: and behold these are the
signes of my daughters virginitie. they shal spread the vesture
18 before the ancientes of the citie: † and the ancientes of that
19 citie shal take the man, and beate him, † condemning him
besides in a hundred sicles of siluer, which he shal geue to

∴ Their houses
had flat roofes
as manie of
our churches,
pallaces, and
castles, where
battlements
are necessarie
for danger of
falling when,
anie walke
theron.

∴ For corre-
ction of so co-
uetous a mind
the whole
fruite must be
offered to
pious vses.
*Theodoret. q. 23.
in Deut.*

the wenches father, because he hath infamously spread a
 verie il name vpon a virgin of Israel: and he shal haue her
 to wife, and can not put her away al the daies of his life.
 † But if it be true which he objected, and virginie be not
 found in the wench: † they shal cast her forth without the
 doores of her fathers house, and the men of her citie shal
 stone her to death, and she shal die: because she hath done
 wickednes in Israel, to fornicate in her fathers house: and
 thou shalt take away the euil out of the middes of thee. † If
 a man lie with an others mans wife, both shal die, that is to
 say, the aduourer and the aduouresse: and thou shalt
 take away the euil out of Israel. † If a man haue despoused
 a maide that is a virgine, and some man finde her in the citie,
 and lie with her, † thou shalt bring forth both of them to
 the gate of that citie, and they shal be stoned: the maide, be-
 cause she cried not, being in the citie: the man, because he
 hath humbled his neighbours wife: and thou shalt take away
 the euil from the middes of thee. † But if the man finde
 the maide that is despoused, in the field, and taking her, lie
 with her, he alone shal die: † the maide shal suffer nothing,
 neither is she guiltie of death: for as a theefe ryseth against his
 brother, and takerh away his life, so also did the maide suffer.
 † she was alone in the field: she cried, and there was no man
 to deliuer her. † If a man finde a maide that is a virgin, which
 hath not a spouse, and taking her lie with her, and the matter
 come into iudgement: † he that lay with her, shal geue to
 the father of the maide fiftie sicles of siluer, and shal haue her
 to wife, because he hath humbled her: he can not put her
 away al the daies of his life. † No man shal take his fathers
 wife, nor reuele his couering.

CHAP. XXIII.

*Eunuches, bastards, Moabites, & Ammonites may not enter into the Church.
 7. Idumeans, and Egyptians may be admitted. 9. Obseruation of spiritual
 and corporal cleannes. 15. other preceptes concerning fugitiues, 17. forni-
 cation, 19. Vsurie. 21. Vowes, 24. and eating other mens grapes or corne.*

∴ Such as are
 barré in good
 workes can
 not enter into
 Gods house.
*Theod. 9. 25. in
 Deut.*
 ∴ These nationes
 not able to

AN ∴ eunuch that hath his stones broken, or cutte of, &
 his yeard cutte away, shal not enter into the church
 of our Lord. † Mamzer, that is to say, one borne of a com-
 mon woman, shal not enter into the church of our Lord,
 vntil the tenth generation. † The ∴ Ammonite, and the
 Moabite

Moabite yea after the tenth generation shal not enter into
 4 the church of our Lord, for euer: † because they would not
 meete you with bread and water in the way, when you came
 out of Egypt: and because they hyred against thee Balaam,
 the sonne of Beor of Mesopotamia in Syria, to curse thee:
 5 † and our Lord thy God would not heare Balaam, and he
 turned his cursing into thy blessing, for that he loued thee.
 6 † Thou shalt not make peace with them, neither doe thou
 7 seeke their good al the daies of thy life for euer. † Thou
 shalt not abhorre the Idumeite, because he is thy brother:
 nor the Egyptian, because thou wast a stranger in his land.
 8 † They that are borne of them, in the third generation shal
 9 enter into the church of our Lord. † When thou goest forth
 against thyne enemies to battel, thou shalt keepe thy self
 10 from al euil thing. † If there be among you a man, that is
 polluted in a dreame by night, he shal goe forth without the
 11 campe, † and shal not returne, before he be washed with
 water at euen: and after sunne sette he shal returne into the
 12 campe. † Thou shalt haue a place without the campe, whi-
 13 ther thou mayest goe to the necessities of nature, † carying
 on thy girdle a piked instrument. & when thou sittest downe,
 thou shalt digge round about, and with the earth that is dig-
 14 ged vp shal couer † that which thou art eased of (for our
 Lord thy God walketh in the middes of thy campe, to deliuer
 thee, and to geue thyne enemies vnto thee) and let thy campe
 be holie, and let no filthines appeare therein, lest he forsake
 15 thee. † Thou shalt not deliuer the seruant to his Maister,
 16 that is fled to thee. † he shal dwel with thee in the place,
 that shal please him, and in one of thy cities shal he rest: vexe
 17 him not. † There shal be no whoore of the daughters of
 18 Israel, nor whooremonger of the sonnes of Israel. † Thou
 shalt not offer the hire of a strompet, nor the price of a dogge,
 in the house of our Lord thy God, whatsoeuer it be that thou
 hast vowed: because both is abomination before our Lord thy
 19 God. † Thou shalt not lend to thy brother money to vsurie,
 20 nor coine, nor any other thing: † but :: to the stranger. And to
 thy brother thou shalt lend, that which he needeth without
 vsurie: that our Lord thy God may blesse thee in al thy worke
 21 in the Land, which thou shalt enter to possesse. † When
 thou hast vowed a vow to our Lord thy God, thou shalt not
 slacke to pay it: because our Lord thy God wil require it.

hurt the chil-
 dren of Israel,
 neither by de-
 nyng ordina-
 rie curses, nor
 by force, nor
 by hyring
 Balaam to curse
 them, yet in-
 uegling them
 with carnal
 sinnes, signi-
 fied obstinate
 peruerse sin-
 ners, that ne-
 uer amending
 can neuer be
 rightly recei-
 ued into the
 Church of
 God.

:: Onlie lawfull
 enemies are
 here called
 strangers:
 where ther-
 fore is iust
 cause of war-
 re, there only
 it is lawfull to
 exercise vsu-
 rie. s. Amb. li.
 de Tobia. c. 15.

∴ Vowes binde
where other-
wife was no
obligation.

and if thou delay, it shal be reputed to thee for sinne. † ∴ If 22
thou wilt not promise, thou shalt be without sinne. † But 23
that which is once gone out of thy lippes, thou shalt obserue,
and shalt doe as thou hast promised to our Lord thy God, and
hast spoken with thy proper wil and thyne owne mouth.
† Entring into thy neighbours vineyarde, eate grapes as much 24
as shal please thee: but carrie none out with thee. † If thou 25
enter into thy freindes corne, thou shalt breake the eares;
and rubbe them in thy hand: but with a sickle thou shalt not
reape.

CHAP. XXIIII.

*Diuorce permitted to auoide greater euil. 5. The newly married must not goe
to warre. 7. He that traterously selleth a man must be slaine. 8. disobedience to Priestes incurreth leprosie. 10. Such things may not be taken to
pledge, as can not be well spared. 14. Poore laborers must be presently payed.
16. not one punished for an others fault, but right iudgement to al. 18. and
liberal almes to the poore.*

IF a man take a wife, and haue her, and she finde nor grace 1
before his eies for sonne lothsomenes: he shal write a bil
of diuorce, and shal geue it in her hand, and " dimisse her out
of his house. † And being departed when she shal haue mar- 2
ried an other husband, † and he also hateth her, and hath 3
geuen her a bil of diuorce, and hath dimissed her out of his
house, or is deade: † the former husband can not take her 4
again to wife: because she is polluted, and is made abomi-
nable before our Lord: lest thou make thy Land to sinne,
which our Lord thy God shal deliner thee to possesse.
† When a man hath lately taken a wife, he shal not goe forth 5
to battel, neither shal any publique necessitie be inioyned
him, but he shal attend to his owne house without fault.,
that one yeare he may reioyce with his wife. † Thou shalt 6
not take for a pledge the nether, or the vpper millstone: be-
cause ∴ he hath pledged his life to thee. † If any man be 7
taken solliciting his brother of the children of Israel, and
selling him take a price, he shal be slaine, and thou shalt take
away the euil from the middes of thee: † Obserue diligently 8
that thou incurre not the plague of leprosie, but thou shalt
doe whatsoeuer the priestes of the Leuitical stocke shal teach
thee, according to that, which I haue commanded them, and
fulfil thou it carefully. † Remember what our Lord your 9
God

This hebrew
phrase signifi-
eth, that pled-
ging the thing
wherin the
meanes of life
consisteth is as
if he pledged
his life.

God did to Marie, in the way when you came out of Ægypt.
 10 † When thou shalt require of thy neighbour any thing, that
 he oweth thee, thou shalt not enter into his house to take a-
 11 way a pledge: † but thou shalt stand without, and he shal
 12 bring forth to thee that which he hath. † but if he be poore,
 13 the pledge shal not lodge with thee that night, † but forth-
 with thou shalt restore it to him before the going downe of
 the sunne: that sleeping in his rayment, he may blesse thee,
 14 & thou mayest haue iustice before our Lord thy God. † Thou
 shalt not denie the hyre of the needie, and poore man thy
 brother, or the stranger, that dwelleth with thee in the land,
 15 and is within thy gates: † but the same day thou shalt pay
 him the price of his labour, before the going downe of the
 sunne, :: because he is poore, and there withal susteyneth his
 life: lest he crië against thee to our Lord, and it be reputed
 16 to thee for a sinne. † The fathers shal not be slaine for the
 children, nor the children for the fathers, but euerie one shal
 17 die for his owne sinne. † Thou shalt not peruert the iudge-
 ment of the stranger and the pupil, neither shalt thou take
 18 away the widowes rayment for a pledge. † Remember that
 thou didst serue in Ægypt, and our Lord thy God deliuered
 thee from thence. Therefore I command thee that thou doe
 19 this thing. † When thou hast reaped the corne in thy field,
 and forgetting hast left a sheafe, thou shalt not returne to
 take it away: but thou shalt suffer the stranger, and the pupil,
 and the widow to take it away, that our Lord thy God may
 20 blesse thee in al the worke of thy handes. † If thou haue
 gathered the frutes of thy oliue trees, whatsoeuer remaineth
 on the trees, thou shalt not returne to gather it: but shalt
 21 leaue it to the stranger, the pupil, and the widow. † If thou
 make vintage of thy vineyard, thou shalt not gather the
 clusters that remaine, but they shal goe to the vses of the
 22 stranger, the pupil, and the widow. † Remember that thou
 also didst serue in Ægypt, and therefore I command thee that
 thou doe this thing.

:: In case the la-
 borer sustey-
 neth his life
 by his daile
 wages, then
 not to pay him
 is in effect to
 kil him. and
 such sinne cri-
 eth to God for
 reuenge.

A N N O T A T I O N S.

CHAP. XXIIII.

1. *Dimisse her.*] VWhether this diuorce was tollerated as a lesse sinne, to a-
 uoide a greater, as S. Hierom. (*li. 1. in Mat. c. 5. & li. 3. in c. 19.*) S. Chryso-
 stom. (*ho. 12. in Mat. 5.*) and others teach; or dispensed withal, and so made

Hhh 3

lawful

Whether the lawfull to the Iewes, which is also probable, for hat none of the holie Prophetes did euer reprehend it; sure it is, that Christ either by correcting a fault, or by recalling a former dispensation, restored the insolubilitie of mariage to the first institution, saying: (*Mat. 19.*) *That which God hath ioyned together, let not man separate.* Further answering the Pharisees, concerning this law: that *Moy- ses for the hardnes of your hart permitted you to dimisse your wives: but from the beginning it was not so.* And albeit he alloweth separation of man and wife for fornication, yet for no cause neither of them can marie againe, so long as the other liueth. As S. Augustin (*li. 1. de adulter. coniugij. c. 11. & 12.*) by conference of three Euangelistes wordes touching this point, plainly sheweth, concluding that for so much as holie scripture calleth him (that taketh a woman so dimissed) *not a husband, but an adulterer, she is stil his wife, by whom for fornication she was dimissed.* Likewise he proueth by S. Pauls doctrin (*Rom. 7. & 1. Cor. 7.*) that though diuorce be made for adultrie, yet neither the guiltie nor innocent partie can marie an other, for the Apostle saith: *a woman is vnder the law of her husband, so long as he liueth, if her husband be dead, she is loosed from his law.* Therefore her husband liuing, she shal be called an aduouresse, if she be with an other man.

No not for adultrie.

If she part let her remaine vnmarrid, or be reconciled to her husband. *A woman is bond to the law so long time, as her husband lieth, &c.* These wordes of the Apostle (sayeth he, *li. 2. c. 4.*) so often repeated, so often incultured, are true, are liuelie, are sound, are plaine. A woman beginneth not to be the wife of a later husband, except she cease to be the wife of the former And she ceaseth to be the wife of the former, if he die, not if he (or she) committe adultrie. Therefore a wife is lawfully dimissed for fornication, but the bond of the former remaineth; for which cause he is guiltie of adultrie; that marieth her that is dimissed, yea though it be for fornication. Thus and much more sayeth. S. Augustin in the same, & in other bookes And al the ancient fathers, and lerned schoolmen teach vniformly, that nothing but bodilie death can loose the band of Mariage consummate; nor of vnconsummate, but death, or soleinne vow in an approved rule of religion.

Only before consummatio Mariage is dissolved by soleinne vow in Religion.

CHAP. XXV.

Punishment afflicted according to the fault, but so that he which is beaten haue not aboue fourtie stripes. 4. The oxes mouth not be moosled that treadeth corne. 5. A married man dying Without issue, his brother must marie she Widow. 11. The wife that taketh her husbands aduersarie by priuities must lose her hand. 13. no false weightes, nor measures to be kept. 17. A-melicites must be vrierly destroyed.

IF there be a controuersie between some, and they cal vpon the iudges: whom they shal perceiue to be iust, to him they shal geue the price of iustice: whom impious, him they shal condemne of impietie. † And if they see that the offender be worthie of stripes: they shal cast him downe, & shal cause him to be beaten before them. According to the measure of the sinne shal the measure also of the stripes be: † yet so, that they exceede not the number of fourtie: lest thy brother depart slowly torne before thyn eies. † Thou shalt not moosel the mouth

∴ S. Paul expoundeth this of the spiritual laborer in Gods Church;

mouth of the ox that treadeth out thy corne in the flore.
 5 † When brethren shal dwell together, & one of them die without children, the wife of the deceased shal not marie to another: but " his brother shal take her, and rayse vp the seede of
 6 his brother: † and the first borne sonne of her he shal cal by
 7 his name, that his name be not abolished out of Israel. † But if he wil not take his brothers wife, that by law is dew to him, the woman shal goe to the gate of the citie, and cal vpon the
 8 ancientes, and say: My husbandes brother wil not rayse vp his
 9 brothers seede in Israel: nor take me to his wife. † And forthwith they shal cause him to be sent for, and shal aske
 10 him. If he answer: I wil not take her to wife: † the woman shal come to him before the ancientes, and shal take of his
 11 shoe from his foote, and :: spitte in his face, and say: So shal it be done to the man, that buildeth not his brothers house.
 12 † And his name shal be called in Israel :: The house of the
 13 vnshodde. † If two men fal at wordes betwixt them selues, and one beginne to brawle against the other, and the wife of
 14 the one willing to deliuer her husband out of the hand of the
 15 stronger, put forth her hand, and take his priuities: † thou shalt cutte of her hand, neither shalt thou be moued with
 16 any pitie vpon her. † Thou shalt not haue diuerse weightes
 17 in thy bagge, a greater and a lesse: † neither shal there be in
 18 thy house a greater bushel and a lesse. † Thou shalt haue a weight iust and true, and thy bushel shal be equal and true: that thou mayest liue a long time vpon the Land, which our
 19 Lord thy God shal geue thee. † For thy Lord abhorreth him, that doth these thinges, and detesteth al iniustice. † Remember what :: Amalec did to thee in the way when thou camest
 20 out of Egypt: † how he mette thee: & stroke the hindmost of thy armie, which being wearie rested them selues, when thou wast spent with famine and labour, and he feared not
 21 God. † Therefore when our Lord thy God shal geue thee rest, and subdew al nations round about in the Land, which he hath promised thee: thou shalt destroy his name vnder
 beauchen. Beware thou forget it not.

that he must haue his main tenāce for his trauel. 1. Cor. 9. & 1. Tim. 5 It was also ment of oxen, so it hath two literalsēses. Theod. 9. 31. in Deut. :: He that disdaineth to honour his brother is iustly despised. :: A lasse familie & vnprofitable to the cōmōwealth. Mystically, Pastors and Doctors must beget spiritual children to Christi, not to them selues; & so they are called Christians, not Paulians, whom S. Paul conuerted. And he that is elected by the church to spiritual function, & neglecteth his dutie, is worthie of reproch and infamie. 3. Aug. li. 32. c. 10. cont. Faust. Manich. :: Amalec first impugned Israel after they had passed the red sea. Exo. 17.

A N N O T A T I O N S.

CHAP. XXV.

9. His brother shal take her.] This proueth evidently that the prohibition, not to marie the brothers wife (*Leuit. 18.*) was a positiuē law, binding only
 when

Marriage with
the brothers
wife, he dy-
ing without
issue.

when the first brother dying left issue. For dying without issue, his brother was bound by this law to marie the widow. In default of the brother, the next of kinne was to marie her: and for default of neerer, the more remote. so Booz married Ruth. Neither was it contrarie, but agreeable to the law of nature, to marie the brothers wife when he was dead without issue, as is before noted.

Gen. 38.

Ruth. 3.

Ch. 4.

CHAP. XXVI.

First fruites must be offered in special place assigned to Gods service, professing of gratitude for the land possessed according to Gods promise. 12. Likewise tithes of the third year, 16. With conclusion, that the people promise to observe al the preceptes of God, and so doing he wil protect and prosper them.

The third les-
son in Masse
on Imber Sa-
turday in whit
suneweke.

:: Laban pur-
sued Iacob,
when he par-
ted from Me-
sopotamia
of Syria. Gen.
27.

The first les-
son in Masse
on Imber Satur-
day in Lent.
:: The people
pyied euerie

AND when thou art entred into the Land, which our Lord thy God wil geue thee to possesse, and hast obtained it, and dwellest in it: † thou shalt take first of al thy fruites, and put them in a maunde, and shalt goe to the place, which our Lord thy God shal choose, that his name may be inuocated there: † and thou shalt goe to the priest, that shal be in those daies, and say to him: I professe this day before our Lord thy God, that I am entred into the Land, for the which he sware to our fathers, that he would geue it vs. † and the priest taking the maund at his hand, shal sette it before the altar of our Lord thy God: † and thou shalt speake in the sight of our Lord God: :: The Syrian persecuted my father, who descended into Egypt, and seiourned there in a verie small number and grew into a nation greate and strong and of an infinite multitude. † And the Egyptians afflicted vs, and persecuted vs laying on most greivous burdens: † and we cried to our Lord the God of our fathers: who heard vs, and respected our affliction, and labour, and distresse: † and brought vs out of Egypt in a strong hand, a stretched out arme, in great terrour; in signes and wonders: † and brought vs into this place, and deliuered to vs this Land flowing with milke and honie. † And therefore now I offer first fruites of the Land, which our Lord hath geuen me. And thou shalt leaue them in the sight of our Lord thy God, adoring our Lord thy God. † And thou shalt feast in al the good things, which our Lord thy God hath geuen to thee, and thy house, thou and the Leuite, and the stranger that is with thee: † When thou hast finished the tithe of al thy fruites, in the third year of tithes thou shalt geue to the Leuite, and the stranger,

- stranger, and the pupil, and the widow, that they may eate
 13 within thy gates, and be filled: † and thou shalt speake in
 the sight of our Lord thy God: I haue brought that which
 is sanctified out of my house, and haue geuen it to the Leuite
 and the stranger, and the pupil and the widow, as thou hast
 commanded me: I haue not transgressed thy commandements
 14 nor forgotten thy preceptes. † I haue not eaten of them
 in my mourning, nor separated them in any vncleannes, nor
 spent of them any thing in funerals. I haue obeyed the voice
 of our Lord my God, and haue done al thinges as thou didst
 15 command me. † Looke from thy sanctuarie, and thy high
 habitation of heauen, and blesse thy people Israel, and the
 Land, which thou hast geuen vs, as thou swarest to our fa-
 16 thers, a land flowing with milke and honie. † This day our
 Lord thy God hath commanded thee to doe these command-
 ments and iudgements: that thou keepe and fulfil them
 17 with al thy hart, and with al thy soule. † :: Thou hast cho-
 sen our Lord this day, to be thy God, and to walke in his
 waies, and keepe his ceremonies, and preceptes and iudge-
 18 ments, and obey his commandement. † And our Lord
 hath chosen thee this day, that thou shouldest be his peculiar
 people, as he hath spoken to thee, and thou shouldest keepe
 19 al his commandements: † and make thee higher then al na-
 tions which he created, to his prayse, and name, and glorie:
 that thou mayest be a holie people of our Lord thy God, as he
 hath spoken.

yeare two ti-
 thes: first to
 the Leuites:
 the second for
 entreaining
 trauelers to &
 from Ierusalē
 & euerie thirde
 yeare, a third
 tith for relief
 of the poore
 inhabitantes.

:: Mutual pact
 between God
 & his people;
 that they ser-
 uing him, he
 wil reward
 them.

CHAP. XXVII.

*Gods commandments must be written in plaistered stones. An Altar ere-
 cted, and sacrifices offered. 12. Obscurers of the commandments must be
 blessed, and transgressors cursed. 14. With the forme of cursing idolaters,
 and diuers other enormous sinners.*

The third part
 Gods promi-
 ses & threat-
 es for keep-
 ing or break-
 ing his com-
 mand-
 ments.

- 1 **A**ND Moyse and the ancientes of Israel commanded
 the people, saying: Keepe euerie commandment that
 2 I command you this day. † And when you are passed ouer
 Iordan into the Land, which our Lord thy God wil geue
 thee, thou shalt erect great stones, and shalt polish them
 3 with plaster, † that thou mayest write on them al the wordes
 of this law, when thou hast passed ouer Iordan: that thou
 mayest enter into the Land, which our Lord thy God wil geue
 thee, a land flowing with milke and honie, as he sware to thy
 fathers.

fathers. † When therefore you are passed Iordan, erect the
stones which I command you this day in mount Hebal, and
thou shalt polish them with plaster: † and thou shalt build
there an altar to our Lord thy God of stones, which yron hath
not touched, † and of stones not fashioned nor polished:
and thou shalt put vpon it holocaustes to our Lord thy God,
† and shalt immolate pacifique hostes, and eate there, and
feaste there before our Lord thy God. † And thou shalt write
vpon the stones al the wordes of this law plainly and cleer-
ly. † And Moyses and the priestes of the Leuitical stocke
said to al Israel: Attend, and heare Israel: This day thou art
made the people of our Lord thy God: † thou shalt heare his
voice, and doe the commandementes and iustices, which I
command thee. † And Moyses commanded the people in
that day, saying: † These shal stand to blesse the people,
vpon mount Garizim, when you are past Iordan: Simeon,
Leui, Iudas, Issachar, Ioseph, and Benjamin. † And ouer
against them these shal stand to curse on mount Hebal. Ru-
ben, Gad, and Aser, and Zabulon, Dan and Nephthali:
† And the Leuites shal pronounce, and say to al the men
of Israel with a high voice: † Cursed be the man that ma-
keth a grauen and molten thing, the abomination of our
Lord, the worke of the handes of artificers, and shal put it
in secrete, and al the people shal answer, and say: Amen.
† Cursed be he that honoureth not his father and mother.
and al the people shal say: Amen. † Cursed be he that remo-
ueth his neighbours boundes. and al the people shal say:
Amen. † Cursed be he that maketh the blinde to goe amisse
in his iourney. and al the people shal say: Amen. † Cursed
be he that peruerteth the iudgement of the stranger, of the
pupil and the widow. and al the people shal say: Amen.
† Cursed be he that sleepeth with his fathers wife, and re-
uealeth the couer of his bedde. and al the people shal say:
Amen. † Cursed be he that lyeth with any beast. and al the
people shal say: Amen. † Cursed be he that sleepeth with
his sister, the daughter of his father, or of his mother. and al
the people shal say: Amen. † Cursed be he that sleepeth
with his mother in law. and al the people shal say: Amen.
† Cursed be he that secretly striketh his neighbour. and al
the people shal say: Amen. † Cursed be he that taketh gifts,
to kil the soule of innocent blood. and al the people shal say:
Amen.

∴ The ancientes of euerie tribe.

∴ The Leuites proper office was to blesse.

∴ But by occasion of sinne their office was also to pronounce curses.

∴ Though the sinnes were secrete, yet the offenders were cursed: publique sinnes were also publikely punished.

26 Amen. † Cursed be he that obydeth not in the wordes of this law, and fulfilleth them not in worke. and al the people shal say : Amen.

CHAP. XXVIII.

Diuers blessings are promised to the obseruers of Gods commandmentes. 15. and curses threatned to transgressors.

- 1 **B**UT if thou wilt heare the voice of our Lord thy God, that thou doe and keepe al his commandementes, which I command thee this day, our Lord thy God wil make thee
 2 higher then al nations, that be on the earth † And :: al these blessings shal come vpon thee, and ouertake thee : yet so if
 3 thou heare his preceptes. † Blessed shalt thou be in the citie, and blessed in the field. † Blessed shal be the fruite of thy
 4 wombe, and the fruite of thy ground, and the fruite of thy cattel, the troupes of thy heardes, & the foldes of thy sheepe.
 5 † Blessed shal thy barnes be, and blessed :: thy remaines.
 6 † Blessed shalt thou be comming in and going out.
 7 † Our Lord wil geue thine enemies, that rise vp against thee, to fal downe in thy sight : one way they shal comme against thee, and seuen wayes they shal flee from thy face. † Our
 8 Lord wil send forth blessing vpon thy cellars, and vpon al the workes of thy handes : and wil blesse thee in the land, that thou shalt receiue. † Our Lord wil rayse thee vp vnto him
 9 self to be a holie people, as he sware to thee : If thou keepe the commandmentes of our Lord thy God, and walke in his
 10 waies. † And al the people of the earth shal see that the name of our Lord is inuocated vpon thee, and they shal feare thee.
 11 † Our Lord wil make thee abound with al goodes, with the fruite of thy wombe, and the fruite of thy cattel, with the fruite of thy land, which our Lord sware to thy fathers that
 12 he would geue thee. † Our Lord wil open his most excellent treasure, the heauen, that it may geue rayne to thy land in due season : and wil blesse al the workes of thy handes. And thou shalt lend to many nations, and thy self shalt take
 13 lone of no man. † And our Lord shal make thee :: the heade, and not thr taile : and thou shalt be alwaies aboue, and not vnder : :: yet so, if thou wilt heare the commandmentes of our Lord thy God which I command thee this day, and keepe
 14 and doe them, † and decline not from them neither to the right hand, nor to the left, nor folow strange goddes, nor

:: Temporal blessings be-
longed to sen-
sual people of
the old testa-
ment : now
the poore ia-
spirite are bles-
sed, that mour-
ne, and suffer
persecution
for truth and
iustice.
:: The poore
beig releued
of thy super-
fluitie shal
blesse thee.

:: Thou shalt
rule ouer o-
thers & none
ouer thee.
:: Yet alwaies
with this con-
dition: if thou
serue God.

∴ Thus most
commonly sin-
ners were cur-
sed in the old
Testament,
but such as
now serue not
God rightly,
and yet pro-
sper in this
world, shal in
a moment de-
scend into hel.
Job. 21.

serue them. † But if thou wilt not heare the voice of our Lord thy God, to keepe, and doe al his commandmentes and ceremonies, which I command thee this day, ∴ al these curses shal come vpon thee, and ouertake thee. † Cursed shalt thou be in the citie, cursed in the field. † Cursed shal thy barne be, and cursed thy remains. † Cursed shal be the fruite of thy wombe, and the fruite of thy ground, the heardes of thy oxen, and the flockes of thy sheepe. † Cursed shalt thou be comming in, and cursed going out. † Our Lord shal send vpon thee famine & hunger, and rebuke vpon al the workes, which thou shalt doe: vntil he consume, and destroy thee quickly, for thy most wicked inuentions, wherein thou hast forsaken me. † Our Lord sette the pestilence vpon thee, vntil he consume thee out of the land, which thou shalt enter in to possesse. † Our Lord strike thee with pouertie, with the feuer and cold, with butning and heate, and with corrupt ayre and blasting, and pursue thee til thou perish. † Be the heauen, that is ouer thee, of brasce: and the ground, that thou treadest, of yron. † Our Lord geue dust for rayne vpon thy land, and ashes descend from heauen vpon thee, til thou be consumed. † Our Lord deliuer thee to fall downe before thyne enemies. one way goe thou forth against them, and flee seuen, and be thou disperfed through out al the kingdomes of the earth. † and be thy carcasse meate to al the fowles of the ayre, and beastes of the earth, and be there none to drieue them away. † Our Lord strike thee with the boile of Ægypt, and the part of thy bodie, by the which dung is cast out, with scabbe also and itche: so that thou canst not be cured: † Our Lord strike thee with madnes & blindnes and furie of minde, † and grope thou at midday as the blinde is wont to grope in the darke, and direct not thy wayes. And at al times susteyne thou wrong, and be thou oppressed with violence, neither haue thou any to deliuer thee. † Take thou a wife, and an other sleepe with her. Build thou a house, and dwell not therin. Plant thou a vineyard, and take not the vintage thereof. † Be thy ox immolated beforre thee, and thou not cate therof. Be thy asse taken away in thy sight, and not restored to thee. Be thy sheepe geuen to thyne enemies, and be there none to helpe thee. † Be thy sonnes and thy daughters deliuered to an other people, thyne eies seing, and daseling at the sight of them al the day, and be there no strength in thy

- 33 thy hand: † The fruites of thy land, and al thy laboures let
 a people eate, which thou knowest not: and be thou alwaies
 34 susteyning calumnie, and oppressed al dayes, † and astoni-
 shed at the terrour of those thinges, which thyne eies shal
 35 see. † Our Lord strike thee with a verie sore botche in the
 knees and shankes, and be thou vncurable from the sole of
 36 the foote vnto the toppe of thy head. † Our Lord shal
 bring thee, and thy King, whom thou shalt appoint ouer thee,
 vnto a nation, which thou and thy fathers know not: and
 there thou shalt serue strange goddes, wood and stone.
 37 † And thou shalt be destroyed for a prouerbe and fable to
 38 al peoples, vnto whom our Lord shal bring thee in. † Thou
 shalt cast much seede into the ground, and gather litle: be-
 39 cause the locustes shal deuoure al thinges. † Thou shalt plant
 a vineyard, and digge, and the wine thou shalt not drinke,
 nor gather any thing therof: because it shal be wasted with
 40 wormes. † Thou shalt haue oliues in al thy borders, and
 shalt not be anointed with the oyle: because they shal droppe
 41 away, & perish. † Thou shalt begette sonnes and daughters,
 and shalt not enioy them: because they shal be ledde into
 42 captiuitie. † Al thy trees and the fruites of thy ground the
 43 blasting shal consume. † :: The stranger that liueth with
 thee in the Land, shal ascend ouer thee, and shal be higher:
 44 and thou shalt descend downeward, and be inferior. † He
 shal lend thee, and thou shalt not lend him. He shal be as
 45 the head, and thou shalt be the tayle. † And al these curses
 shal come vpon thee, and pursewing shal ouertake thee, til
 thou perish: because thou heard not the voice of our Lord
 thy God, nor kept his commandmentes and ceremonies
 46 which he commanded thee. † And they shal be in thee as
 47 signes and wonders, and in thy seede for euer: † because
 thou didst not serue our Lord thy God in ioy, and gladnes of
 48 hart, for the abundance of al thinges. † Thou shalt serue
 thine enemy, whom our Lord wil send vpon thee, in hunger,
 and thirst, and nakednes, and al penurie: and he shal put an
 49 yron yoke vpon thy necke, til he consume thee. † Our Lord
 wil bring vpon thee a Nation from a farre, and from the vt-
 termost endes of the earth, in likenes of an eagle that flieth
 with vehemencie: whose tongue thou canst not vnderstand:
 50 † a verie malapert Nation, that wil attribute nothing to the
 51 ancient, nor haue pitie on the litle one, † and wil deuoure

:: After manie
 other plagues
 and punish-
 ments, at last
 the Iewes re-
 fusing and per-
 secutig Christ,
 were reiected,
 and Gentiles
 called into the
 Church, and
 advanced a-
 boue them.
Theod. 9. 34.
in Dent.

the fruite of thy cattel, and the fruites of thy Land: vntil
 thou perish, and wil not leaue thee wheate, wine, and oile,
 hearde of oxen, and flockes of sheepe: vntil it destroy thee,
 † and consume thee in al thy cities, and thy strong and highe 51
 walles be destroyed, wherein that hadst confidence in al thy
 Land. Thou shalt be besieged within thy gates in al thy Land,
 which our Lord thy God wil geue thee: † and thou shalt 52
 eate the fruite of thy wombe, and the flesh of thy sonnes and
 of thy daughters, which our Lord thy God shal geue thee,
 in the distresse and vastation wherewith thyne enemye shal
 oppresse thee. † The man that is delicate in thee, and very 53
 riotous, shal much enuie his owne brother, and his wife,
 that lieth in his bosome, † so that he shal not geue them of 54
 the flesh of his children, which he wil eate: because he hath
 nothing els in the siege and penurie, wherewith thine ene-
 mies shal waste thee within al thy gates. † The tender and de- 55
 licate woman, that could not goe vpon the ground, nor sette
 downe her foote for ouer much nicenes and tendernes, wil
 enuie her husband, that lyeth in her bosome, vpon the flesh
 of her sonne, and daughter, † and the filthines of the after 56
 birthes, that come forth from the middes of her thighes, and
 vpon the children that are borne the same howre. for they
 shal eate them secretly because of the penurie of al thinges,
 in the siege and vastation, wherewith thine enemye shal op-
 presse thee within thy gates. † Vnlesse thou keepe, and doe 57
 al the wordes of this law, that be written in this volume,
 and feare his name glorious and terrible, that is. Our
 Lord thy God: † our Lord shal increase thy plagues, and 58
 the plagues of thy seede, greate plagues and continuing,
 sore infirmities and perpetual. † and he shal turne vpon thee 59
 al the afflictions of Ægypt, which thou didst feare, and they
 shal cleaue to thee. † Moreouer also al the diseases, and pla- 60
 gues, that be not written in the volume of this law, our Lord
 wil bring vpon thee, til he consume thee: † and you shal re- 61
 maine few in number, which before was as the starres of hea-
 uen for multitude, because thou heardst not the voice of our
 Lord thy God. † And as before our Lord reioyced vpon you, 62
 doing good to you, and multiplying you: so he shal reioyse
 destroying and subuerting you, so that you may be taken
 away from the Land, which thou shalt enter to possesse.
 † Our Lord shal disperse thee into al peoples, from the far- 63
 thest 64

theſt partes of the earth to the endes therof: and there thou ſhalt ſerue ſtrange goddes, which thou art ignorant of and
 65 thy fathers, woode and ſtone. † In thoſe nations alſo thou ſhalt not be quiet, neither ſhal there be reſting for the ſteppe of thy foote. For our Lord wil geue thee a feareful hart, and
 66 daſeling eies, and a ſoule conſumed with penſifenes: † and thy life ſhal be as it were hanging before thee. Thou ſhalt
 67 feare night and day, and thou ſhalt not truſt in thy life. † In the morning thou ſhalt ſay: Who wil graunt me euening? and at euening: Who wil grant me morning? for the fearefulnes of thy hart, wherwith thou ſhalt be terrified, and for thoſe
 68 thinges, which thou ſhalt ſee with thine eies. † Our Lord ſhal bring thee againe with ſhippes into Egypt by the way, wherof he ſaid to thee that thou ſhouldeſt ſee it no more. There ſhalt thou be ſould to thine enemies for bondmen and bondwomen, and no man ſhal bye you.

CHAP. XXIX.

A couenant and oath is made betwen God and his people (With commemoration of ſundrie benefites by them recieued) that keeping his law they ſhal be more bleſſed: and breaking the ſame ſhal ſuſtaine the threatned puniſhmentes.

1 **T**H E S E are the wordes of the couenant which our Lord commanded Moyses to make with the children of Iſrael in the Land of Moab: beſide that couenant which he
 2 made with them in Horeb. † And Moyses called al Iſrael, and ſaid to them: you ſaw al thinges, that our Lord did before you in the Land of Egypt to Pharao, and to al his ſeruan-
 3 tes, and to his whole land, † the great tentations, which thine eies haue ſeene, thoſe mightie ſignes, and wonders,
 4 † and our Lord :: hath not geuen you a hart to vnderſtand, and eies to ſee, and eares that can heare, vnto this preſent
 5 day. † He hath brought you fourtie yeares by the deſert: your garmentes are not worne out, neither are the ſhoes of your
 6 feete conſumed with age. † Breade you haue not eaten, wine and ſicer you haue not drunke: that you might know that I
 7 am the Lord your God. † And you came to this place: and there came forth Sehon the King of Heſebon, and Og the King of Baſan, meeting vs to fight. And we ſtroke them,
 8 † and tooke their land, and deliuered it in poſſeſſion to Ruben and Gad, and the half tribe of Manaſſes. † Keepe ther-
 9 fore

:: For finnes paſt God letteth ſome runne into reprobate ſenſe, permitting them to their owne freewill, who being voide of grace wilfully obdurate them ſelues. *Theod. q. 37. in Diſt.*

for the wordes of this couenant, and fulfil them: that you may vnderstand al thinges that you doe. † You stand this 10 day al before our Lord your God, your princes, and tribes, and ancientes, and doctōrs, al the people of Israel, † your 11 children and your wiues, and the strangers that abide with thee in the campe, besides the cutters of wood, and them, that carie water: † that thou mayest passe in the couenant 12 of our Lord thy God, and in the oath which in this day our Lord thy God maketh with thee: † that he may rayse thee 13 vp a people to him selfe, and he be thy God as he hath spoken to thee, and as he sware to thy fathers, Abraham, Isaac, and Iacob. † Neither with you onlie doe I make this couenant, 14 and confirme these oathes, † but with al that be present and 15 absent. † For you know how we dwelt in the Land of Egypt, 16 and how we haue passed through the middes of nations, which passing through † you haue seene their abominations 17 and filth, that is to say, their Idols, wood and stone, siluer and gold, which they worshipped. † Lest perhaps there be among 18 you man or woman, familie or tribe, whose hart is turned away this day from our Lord God, to goe and serue the goddes of those Nations: and there be among you :: a roote bringing forth gal and bitternes. † And when he shal heare the wordes 19 of this oath, he blesse him selfe in his hart, saying: I shal haue place, and walke in the prauitie of my hart: and the :: drunken take to her the thirstie, † and our Lord forgeue him not: 20 but then his furie most specially fume, and his zeale against that man, and al the curses sitte vpon him, that be written in this volume: and our Lord abolish his name vnder heauen, † and consume him vnto perdition out of al the tribes of 21 Israel, according to the curses, that are conteyned in the Booke of this law and couenant. † And the generation following shal say, and the children that shal be borne from thence forth, and the strangers, that shal come from a farre, seeing the plagues of that Land, and the infirmities, wherewith our Lord hath afflicted it, † burning it with brimstone, 22 and heate of the salt, so that it can no more be sown, nor any grene thing spring therof, after the example of the subuersion of Sodom and Gomorrha, Adama, and Seboim, which our Lord subuerted in his wrath and furie. † And al 24 the Nations shal say: Why hath the Lord done thus to this Land? what is this exceeding wrath of his furie? † And they 25 shal

:: A mind secretly infected with idolatrie.

:: The appetite drunken with pleasures thirsteth still more.

shal answer: Because they forsooke the covenant of the Lord, which he made with their fathers, when he brought them
 16 out of the Land of Egypt: † and they haue serued strange
 17 goddes, and adored them, whom they knew not, and to
 18 whom they had not beene designed: † therfore the furie
 of the Lord was wrath against this Land, to bring vpon it al
 18 the curses, that are written in this volume: † and he hath
 cast them out of their land, in wrath and furie, and in verie
 great indignation, and hath throwen them into a strange
 19 land, as this day it is proued. † Things hidden, :: to our Lord
 God: which are manifest, to vs and to our children for euer,
 that we may doe al the words of this Law.

:: Secrete
 thinges are
 knowne to
 God, manifest
 thiges to men
*Theod. q. 38. in
 Deut.*

CHAP. XXX.

*If the children of Israel, offending and falling into the forsaide curses shal
 repent, God wil restore them to his blessings againe. 11. leauing it in their
 powre to serue him if they wil, 17. and therfore Warneth them that the
 impenitent shal assuredly perisb, because hauing life and death, blessing
 and cursing proposed, they choose the worse.*

1 **T**HERFORE when al these wordes shal be come vpon
 thee, the blessing or cursing, which I haue sette forth
 before thee: & thou be touched with repentance of thy hart
 in al nations, into which our Lord thy God dispersed thee.
 2 † and shalt returne to him, and obey his commandmentes, as
 I this day command thee, with thy children, in al thy hart,
 3 and in al thy soule: † our Lord thy God wil bring thee againe
 from thy captiuitie, and haue mercie vpon thee, and gather
 thee againe out of al the peoples, into which he dispersed
 4 thee before. † If thou be dispersed as farre as the poles of
 heauen, thence wil our Lord thy God draw thee backe,
 5 † and wil take thee to him, and bring thee into the Land,
 which thy fathers possessed, and thou shalt obteyne it: and
 blessing thee, wil make thee to be :: of a greater number,
 6 then were thy fathers. † Our Lord thy God wil circumsise
 thy hart, and the hart of thy seede: that thou mayest loue
 oure Lord thy God in al thy hart, and in al thy soule, that
 7 thou mayest liue. † And al these curses he wil turne vpon
 8 thine enemies, and them that hate and persecute thee. † But
 thou shalt returne, and heare the voice of our Lord thy God,
 and shalt doe al the commandmentes which I command
 9 thee this day: † and our Lord wil make thee abound in al

:: Some sinners
 through great
 repentance be-
 come more
 vertuous, and
 are more re-
 warded then
 some that of-
 fended lesse.

the workes of thy handes, in the issue of thy wombe, and in the fruite of thy cattel, in the fertilitie of thy ground, and in the plentie of al thinges. For our Lord wil returne to reioyse vpon thee in al riches, as he reioysed in thy fathers: † yet so, 10 if thou heare the voice of our Lord thy God, and keepe his preceptes and ceremonies, which are written in this law: and returne to our Lord thy God in al thy hart, and in al thy soule. † This commandment, that I command thee this daie, 11 " is not about thee, nor so farre of, † nor situated in heauen 12 that thou maiest say: Which of vs is able to ascend vnto heauen to bring it to vs, that we may heare and fulfil it in worke? † Nor placed beyond the sea: that thou mayest pre- 13 tend, and say: Which of vs can passe ouer the sea, and bring it euen vnto vs: that we way heare, and doe that which is commanded? † But the word is very neere thee, in thy 14 mouth and in thy hart, to doe it. † Consider that I haue 15 " set before thee this day life and good, and contrariwise death and euil: † that thou mayest loue our Lord thy God, 16 and walke in his waies, and keepe his commandmentes and ceremonies and iudgementes: and thou mayest liue, and he multiplie thee, and blesse thee in the Land, which thou shalt enter to possesse. † But if thy hart be auerted, and thou wilt 17 not heare, and deceaued with errour thou adore strange goddes, and serue them: † I foretel thee this day that thou 18 shalt perish, and abide a lide time in the Land, which passing ouer Iordan, thou shalt enter to possesse. † " I cal for wit- 19 nesses this day heauen and earth, that I haue proposed to you life and death, blessing and cursing. " Choose therfore life, that both thou mayest liue, and thy seede: † and mayest loue 20 our Lord thy God, and obey his voice, and cleaue to him (for he is thy life, and the length of thy daies) that thou mayest liue in the Land, for the which our Lord sware to thy fathers, Abraham, Isaac, and Iacob, that he would geue it them.

A N N O T A T I O N S.

CIRAP. XXX.

: God gaue
man libertie
to chooſe,
what he would
ſolow. s. Amb.
on Pſal. 40. 7. 10

By grace men
are made able
to kepe Gods
commandments

8. God wil circumeiſe thy hart.] Moſt true it is, that of our ſelues, without Gods grace none can kepe or fulfil the commandmentes. But he, whoſe hart God doth circumeiſe, is thereby made able to loue God with al his hart, and with al his ſoule. And except ſome hartes were thus circumeiſed, and ſo made able to loue God aboue al, and conſequently their neighbours, God ſhould not performe his promiſe, that he wil circumeiſe the hart of ſome.

S. Aug. 11. *Is not aboue thee.*] VVhen thou art stirred vp, assisted, and indued with So the com-
denat. et Gods grace, the commandment of God is not (then) aboue thee, nor farre of mandementes
grat. c. from thee, but very nere thee, in thy mouth (to confesse God, and his truth) are not impos-
69. et q. and in thy hart, to do it. But you wil aske: How then cometh it to passe, that sible.
54. in manie hauing receiued sufficient grace, yet do not kepe Gods command-
Deut. mentes? God him self answereth:
Theod. q. 11. That he hath set before thee life and good, and contrariwise death and euil; he
38. in inuiterh and helpeth, yet forceth thee not he geueth thee powre & abilitie, hel-
Deut. ping and not destroying thy freewil, that thou maist loue our Lord thy God, Freewil.
S. Cypri. walke in his wayes, and kepe his commandements. But if thy hart be auerted
li. 3. c. 52. and (r. 17.) *shew wilt not heare,* thou shalt perish. Againe God inculcaterh:
ad Quir. 19. I cal for witnesse heauen and earth, that I haue propos'd to you life and
S. Amb. death, blessing and cursing. Choose therfore life &c. VVhat Doctor can teach
in psal. more plainly the possibilitie of keeping Gods commandmentes; and frewil in
40. man, then this text of holie Scripture?

CHAP. XXXI.

Moyſes ſubſtituteth Iſue his ſucceſſour in temporal gouernment. 9. deliuereth the law to the Priests. 16. God ſortelleth that the people wil often forſake him, and that he wil puniſh them. 19. commandeth Moyſes to write a can- nicle, (an abrigement of the Law) eaſie to be remembred. 25. and in further teſtimonie againſt them, the Leuites muſt put this booke in the arke of covenant.

The fourth part.
 An exhorta-
 tion to ſerue
 God, with pre-
 dictiō of their
 often finnes
 and puniſh-
 mentes.

- 1 **M**OYSES therfore went, and ſpake al theſe wordes
- 2 **M**to al Iſrael, † and ſaid to them: I am this day a hun-
 dred and twentie yeares old, I can not :: goe out and come
 in any longer, eſpecially wheras our Lord alſo hath ſaid to me:
- 3 Thou ſhalt not paſſe ouer this Iordan. † Our Lord ther-
 fore thy God wil paſſe ouer before thee: he wil deſtroy al
 theſe nations in thy ſight, and thou ſhalt poſſeſſe them: and
 this Iſue ſhal paſſe ouer before thee, as our Lord hath ſpoken.
- 4 † And our Lord ſhal doe to them as he did to Sehon and Og
 the kinges of the Ammorheites, and to their land, and ſhal
- 5 deſtroy them. † Therfore when our Lord ſhal haue deliuered
 theſe alſo to you, you ſhal doe in like manner to them as I
 haue commanded you. † Doe manfully, and be ſtrengthened:
 feare not, neither tremble ye at their ſight: becauſe our Lord
 thy God him ſelfe is thy conductor, and wil not leaue, nor
- 7 forſake thee. † And Moyſes called Iſue, and ſaid to him
 before al Iſrael: Take courage, and be ſtrong: for thou ſhalt
 bring in this people into the Land, which our Lord ſware
 that he would geue to their fathers, and thou ſhalt diuide it
- 8 by lotte. † And our Lord that is your conductor, him ſelfe

:: He meaneth
 that he cā not
 exerciſe the
 office of a cap-
 taine general,
 and bring the
 people into
 the promiſed
 land.

wil be with thee: he wil not leaue, nor forsake thee: feare
 not, neither dread thou. † Moyses therfore wrote this law, 9
 and deliuered it to the priestes the sonnes of Leui, which
 caried the arke of the couenant of our Lord, and to al the
 ancientes of Israel. † And he commanded them saying: After 10
 seuen yeares, in the yeare of remission, in the solemnitie of
 tabernacles, † when al come together out of Israel, to ap- 11
 peare in the sight of our Lord thy God in the place, which
 our Lord shal choose, thou shalt read the wordes of this law
 before al Israel, they hearing, † and the people being assem- 12
 bled together, as wel men as women, children, and strangers,
 that are within thy gates: that hearing they may learne, and
 feare our Lord your God, and keepe, and fulfil al the wordes
 of this law. † Their children also who now are ignorant; that 13
 they may heare, and feare our Lord their God, al the daies that
 they liue in the Land, which passing ouer Iordan you goe to
 obteyne. † And our Lord said to Moyses: Behold the daies of 14
 thy death are nigh: cal Iosue, and stand ye in the tabernacle
 of testimonie, that I may command him. Moyses therfore
 and Iosue went, and stode in the tabernacle of testimonie,
 † and our Lord appeared there in the pillar of a cloude: 15
 which stood in the entring of the tabernacle. † And our 16
 Lord said to Moyses: Behold thou shalt sleepe with thy fa-
 thers, and this people rising vp wil fornicare after strange
 goddes in the Land, to the which it entreth to dwel therein:
 there wil they forsake me, and wil make the couenant, which
 I haue made with them, of none effect. † And my furie shal 17
 be wrath against them in that day: and I wil forsake them,
 and wil hide my face from them, and they shal be deuou-
 red: al euils and afflictions shal finde them, so that they
 shal say in that day: In truth because God is not with me,
 these euils haue found me. † But I wil hide, and keepe close 18
 my face in that day, for al the euils, which they haue done,
 because they haue solowed strange goddes. † Now therfore 19
 write vnto you :: this canticle, and teach the children of Is-
 rael: that they know it by hart, and sing it by mouth, and
 this song be vnto me for :: a testimonie among the children
 of Israel. † For I wil bring them into the Land, for the which 20
 I sware to their fathers, flowing with milke and honie. And
 when they haue eaten, and are ful, and fatte, they wil turne
 away to strange goddes, and serue them: and wil detract
 from

:: Meeter is
 more easily
 kept in me-
 morie then
 prose.
 :: And so by
 this Canticle
 they are con-
 uinced that
 they were a-

- 21 from me, and make my couenant of none effect. † After that manie euils and afflictions shal haue found them, this canticle shal answer them for a testimonie, which no obliuion shal take away out of the mouth of their seede. For I know their cogitations, what thinges they are about to doe this day, before that I bring them into the Land, which I haue promised them. † Moyses therfore wrote the canticle, and taught it the children of Israel. † And our Lord commanded Iosue the sonne of Nun, and said: Take courage, and be strong: for thou shalt bring the children of Israel into the Land, which I haue promised, and I wil be with thee. † Therfore after that Moyses wrote the wordes of this law in a volume, and finished it: † he commanded the Leuites, that caried the arke of the couenant of our Lord, saying: † Take this booke, and put it in the side of the arke of the couenant of our Lord your God: that it may be for a testimonie against thee. † For I know thy contention, and thy most stiffe necke. Whiles I yet liue and goe in with you, you haue done alwayes contenciously against our Lord: how much more when I shal be dead? † Gather to me al the ancientes by your tribes, and your doctores, and I wil speake these wordes in their hearing, and wil inuocate against them heauen and earth. † For I know that after my death you wil doe wickedly, and wil decline quickly from the way, that I haue commanded you: and euils shal come vpon you in the later times, when you shal doe euil in the sight of our Lord, to prouoke him by the workes of your handes. † Moyses therfore spake, in the hearing of the whole assemblie of Israel, the wordes of this song, and finished it euen to the end.

CHAP. XXXII.

A Canticle of the Law, wherein the people are exhorted to serue God, for his perfect goodnes, for his singular benefites, for their former ingratitude, and for his mercie stil mixed With his punishmentes. 44. Al which being earnestly commended to them to remember and teach their children, 48. Moyses is commanded to goe into a mountaine, Whence he shal see the promised land, but not enter into it.

1 **H**EARE ye: heauens what thinges I speake, the earth I heare the wordes of my mouth.

2 † My^b doctrine grow together as raine, my speech flow as the dew, as it were a shower vpon the herbe, and as it were droppes vpon the grasse.

bundantly for warned, nor to breake couenant with God.

The eleuenth prophecie in the office before Masse on Easter eue. And the third on withsun-eue.

The canticle at Laudes on Saturday.

a Al thinges in heauen and in earth testifie, that God dealeth wel with his people.
b. Doctrine doth fructifie in good soules as raine & dew in the ground.

c. Mans first
dutie is to
praise God.

† ^c Because I wil inuocate the name of our Lord: geue ;
magnificence to our God.

† The workes of God be perfect, and al his waies iudge- 4
mentes: God is faithful, and without any iniquitie, iust and
right.

d. The next, to
acknowledge
his owne sin-
nes & defectes

† They ^d haue sinned to him, and not his children in fil- 5
thines: a froward and peruerse generation.

† These thinges doest thou render to our Lord thou foolish 6
and vnwise people? Is not he thy father, that hath possessed
thee, and made, and created thee?

† Remember the old daies, thinke vpon euerie genera- 7
tion: aske thy father, and he wil declare to thee: thy elders,
and they wil tel thee.

e. At the towre
of Babel.

f. Israel being
but one people
possessed the
inheritance of
seuen other
nations.

g. God choise
Israel to be his
peculiar peo-
ple of mere
grace and pro-
tected them.

h. Bees with-
out mees in-
dustrie made
honie in the
rockes.

i. Oliue trees
prospered in
stonie places.

k. Temporal
prosperitie oc-
casion of the
Iewes reuol-
ting from God

† When the highest ^e diuided the nations: when he sepa- 8
rated the sonnes of Adam, he appointed the limites of people
according to ^f the number of the children of Israel.

† But our Lords part, is his people: Iacob the corde of 9
his inheritance.

† He ^g found him in a desert land, in a place of horroure, 10
and of wast wildernes: he ledde him about, and taught him:
and kept him as the apple of his eye.

† As the eagle prouoking her young to flie, and houering 11
ouer them, hath he spred his winges, and he hath taken him,
and caried him on his shoulders.

† Our Lord onlie was his guide: and there was not with him 12
a strange God.

† He placed him ouer an high land: that he might eate the 13
fruites of the fieldes, that he might sucke ^h honie out of the
rocke, and ⁱ oile out of the hardest stone.

† Butter from the heard, and milke of the sheepe with the 14
fatte of lambes, and of rammes the sonnes of Basan: and
bucke goates with the marow of wheate, and might drinke
the bloud of the grape most pure.

† The ^k beloued was made grosse, and spurned: made 15
grosse, fatted, dilated, he left God his maker, and departed
from God his saluation.

† They prouoked him in strange goddes, and in abomina- 16
tions stirred him to anger.

l. Noueltie al-
lureth carnal
people to ido-
latrie and he-
resie.

† They immolated to diuels and not to God, to goddes, 17
which they knew not: there came ^l new & fresh ones, whom
their fathers worshipped not.

† God

- 18 † God that begatte thee thou hast forsaken, and hast " forgotten our Lord thy creatour.
- 19 † Our Lord saw, and was moued to wrath: because his sonnes and daughters prouoked him.
- 20 † And he said: ^m I wil hide my face from them, and wil consider their last: for it is a peruerse generation, and vnfaithful children.
- 21 † They ⁿ haue prouoked me in that, which was no God, and haue angred me in their vanities: and I wil prouoke them in that, which is no people, and in ^o a foolish nation wil I anger them.
- 22 † A fyre is kindled in my wrath, and shal burne euen to the lowest partes of hel: and shal deuoure the earth with her spring, and shal burne the foundations of mountaines.
- 23 † I wil heape euils vpon them, and myne arrowes I wil spend in them.
- 24 † They shal be consumed with famine, and birdes shal deuoure them with most bitter biting: the teeth of beastes wil I send vpon them, with the furie of those that traile vpon the ground, and creepe.
- 25 † Without shal the sword deuoure them, & within fearefulnes, the young man and the virgin together, the sucking child with the old man.
- 26 † I said: Where are they? I wil make their memorie to cease from among men.
- 27 † But ^p for the wrath of the enemies I haue differred: lest perhaps their enemies might be proude, and would say: Our mightie hand, and not the Lord, hath done al these things.
- 28 † A nation without counsel is it, and without wisedome.
- 29 † O that they were ^q wise, and vnderstoude, and would prouide for their last.
- 30 † How should one pursue a thousand, and two put ten thousand to flight? was it not therefore, because their God sold them, and our Lord inclosed them?
- 31 † For our Lord is not as their goddes: ^r our enemies also are iudges.
- 32 † Of the vineyard of Sodom, is their vineyard, and of the suburbs of Gomorra: their grape the grape of gall, and the clusters most bitter.
- 33 † The gall of dragons their wine, and the venime of Aspes vncurable.

m. For their peruerfnes God withdrew his helpe from them.

n. God first lo- ueth, before anie man lo- ueth him, but men first for- sake God, be- fore he forsake them.

o. The Iewes reputed most Gētiles foolish yet now they are inferior to al.

p. For iust cau- ses God some times differ- reth punish- ment.

q. True wis- dome conside- reth things past, vnderstan- deth things pre- sent, and provi- deth for things to come.

r. Al infideles confesse more Maicesty in the true God and in his Religiō, then in their owne.

† Are

Are not these things laid vp with me, and signed in my 34
treasures?

† Reuenge is myne, and I wil repay them in time, that 35
their foote may slide: the day of perdition is at hand, and the
times make hast to be present.

† Our Lord wil iudge his people, and wil haue mercie on 36
his seruantes: he shal see that their hand is weakened, and
the shut vp also haue fayled, and the residue be consumed.

† And he shal say: Where are their goddes, in whom they 37
had confidence.

† Of whose victimes they did eate fatte, and dranke the 38
wine of their libamentes: Let them arise, and help you, and
protect you in necessitie.

† See ye that I am onlie, and there is no other God besides 39
me: I wil kil, and I wil make to liue: I wil strike, and I wil
heale, and there is none that can deliuer out of my hand.

† I wil lift vp my hand to heauen, and wil say: I liue for 40
euer.

† If I shal whette my sword as the lightening, and my 41
hand take iudgement: I wil repay vengeance to myne ene-
mies, and them that hate me wil I requite.

† I wil embrew my arrowes with blood, and my sword 42
shal deuoure flesh, of the blood of the slaine and of captiuitie,
of the bare head of the enemies.

† You gentiles prayse his people, because he wil reuenge the 43
blood of his seruantes: and wil repay vengeance vpon their
enemies, and wil be propitious to the land of his people.

† Moyses therfore came and spake al the wordes of this can- 44
ticle in the eares of the people, he and Iosue the sonne of
Nun. † And he finished al these wordes, speaking to the chil- 45
dren of Israel. † and he said to them: Sette your hartes on al 46
the wordes, which I testifie to you this day: that you com-
mand them to your children to keepe and to doe, and to fulfil
al thinges of this law that are written: † for not in vaine are 47
they commanded you, but that euerie one should liue in
them: which doing you may continew a long time in the
Land, which passing ouer Iordan you enter to possesse.

† And our Lord spake to Moyses in the same day, saying: 48

† Goe vp into this mount Abarim, that is to say, of passages, 49
into mount Nebo, which is in the Land of Moab against Je-
richo: and see the Land of Chanaan, which I wil deliuer to
the

f. Euen such
offenders as
thinck them
selues secure,
escape not.
t. It is vnpossi-
ble that false
goddes should
helpe their-
folowers in
necessitie.

v. The vaine
counsel of the
wicked being
detected shal
be punished.

the children of Israel to obteyne, and die thou in the mount.

- 50 † Which going vp vnto thou shalt be ioyned to thy peoples,
as Aaron thy brother died in mount Hor, and was layd to his
51 people : † because you did preuaricate against me in the
middes of the children of Israel at the Waters of contradi-
ction in Cades of the desert of Sine: and you did not san-
52 ctifie me among the children of Israel. † Quer against shalt
thou see the Land, and shalt not enter into it, which I wil
geue to the children of Israel.

A N N O T A T I O N S.

CHAP. XXXII.

18. *Forgotten our Lord.*] Caluin (*li. 1. Instit. c. 11. parag. 2.*) contending that it is idolatrie, to worship Christ in his picture, saith the idolatrie committed about the molten calfe (*Exod. 32.*) consisted in worshipping the true God in that image of a calfe : affirming that the Jewes were not so inconsiderate, as not to remember, that it was God which had brought them out of the Land of Egypt. Quite contrarie to this text, which saith : God that begate thee thou hast forsaken, and hast forgotten our Lord thy creator. Caluin therefore was either ignorant or forgetful, that the Holie Ghost here chargeth them, to haue forsaken and forgotten God the Creator; or els (which is worse) Knowing and remembring it, he was most impudent in auouching the contrarie.

Caluin contradiceth the holie Scripture.

43. *Praise his people.*] In the people of the Iewes were alwayes some good, & worthe of praise, that serued God; and sometimes suffered persecution for iustice; whose blood God promised here to reuenge, and for their sakes to be merciful to others. Al which we see was performed, in that God reduced them from captiuitie, and conserued them after in their countrie til Christs time, for so he was propitious to the land of his people.

Alwaies some good in the Church of the old Testamēt.

CHAP. XXXIII.

Moyse blessing the tribes of Israel (Simeon omitted) prophesyeth particularly of euerie one. 26. Againe exhorteth them, that as God hath chosen them his peculiar people, so they loue and honour him their onlie God.

- 1 **T**HIS is: the blessing, wherwith Moyse the man of God
blessed the children of Israel, before his death.
2 † And he said: Our Lord " came from Sinai, and from Seir
is he risen to vs: he hath appeared from mount Pharan, and
with him thousādes of Saintes. In his right hand a syrie law.
3 † He hath loued the peoples, al the saintes are in his hand:
and they that approach to his feete, shal receiue of his do-
arine.
4 Moyse commanded vs a law, the inheritance of the mul-
titude of Iacob.

:: The ancient fathers expound these blessings rather of the Church of Christ, then of the Iewes Synagogue.
*S. Aug. q. 56.
Theod. q. 44. in
Dent.*

† He shal be king with the most right, the princes of the 5
people being assembled with the tribes of Israel.

† Liue Ruben, and die he not, and be he litle in number. 6

† This is the blessing of Iudas: Heare Lord the voice of 7
Iudas, and bring him in vnto his people: his handes shal fight
for him, and he shal be his helper against his aduersaries.

† To Leui also he said: Thy perfection, and thy doctrine 8
be to thy holie man, whom thou hast proued in temptation,

and iudged at the Waters of contradiction. † He that 9
:: The priest-
lie tribe must
to his father, and to his mother: I know you not; and to his
especially pre-
ferre Gods ser-
uice before
their neerest
kindred.

brethren: I know you not: & they knew not their children.
These kept thy word, and obserued thy couenant, † thy 10
iudgements o Iacob, and thy law o Israel: they shal put in-
cense in thy furie, and holocaust vpon thyne altar. † Blesse 11
Lord his strength, and receiue the workes of his handes.
Strike the backes of his enemies, and they that hate him, let
them not rise vp.

† And to Benjamin he said: The best beloued of our Lord 12
:: The Temple
was built in
the tribe of
Beniamin,
which God
more special-
ly protected,
and so they
dwelt more se-
curely. Theod.
g. 45. in Deut.

shal dwell confidently in him: as in a bride chamber al the
day shal he abide, and betwen his shoulders shal he rest.

† To Ioseph also he said: Of the blessing of our Lord be 13
his land, of the fruites of heauen, and the dew, & the depth
lying vnderneath. † Of the pomes of the fruites of the sunne 14
and moone, † of the toppes of the old mountaynes, of the 15
pomes of the eternal hilles: † and of the fruites of the earth, 16
and of the fulnes therof. The blessing of him, that appeared
in the bush, come vpon the head of Ioseph, and vpon the
crowne of the nazarite among his brethren. † His beautie 17

as of the first borne of an oxe, his hornes the hornes of an
vnicorne: in them shal he winow the Nations euen to the
endes of the earth. these are the multitudes of :: Ephraim,
and these the thousandes of Manasses.

† And to Zabulon he said: Reioyse Zabulon in thy going 18
out, and Issachar in thy tabernacles. † They shal cal the peo- 19
ples to the mountaine: there shal they immolate the victims
of iustice. Who shal sucke the inundation of the sea as milke,
and the hidden treasures of the sandes.

† And to Gad he said: Blessed be Gad in breadth: as a 20
lion hath he rested, and taken the arme and the toppe of the
head. † And he saw his principalitie, that in his part the do- 21
ctor was reposed: which was with the princes of the people,
and

and did the iustices of our Lord, and his iudgement with Israel.

- 22 † To Dan also he said: Dan a lions whelp, he shal flow largely from Basan.
- 23 † And to Nephthali he said: Nephthali shal enioy abundance, and shal be ful of the blessings of our Lord: the sea and the south he shal possesse.
- 24 † To Aser also he said: Blessed be Aser in children, be he acceptable to his brethren, and dippe he in oile his foote.
- 25 † His shoe yron and brasse. As the daies of thy youth, so also thy old age.
- 26 † There is no other God as the God of the rightest: the mounter of heauen is thy helper. By his magnificence the
- 27 cloudes runne hither and thither, † his habitation is aboue, and vnder the euerlasting armes: he shal cast out the enemy from thy face, and shal say: Be destroyed.
- 28 † :: Israel shal dwell confidently, and alone. The eie of Iacob in the land of corne and wine, and the heauens shal be mistie with dew.
- 29 † Blessed art thou Israel: who is like to thee o people, that art saued in our Lord: the shield of thy helpe, and the sword of thy glorie: thy enemies shal denie thee, and thou shalt treade their neckes.

:: The sinne of Zábria prince of Simeons tribe, in fresh memorie (*Num.* 25.) seemeth to be the cause, why this tribe is not particularly blessed, but only in general with all Israel.

ANNOTATIONS.

CHAP. XXXIII.

2. *Came from Sinai.*] According to the historie Moyses recounteth here three benefites. First that God gaue the Law in Sinai. (*Exod.* 20.) Secondly, he cured those which were bitten with serpentes nere to Seir. (*Num.* 21.) Thirdly in mount Pharan he appointed Seuentie ancienes to assist Moyses in iudgements (*Num.* 11.) But according to the Myserie, which specially is intended, S. Augustin (*q.* 56. in *Deut.*) saith this prophetic is not to be negligently passed ouer. For it evidently appeareth that this benediction pertaineth to a new people, whom Christ our Lord hath sanctified, in whose person Moyses spake and not in his owne. So in this prophetic and proper sense (saith this Doctor) our Lord and Sauiour cometh from *Sinai*, which is interpreted *tentation*, when he passed the tentation of his passion and death, *Heb.* 2. v. 18. Christ riseth from *Seir*, interpreted *beaue*, for that in the similitude of the flesh of sinne, enemy of sinne, he damned sinne in the flesh. *Rom.* 8. v. 3. He appeareth from mount *Pharan* interpreted *fruitful mountaine*, in that he giveth abundance of grace in his Church of the new Testament; which is a citie set vpon a hill. *Mat.* 5.

The propheticall sense of these blessings is more certaine, & more euident, then the historical.

The fifth part.
The death, bur-
ial and singu-
lar praiſe of
Moyſes.

*Moyſes ſeeth the promiſed Land, but is not ſuffered to goe into it, ſ. He dieth
at the age of 120. yeares. God buryeth his bodie ſecretly, and al Iſrael
mourne for him thirtie dayes. 9. Iofue replenished (by impoſition of
Moyſes handes) With the ſpirit of God ſuccedeth. 10. But Moyſes for
his ſpecial familiaritie with God, and for moſt wonderful miracles is com-
mended aboue al other Prophetes.*

:: God eleua-
red his viſue
powre aboue
nature to ſee
ſo farre.

MOYSES therefore went vp from the champion of Moab vpon mount Nebo, into the toppes of Phalga againſt Iericho: and our Lord ſhewed him :: al the land of Galaad as farre as Dan, † and al Nephthali, and the land of 2 Ephraim and Manaffes, and al the Land of Iuda vnto the vtmoſt ſea, † and the ſouth part, and the bredth of the plaine 3 of Iericho a citie of palmetrees as farre as Segor. † And our 4 Lord ſaid to him: This is the Land, for the which I ſware to Abraham, Iſaac, and Iacob, ſaying: To thy ſeede wil I geue it. Thou haſt ſeene it with thine eies, and ſhalt not paſſe ouer to it. † And Moyſes the ſeruant of our Lord died there, in the 5 land of Moab, our Lord commanding it: † and he buried him 6 in the valley of the Land of Moab, againſt Phogor: and :: no man hath knowne his ſepulchre vntil this preſent day. † Moyſes was an hundred and twentie yeares old when he 7 died: his eie was not dimme, neither were his teeth moued. † And the children of Iſrael mourned him in the champion 8 countrie of Moab thirtie daies: and the daies of their mourning that mourned for Moyſes were accompliſhed. † And 9 Iofue the ſonne of Nun was replenished with the ſpirit of wiſedome, becauſe Moyſes did put his handes vpon him. And the children of Iſrael obeyed him, and did as our Lord commanded Moyſes. † And there roſe no more a prophete 10 in Iſrael as Moyſes, whom our Lord had knowen face to face, † in al ſignes and wonders, which he ſent by him, to doe 11 in the Land of Egypt to Pharao, and to al his ſeruantes, and to his whole Land, † and al the ſtrong hand, and great mer- 12 uailes, which Moyſes did before al Iſrael.

*The end of the ſine bookes of Moyſes,
containing the Law.*

THE SECOND PART

OF THE OLD TESTAMENT:

CONTAINING HISTORICAL BOOKES.

The argument of the booke of Iosue.

Hist. :
scholast.

VVHETHER Iosue himself writ this booke (which is the common opinion) or some other, it was euer held vndoubtedly by al, for Canonical Scripture: and according to the distribution of the whole Bible into Legal, Historical, Sapiential, and Prophetical Bookes, this is the first of the historical sorte. But as the five proecedent called Legal, besides the Law, comprehend also the historie of the Church, from the beginning of the world nere 2500. yeares, and withal containe much diuine Wildome, & Prediction of thinges to come: so these bookes now following called Historical, and likewise the Sapiential and Prophetical ensuing after, participate each with others in their seuerall argumentes: euerie one more or lesse inducing Gods seruantes to keepe his Law; recording thinges donne; teaching what is most meete to be donne; and foreshewing before hand, thinges donne afterwards, or which yet shal come to passe. So this booke doth not only set forth the Actes of Iosue, who succeeded Moyses in tēporal government of Gods people, commanding and directting them by lawe and Wisedome; but also the same thinges donne by him, and his verie name (as S. Hierom, & other Fathers teach) prefigure our Lord Iesvs Christ. For in Hebrew IEHOSUA is the name both of this Capitaine General, the leader of The Israelites ouer Iordan into the Land of promise, and of our Lord and SAVIOVR, who by his Baptisme, and other sacramentes bringeth his people of al Nations, into the true Land of the liuing, where is life and felicitie everlasting. Touching therefore the historie, these foure special thinges are here described. First, the passage of the Israelites ouer Iordan. In the five first chapters. Secondly, their conquest of the promised Land. In the seuen chapters following. Thirdly, the partition of the same Land amongst nine Tribes and a half. from the 13. chap. to the 22. Fourthly, In the three last chapters, the returne of the other two Tribes and a half to their possessions, on the east side of Iordan; With Iosues last admonition to them al, to serue God sincerely; and his, and Eleazars death.

VVhosoever was author, the authoritie of this booke is certaine.

Bookes of holie Scripture principally treating of seuerall argumentes, yet in the same participate ech sorte with others.

The cōtentes of this booke.

Diuided into foure partes.

S. Hiero.
Epist. ad
Paulin.
S. Amb.
in Psal.
47. S.
Aug. li.
12. c. 31.
& li. 16.
c. 19.
cont. a.
Faust.
et al.

THE BOOKE OF
IOSVE, IN HEBREW
IEHOSVA.

CHAP. I.

Iosue encouraged by our Lord, 10. admoniseth the people to prepare themselves to passe our Iordan; 12. and al the able men of the tribes of Ruben, Gad, and halfe Manasses to march armed before the rest. 16. Al promise to doe whatsoeuer he commandeth.

The first part.
Of the passage
of Israel ouer
Iordan.



Now it came to passe after the death 1
of Moyfes the seruant of our Lord,
that our Lord spake to Iosue the sonne
of Nun, the minister of Moyfes, and
said to him: † Moyfes my seruant is 2
deade: arise, and passe ouer this Ior-
dan thou and al the people with thee,
into the Land, which I wil geue to the
children of Israel. † Euerie place, the steppe of your foote 3
shal treade, wil I deliuer to you, as I haue spoken to Moyfes.
† From the desert and Libanus vnto the great riuer Euphrates, 4
al the land of the Hetheites vnto the great sea against the
going downe of the sunne, shal be your border. † No man 5
shal be able to resist you al the daies of thy life: as I haue
beene with Moyfes, so wil I be with thee: I wil not leaue,
nor forsake thee, † Take courage, and be strong: for thou 6
shalt by lotte diuide to this people the Land, for the which
I sware to their fathers, that I would deliuer it to them.
† Take courage therfore, and be very strong: that thou keepe 7
and doe al the Law, which Moyfes my seruant hath com-
manded thee: decline not from it to the right hand or to the
left, that thou mayest vnderstand al thinges which thou
doest. † Let not the volume of this law depart from thy 8
mouth: but thou shalt meditate in it daies and nightes, that
thou

thou maiest keepe and doe al thinges that be written in it:
 9 then shalt thou direct thy way, and vnderstand it. † Behold
 I command thee, take courage, and be strong. Feare not, and
 dreade not: because the Lord thy God is with thee in al the
 10 thinges to whatſoeuer thou shalt goe. † And Iosue comman-
 ded the princes of the people, saying: Passe through the middes
 11 of the campe, and command the people, and say: † Prepare
 for your selues :: victuals: for after the third day you shal
 passe ouer Iordan, and shal enter to possesse the Land, which
 12 our Lord your God wil geue you. † To the Rubenites also
 13 and Gaddites, and halfe tribe of Manasses he said: † Re-
 member the word, which Moyſes the ſeruant of our Lord
 commanded you, saying: Our Lord your God hath geuen
 14 you rest, and al this Land. † Your wiues, and children, and
 cattel shal tarie in the Land, which Moyſes deliuered to you
 beyond Iordan: but passe you ouer armed before your bre-
 15 thren, al that are strong of hand, & fight for them, † vntil our
 Lord geue rest to your brethren as to you also he hath geuen,
 and they also possesse the Land which our Lord your God wil
 geue them: and so returne into the Land of your possession,
 and you shal dwell in it, which Moyſes the ſeruant of our Lord
 gaue you beyond Iordan, against the ryſing of the sunne.
 16 † And they made answer to Iosue, and said: Al thinges, that
 thou haſt commanded vs we wil doe: and whither ſoeuer
 17 thou shalt send vs, we wil goe. † As we obeyed Moyſes in
 al thinges, so wil we obey thee also: only be our Lord thy
 18 God with thee, as he was with Moyſes. † He that shal gaine-
 ſay thy mouth, and not obey al thy wordes, that thou shalt
 command him, let him die. thou only take courage, and doe
 manfully.

:: Besides Man-
 na, which yet
 ceaſed not,
 they might if
 they would
 prouide other
 meate: preſi-
 guring that in
 the primitiue
 Church, it
 ſhould be law-
 ful to vſe legal
 ceremonies,
 with euange-
 lical rites for a
 time, til the
 old law were
 buried with
 honour.

CHAP. II.

*Two diſcoueres ſent into Hiericho are hid, and concealed by Rahab: 8. and
 vpon promiſe of like ſafetie to her whole familie, 21. ſhe helpeth them
 ſecretly away.*

1 **T**HEREFORE Iosue the ſonne of Nun ſent from Setim
 two men, to ſpie in ſecrete: and ſaid to them: Goe, and
 view the Land, and the citie of Iericho. Who going entred
 into the houſe of a woman a harlot, named Rahab, and reſted
 2 with her. † And it was told the king of Iericho, and ſaid:
 Behold there are men come in hither by night of the children
 of

∴ Notwith-
standing this
officious lie,
(which is a ve-
nial sinne) S.
Paul, *Heb. 11.*
and S. Iames (*c.*
2.) testifie,
that she was
iustified by her
faith in God,
and by good
workes to-
wards these
men. S. *Aug.*
cont. Mendac.
c. 17. see An-
not. Luc. 2. 7. 25.

of Israel, to spie the Land. † And the king of Iericho sent to 3
Rahab, saying: Bring forth the men, that came to thee, and
are entred into thy house: for they be spies, and are come to
view al the Land. † And the woman taking the men, hid 4
them, and said: I confesse they came to me, but ∴ I knew not
whence they were: † and when the gate was a shutting in 5
the darke, and they withal went out, I know not whither
they be gone: pursue quickly, and you shal ouertake them.
† But she made the men to goe vp into the rooffe of her 6
house, and couered them with the flalke of flaxe, which was
there. † And they that were sent, folowed them, the way that 7
leadeth to the ford of Iordan: and they being gone out the
gate forwith was shutte. † Neither were they yet a sleepe 8
that lay hidde, and behold the woman went vp to them, and
said: † I know that the Lord hath geuen this Land to you: for 9
your terrour is fallen vpon vs, and al the inhabitantes of the
Land are become fainte. † We haue heard that the Lord 10
dried vp the water of the Red sea at your entring, when you
came out of Ægypt: and what thinges you did to the two
kings of the Amorrheites, that were beyond Iordan: Schon
and Og, whom you slew. † And hearing these thinges we 11
greatly feared, and our hart fainted, neither did there remaine
spirite in vs at your entring in: for the Lord your God he is
God in heauen aboue, & in the earth beneth. † Now therfore 12
sweare to me by the Lord, that as I haue done mercie with
you, so you also doe with my fathers house: and you geue me
a true signe, † that you saue my father and mother, my bre- 13
thren and sisters, and al thinges that he theirs, and deliuer our
soules from death. † Who answered her: Be our liues for 14
you vnto death, only if thou betray vs not. And when our
Lord shal haue deliuered vs the land, we wil doe in thee mer-
cie and truth † She therfore did let them downe by a corde 15
out of a window: for her house ioyned fast to the wall. † And 16
she said to them: Goe vp to the mountaines, lest perhaps they
meete you returning: and there lie hid three daies, til they
returne, and so you shal goe on your way. † Who said to her: 17
We shal be quitte from this oath, wherewith thou hast sworne
vs: † if we entring the Land, there be this purple corde a 18
signe, and thou tie it in the window, by the which thou hast
let vs downe: and gather thy father and mother, and brethren
and al thy kindred into thy house. † He that shal goe forth 19
of the

- of the doore of thy house, his blood shal be vpon his head, and we shal be quitte. But the blood of al, that shal be with thee in the house, shal redound vpon our head, if any man
 20 touch them. † But if thou wilt betray vs, and vtter this talke abroad, we shal be quitte from this oath, wherewith thou
 21 hast adiured vs. † And she answered: As you haue spoken, so be it done, and dismissing them to goe, she hong the purple
 22 corde in the window. † But they walking came to the mountaines, and taried there three dayes, til they returned that pursued them: for seeking euerie way, they found them
 23 not. † Who being entred into the citie, the discouerers returned, and came downe from the mountaine: and passing ouer Iordan, they came to Iosue the sonne of Nun, and told him al
 24 thinges that had chanced to them, † and said: Our Lord hath deliuered al this land into our handes, and al the inhabitantes therof are ouerthrowen with feare.

CHAP. III.

After three dayes abode by the bankes of Iordan, 3. the Priestes with the Arke of God entering first into the river, 15. the ypper part miraculously standeth and swelleth, the lower running away, they goe into the midde chanel, and there stay, whiles al the people passe ouer drie foote.

- 1 I O S U E therfore rysing vp in the night, remoued the campe: and departing from Setim, they came to Iordan, he, and al the children of Israel, and abode there for three
 2 dayes. † Which being passed, the herauldes went through the middes of the campe, † and beganne to proclaime:
 3 :: When you shal see the arke of couenant of our Lord your God, and :: the priestes of the Leuitical stocke carying it, :: In place of the cloud, and
 4 ryse you also, and folow them going before: † and let there be betwen you and the arke the space of two thousand cubites: that you may see it a farre of, and know which way you may goe: because you haue not walked by it before: and
 5 beware you approach not to the arke. † And Iosue said to the people: Be sanctified: for to morrow our Lord wil doe among you merueilous thinges. † And he said to the priestes: Take vp the arke of the couenant, & goe before the people. Who fulfilling his commandementes, tooke it, and walked
 6 before them. † And our Lord said to Iosue: This day wil I beginne to exalt thee before al Israel: :: that they may know
 7 as I was with Moyses, so am I with thee also. † And doe thou
 8 as I was with Moyses, so am I with thee also. † And doe thou

had special
commission
from him, and
that vnder his
gouernment
the people
should prof-
per.

thou" command the priestes, that carie the arke of the testa-
ment, and say to them: When you shal be entred into part of
the water of Iordan, stand in it. † And Iosue said to the chil- 9
dren of Israel: Come hither, and heare the word of our Lord
your God. † And againe he said: In this you shal know that 10
our Lord the liuing God is in the middes of you, and shal de-
stroy in your sight the Chananeite and Hetheite, the Heuците
and Pherezeite, the Gergeseite also and the Iebuseite, and the
Amorrhite. † Behold the arke of the couenant of the Lord 11
of al the earth shal goe before you into Iordan. † Prepare 12
twelue men of the tribes of Israel, one of euerie tribe. † And 13
when the priestes that carie the arke of the Lord of the
whole earth shal sette the steppes of their feete in the waters
of Iordan, the waters, that are beneath, shal runne downe
and decay: and those that come from aboue, shal stand toge-
ther in one heape. † Therfore the people went out of their 14
tabernacles, to passe ouer Iordan: and the priestes, that car-
ried the arke of the couenant, went on before them: † And 15
they being entered into Iordan, and their feete dipped in part
of the water (and Iordan in the haruest time had filled the
bankes of his chanel) † the waters that came downeward 16
stoode in one place, and like a mountaine swelling vp appea-
red farre from the citie, that is called Adom to the place of
Sarchan: but those that were beneth, ranne downe into the
Sea of the wildernes (which now is called the dead sea) vntil
they wholly decayed. † And the people went against Iericho: 17
and the priestes that caried the arke of the couenant of our
Lord, stoode girded vpon the drie ground in the middes of
Iordan, and al the people passed ouer through the drie
chanel.

A N N O T A T I O N S.

CHAP. III.

An obiection
for laiehead-
ship of the
Church.

Answer.

2. *Command the priestes.*] Because Iosue commanded the priestes to take
the arke, and stand with it in Iordan; for that also (*chap. 5*) he ministred, or
appointed others to minister, the Sacrament of Circūcision; Likewise (*chap. 8.*)
blessed the people; and (*chap. 24.*) renewed Gods couenant with them; English
Protestantes inferre, that he was chief superior in spirital causes; and therefore
lay princes are supreme heades, & gouerners of the Church immediatly vnder
God. But none of these actions, nor al put together do proue their purpose.
For notwithstanding he very lawfully did these, and other like thinges, yet he
had

Exod. 4.
5. 6. &c.
Deut. 17.

had a spiritual superior in earth, which was Eleazar the high priest. For Moyses being extraordinary superior of al, both in spiritual and temporal causes, the ordinarie priesthood, and spiritual supremacie was established in Aaron and his sonnes, as appeareth *Leuit. 8. Num. 10.* and other places: and the temporal government after Moyses was given to Iesue, succeeding to him (*Num. 27.*) not in al, but in part of his glorie (or authoritie) his whole honour (or power) being distributed between the high Priest, and the temporal Prince, as learned Theodoret (*q. 48. in Num.*) noteth vpon the sacred text; expressly distinguishing their offices (*v. 21.*) that Eleazar the priest should consult our Lord for him (and so receiue answer in doctrine and veritie, *Exod. 28. Leuit. 8.*) and that Iosue should goe out and goe in, and al the children of Israel with him (that is, lead and gouerne the people) at Eleazars word. VVhere it is manifest that Iosue was not set ouer Eleazar, but Eleazar ouer him. That therefore which Iosue did in spiritual affaires, was in subordination to the high priest; by whose direction, approbation, or ratification, he commanded some of the priests to carie the arke, and with it to goe into Iordan, and coming into the middle chanel to stand there, whiles al the armie and people passed ouer: also gaue order that al should be circumcised; blessed the people; read the law; and after godlie exhortations, renewed the couenant between God and them; al in way of execution of Gods wil & commandementes, not by anie pretended iurisdiction in spiritual thinges.

Chap. 5.
8.
22.
23.
24.

In like sorte manie other good temporal Princes, as well in the old as the new Testament, haue disposed and executed diuers thinges pertaining to Gods seruice: their office requiring that they should set forward, maintaine and defend true faith and religion. Especially Christian Princes, of whom Esai prophesied (*chap. 49.*) that *kinges should be fether fathers, and Queenes the nurces of the Church.*

Conformably whereto S. Augustin teacheth (*li. 3. c. 51. cont. Crescon*) that Kinges, in that they are Kinges, serue God by commanding good thinges, and forbidding euil, not only pertaining to humane societie, but also belonging to Gods religion. To this effect Constantine the great did manie religious actes: yea euen those thinges which our aduersaries wrest to their owne sense, shew euidently his due submission to his spiritual pastors. As when vrged by the Donatistes peruerse importunitie, and being desirous (as S. Augustin testifieth, *Epist. 166.*) to bridle so great impudencie, he heard and iudged Bishop Cecilians cause, after other Bishops sentence for him against the heretikes; where he both gaue iudgement agreeable to the Bishops, and yet pleading pardon, excused himself for this fact.

VVhich had not needed, if he had bene the ordinarie or competent iudge.

Optatus also writeth (*li. 1. cont. Parmen.*) that the same Emperour Constantine exclaimed against the appellantes in these wordes: *O rabida furoris audacia! sicut in causis Gentilium fieri solet, appellationem interposuerunt.* Our outrageous boldnes of furie! like as in causes of Gentiles is wont, they haue interposed an appeal. The like good offices did Iustinian, and Charles the great, and manie other Christian Emperours and Kinges; for which they are much renowned in the whole Church; and some haue benne honoured for their religious zele, with glorious titles geuen to them and their successors. To the Kinges of Spaine, from the time of Alfonso King of Castil, about eight hundred yeares agoe, for expelling the Arians, was geuen the title of *Catholique* as Michael Ritis a Neapolitan writeth. To the French Kinges the title of *most Christian*, from the time of Philip the Emperour, about 400. yeares since, for expelling the Albigenes, as recordeth Nicholans Gillius. To our King Henrie the eight of England, for his booke of the Sacramentes against Luther, Pope Leo the tenth gaue the title: *Defender of the faith.*

An. Do.
1521.

Moyses chief both in spiritual and temporal authoritie, which was after diuided between the high Priest & temporal Prince.

The high priest superiour. Iosue executed Gods wil, not by spiritual iurisdiction, but with subordination to the high priest.

Other good princes haue also much advanced religion, but not taken supremacie in spiritual causes.

For maintaining Catholique religion against heretikes, the kinges of Spaine haue the title *Catholique*. The French Kinges, *most Christian*. Kinges of England, *Defenders of the faith*.

CHAP. IIII.

In memorie of their miraculous passage, twelue chief men, of the twelue tribes, take so manie great stones from the middes of Iordan, 9. and put o-ther twelue, where the priestes stood with the arke. 18. The waters returns to their former course. And the twelue stones are erected for a monument.

V H o being passed ouer, our Lord said to Iosue: 1
 † Choose twelue men one in euerie tribe: † and 2
 command them that they take vp out of the middes of the 3
 chanel of Iordā, where the feete of the priestes stooode, twelue
 most hard stones, which you shal put in the place of the
 campe, where you shal pitch tentes this night: † And Iosue 4
 called twelue men, whom he had chosen out of the children
 of Israel, one of euerie tribe, † and he said to them: Goe 5
 before the arke of our Lord your God to the middes of Ior-
 dan, and carrie from thence euerie man a stone on your
 shoulders, according to the number of the children of Israel,
 † that it may be :: a signe among you: and when your chil- 6
 dren shal aske you to morrow, saying: What meane these
 stones? † You shal answer them: The waters of Iordan de- 7
 cayed before the arke of the couenant of our Lord, when
 it passed ouer the same: therefore were these stones sette for
 a monument of the children of Israel for euer. † The chil- 8
 dren of Israel therefore did as Iosue commanded them, cary-
 ing out of the chanel of Iordan twelue stones, as our Lord
 had commanded him, according to the number of the chil-
 dren of Israel, vnto the place, wherein they camped, and there
 they sette them. † Other twelue stones also Iosue put in 9
 the middes of the chanel of Iordan, where the priestes
 stooode, that caried the arke of the couenant: and they be
 there vntil this present day. † But the priestes that caried 10
 the arke, stooode in the middes of Iordan, til al thinges were
 accomplished, which our Lord had commanded Iosue, to
 speake to the people, and Moyse had said to him. And the
 people made hast, and passed ouer. † And when they had al 11
 passed ouer, the arke also of our Lord passed ouer, the priestes
 also went before the people. † The children of Ruben also 12
 and Gad, and the half tribe of Manasses, went armed before
 the children of Israel, as Moyse had commanded them:
 † and fourtie thousand fighting men by troupes, and bandes, 13
 marched

∴ Is not the
 forme of a
 crosse as con-
 uenient a signe,
 to put christi-
 ans in mind,
 how our Sau-
 our redeemed
 vs, as these
 stones were to
 the Iewes,
 how God
 brought their
 fathers ouer
 Iordan?

- marched through the plaine and champion countrie of the
 14 citie of Iericho. † In that day our Lord magnified Iosue be-
 fore al Israel, that they should feare him, as they had feared
 15 16 Moyſes, whiles he yet liued. † And he ſaid to him: † Com-
 mand the prieſtes, that carie the arke of the couenant, that
 17 they comme vp out of Iordan. † Who commanded them,
 18 ſaying: Come ye vp out of Iordan. † And when they that
 caried the arke of the couenant of our Lord, were come vp,
 and began to treade on the drie ground, the waters returned
 into their chanel, and ranne as they were wont before.
 19 † And the people came vp out of Iordan, the tenth day of the
 firſt moneth, and camped in Galgal againſt the Eaſt ſide of
 20 the citie of Iericho. † The twelue ſtones alſo, which they
 had taken out of the chanel of Iordan, Iosue ſette in Galgal,
 21 † and ſaid to the children of Iſrael: When your children ſhal
 aſke their fathers to morrow, and ſhal ſay to them: What
 22 meane theſe ſtones: † You ſhal teach them, and ſay: By the
 23 drie chanel did Iſrael paſſe ouer this Iordan, † your Lord God
 drying the waters therof in your ſight, vntil you paſſed ouer:
 24 † as he had done before in the readſea, which he dried til
 25 we paſſed throuh: † that al the people of the earth may learne
 the moſt ſtrong hand of our Lord, that you alſo may feare our
 Lord your God.

CHAP. V.

The kings of Chanaan are ſore frighted with the newes of Iſraels paſſage ouer Iordan. 2. Circumciſion is againe commanded, and obſerued, which had bene omitted in the deſert fourtie yeares. 10. They make their Paſch. 12. Manna ceaſeth. 13. And an Angel appeareth to Iosue.

- 1 **T**HERFORE after that al the kings of the Ammorrhites, which dwelt beyond Iordan at the weſt ſide, and al the kings of Chanaan, which poſſeſſed the places nigh to the great ſea, had heard that our Lord had dried the ſtreaines of Iordan before the children of Iſrael, til they paſſed ouer, their hart failed, and there remained no ſpirit in them, fearing the entring of the children of Iſrael. † At that time our Lord ſaid :: to Iosue: Make thee kniues of ſtone, and circumciſe :: the ſecond time the children of Iſrael. † He did that which our Lord had commanded, and he circumciſed the children of Iſrael in the hil of the prepuces. † And this is the cauſe of the ſecond circumciſion: Al the people, that

:: See annotations. c. 3. v. 8.
 :: Circumciſion had bene omitted fourtie yeares, whiles they were in the deſerte, alwayes vncertaine when to march, & ſo it is now commanded the ſecond time.

came out of Egypt of the malekinde, al the fighting men,
 died in the desert by the long circuit^{es} of the way, † who 5
 were al circumcised. But the people that was borne in the
 desert, † during the fourtie yeares of the iourney in the wide 6
 wildernes was incircumcised: til they were consumed that
 had not heard the voice of our Lord, and to whom he had
 sworne before, that he would not shew them a land flowing
 with milke and honte. † The children of these succeded in 7
 the place of the fathers, and were circumcised of Iosue: for
 they were in the prepuce euen as they were borne, neither
 had any circumcised them in the way. † And after that they 8
 were al circumcised, they abode in the same place of the
 campe, vntil they were whole. † And our Lord said to Iosue: 9
 This day haue I taken away the reproch of Egypt from you.
 And the name of that place was called Galgal, vntil this pre-
 sent day. † And the children of Israel abode in Galgal, & they 10
 made the Phase, the fourteenth day of the moneth at euen in
 the champion of Iericho: † and they did eate of the corne 11
 of the Land the next day, azyme loanes and * polēt of the same
 yeare. † And Manna failed after they did eate of the corne of 12
 the Land, neither did the children of Israel vse that meate any
 more, but they did eate of the corne of the present Land of
 Chanaan. † And when Iosue was in the field of the citie of 13
 Iericho, he lifted vp his cies, and saw a man standing against
 him, holding a drawen sword, and he went to him, and said:
 Art thou ours, or our aduersaries? † Who answered: No: but 14
 I am a :: prince of the host of our Lord, and now I come.
 † Iosue fel flatte on the ground. And " adoring he said: What 15
 speaketh my Lord to his seruant? † " Loose, sayth he, thy 16
 shoe from thy feete: for the place wherein thou dost stand, is
 holie. And Iosue did as it was commanded him.

* *Faba
mentis.*

Not God, but
of Gods hoste.

ANNOTATIONS.

CHAP. V.

Religious ho-
nour due to
Angels.

Holie places.

15. *Adoring.*] Iosue knowing that the person which appeared, was an Angel
 and not God, nor a man, neither adored him with godlie honour, for that had
 bene idolatric, nor with ciuil, for that pertaineth to wordlie and temporal ex-
 cellencie, and is not competent to sacred thinges, especialy to immortal and
 glorious spirites; and therefore the honour he did to this Angel, was religious
 honour infinitely inferior to diuine, and yet much greater then ciuil.

*See An-
not. Exo.
20.*

16. *Loose thy shoe.*] The Angel did not only accept of the honour donne
 vnto him, but also required more, shewing that the verie place was holie for
 his presence, being otherwise the common field of Iericho.

CHAP.

Some prieſtes carying the arke, others ſounding Iubilee trumpets, armed men going before, and the reſt of the people following, goe euerie day once, ſix dayes together, and the ſeuenth day, ſeuē times, round about Iericho. 16. at laſt al making a great ſhoote, the walles fall downe, and they entering in kil and deſtroy al (22. ſauing Rahab and her kindred.) The gold, ſiluer, braſſe, and iron are brought into the treaſurie. 26. And he is curſed that ſhal build the citie againe.

The ſecond
part.
Of conque-
ring the Land
of promiſe:

- 1 **A**ND Iericho was ſhut and fenced, for feare of the children of Iſrael, and no man durſt goe out or come in.
- 2 † And our Lord ſaid to Ioſue: Behold I haue geuen into thy handes Iericho, and the king therof, and al the valiant men.
- 3 † :: Goe round about the citie al you that be men of warre
- 4 once a day: ſo ſhal you doe ſix daies. † And the ſeuenth day the prieſtes ſhal take vp the ſeuē trumpettes, which are vſed in the Iubilee, and ſhal goe before the arke of the couenant: and you ſhal goe about the citie ſeuē times, and the prieſtes ſhal
- 5 ſound with trumpetes. † And when the voice of the trumpet ſhal ſound in length and with a broken tune, and ſhal ſound in your eares, al the people ſhal crie together with a verie greateshoote, and the walles of the citie ſhal fall to the ground, and
- 6 they ſhal enter in euerie one at the place againſt which they ſhal ſtand. † Ioſue therfore the ſonne of Nun called the prieſtes, and ſaid to them: Take vp the arke of the couenant: and let ſeuē other prieſtes take vp the ſeuē trumpettes of the Iubilees,
- 7 and march before the arke of our Lord. † To the people alſo he ſaid: Goe, and compaſſie the citie, the armed going before the
- 8 arke of our Lord. † And when Ioſue had ended his wordes, and the ſeuē prieſtes ſounded with ſeuē trumpettes before
- 9 the arke of the couenant of our Lord, † and al the armed hoſte went before, the reſt of the commō people ſolowed the arke,
- 10 and al places ſounded with the trumpettes. † But Ioſue had commanded the people, ſaying: You ſhal not crie, neither ſhal your voice be heard, nor any word goe out of your mouth: vntil the day come wherein I ſhal ſay to you: Crie, and
- 11 ſhoote. † Therfore the arke of our Lord went about the citie once a day, and returning into the campe, abode there.
- 12 † Ioſue therfore riſing in the night, the prieſtes tooke the
- 13 arke of our Lord, † and ſeuē of them ſeuē trumpettes, which are vſed in the Iubilee: and they went before the arke of our Lord walking and ſounding: and the armed people

:: God appointed this long and ſolemne proceſſion to the end it might appeare, that the walles of Iericho fel not by chance, nor by force of mans induſtrie, but by the mightie hand of God.

went.

went before them, and the reſt of the common people followed the arke, and they ſounded with trumpettes. † And 14 they went round about the citie the ſecond day once, and returned into the campe. So did they ſix daies. † But the 15 ſeuenth day, riſing vp early, they went about the citie, as it was ordained, ſeuē times. † And when in the ſeuenth going 16 about the priēſtes ſounded with the trumpettes, Iosue ſaid to al Iſrael: Make a ſhoote: for our Lord hath deliuered to you the citie: † and let this citie be anathema: and al thinges 17 that are in it, to our Lord. onlie Rahab the harlot let her liue, with al that be with her in the houſe: for ſhe hidde the meſſengers whom we ſent. † But you beware you touch not 18 ought of thoſe rhinges, that are commanded, and be guiltie of preuarication, and :: al the campe of Iſrael be vnder ſinne, and be troubled. † But whatſoeuer gold or ſiluer there ſhal 19 be, and of braſen veſſels and yron, let it be conſecrated to our Lord, layd vp in his treaſures. † Therefore al the people ma- 20 king a ſhoote, and the trumpettes ſounding, after that the voice and the ſound thundred in the eares of the multitude, the walles forthwith fell: and euerie man went vp by the place, that was againſt him: and they tooke the citie, † and killed al thinges that were in it, from man to woman, 21 from the infant to the old man. The oxen alſo and ſheepe, and the aſſes they ſtroke in the edge of the ſword. † But to 22 the two men that had bene ſent for ſpies, Iosue ſaid: Goe into the houſe of the woman the harlotte, and bring her forth, and al thinges that be hers, as you aſſured her by oath. † And the young men going in, brought out Rahab, and her 23 parentes, her brethren alſo and al her ſtuſſe and kinred, and made them to tarie without the campe. † But the citie, and 24 al thinges, that were found therein they burnt; except the gold and ſiluer, and braſen veſſels, and yron, which they conſecrated vnto the treaſurie of our Lord. † But Rahab the 25 harlotte and the houſe of her father, and al that ſhe had, Iosue cauſed to liue, and they dwelt in the middes of Iſrael vntil this preſent day: for that ſhe hidde the meſſengers, which he had ſent to view Iericho. At that time, Iosue pronounced a curſe, ſaying: † :: Curſed be the man before our Lord, that 26 ſhal rayſe vp and build the citie of Iericho. In his firſt borne lay he the foundations therof, and in the laſt of his children ſette he vp the gates therof. † Our Lord therefore was with Iosue, and his name was bruiet in al the earth.

¶ Manie are held guiltie of ſinne, and are juſtly puniſhed for the fact of one or few, either be-
 cauſe they cō-
 ſented, or con-
 cealed, or ne-
 glected to pu-
 niſh the offen-
 ders: or els
 they ſuffer
 temporal affli-
 ction for their
 warning to
 abhorre ſinne,
 & for increaſe
 of their me-
 rite. *s. Aug. q.*
2. c. 9. in Iosue.

¶ Hiſſel into
 this curſe for
 reparing Ieri-
 cho. *2. Reg. 16.*
v. 34.

CHAP. VII.

For the sinne of Achan, reseruing secretly to himself certaine money, and other precious thinges, the Israelites are beaten in battel. 13. But the offender being found out, and stoned to death, Gods Wrath is turned from them.

- 1 **B**UT the children of Israel transgressed the commandment, & vsurped of the anathema. For Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zare of the tribe of Iuda, tooke somewhat of the anathema: and our Lord was
 2 angrie against the children of Israel. † And when Iosue sent from Iericho men against Hai, which is beside Bethauen, at the East side of the towne of Bethel, he said to them: Goe vp, and view the Land: who accomplishing his command-
 3 mentes, viewed Hai. † And returning they said to him: Let not al the people goe vp, but let two or three thousand men goe, and destroy the citie: why shal al the people be vexed in
 4 vaine against verie few enemies? † There went vp therefore three thousand fighting men. Who immediatly turning
 5 their backs, † were strooken of the men of the citie of Hai, and there fel of them :: six and thirtie men: and the aduersaries pursued them from the gate as farre as Sabarim, and they stricke them flying away by the descent: and the hart of the people was much afrajd, and melted like vnto
 6 water. † But Iosue rent his garmentes, and fel flatte on the ground before the arke of our Lord vntil euening, as wel he as al the ancientes of Israel: and they cast dust vpon their
 7 heades, † and Iosue said: Alas ô Lord God, why wouldest thou bring this people ouer the riuer of Iordan, to deliuer vs into the handes of the Amorrheite, and to destroy vs, would
 8 God as we beganne, we had taried beyond Iordan. † My Lord God what shal I say, seeing Israel turning their backs to
 9 their enemies? † The Chananeites shal heare of it, and al the inhabitantes of the Land, and being gathered together in a plumpe shal compasse vs about, & shal destroy our name from the earth: and what wilt thou doe to thy greate name?
 10 † And our Lord said to Iosue: Arise, :: why liest thou
 11 flatte on the ground? † Israel hath sinned, and transgressed my couenant: and they haue taken of the anathema, and haue stolen and lyed, and haue hid it among their vessel.
 12 † Neither can Israel stand before his enemies, and he shal see them: because he is polluted with the anathema. I wil

:: So God tempered his punishment that but few were slaine, and afterwards gaue the towne to the Israelites without losse of any of their men.

:: Prayer wil not auaille til iustice be first donne.

be no more with you, til you dispatch him, that is guiltie of
 this wicked fact. † Arise, sanctifie the people, and say to 13
 them: Be sanctified against to morrow: for thus saith our
 Lord God of Israel: There is anathema in the middes of thee
 o Israel: thou canst not stand before thyne enemies, til he be
 destroyed out of thee that is contaminated with this wicked
 fact. † And you shal come in the morning euerie one by 14
 your tribes: and what tribe soeuer the lote shal finde, it shal
 come by the kindredes therof, the kinred by the houses, and
 the house by the men. † And whosoever he be that shal be 15
 taken in this fact, he shal be burnt in the fyre with al his sub-
 stance, because he hath transgressed the couenā of our Lord,
 and hath done abomination in Israel. † Iosue therefore rysing 16
 in the morning, made Israel to come by their tribes, and it
 was found the tribe of Iuda. † Which being presented by 17
 the families therof, it was found the familie of Zare. Pre-
 senting that also by the houses, he found it Zabdi: † whose 18
 house diuiding into euerie man, he found Achan the sonne
 of Charmi, the sonne of Zabdi: the sonne of Zare of the
 tribe of Iuda. † And Iosue said to Achan: My sonne, geue 19
 glorie to our Lord God of Israel, and confesse, and tel me
 what thou hast done, hide it not. † And Achan answered
 Iosue, and said to him: In deede I haue sinned to our Lord
 the God of Israel, and thus and thus haue I done. † For I saw 21
 among the spoiles a cloke of scarlet verie good, and two hun-
 dred sicles of siluer, and a golden rule of fiftie sicles: and
 conueting I tooke it away, and hid it in the ground against the
 middes of my tabernacle, and the siluer I couered with the
 earth digged vp. † Iosue therefore sent ministers: who run- 22
 ning to his tabernacle, found al thinges hid in the same place,
 and the siluer withal. † And taking it away out of the tent, 23
 brought it to Iosue, and to al the children of Israel, and
 threw it before our Lord. † Iosue therefore taking Achan 24
 the sonne of Zare, and the siluer and the cloke, and the
 golden rule, his sonnes also and daughters, his oxen and asses,
 and sheepe, and the tabernacle it self, and al the stuffe: (and
 al Israel with him) they brought them to the valley of Achor:
 † where Iosue said: Because thou hast disturbed vs, our Lord 25
 disturbe thee in this day. And al Israel stoned him: and al
 thinges that were his, were consumed with fyre. † And 26
 gathered together vpon him a greate heape of stones, which
 remaineth

remaineth vntil this present day. And the furie of our Lord was auerted from them. And the name of that place was called, The valley of Achor, vntil this day.

CHAP. VIII.

By stratageme of an ambushment the citie of Hai is taken and burned, and al the inhabitantes slaine. 29. the king hang'd. 30. An Altar built, sacrifice offered, 32. the law written in stones, the people blessed, and the blessings and cursings read before them al.

- 1 **A**N D our Lord said to Iosue: Feare not, neither doe thou dread: take with thee al the multitude of fighting men, and ryling goe vp vnto the towne of Hai. behold I haue deliuered into thy hand the King therof, & the people,
- 2 and the citie and the land. † And thou shalt do to the citie of Hai, and to the King therof, as thou hast done to Iericho, and to the King therof: but the praye and al the cattel you shal spoyle for your selues: :: lay ambushmentes to the citie :: Deceiptes &
- 3 behind it. † And Iosue arose, and al the hoste of the men of warre with him, to goe vp into Hai: and thirtie thousand stratagemes
- 4 chosen valiant men he sent in the night, † and commanded are lawfull in
- 5 them, saying: Lay ambushmentes behinde the citie: neither iust warre; but
- 6 retyre you farre off: and you shal al be readie. † But I and not falshood,
- 7 and the rest of the multitude, which is with me, wil goe vp on the nor breach of
- 8 contrarie side against the citie. And when they shal issue out promise. 5.
- 9 against vs, as we did before, we wil flee, and turne our *Aug. q. 10. 619*
- 10 backs: † til pursewing they be drawen forward farre from *Iosue.*
- 11 the citie: for they wil thinck that we flee as before. † We therfore fleeing, and they pursewing, you shal rise out of the ambushmentes, and shal waite the citie: and our Lord your
- 12 God wil deliuer it into your handes. † And when you shal take it, burne it, and you shal doe al thinges so, as I haue
- 13 commanded. † And he dismissed them away, and they went on to the place of the ambushment, and late between Bethel and Hai, at the West side of the citie of Hai. But Iosue that
- 14 night stayed in the middes of the people, † and ryling early he mustered his soldiars, and went vp with the ancientes in the fronte of the hoste, enuironed with the ayde of the fighting men. † And when they were come, and were gone vp directly against the citie, they stood on the North side of the citie, between which and them was a valley in the middes. :: These fue
- 15 † And :: fue thousand men had he chosen, and sette in the thousand were

of the thirtie thousand, which were first sent. v. 3. The other 25000. ioyned with Iosues groupe, & entered into the citie.

:: Not one fitte to beare armes was left.

:: He lift his shield vpon a long pike or lance, that it might be sene farre of.

embushmentes between Bethel and Hai on the West side of the same citie: † but al the rest of the hoste went in battel 13
 aray on the North side, so that the last of the multitude did reach to the West side of the citie. Iosue therefore went that 14
 night, and stode in the middes of the valley. † Which when the King of Hai had seene, he made hast in the mourning, and issued forth with al the host of the citie, and bent his armie toward the desert, being ignorant that there lay embushmentes secretly behind his backe. † But Iosue, 15
 and al Israel gaue backe, feyning feare, and fleeing by the way of the wilderness. † But they cried alowde together, and 16
 encouraging one an other, pursewed them. And when they were gone from the citie, † and :: not one remained in the 17
 citie of Hai and Bethel, that pursewed not Israel (euen as they had rushed out leauing the townes open,) † our Lord 18
 said to Iosue: :: Lift vp the shield, that is in thy hand, against the citie of Hai, for I wil deliuer it to thee. † And when he 19
 had lifted vp his shield against the citie, the embushmentes, that lay hidde, rose vp immediatly: and going to the citie, tooke and burnt it. † And the men of the citie, that pur- 20
 sewed Iosue, looking backe and seeing the smoke of the citie rise vp euen to heauen, they could no more flee hither and thither: especially whereas they, that had feyned running away, and went toward the wilderness, most valiantly resisted against the pursewers. † And Iosue and al Israel seeing that 21
 the citie was taken, and the smoke of the citie rose vp, returning he stroke the men of Hai. † For they also that had 22
 taken and burnt the citie, issuing out of the citie against their owne men, beganne to strike the enemies in the middes of them. When the aduersaries therefore were slaine on both sides, so that none of so great a multitude was saued, † they 23
 tooke the King of the citie of Hai aliue, and presented him to Iosue. † Therefore al being slaine, that had pursewed 24
 Israel fleeing to the desertes, and falling by the sword in the same place, the children of Israel returning stoke the citie. † And there were that fel that same day from man vnto wo- 25
 man, twelue thousand men, al of the citie of Hai. † But 26
 Iosue plucked not in his hand, which he had stretched forth on high, holding the shield til al the inhabitantes of Hai were slaine. † And the cattel and the praye of the citie the 27
 children of Israel diuided among them, as our Lord had commanded

- 28 manded Iosue. † Who burnt the citie, and made it a heape
 29 for euer: † the king also therof he hong on a gibbet vntil
 euenig and the going downe of the sunne. And he com-
 manded, and they tooke downe his corps from the gibbet:
 and threw it in the verie entring of the citie, heaping vpon it
 a great heape of stones, which remaineth vntil this present
 30 day. † Then Iosue built an altar to our Lord the God of Israel
 31 in mount Hebal, † as Moyfes the seruant of our Lord had
 commanded the children of Israel, and it is written in the
 volume of the law of Moyfes: an Altar of vnheued stones
 which yron hath not touched; and he offered vpon it holo-
 32 caustes to our Lord, and immolated pacifique victimes. † And
 he wrote vpon stones the Deuteronomie of the law of Moy-
 ses, which he had ordered before the children of Israel.
 33 † And al the people, and the ancientes, and the princes and
 iudges stode on both sides of the arke, in the sight of the
 priestes that caried the arke of the couenant of our Lord, as
 wel the stranger as also the man of the same countrie. the half
 part of them beside mount Garizim, and halfe beside mount
 Hebal, as Moyfes the seruant of our Lord had commanded.
 34 And first in deede he :: blessed the people of Israel. † After
 this he reade al the wordes of the blessing & the cursing, and
 35 al thinges that were written in the volume of the law. † No-
 thing of those thinges, which Moyfes had commanded, did
 he leaue vntouched, but he repeated al thinges before al
 the multitude of Israel, the women and children and stran-
 gers, that dwelt among them.

Deut 27.

:: Allsuperiors
 may blesse
 their subie-
 ctes, Princes
 their peoples
 and parentes
 their children.

CHAP. IX.

Other nations fearing Israel loyne their forces to fight against them, 3. but the Gabaonites send embassadors, sñying crasily to come sarre of, 14. with whom Iosue and the ancientes of Israel make league: binding it by oath. 16. Within three dayes they are detested to be nere inhabitantes. VVherupon the people murmur against their princes. VVho yet for their oath, let the Gabaonites live. 20. only making them and their progenie perpetual seruantes, to cutte wood, and carie water.

1 **VV**HICH thinges being heard, al the kinges beyond Iordan, that dwelt in the mountaines and cham-
 pion countries, in the places by the sea side and the shore of
 the great sea, they also that dwelt beside Libanus, the He-
 theue and Amorreite, the Chanancite, the Pherezeite, and

the Heueite, and the Iebuseite, † were gathered, to fight 2
 against Iosue and Israel with one minde, and one sentence. 3
 † But they that dwelt in Gabaon, hearing al thinges that 3
 Iosue had done to Iericho and Hai: † subtilly deuising rooke 4
 prouision for them selues, laying old sackes vpon their asses,
 and bottels of wine rent and sowed againe, † and shooes very 5
 old which for a shew of oldenesse were cloured with speckes,
 putting on them old garmentes: the loaues also, which they
 caried for prouision by the way, were heard, and broken into
 peeces: † and they went on to Iosue, who then abode in 6
 the campe at Galgal, and said to him, and withal to al Israel:
 We are come from a farre countrie, desirous to make peace
 with you. And the children of Israel answered them, and said:
 † Left perhaps you dwel in the Land which is dew to vs by 7
 lotte, and we can not enter a league with you. † But they said 8
 to Iosue: We are thy seruantes. To whom Iosue said: Who
 are you? and whence came you? † they answered: From a 9
 very farre countrie are thy seruantes come in the name of
 the Lord thy God. For we haue heard the fame of his might,
 al thinges that he did in Ægypt, † and to the two kinges of 10
 the Amorrheites that were beyond Iordan, Sehon the king
 of Hesebon, and Og the king of Bisan, that were in Asta-
 roth: † and our ancientes, and al the inhabitantes of our 11
 Land said to vs: Take in your handes victuals for a very long
 way, and goe meete them, and say: We are your seruantes,
 enter a league with vs. † Behold, these loaues we tooke 12
 hotte, when we departed from our houfes to come to you,
 now they are become drie, and broken for ouer much olde-
 nesse. † the bottels of wine we filled being new, now they 13
 are burst & dissolued. The garmentes and shooes that we haue
 vpon vs, and which we haue on our feete, for the length of
 the long way are worne, and almost consumed. † They tooke 14
 therfore of their victuals, and :: asked not the mouth of our
 Lord. † And Iosue made peace with them, and entring a 15
 league promised that they should not be slaine: the princes
 also of the multitude sware to them. † But three daies after 16
 that the league was made, they heard that they dwelt nigh,
 and they should be among them. † And the children of Israel 17
 remoued the campe, and came into their cities the third day,
 whose names are these, Gabaon, and Chaphira, and Beroth,
 and Chariathiarim. † And they stroke them not, because 18
 the

∴ In such a case
 they ought to
 haue consul-
 ted God, to
 witte, the high
 Priest putting
 on the Ephod
 & Rationale,
 should haue
 prayed at the
 dore of the
 tabernacle.

- the princes of the multitude had sworne in the name of our Lord the God of Israel. Therefore al the common people
- 19 murmured against the princes. † Who answered them: We haue tworne to them in the name of our Lord the God of
- 20 Israel, and therefore we may not touch them. † But this we wil doe to them: Let them be reserved in dede aliue, lest the wrath of God be stirred against vs, if we shal be forsworne:
- 21 † but so let them liue, that for the vses of the whole multitude they he w wood, and carie in water. Who speaking these
- 22 thinges, † Iosue called the Gabaonites, and said to them: Why would you deceiue vs by fraude to say: We dwel very farre of from you, wheras you are in the middes of vs?
- 23 † Therefore you shal be vnder a curse, and there shal not faile of your stocke a hewer of wood, and a carier of water into
- 24 the house of my God. † Who answered: It was told vs thy seruantes, that the Lord thy God had promised Moyse his seruant, that he would deliuer you al the Land, and would destroy al the inhabitantes therof. Therefore we feared exceedingly and provided for our liues, cōpelled by your terrour,
- 25 and we tooke this counsel. † And now we are in thy hand: that which seemeth vnto thee good and right, doe to vs.
- 26 † Iosue therefore did as he had said, and deliuered them from the hand of the children of Israel, that they should not be
- 27 slaine. † And he decreed in that day, that: they should be in the ministerie of al the people, and of the altar of our Lord, hewing wood, and carying water, vntil this present time, in the place which our Lord hath chosen.

where our Lord appointed to speake vnto him, Exo. 29. 42. It was also ordained. Num. 17. 9. 21. that Eleazar should cōsult our Lord, when anie thing was to be donne by Iosue, which omittig to do they were deceiued by these Gabaonites.

:: In these Gabaonites of Chanaan's race was fulfilled Noes prophetic. Gen. 9. that Chanaan should be a servant to his brethren.

CHAP. X.

Five kings of the Amorrites besieging Gabaon, because it is confederate with Israel. 6. Iosue with his armie defeateth theirs, killing and pursuing them. 11. manie also are slaine with haile stones. 12. At the prayer of Iosue the sunne and moone stand still the space of one day. 22. The five kings are hanged on gibbets. 28. He taketh also and subdueth diuers cities. 40. and countries.

- 1 **W**HICH thinges when Adonisedec king of Ierusalem had heard, to witte, that Iosue had taken Hai, and had subuerted it (for as he had done to Iericho & the king therof, so did he to Hai, & their king) and that the Gabaonites were fled to Israel, and were their confederates, † he was sore afraide. For Gabaon was a great cititie, and one of the

the

the kinglie cities, and greater then the towne of Hai, and al
 their men of warre most valiant. † Therefore Adonisedec
 king of Ierusalem sent to Oham king of Hebron, and to Pha-
 ram king of Ierimoth, to Iaphia also king of Lachis, and to
 Dabir king of Eglon, saying: † Come vp to me, and bring
 ayde, that we may ouercome Gabaon, because it reuolted to
 Iosue, & to the children of Israel. † Therefore the five kinges
 of the Amorrhaites being assembled went vp: the king of
 Ierusalem, the king of Hebron, the king of Ierimoth, the
 king of Lachis, the king of Eglon, together with their hostes,
 & camped about Gabaon, assaulting it. † But the inhabitantes
 of the citie Gabaon which was besieged, sent to Iosue, who
 then abode in the campe at Galgal, & said to him: withdraw
 not thy handes from the helpe of thy seruantes: come vp
 quickly and deliuer vs, and bring ayde: for there are assembled
 against vs al the kinges of the Amorrhaites, which dwell in
 the mountaines. † And Iosue went vp from Galgal, and al
 the hoste of the men of warre with him most valiant men.
 † And our Lord said to Iosue: Feare them not: for I haue de-
 liuered them into thy handes: none of them shal be able to
 resist thee. † Iosue therefore came in vpon them sodenly,
 going vp al the night from Galgal. † And our Lord trubled
 them at the sight of Israel: and destroyed them with a greate
 slaughter in Gabaon, and pursued them by the way of the
 ascent to Bethoron, and stroke them vnto Azeca and Maceda
 † And when they fled the children of Israel, and were in the
 descent of Bethhoron, our Lord sent vpon them greate stones
 from heauen as farre as Azeca: and there died farre more
 with the stones of haile, then they whom the children of
 Israel had strooken with the sword. † Then spake Iosue to
 our Lord in the day, that he deliuered the Amorrite in
 the sight of Israel, and said before them: Thou Sunne against
 Gabaon moue not, and thou :: Moone against the valley of
 Aialon. † And the Sunne and Moone stode stil, til the people
 reuenged themselves of their enemies. Is not this writ-
 ten in the booke of the iust? The Sunne therefore stood stil in
 the middes of heauen, and hastened not to goe downe the
 space of one day. † There was not before nor :: after so long a
 day, our Lord :: obeying the voice of a man, and fighting for
 Israel. † And Iosue returned with al Israel into the campe of
 Galgal. † For the five kinges were fled, and had hid themselves

†: Iosue did
 thinke if the
 moone mo-
 ued the sunne
 also must ne-
 cessarily moue
 so he obtained
 the stay of
 both.

:: Til after the
 time this
 booke was
 written.

:: God conde-
 scending to
 worke so
 greata mira-
 cle at the in-
 stance of his
 seruant.

17 in a caue of the citie of Maceda. † And it was told Iosue that
 the fiue kinges were found lying hid in a caue of the citie of
 18 Maceda. † Who commanded them saying: Rowle great stones
 into the mouth of the caue, and sette industrious men, which
 19 may keepe them shut in: † and stand not you stil, but pur-
 sew the enemies, and kil al the hindermost of them that flee,
 neither let them enter into the fortes of their cities, whom
 20 our Lord God hath deliuered into your handes. † The ad-
 uersaries therfore being slaine with a great slaughter, and al-
 most consumed to vtter destruction, they that could escape
 21 from Israel, entered into fenced cities. † And al the hoste
 returned to Iosue in Maceda, where then the campe was,
 safe and the ful number: and no man durst once mutter a-
 22 gainst the children of Israel? † And Iosue commanded, say-
 ing: Open the mouth of the caue, and bring forth to me the
 23 fiue kinges, that lie hid therin. † And the ministers did as it
 was commanded them: and they brought to him the fiue
 kinges out of the caue, the king of Ierusalem, the king of
 Hebron, the king of Ierimoth, the king of Lachis, the king
 24 of Eglon. † And when they were brought forth to him, he
 called al the men of Israel, and said to the princes of the hoste
 that were with him: Goe, and sette your feete vpon the
 neckes of these kinges. Who when they had gone, and
 troden with their feete the neckes of them lying vnder,
 25 † againe he said to them: Feare ye not, neither dread, take
 courage and be strong: for so wil our Lord doe to al your
 26 enemies, against whom you fight. † And Iosue stroke, and
 slew them, and hanged them vpon fiue gibbettes: & they
 27 hung vntil euening. † And when the sunne was downe, he
 commanded the soldiars to take them downe from the gib-
 bettes. Who cast them being taken downe into the caue, where-
 in they had lyen hid, & put on the mouth therof great stones,
 28 which continew vntil this present. † The same day Iosue
 tooke Maceda and stroke it in the edge of the sword, & killed
 the king & al the inhabitantes therof: he left not in it so much
 as sinale reliques. And he did to the king of Maceda, as he had
 29 done to the king of Iericho. † and he passed with al Israel from
 30 Maceda vnto Lebna, and fought against it: † which our
 Lord deliuered with the king therof into the handes of Israel:
 and they stroke the citie in the edge of the sword, and al the
 inhabitantes therof. they left not in it anie remaines. And

∴ God so dispo-
 sed, that they
 should not co-
 quer al in one
 yeare: lest the
 land had benne
 brought into a
 wilderness, and
 beastes increased
 against them
 Exod. 23. v. 29.
 Morally it sig-
 nifieth, that
 the children
 of God must
 be exercised in
 tribulations
 and mortifica-
 tion lest vices
 grow in them.
 Procep. in Exod.

they did to the king of Lebna, as they had done to the king of Iericho. † From Lebna he passed vnto Lachis with al Israel: and placing the hoste round about assaulted it. † And our Lord deliuered Lachis into the handes of Israel, and he tooke it the day folowing, and stroke it in the edge of the sword, and euerie soule, that was in it, as he had done to Lebna. † At that time went vp Horam the king of Gazer, to ayde Lachis: whom Iosue stroke with al his people to vtter destruction. † And he passed from Lachis vnto Eglon, and compassed it, † and wonne it the same day: & stroke in the edge of the sword al the soules, that were in it according to al thinges that he had done to Lachis. † He went vp also with al Israel from Eglon vnto Hebron, and fought against it: † tooke it, and stroke it in the edge of the sword, the king also therof, and al townes of that countrie, & al the soules, that remained in it: he left not therein anie remaynes: as he had done to Eglon, so did he also to Hebron, al thinges that he found in it consuming with the sword. † Thence returning vnto Dabir, † he tooke it, and wasted it: the king also therof and al the townes round about he stroke in the edge of the sword: he left not in it anie remains: as he had done to Hebron and Lebna and to their kinges, so did he to Dabir and the king therof. † Iosue therefore stroke al the hillie countrie and south and champaine, and Asedoth with their kinges: he left not in it anie reliques, but euerie thing that could breath he slew, as our Lord the God of Israel had commanded him, † from Cadesbarne vnto Gaza. Al the Land of Gosen vnto Gabaon, † and al their kinges, and countries he tooke and wasted at one assault: for our Lord the God of Israel fought for him. † And he returned with al Israel to the place of the campe in Galg-1.

CHAP. XI.

Iabin a more principal king somoneth other kinges to ioyne with him against Israel. 6. Iosue animated with Gods promise of victorie, 7. overthroweth them al. 16. Subdueth their countie: 12. killeth also manie of the giants stocke.

V H I C H thinges when Iabin the king of Asor had heard, he sent to Iobab the king of Madon, and to the king of Semeron, and to the king of Achsaph: † to the kinges also of the North, that dwelt in the moun-
tains

taines and in the plaine against the south side of Ceneroth,
 in the champaine also and countries of Dor by the sea side:
 3 † the Chananeite also on the East and West, and the Amor-
 rheite and Hetheite and Pherezeite & Iebuseite in the moun-
 taines: the Heueite also which dwelt at the foote of Hermon
 4 in the Land of Maspha. † And they issued forth al with their
 troupes, a people exceeding manie as the sand, that is in the
 shore of the sea, their hortes also and chariottes of passing
 5 great multitude. † And al these kings assembled together
 6 in one at the Waters of Merom, to fight against Israel. † And
 our Lord said to Iosue: Feare them not: for to morrow this
 selfe same houre wil I deliuer al these to be wounded in the
 sight of Israel: their horses thou shalt hoghsinew, and their
 7 chariottes thou shalt burne with fire. † And Iosue came, and
 al the hoste with him against them to the Waters of Merom
 8 sodenly, and ranne in vpon them, † and our Lord deliuered
 them into the handes of Israel. Who stroke them, and pur-
 sewed them as farre as great Sidon, and the Waters of Mase-
 rephoth, and the field of Masphe, which is on the East side
 therof. Therefore he stroke al, so that he left no reliques
 9 of them: † and he did as our Lord had commanded him,
 their horses he hoghsinewed, and their chariottes he burnt.
 10 † And returning immediatly he tooke Asor: and the king
 therof he stroke with the sword. For Asor in old time a-
 11 mong al these kingdomes held the principaltie. † And he
 stroke al the soules, that abode there: he left not in it anie
 remaines, but to vtter destruction he wasted al thinges, and
 12 the citie it selfe he destroyed with fyre. † And al the cities
 round about, their kings also he tooke, stroke & destroyed,
 13 as Moyse the seruant of God had commanded him. † Except
 the cities, that were situated on hilles and higher ground, the
 rest Israel burnt: one onlie Asor verie wel fenced he consu-
 14 med with fyre. † And al the praye of these cities and the
 cattel the children of Israel diuided among them selues, al
 15 the men being slaine. † As our Lord had commanded Moyse
 his seruant, so did Moyse command Iosue, and he accom-
 plished al thinges: he omitted not of al the commande-
 mentes, nor so much as one word, which our Lord had com-
 16 manded Moyse. † Iosue therefore tooke al the hillie countrie,
 and south, and the land of Gosen, and plaine, and the West
 quarter, and the mountaine of Israel, and the champaine

These warres continued nere seven yeares. as appeareth.

chap. 14. v. 10.

For their enormous finnes God left them in their owne reprobate sense, not imposing necessitie of sinning, but permitting them to indurate their owne hartes. see Annot. Exod. 7.

Hence forth they had not general warres but diuers tribes had particular. as appeareth. chap. 15. v. 10.

countrie therof: † and the part of the mountaine, that goeth vp to Seir as farre as Baalgad by the plaine of Libanus vnder mount Hermon: al their kinges he tooke, stroke, and slew.

† A great time did Iosue fight against these kinges.

† There was not a citie that did deliuer it selfe to the children

of Israel, except the Heueite, which dwelt in Gabaon: for he

tooke al by fight. † For it was the sentence of our Lord, that

their hartes should be indurate, and they should fight against

Israel, and fall, and should not deserue anie clemencie, and

should perish, as our Lord had commanded Moyse. † At

that time Iosue came, and slew the Enacimes of the moun-

taines, of Hebron, and Dabir, and Anab, and from al the

mountaine of Iuda and Israel, and destroyed their cities.

† He leift not any of the stocke of Enacimes, in the Land of

the children of Israel: sauing the cities of Gaza, and Geth,

and Azotus, in the which onlie they were leift. † Iosue ther-

fore tooke al the Land, as our Lord spake to Moyse, and de-

liuered it in possession to the children of Israel, according to

their partes and tribes. and the Land rested from battels.

CHAP. XII.

Besides Schon and Og kinges of Hesebon and Basan slaine by Moyse, 7. are reckened thirtie one kinges slaine by Iosue.

THESE are the kinges, which the children of Israel stroke, and possessed, their Land beyond Iordan toward

the rising of the sunne, from the torrent Arnon vnto mount

Hermon, and al the East part, that looketh toward the wil-

dernes. † Schon the king of the Amorrheites, which dwelt

in Hesebon, had dominion from Aroer, which is situated

vpon the banke of the torrent Arnon, and of the middell part

in the valley, and of halfe Galaad, as farre as the torrent Iaboc,

which is the border of the children of Ammon. † and from

the wilderness vnto the sea of Ceneroth against the East, and

vnto the Sea of the wilderness, which is the most salt sea,

on the East side by the way that leadeth to Besimoth: and on

the South side, which lyeth vnder Asedoth, as farre as Phasga.

† The border of Og the king of Basan, of the remnant of

the Raphaims who dwelt in Astaroth, and in Edrai, and had

dominion in mount Hermon, and in Salecha, and in al Basan,

vnto the borders † of Gessluri, and Machati, and of the halfe

patt of Galaad: the borders of Schon the king of Hesebon.

† Moyse.

Nom. 21.
Deut. 3.

- 6 † Moyses the seruante of our Lord, and the children of Israel stroke them, and Moyses deliuered their Land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.
- 7 † These are the Kinges of the Land, whom Iosue stroke and the children of Israel beyond Iordan on the West side, from Balaalgad in the field of Libanus, vnto the mount, part wherof goeth vp into Seir: and Iosue deliuered it in possession
- 8 to the tribes of Israel, to euerie one their portions, † as wel in the mountaines as in the plaine and champaine countries. In Asedoth, and in the wildernes, and in the south was the Herheite and the Amorrheite, the Chananeite, and the Phe-
- 9 rezeite, the Heueite, and the Iebuseite. † The king of Iericho one: the king of Hai, which is on the side of Bethel,
- 10 one: † the king of Ierusalem one, the king of Hebron one,
- 11 12 † the King of Ierimoth one, the King of Lachis one, † the
- 13 King of Eglon one, the King of Gazer one, † the King of
- 14 Dabir one, the King of Gader one, † the King of Herma
- 15 one, the King of Hered one, † the King of Lebna one, the
- 16 King of Adullam one, † the King of Maceda one, the King
- 17 of Bethel one, † the King of Taphua one, the King of Opher
- 18 19 one, † the King of Aphec one, the King of Saron one, † the
- 20 King of Madon one, the King of Asor one † the King of
- 21 Semeron one, the King of Acsaph one, † the King of Thenac
- 22 one, the King of Mageddo one, † the King of Cades one, the
- 23 King of Iachanan one, † the King of Carmel one, the King
- of Dor, and of the prouince of Dor one, the King of the Na-
- 24 tions of Galgal one, † the King of Therfa one: al the Kinges :: thirtie one.

:: Moyses slew
two kinges, &
Iosue thirtie
one.

CHAP. XIII.

God commandeth Iosue to diuide the land (describing the limites therof) amongst nine tribes and a half. 8. With a recapitulation of the partes already geuen, on the other side Iordan, to the other two tribes and a half. The tribe of Leui (v. 14. & 33.) hath their prouision in other maner.

The third
part:
Partitiō of the
land among
nine tribes &
a half.

- 1 **I**OSUE was old, and stricken in age, and our Lord said to him: Thou art old, and of a great age, and there is a verie
- 2 large countrie left, which is not yet divided by lotte: † to
- 3 witte, al Galilee, Philisthijm, and al Gessuri. † From the troubled riuer, that watereth Egypt, vnto the borders of Accaron against the North: the Land of Chanaan, which is diuided vnto siue Lordes of the Philisthiimes, the Gazeites, the

Azotians, the Ascalonites, the Gerheites, and the Accar-
 nites. † But on the South side are the Heueites, al the Land 4
 of Chanaan, and Maara of the Sidonians as farre as Apheca,
 and the borders of the Amorheite, † and his confines. The 5
 countrie also of Libanus against the East from Baalgad vnder
 mount Hermon, tilthou enter into Emath. † Of al that dwell 6
 in the mountaine from Libanus, vnto the Waters Masere-
 photh, and al the Sidonians. I am he that wil destroy them
 from the face of the children of Israel. :: Let it come therfore
 into a portion of the inheritance of Israel, as I haue comman-
 ded thee. † And now diuide the Land in possession to the 7
 nine tribes, and to the half tribe of Manasses, † with the 8
 which Ruben & Gad haue possessed the Land, which Moyles
 the seruant of our Lord deliuered to them beyond the strea-
 mes of Iordan, on the east side. † From Aroer, which is si- 9
 tuate on the banke of the torrent Arnon, and in the middes
 of the valley, and al the champayne of Medaba, as farre as 10
 Dibon: † and al the cities of Cehon, the King of the Amor-
 rheite, which reigned in Hesebon vnto the borders of the 11
 children of Ammon. † And Galaad, and the border of Ges-
 suri and Maccati, and al mount Hermon, and al Basan, as 12
 farre as Salecha, † al the Kingdome of Og in Basan, which
 reigned in Astaroth and Edrai, he was of the reliques of the 13
 Raphaims: and Moyles stroke, and destroyed them. † And
 the children of Israel would not destroy Gessuri and Machati:
 and they haue dwelt in the middes of Israel vntil this present
 day. † But to the tribe of Leui he gaue no possession: but the 14
 sacrifices and victimes of our Lord the God of Israel, that is
 his inheritance, as he spake to him. † Moyles therfore gaue 15
 possession to the children of Ruben according to their kin-
 redes. † And their border was from Aroer, which is situate 16
 on the banke of the torrent Arnon, and in the middes of the
 valley of the same torrent: al the plaine, that leadeth to Me-
 daba, † and Hesebon, and al their villages, which are in the 17
 champayne. Dibon also, and Bamothbaal, and the towne
 Baalmon, † and Iassa, and Cedimoth, and Mephaath, 18
 † and Carithaim, and Sabania, and Sarathafar in the moun- 19
 taine of the Valley. † Bethfagor and Aseboth, Phasga and 20
 Bethiesimoth, † and al the champayne cities, and al the 21
 Kingdomes of Sehon the King of the Amorheite, that reig-
 ned in Hesebon, whom Moyles stroke with the princes of
 Madian:

:: These partes
 are designed
 though not
 yet conquere-
 red.

- Ma'ian: the Heuceite, & Recem, and Sur, and Hur, and Rebe
 22 Dukes of Sehon inhabitants of the Land. † And Balaam
 the sonne of Beor the soothsayer; did the children of Israel
 23 kill by the sword with the rest that were slayne. † And the
 river of Iordan was made the border of the children of Ru-
 ben. This is the possession of the Rubenites by their kinredes
 24 of cities and villages. † And Moyses gaue to the tribe of Gad
 and to his children possession by their kinredes, the diuision
 15 wherof is this. † The border of Iaser, and al the cities of Ga-
 laad, and the half part of the Land of the children of
 16 Ammon: as farre as Aroer, which is against Rabba: † and
 from Hesebon vnto Ramoth, Masphe and Betonim: and from
 27 Manaim vnto the borders of Dabir. † In the valley also Beth-
 bara, and Bethnemra, and Socoth, and Saphon the other
 part of the Kingdom of Sehon the King of Hesebon: the
 end of this also is Iordan, vnto the vntermost part of the sea
 28 Cenereth beyond Iordan on the east side. † This is the pos-
 session of the children of Gad by their families, their cities,
 29 and villages. † He gaue also to the half tribe of Manasses,
 and their children possession according to their kinredes,
 30 † the beginning wherof is this: from Manaim al Basan, and
 al the kingdoms of Og the King of Basan, and al the villages
 31 of Iair, which are in Basan, threescore townes. † And the
 half part of Galaad, and Astaroth, and Edrai, cities of the
 kingdom of Og in Basan: to the children of Machir, the
 sonne of Manasses to the half part of the children of Machir
 32 according to their kinredes. † This possessiō diuided Moyses
 in the champayne countries of Moab, beyond Iordan, against
 33 Iericho on the East side. † But to the tribe of Leui he gaue
 no possession: because our Lord the God of Israel him self is
 their possession, as he spake to them.

∴ This part
 the Amorites
 had taken
 and possessed;
 otherwise the
 Israelites were
 prohibited to
 take anie thig
 from the Ame-
 monites.
Deut 2.

CHAP. XIII.

Caleb of the tribe of Iuda (sing some knew their lottes already, and that the whole land was now to be diuided) 6. demandeth, according to Gods promise made by Moyses (for his true and good report of the same land, when he with others viewed it) that Hebron be given him, and his seed to inherite, 13. which Iosue confirmeth vnto him.

THIS is it, which the children of Israel possessed in the Land of Chanaan, which Eleazar the priest, and Iosue the sonne of Nun, & the princes of the families by the tribes of Israel

¶ The Levites
hauing their
portions in o-
ther maner,
yet there were
twelue tribes
to receiue por-
tions by reason
that Iacob ad-
opted Iosephs
two sonnes.
Gen. 48.

of Israel gaue to them : † diuiding al thinges by lotte, as our 2
Lord had commanded in the hand of Moyſes, to the nine
tribes, and the half tribe. † For to two tribes and a half ;
Moyſes had geuen poſſeſſion beyond Iordan : beſides the Le-
uites, which receiued no land among their brethren : † but 4
into their place ſucceeded the children of Ioseph diuided
into two tribes, of Manaſſes and Ephraim : neither did the
Leuites receiue other portion in the Land, but cities to inha-
bite, and their ſuburbes to feede their beaſtes and cattel. † As 5
our Lord had commanded Moyſes, ſo did the children of
Iſrael, and they diuided the Land. † Therfore the children 6
of Iuda came to Iosue in Galgal, and Caleb the ſonne of Ie-
phone the Cenezeite ſpake to him : Thou knoweſt what our
Lord ſpake to Moyſes the man of God concerning me & thee
in Cadeſbarne. † Fourtie yeares old was I when Moyſes the 7
ſeruant of our Lord ſent me from Cadeſbarne, to view the
Land, and I reported to him that which to me ſemed true.
† But my brethren, that had gone vp with me, diſcouraged 8
the hart of the people : and I neuertheles folowed our Lord
my God. † And Moyſes ſware in that day, ſaying: The Land, 9
which thy foote hath troden, ſhal be thy poſſeſſion, and thy
childrens for euer, becauſe thou haſt folowed our Lord my
God. † Our Lord therfore hath granted me life, as he promi- 10
ſed vntil this preſent day. It is : fourtie and ſiue yeares, ſince
our Lord ſpake this worde to Moyſes, when Iſrael walked
through the wildernes: this day am I eightie and ſiue yeares
old † ſo luſtie, as I was at that time when I was ſent to view: 11
the ſtrength of that time continueth in me vntil this day,
as wel to fight as to goe. † Geue me therfore this mountaine, 12
which our Lord promiſed, thy ſelfe alſo hearing it, wherein
are the Enacims, and great cities and fenced: : if perhaps our
Lord be with me, and I ſhal be able to deſtroy them, as he
promiſed me. † And Iosue bleſſed him, and deliuered to him 13
Hebron in poſſeſſion † And from thence forth : Hebron be- 14
longed to Caleb the ſonne of Iephone the Cenezeite, vntil
this preſent day : becauſe he folowed our Lord the God of
Iſrael. † The name of Hebron before was called Cariath 15
Arbe: Adam the greateſt among the Enacims was layd there:
and the Land ceaſed from battels.

our Lord be wiſh me. : Onlie the countrie of Hebron was geuen to Caleb, for the citie it
ſelf and ſuburbes belonged to the Prieſtes. chap. 21. v. 13.

c See before: chap. 11. v. 23.

C H A P.

CHAP. XV.

The borders of the lotte of Iuda, 13. including Calebs particular inheritance (16. out of which he geueth Cariath Sepher, and his daughter to Othoniel, for winning it:) 21. with the names of the cities therof. 63. the Iebuseite yet dwelling with Iuda in Hierusalem.

- T**HERFORE the lotte of the children of Iudas by their kinredes was this: From the border of Edom, vnto the desert of Sin against the South, and vnto the vttermoſt part
 2 of the ſouth coaſte. † the beginning therof was from the toppe of the moſt ſalt ſea, and from the brinke therof, that
 3 looketh to the South. † And it goeth forth againſt the Aſcent of the Scorpioꝝ, and paſſeth through into Sina: and ryſeth vp into Cadesbarne, & reacheth into Eſron, aſcending
 4 to Addar, and coꝛpaſſing Carcaa, † and thence paſſing through into Aſemona, and reaching to the Torrent of Ægypt: and the borders therof ſhal be the great ſea. this ſhal be the end
 5 of the ſouth coaſt. † But on the Eaſt ſide the beginning ſhal be the moſt ſalt ſea vnto the vtmoſt partes of Iordan: and thoſe places that looke to the North from the brinke of the
 6 ſea vnto the ſame riuer of Iordan. † And the border goeth vp into Beth hagla, and paſſeth from the north into Beth Araba: aſcending to the ſtone of Bohen the ſonne of Ruben.
 7 † And reaching as farre as the borders of Debera from the Valley of Achor, againſt the North looking toward Galgal, which is oppoſite to the Aſcent of Adommim, on the ſouth ſide of the torrent: and paſſeth the waters, that are called The Fountayne of the ſunne: and the endes therof ſhal
 8 be to the Fountayne roꝑel. † And it aſcendeth by the valley of the ſunne of Ennom on the ſide of the Iebuſeite toward the South, this is Ieruſalem: and thence rearing it ſelf to the toppe of the mountayne, which is againſt Geennom toward the Weſt in the toppe of the Valley of
 9 Raphaim againſt the North. † And it paſſeth through from the toppe of the mountaine to the fountaine of the water Nephtoa: and reacheth to the townes of mount Ephron: and benderh into Baala, which is Cariathiarim, that is to ſay,
 10 a citie of wooddes. † And it compaſſeth from Baala againſt the Weſt, vnto mount Seir: and paſſeth by the ſide of mount Iarim toward the North into Cheſlon: and goeth downe
 11 into Bethſames, and paſſeth into Thamna. † And it reacheth

:: Though it was prohibited that the nephew should marie his aunt, yet the vncl was not expressly forbid to marie his neece by Moyles law. *Leuit. 18.* And albeit there is the same degree of consanguinitie, yet not the same inconuenience, by reason the same person remaineth subiect, that was inferior before marriage? :: Because ordinarily the south part of the world is more drie and barren then other partes, a barren place is called a south land, in respect of more fertile ground.

toward the North coast of a part of Accaron at the side: and benderth to Sechrona, and passerh mount Baala: and cometh into Iebneel, and is thut vp with the end of the great sea toward the West. † These are the borders of the children of Iudas in circuite in their kinredes. † But to Caleb the sonne of Iephone he gaue a portion in the middes of the children of Iudas, as our Lord had commanded him: Cariath Arbe the father of Enac, that is Hebron. † And Caleb destroyed out of it the three sonnes of Enac, Sefai and Ahiman & Tholmai of the stocke of Enac. † And from thence going vp he came to the inhabitantes of Dabir, which before was called Cariath sepher, that is to say, a citie of letters. † And Caleb said: He that shal strike Cariath-sepher, and take it, I wil geue him Axa my daughter to wife. † And Othoniel the sonne of Genez, the yonger brother of Caleb tooke it: and he gaue him :: Axa his daughter to wife † Who going together, she was moued by her husband to aske a field of her father; and she sighed as the sare on her asse. To whom Caleb said: What aileth thee? † But she answered: Geue me a blessing: :: a South and drie Land thou hast geuen me, ioyne also a waterie. Caleb therfore gaue her a waterie ground aboue & beneath. † This is the possession of the tribe of the children of Iudas by their kinredes. † And the cities from the vttermost partes of the children of Iudas by the borders of Edom on the South: were Gabseel and Eder and Iagur, † and Cina and Dimona and Adada, † and Cades, and Asor, and Iethnan, † † Ziph and Telem and Baloth, † Asor the new and Carioth, † † Hefron, this is Asor. † Amam, Sama, and Molada, † and † Afergadda and Hassemon and Bethpheler, † and Haferfual and Bersabee and Baziouthia † and Baala and Iim an Esen, † and Eltholad and Cesil and Harma † and Siceleg, and Medemena and Sensenna, † Labaoth and Selim and Aen and Remon. al the cities wentie nine, and their villages. † But in the champayne countries: Estaol and Sarea and Asena, † and Sanoe & Engannim and Taphua and Enaim, † and Ierimoth, † and Adullam, Socho and Azeca, † and Saraim and Adithaim and Gedera and Gederothaim: fourteene cities, and their villages. † Sanan and Hadafta and Magdalgad, † Delean and Masepha and Iesthel, † Lachis and Biscath and Egion, † † Chebbon and Leheman and Cethlis † and Gideroth and Bethdagon and Naama and Maceda: sixtene cities, and their villages.

42 43 villages. † Labana and Ether and Asan, † Iephtha and Elna
 44 and Nesib, † and Ceila and Achzib and Marcza: nine cities,
 45 and their villages. † Accaron with the townes and villages
 46 therof. † From Accaron vnto the sea: al places that bend
 47 toward Azotus and the villages therof. † Azotus with the
 townes and villages therof. Gaza with the townes and vil-
 lages therof, vnto the torrent of Ægypt, and the great sea is
 48 the border therof. † And in the mountayne: Samir and
 49 Iether and Socoth † and Danna and Cariath senna, this is
 50 51 Dabir: † Anab and Istemo and Anim, † Gosen and Olon
 52 and Gilo: eleuen cities and their villages. † Arab and Ruma
 53 and Esaan, † and Ianum and Beth thaphua and Apheca,
 54 † Athmatha and Cariath-arbe, this is Hebron, and Sior: nine
 55 cities and their villages. † Maon and Carmel and Ziph and
 56 57 Iota, † Iezrael and Iucadam and Zanoë, † Accain, Gabaa
 58 and Thamna: ten cities and their villages. † Halhul, and
 59 Bethsur, and Gedor, † Mareth, and Beth-anoth, & Eltecon:
 60 six cities and their villages. † Cariathbaal, this is Cariath-
 iarim the citie of wooddes, and Arebba: two cities and their
 61 villages. † In the desert Beth-araba, meddin, and Sachacha,
 62 † and Nebsan, and the citie of salt, and Engaddi: six cities,
 63 and their villages. † But the Iebuseite the inhabitant of Ie-
 rusalem the children of Iudas :: could not destroy: and the
 Iebuseite dwelt with the children of Iudas in Ierusalem vntil
 this present day. :: The Iebuseites kept a strong castle in Ierusalem, til king David tooke it from them. 2. Reg. 5.

CHAP. XVI.

The tribe of Ephraim, (younger sonne of Ioseph) receiue their lotte. 10. The Chananeite yet dwelleth with them paying tribute.

1 **T**HE lotte also of :: the children of Ioseph fel from Ior-
 dan against Iericho and the Waters therof, on the east:
 the wilderness which goeth vp from Iericho to the moun-
 2 taine of Bethel: † and goeth out from Bethel to Luza: and
 3 passeth the border of Archia, to Atharoth. † And descendeth
 Westward, by the border of Iephleti, vnto the borders of
 Beth horon the lower, and to Gazer: and their countries are
 4 ended by the great sea: † and Manasses and Ephraim the
 5 children of Ioseph possessed it. † And the border of the chil-
 dren of Ephraim was made according to their kinredes: and
 their possession toward the East was Ataroth addar vnto
 6 Beth-horon the higher. † And the confines goe out vnto the
 sea: but :: Ruben for the sinne of incest losing the priuilegies of birth-right (Gen. 49) Priesthood was geuen to Leui, the kingdome to Iuda, and duple portiō to Ioseph. Paraphr. Chald.

sea: but Machmethath looketh to the North, and it compasseth the borders against the East into Thanath-selo: and passeth through on the East side to Ianoe. † and it goeth 7
downe from Ianoe into Ataroth & Naaratha: and it cometh into Iericho, and goeth out to Iordan. † From Taphua it 8
passeth through against the sea into the Valley of reedes, and the issues thereof are into the most salt sea. this is the possession of the tribe of the children of Ephraim by their families. † And cities with their villages were separated to the chil- 9
dren of Ephraim in the middes of the possession of the children of Manasses, † and the children of Ephraim slew not 10
the Chananeite, which dwelt in Gazer: and the Chananeite dwelt in the middes of Ephraim vntil this day tributarie.

CHAP. XVII.

The half tribe of Manasses (eldest sonne of Ioseph) receiue their lotte. 3. including the daughters of Salphaad. 14. With an enlargement of inheritance to the same tribes of Ephraim and Manasses.

AN D this lotte fel to the tribe of Manasses (for he is the 1
first borne of Ioseph) to Machir the first borne of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan: † and to the rest of the chil- 2
dren of Manasses according to their families, to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hopher, and to the children of Semida. these are the children of Manasses the sonne of Ioseph, males by their kindredes. † But Salphaad the sonne of Hopher the sonne of Galaad the sonne of Machir the sonne of Manasses had no 3
sonnes, but onlie daughters: whose names be these, Maala, and Noa and Hegla and Melcha and Therfa. † And they 4
came in the presence of Eleazar the priest, and of Iosue the sonne of Nun, and of the princes, saying: Our Lord commanded by the hand of Moyse, that a possession should be geuen vs in the middes of our brethren. And he gaue them according to the commandement of our Lord a possession in the middes of their fathers brethren. † And the cordes fel 5
to Manasses ten, beside the Land of Galaad and Basan beyond Iordan. † For the daughters of Manasses possessed inheritance in the middes of his sonnes. And the Land of Galaad fel to the lotte of the children of Manasses that remayned. 6
† And the border of Manasses from Aser, was Machmat hath 7
which

- which looketh to Sichem: and goeth out on the right hand beside the inhabitantes of the Fountaine of Taphua.
- 8 † For in the lotte of Manasses was fallen the Land of Taphua, :: which is beside the borders of Manasses, territorie of Taphua fallig to the lotte of Ephraim. † And the border of the Reede valley went downe into the south of the torrent of the cities of Ephraim, which are in the middes of the cities of Manasses: the border of Manasses on the North of the
- 10 torrent, and the issue therof goeth to the sea: † so that the possession of Ephraim is on the South, and on the North of Manasses, and the sea incloseth both, and they be ioyned one to another in the tribe of Aser on the North, and in the tribe
- 11 of Issachar on the East. † And the inheritance of Manasses in Issachar and in Aser was Bethsan and the villages therof, and Ieblaam with the villages therof, and the inhabitantes of Dor, with the townes therof, the inhabitantes also of Endor with the townes therof, and in like maner the inhabitantes of Thenac with the townes therof, and the inhabitantes of Mageddo with the townes therof, and the third part of the
- 12 cune of Nopheth. † Neither could the children of Manasses ouerthrow the cities, but the Chananeite began to dwell in
- 13 :: his Land. † But after that the children of Israel grew to be strong, they subdued the Chananeites, and made them :: The Chananeite remained in the Land of Manasses, for a time.
- 14 their tributaries, neither did they kil them. † And the children of Ioseph spake to Iosue, and said: Why hast thou geuen me the possession of one lotte and corde, whereas I am of so
- 15 great a multitude, and our Lord hath blessed me? † To whom Iosue said: If thou be a great people, goe vp into the wood, and cutte thee roome in the Land of the Pherzeite and Raphaims: because the possession of mount Ephraim is narrow
- 16 for thee. † To whom the children of Ioseph answered: We can not goe vp to the mountaines, whereas the Chananeite that dwell in the champayne countrie, wherein are situated Bethsan with the townes therof, and Iezrael possessing the
- 17 middes of the valley, vse yron chariottes. † And Iosue said to the house of Ioseph, of Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not haue one
- 18 lotte, † but thou shalt passe to the mountaine, and shalt cutte and make glades for thee to inhabite: and mayest procede farder, when thou hast subuerted the Chananeite, whom thou sayest to haue yron chariotes, and to be very strong.

CHAP. XVIII.

From the campe of Israel in Silo surveyers are sent to diuide the rest of the Land into seven partes, for the seven tribes yet without portions. 10. Which being donne, Iosue casteth lottes for them, 11. and the first lotte falleth to Beniamim, 12. whose part is described by the limites, 21. with the names of the principal cities.

AN D al the children of Israel were assembled in Silo, 1
and there they pitched the tabernacle of the testimony, 2
and the Land was subdued to them. † But there remained 2
seven tribes of the children of Israel, which as yet had not
receiued their possessions. † To whom Iosue said: How long 3
are you slack with cowardenes, and enter not to possesse the
Land, which our Lord the God of your fathers hath geuen
you? † Choose of euerie tribe three men, that I may send 4
them, and they may goe and circuite the Land, and marke it
out according to the number :: of euerie multitude : and
report vnto me that which they haue marked out. † Diuide 5
vnto you the Land into seven partes : let Iudas be in his
boundes on the south quarter, and the house of Ioseph on
the North. † the Land in the middes between these marke 6
out into seven partes : and you shal come hither to me, that
:: before our Lord your God I may cast the lotte for you :
† for the Leuites part is not among you, but the priesthood 7
of our Lord is their inheritance. And Gad and Ruben, and
the half tribe of Manasses had now receiued their possessions
beyond Iordan at the East side: which Moyses the seruant of
our Lord gaue them. † And when the men were risen vp, 8
that they might goe to marke out the land , Iosue com-
manded them, saying: Circuite the Land and marke it out,
and returne to me : that here before our Lord, in Silo I may
cast the lotte for you † They therefore went on : and going 9
ouer it, diuided it into seven partes, writing it in a volume.
And they returned to Iosue into the campe in Silo. † Who 10
did cast lottes before our Lord in Silo, and diuided the Land
to the children of Israel into seven partes. † And first came 11
vp the lotte of the children of Beniamin by their families, to
possesse the Land between the children of Iudas and the chil-
dren of Ioseph. † And their border was against the North 12
from Iordan : going forward by the side of Iericho on the
north quarter , and thence Westward rising vp vnto the
mountaines

∴ Not equal
but proportion-
able partes
were assigned,
for so it was
commanded.
Num. 26. v. 54.
To the greater
number to geue a
greater portion,
and to the fewer
a lesse.

∴ After the por-
tions were ap-
pointed by
mens industrie
& discretion,
God confir-
med the same
by lotte, to
take away al
occasio of dis-
contentment.

- mountaines, and reaching to the wildernes of Bethauen,
- 13 † & passing through by Luza to the South, the same is Bethel: and goeth downe into Ataroth addar vnto the mountaine,
- 14 that is on the South of Bethhoron the lower. † And it bendeth compassing against the sea, Southward of the mountaine that looketh to Bethhoron against the South: and the issues therof are into Cariathbaal, which is called also Cariathbaal which is called also Cariathiarim, a citie of the children of Iudas. This is their coast against the sea, toward the West.
- 15 † But on the South from part of Cariathiarim the border issueth forth against the sea, and cometh to the fountaine of
- 16 the waters of Nephtoa. † And it goeth downe into part of the mountaine that looketh toward the Valley of the children of Ennom: and is against the north quarter in the vntermost part of the Valley raphaim, And it goeth downe into Gehennom (that is, the valley of Ennom) by the side of the Iebuseite to the South: and cometh to the Fountaine of
- 17 Rogel, † passing to the north, and going forth to Ensesmes,
- 18 that is to say, the fountaine of the sunne: † and it passeth vnto the litle hilles, that are against the ascent of Adommim: and goeth downe to Abenboen, that is, the stone of Boen the sonne of Ruben: and it passeth on the north side to the champaine countries: and goeth downe into the
- 19 playne, † and passeth by against the North of Bethagla: and the issues therof are against the brincke of the most salt sea on the North in the end of Iordan to the south quarter:
- 20 † which is the border therof on the East. This is the possession of the children of Benjamin by their borders round
- 21 about, and their families. † And their cities were, Iericho
- 22 and Bethhagla and Vallis Casis, † Beth Araba and Samaraim
- 23 24 and Bethel, † and Auim and Aphara and Ophera, † Towne Emona and Ophni and Gabee: twelue cities, & their townes.
- 25 26 † Gabaon and Rama and Beroth, † and Mesphe, and Ca-
- 27 phara, and Amosa, † and Recem, Iarephel and Tharela,
- 28 † and Sela, Eleph, and Iebus, which is Ierusalem, Gabaath and Cariath: fourteenne cities, and their townes. This is the possession of the children of Benjamin by their families.

CHAP. XIX.

The second lotte falleth to the tribe of Simeon, the situation of whose inheritance is described, with the names of their principal citiēs. 10. The third
is like

in like sorte, to Zabulon. 17. The fourth to Issachar. 24. The fifth to Aser. 32. The sixth to Nephthali. 40. And the seventh to Dan. 49. At the Land being distributed among the tribes, with common consent they gave a special citie to Iosue, in the middes of them.

AN D the second lotte came forth of the children of 1
 Simeon by their kinredde: and their inheritance was, 2
 † in the middes of the possession of the children of Iudas: 2
 Bersabee and Sabee and Molada, † and Haferfual, Bala and 3
 Asem, † and Eltholad, Bethul and Harma, † and Siceleg 4 5
 and Bethmarchaboth and Haferfusa, † and Bethlebaoth and 6
 Sarohen: thirtene cities, and their townes. † Ain and Rem- 7
 mon and Athor and Asan: foure cities, and their townes: 8
 † al the litle townes round about these cities vnto Baalath 8
 Beer Ramath against the south quarter. This is the inheri-
 tance of the children of Simeon according to their kinredes, 9
 † in the possession and corde of the children of Iudas: be-
 cause it was greater. and therefore the children of Simeon
 possessed in the middes of their inheritance. † And the third 10
 lotte fel of the children of Zabulon by their kinredes: and
 the border of their possession was made as farre as Sarid . .
 † And it went vp from the sea and Merala, and came into 11
 Debbafeeth: as farre as the torrent, which is against Ieconam.
 † And it returneth from Sared against the East into the endes 12
 of Ceseleth thabor: and it goeth out to Dabereth, and ryseth
 vp against Iaphie. † And thence it passeth along to the east 13
 side of Geth hepher and Thacafim: and goeth out into Rem-
 mon, Amthar and Noa. † And it compasseth to the North 14
 of Hanathon: and the issues therof are the valley Iephtahel,
 † and Cateth and Naalol and Semeron and Ierala and Beth- 15
 lehem: twelue cities, and their townes. † This is the inheri- 16
 tance of the tribe of the children of Zabulon by their kin-
 redes, the cities and their litle townes. † The fourth lotte 17
 came forth to Issachar by their kinredes. † and his inheri- 18
 tance was Iezrael and Casaloth and Sunem, † and Hapha- 19
 raim and Sehon, and Anaharath † and Rabboth and Celion, 20
 Abes, † and Rameth, and Engannim, and Enhadda and 21
 Bethphefes. † And the border therof cometh to Thabor 22
 and Sehesema and Bethfames: and their issues were Iordan:
 sixtene cities, and their townes. † This is the possession of 23
 Issachar by their kinredes, the cities, and their litle townes.

† And

24 † And the fifth lotte fel to the tribe of the children of Aser
 25 by their kinredes: † and their border was Halcath and Chali
 26 and Beten and Axaph, † and Elmeléc and Amaad and Messal:
 and it reacheth to Carmel of the sea and Sihor and Labanath.
 27 † And it returneth against the east of Pethdagon: and pas-
 28 seth along to Zabulon and the Valley Iephthael against the
 North into Bethemec and Nehiel. And it goeth out to the
 29 left side of Cabul, † and Abran and Rohob and Hamon and
 Cana, as farre as great Sidon. † And it returneth into Horma
 vnto the verie wel fenced citie Tyre, and vnto Hosa: and the
 issues therof shal be into the sea from the corde of Achziba:
 30 † and Amma and Apec and Rohob. cities twentie two,
 31 and their townes. † This is the possession of the children of
 32 Aser by their kinredes, and the cities and their townes. † Of
 the sonnes of Nephthali fel the sixt lotte by their families:
 33 † and the border beganne from Heleph and Elon into Saa-
 naim, and Adami, which is Neceb, and Iebnael vnto Lecum:
 34 and their issues vnto Iordan: † and the border returneth
 against the West into Azanoththabor, and thence goeth out
 into Hucuca, and passeth along into Zabulon against the
 35 South, and into Azer against the West, and into Iuda vnto
 Iordan against the rising of the sunne. † cities very wel fen-
 sed, Assedim, Ser, and Emath, and Reccath and Cenereth,
 36 37 † and Edema and Arama, Asor † and Cedes and Edrai, En-
 38 hasor † and Ieron and Magdalel, Horem and Bethanath
 39 and Bethsames: ninetene cities, and their townes. † This
 is the possession of the tribe of the children of Nephthali
 40 by their kinredes, the cities and their townes. † To the tribe
 of the children of Dan by their families came forth the se-
 41 uenth lotte: † and the border of their possession was Sara
 42 and Esthaol, and Hirisemes, that is the sunne. † Selc bin and
 43 44 Aialon and Iethela, † Elon and Themna and Acron, † El-
 45 thece, Gebbethon and Balaath, † and Iud and Bane and Barac
 46 and Gethremmon: † and Meiarcon & Arecon, with the bor-
 47 der that looketh toward Ioppe, † and is shut vp with the same
 48 end. And the children of Dan went vp, and fought against Le-
 sem, and they tooke it: and they stroke it in the edge of the
 sword, and possessed, and dwelt in it, calling the name of it
 49 Lefem Dan, by the name of Dan the father therof. † This
 is the possession of the tribe of the sonnes of Dan, by their kin-
 redes, the cities and their townes. † And when he had made

∴ Of modestie
Iosue would
not assigne to
him selfe any
place, but the
whole people
freely granted
his request.

an end of diuiding the Land by lotte to euerie one by their tribes, ∴ the children of Israel gaue possession to Iosue the sonne of Nun in the middes of them, † according to the 50
commandement of our Lord, the citie which he requested,
Thamnath Saraa in mount Ephraim: and he built the citie,
and dwelt in it. † These are the possessions, which Eleazar 51
the priest, and Iosue the sonne of Nun, and the princes of the
families, and of the tribes of the children of Israel, diuided
by lotte in Silo, before our Lord at the doore of the taber-
nacle of testimonie, and they parted the Land.

CHAP. XX.

*Six cities of refuge for such as commit casual manslaughter are named, 6 in
which remayning til the death of the high priest, they may then returne to
their proper dwelling place, and be safe.*

∴ At first ente-
ring it sufficed
to allege in
general his in-
nocencie, but
after he must
be tried in par-
ticular.

AN D our Lord spake to Iosue, saying: Speake to the 1
children of Israel, and say to them: † Separate the ci- 2
ties of the fugitiues, of the which I spake to you by the
hand of Moyles; † that he may flee to them whosoever shal;
strike a soule vnwitting: and may escape the wrath of the
high kinsman, which is the reuenger of blood: † when he 4
shal be fled to one of these cities: he shal stand before the
gate of the citie, and shal speake to the ancientes of that citie
∴ those things, that may proue him selfe innocent: and so
they shal receiue him, and geue him place to inhabite. † And 5
when the reuenger of the blood shal pursue him, they shal
not deliuer him into his handes: because he stroke his neigh-
bour by ignorance, neither is he proued to be his enemy two
or three dayes before. † And he shal dwell in that citie, til he 6
stand before iudgement rendring a cause of his fact, and the
high priest die, which shal be at that time: then shal the
manslaer returne, and enter into the citie and his house out
of the which he had fled. † And they appointed Cedus in 7
Galilee of the mount of Nephtali, and Sichem in the mount
of Ephraim, and Cariatharbee, the same is Hebron in the
mount of Iuda. † And beyond Iordan against the East quar- 8
ter of Iericho, they appointed Bosor, which is situated in
the champaine wilderness of the tribe of Ruben, and Ramoth
in Galaad of the tribe of Gad, and Gaulon in Basan of the 9
tribe of Manasses. † These cities were appointed to all the
children of Israel, and to the strangers, that dwelt among
them:

them: that he might flee to them which vnwittingly had stricken a soule, and might not die in the hand of the kinsman, couering to reuenge the blood shed, vntil he might stand before the people to declare his cause.

CHAP. XXI.

Cities with suburbes are assigned to the tribe of Leui. 4. To the sonnes of Caath by the line of Aaron being priestes, thirtene, 5. to the rest of Caaths progenie, being Leuites, tenne. 6. To the sonnes of Gerson Leuites thirtene. 7. To the sonnes of Merari Leuites (34. of a lower degree) twelue, 9. With the names of al the cities: 39. in al fourtie eight. 41. So Gods promise is fully performed hauing geuen the whole Land to Israel in peaceable possession.

1 **A**Nd the princes of the families of the Leui came to
 2 Eleazar the priest, and Iosue the sonne of Nun, and to
 3 the chief of the kinredes in euerie tribe of the children of
 4 Israel: † and they spake to them in Silo of the Land of
 5 Chanaan, and said: Our Lord commanded by the hand of
 6 Moyse, that cities should be geuen vs to inhabite, and their
 7 suburbes to feede cattel. † And the children of Israel gaue
 8 of their possessions according to the commandement of our
 9 Lord, cities and their suburbes. † And the lotte came forth
 10 vnto the familie of Caath of the children of Aaron the priest
 11 out of the tribe of Iudas, and Simeon, and Benjamin, thirtene
 12 cities. † And to the rest of the children of Caath, that is to
 13 the Leuites, which remayned, out of the tribes of Ephraim,
 14 and Dan, and the halfe tribe of Manasses, ten cities. † More
 15 ouer to the children of Gerson came forth a lotte, that they
 16 should take of the tribes of Issachar and Aser and Neph-
 17 thali, and the halfe tribe of Manasses in Basan, cities in num-
 18 ber thirtene. † And to the sonnes of Merari by their kin-
 19 redes, of the tribe of Ruben and Gad and Zabulon, twelue
 20 cities. † and the children of Israel gaue to the Leuites cities
 21 and their suburbes, as our Lord commanded by the hand of
 22 Moyse, geuing to euerie one by lotte. † Of the tribes of the
 23 children of Iudas and Simeon Iosue gaue cities: whose names
 24 be these, † to the children of Aaron by the families of Caath
 25 of the Leuitical stocke (for the first lotte came forth to them)
 26 † Cariatharbe the father of Enac, which is called Hebron,
 27 in the mountaine of Iudas, and the suburbes therof round
 28 about. † But the fieldes and the townes therof he had geuen

to Caleb the sonne of Iephone to possesse. † He gaue therfore 13
to the children of Aaron the priest Hebron a citie of refuge,
and the suburbes therof: & Lobna with the suburbes therof: (16
† and Iether and Estemo, † and Holon, and Dabir, † and Ain, 14 15
and Ieta, and Bethsames, with the suburbes therof: nine cities
of two tribes, as hath bene said. † And of the tribe of the chil- 17
dren of Benjamin, Gabaon, and Gabae, † and Anathoth and 18
Almon, with their suburbes: foure cities. † Al the cities to- 19
gether of the children of Aaron the priest, thirtene, with their
suburbes. † But to the rest by the families of the children of 20
Caath of the Leuitical stocke was geuen this possession. † Of 21
the tribe of Ephraim, the cities of refuge, Sichem with the
suburbes therof in the mountayne of Ephraim, and Gazer
† and Cibsaim, and Beth horon, with the suburbes therof, 22
foure cities. † Of the tribe of Dan also, Eltheco and Gaba- 23
thon, † and Aialon and Gethremmon, with the suburbes 24
therof, foure cities. † Moreouer of the half tribe of Ma- 25
nasses, Thanac and Gethremmon, with their suburbes two
cities. † Al the cities ten, and their suburbes, were geuen to 26
the children of Caath of the inferiour degree. † To the chil- 27
dren of Gerson also of the Leuitical stocke he gaue of the half
tribe of Manasses the cities of refuge, Gaulon in Basan, and
Bosram, with their suburbes, two cities. † Moreouer of the 28
tribe of Issachar, Cesion, and Dabereth, † and Iaramoth, 29
and Engannim, with their suburbes, foure cities. † And of 30
the tribe of Aser, Masal and Abdon, † and Helcath, and 31
Rohob, with their suburbes, foure cities. † Of the tribe 32
also of Nephthali the cities of refuge, Cedes in Galilee:
and Hammoth Dor, and Carthan, with their suburbes,
three cities. † Al the cities of the families of Gerson, 33
thirtene, with their suburbes. † And to the children of 34
Merari Leuites of the inferiour degree by their families
was geuen of the tribe of Zabulon, Iecnam and Cartha
† and Damna and Naalol, foure cities with their suburbes, 35
† Of the tribe of Ruben beyond Iordan against Iericho the 36
cities of refuge, Bosor in the wildernes, Milor and Iaser and
Iethson and Mephaath, foure cities with their suburbes.
† Of the tribe of Gad the cities of refuge, Ramoth in Galaad, 37
and Manaim and Hesebon and Iaser, foure cities with their
suburbes. † Al the cities of the children of Merari by their 38
families and kinredes, twelue. † Therefore al the cities of the 39
Leuites

Leuites in the middes of the possession of the children of Israel were fourtie eight † with their suburbs, euerie one distributed by the families. † And our Lord God gaue to Israel :: al the Land, that he had sworne he would geue to their fathers : and they possessed it, and dwelt in it. † And peace was geuen by him on al nations round about : and none of their enemies durst resist them, but al were brought into their dominion. † Not so much certes as one word, which he had promised, that he would performe vnto them, was frustrate, but al thinges were accomplished in deedes.

God gaue al the Land in due time, but not al at once, for the causes expressed. Exa. 23. 7. 29. Dent. 7. 7. 22.

CHAP. XXII.

The tribes of Ruben and Gad, and half Manasses returne to their possessions.

10. *Who building an altar by the side of Iordan, the other tribes suspect that they wil make a schisme, and therefore purpose to fight against them.*
 13. *But first sending an ambassage to admonish them, 21. they answer that they made not an altar, for sacrifice, but only for a monument, that notwithstanding they dwell on the other side of Iordan, yet they are of the same people of God, 30. wherewith al Israel is satisfied.*

The fourth part.
 Two tribes & a halfe returne to their possessions; Iosues godly admonitions; & his, and Eleazars death.

1 **T**HE same time Iosue called the Rubenites, and Gadites,
 2 and the halfe tribe of Manasses, † and said to them :
 You haue done al thinges that Moyse the seruant of our
 Lord cōmanded you: me also haue you obeyed in al thinges,
 3 † neither haue you left your brethren a long time, vntil this
 present day, keeping the commandement of our Lord your
 4 God. † Therefore because our Lord your God hath geuen
 your brethren quietnes and peace, as he promised : returne,
 and goe into your tabernacles, and to the land of your pos-
 session, which Moyse the seruant of our Lord deliuered to
 5 you beyond Iordan : † :: alwayes so that you keepe atten-
 tively, and in worke fulfil the commandement, and the law
 which Moyse the seruant of our Lord commanded you, that
 you loue our Lord your God, and walke in al his wayes, and
 6 obserue al his commandementes, & cleaue to him, and serue
 him in al your hart, and in al your soule. † And Iosue :: blessed
 them, and dismissed them. Who returned into their taber-
 7 nacles. † And to the halfe tribe of Manasses Moyse had ge-
 uen possession in Basan : and therefore to the halfe that re-
 mained, Iosue gaue a lotte among the rest of their brethren
 beyond Iordan at the West side. And when he dismissed them
 8 into their tabernacles, & had blessed them, † he said to them:

:: It pertaineth to al magistrates, and other superiours to admonish their subiectes of their dutie towards God, before al other thinges.

:: Al superiours may impart blessing to their sub-
 iectes,

In much substance and riches returne to your seates, with siluer and gold, brasse and yron, and varietie of rayment: diuide the praye of your enemies with your brethren. † And 9 the children of Ruben, and the children of Gad, and the halfe tribe of Manasses returned, and went from the children of Israel in Silo, which is situated in Chanaan, to enter into Galaad the Land of their possession, which they had obteyned according to the commandement of our Lord in the hand of Moyse. † And when they were come to the litle banckes 10 of Iordan, into the Land of Chanaan, they built beside Ior-

dan an altar of an infinite greatnes. † :: Which thing when 11 the children of Israel had heard, and certaine messengers had reported to them that the children of Ruben, and Gad, and the halfe tribe of Manasses had builded an altar in the Land of Chanaan, vpon the litle banckes of Iordan, against the children of Israel: † they assembled al in Silo, that they might 12 goe vp, and fight against them. † And in the meane time they 13 sent to them into the Land of Galaad, Phinees the sonne of Eleazar the priest, † and ten princes with him, one of euerie 14 tribe. † Who came to the children of Ruben, and Gad, and 15 the halfe tribe of Manasses into the Land of Galaad, and said to them: † This message doth al the people of our Lord send 16 to you: What is this transgression? Why haue you forsaken our Lord the God of Israel, building a sacrilegious altar, and reuolting from the worshippe of him? † Is it a smale thing 17

to you that :: you sinned in Beelphegor, and vntil this present day the spotte of this abomination abideth in vs? and many of the people fel dead. † And you to day haue forsaken 18 our Lord, and to morow his wrath wil rage :: against al Israel. † But if you thinke the land of your possession to be vn- 19 cleane, passe to the Land, wherein is the tabernacle of our Lord, and dwel among vs: only that you depart not from our Lord, and from our companie, an altar being built beside the altar of our Lord God. † Did not Achan the sonne of 20 Zare transgress the commandement of our Lord, and his wrath lay vpon al the people of Israel? And he was one man, and I would he alone had perished in his wicked fact. † And 21 the children of Ruben, and Gad, and of the halfe tribe of Manasses answered the princes of the legacie of Israel: † The 22 most mightie God our Lord, The most mightie God our Lord, him selfe knoweth, and Israel together shal vaderstand: If
with

So it beho-
ueth al the ser-
uantes of God
to see in time,
that no schisme
be made.
and therefore
orderly to in-
quire of eue-
rie shew of c-
ul. 1. thes. 5.

:: Sinnes past
are imputed
to such as fal
againne as aggra-
uating their
new sinnes by
reason of
more ingra-
titude.
:: As before
chap. 7. so if
these had bene
culpable al Is-
rael might
feare to be pu-
nished, ex-
cept iustice
were donne v-
pon the offen-
ders.

chap. 7.

with the mind of preuarication we haue erected this altar, let
 23 him not keepe vs, but punish vs presently: † and if we did
 it with that minde, that we might lay vpon it holocaustes,
 and sacrifice, and pacifique victims, let him selte examine it
 24 and iudge: † and not rather with that meaning and delibera-
 tion, that we said: To morrow your children wil say to our
 children: What haue you to doe with our Lord the God of
 25 Israel? † Our Lord hath put a border betwē vs and you,
 O ye children of Ruben, and children of Gad, the riuēr Ior-
 dan: and therefore you haue no part in our Lord. And by this
 occasion your children shal auert our children from the feare
 26 of our Lord. We therefore thought it better, † and said: Let
 vs build vs an altar, ⁊ not for holocaustes, nor to offer victi-
 27 mes, † but for a testimonie betwē vs and you, and our issue
 and your progenie, that we may serue our Lord, and it may
 be our right to offer both holocaustes, and victims, and pa-
 cifique hostes: and that your children to morrow say not to
 28 our children: You haue no part in our Lord. † And if they
 wil say so, they shal answer them: Behold the altar of our
 Lord, which our fathers made, not for holocaustes, nor for
 29 sacrifice, but for our testimonie and yours. † God saue vs
 from this abomination that we should reuolt from our Lord,
 and leaue his steppes, erecting an altar to offer holocaustes,
 and sacrifices, and victims, beside the altar of our Lord God,
 30 which is erected before his tabernacle. † Which thinges
 being heard, Phinees the priest, and the princes of the lega-
 cie, which were with him, were pacified: and they admitted
 most willingly the wordes of the children of Ruben, & Gad,
 31 and of the halfe tribe of Manasses. † And Phinees the priest
 the sonne of Eleazar said to them: Now we know that our
 Lord is with vs, because you are not culpable of this preua-
 rication, and haue deliuered the children of Israel from the
 32 hand of our Lord. † And he returned with the princes from
 the children of Ruben and Gad, out of the Land of Galaad,
 into the Land of Chanaan, to the children of Israel, and repor-
 33 ted to them. † And the saying pleased al that heard it. And
 the children of Israel prayed God, and they did no more say,
 that they would goe vp against them, and fight, and destroy
 34 the Land of their possession. † And the children of Ruben,
 & the children of Gad called the altar, which they had built,
 Our testimonie, that our Lord he is God.

∴ In the law of
 Moyse was
 one onlie altar
 for sacrifice,
 for the whole
 people of
 God, to a-
 uoide schisme
 and idolatrie.
 Now in the
 Church (being
 in al nations)
 are manie alta-
 res, & but one
 onlie Sacrifice
 prefigured by
 al the former.
 as S. Augustin
 teacheth in 17.
 c. 20. de ciuit. S.
 Leo. Ser. 3. ad
 Passione.

CHAP. XXIII.

*Iosue being old admonisheth the people to keepe Gods commandementes.
12. and to auoide mariages, and al societie with g niles, lest falling to ido-
latrie God as certainly punish them, as he hath benne beneficial, and boun-
tiful to them.*

AN D when much time was passed, after that our Lord 1
had geuen peace to Israel, al the nations being sub- 2
dewed round about, and Iosue now verie ancient, and of a
great age: † Iosue called al Israel, and the elders, and the 2
princes and the iudges, and the maisters, and said to them:
I am old, and farre gone in age: † and you see al thinges, 3
that our Lord your God hath done to al the nations round
about, :: how him selfe hath fought for you: † and now 4
because he hath by lotte diuided to you al the Land, from the
East part of Iordan vnto the great sea, and manie nations yet
remaine: † Our Lord your God wil destroy them, and take 5
them away from your face, and you shal possesse the Land, as
he hath promised you. † Onlie take courage, and be careful, 6
that you keepe al thinges which be written in the volume of
the law of Moyse: and decline not from them neither to the
right hand nor to the left: † lest after that you are entred in 7
to the Gentiles, which shal be among you, you sweare in the
name of their goddes, and serue them, and adore them: † but 8
cleaue to our Lord your God: which you haue done vntil this
day. † And then our Lord God wil take away in your sight 9
the great nations and very strong, and no man shal be able to
resist you. † One of you shal pursue a thousand men of the 10
enemies: because our Lord your God him self wil fight for
you, as he hath promised: † This onlie beware very dili- 11
gently before hand, that you loue our Lord your God. † But 12
if you wil cleaue to the errour of these nations, that dwell a-
mong you, and make mariages with them, and ioyne amitie:
† euen now know ye that our Lord your God wil not destroy 13
them before your face, but they shal be a pitte and a snare for
you, and a stumbling blocke at your side, and stakes in your
eyes, til he take you away and destroy you from this excellent
Land, which he hath deliuered to you. † Behold I this day 14
enter into the way of al flesh, and you shal know with al your
minde that al the wordes, which our Lord promised that he
would performe to you, one is not escaped without effect.
† Therefore

- 15 † Therefore as he hath fulfilled in deede that which he promised, and al thinges prosperous haue come: so wil he bring vpon you what euils soeuer he hath threatened, til he take you away and destroy you from this excellent Land, which
16 he hath deliuered to you, † because you haue transgressed the couenant of our Lord your God, which he hath made with you, and haue serued strange goddes, and adored them: quickly and in hast shal the furie of our Lord ryse against you; and you shal be taken away from this excellent Land, which he hath deliuered to you.

CHAP. XXIIII.

In consideration of diuers principal benefites here recited, 14. Iosue exhorteth the people to serue God sincerely, seing it is in their choise to do wel or euil. 16. they promise al true seruice and obedience to God. 25. VVherupon he reneweth the pact between God and them, writing it in the Volume of the law, and erecting a great stone in testimonie. 29. He dieth and is buried in mount Ephraim. 32. Iosephs bones are buried in Sichem. 33. El. azar the high priest also dieth and is buried in Ephraim.

- 1 **A**ND Iosue gathered together al the tribes of Israel into Sichem, and called the ancientes, and princes, and iudges, and maisters: and they stode in the sight of our Lord:
2 † and to the people he spake in this maner: Thus saith our Lord the God of Israel: Beyond the riuer did your fathers dwel from the beginning, Thare the father of Abraham, and
3 " of Nachor: and " they serued strange goddes. † I tooke therfore your father Abraham from the coastes of Mesopotamia: and brought him into the Land of Chanaan: and multiplied his seede, † and gaue him Isaac: and againe to him I gaue Iacob and Esau. Of whom, to Esau I gaue mount Seir to possesse: but Iacob, and his children went downe into
4 Ægypt. † And I sent Moyse and Aaron, and stroke Ægypt with many signes and wonders. † And I brought you and your fathers out of Ægypt, and you came to the sea: and the Egyptians pursewed your fathers with chariotes and horsemen, as farre as the Read sea. † And the children of Israel cried to the Lord: who did put darkenes between you and the Egyptians, and brought the sea vpon them, & ouerwhelmed them. Your eies saw al thinges that I did in Ægypt, and you
5 dwelt in the wildernes a great time: † and I brought you into the Land of the Amorrhite, which dwelt beyond Jordan. And when they fought against you, I deliuered them

∴ The Israelites descended also of Nachor, by Rebecca, his sonnes daughter, the wife of Isaac. Gen. 24.

into your handes, and you possessed their Land, and slew
 them. † And there rose Balac the sonne of Sephor king of 9
 Moab, and fought against Israel. And he sent and called
 Balaam the sonne of Beor, that he might curse you: † and 10
 I would not heare him, but contrariwise by him I blessed you,
 and deliuered you out of his hand. † And you passed Iordan, 11
 and came to Iericho. And the men of that citie fought against
 you, the Amorrheite, and Pherezite and Chananeite, and the
 Herheite, and Gergefeite, and the Heucire, and Iebuſeite:
 and I deliuered them into your handes. † And I sent before 12
 you hornettes: and I cast them forth out of their places, the
 two Kinges of the Amorrheites, not in thy sword and bow.
 † And I gaue you the Land, wherein you laboured not, and 13
 the cities which you built not, to dwell in them: vineyardes
 and oliue trees, which you planted not. † Now therefore 14
 feare our Lord and serue him with a perfect and verie true
 hart: and :: take away the goddes, which your fathers serued
 in Mesopotamia and in Ægypt, and serue our Lord. † But 15
 if it like you not to serue our Lord, choise is geuen you:
 choose this day that which pleaseth you, whom you ought
 especially to serue, whether the goddes, which your fathers
 serued in Mesopotamia, or the goddes of the Amorrheites,
 in whose Land you dwell: but I and my house wil serue our
 Lord. † And the people answered, and said: God forbid we 16
 should leaue our Lord, and serue strange goddes. † Our 17
 Lord God he brought vs, and our fathers out of the Land of
 Ægypt, out of the house of seruitude: and did in our sight
 great signes, and kept vs in al the way, by the which we
 walked, and among al the peoples, through which we passed.
 † And he hath cast out al the nations, the Amorrheite inha- 18
 biter of the Land, which we haue entred. We therefore wil
 serue our Lord, because he is our God. † And Iosue said to 19
 the people: You can not serue our Lord: for God is holie,
 and a mightie æmulator, neither wil he pardon your wicked-
 nes and sinnes. † If you leaue our Lord, and serue strange 20
 goddes, he wil turne him self, and wil afflict you, and ouer-
 throw you after he hath geuen you good thinges. † And the 21
 people said to Iosue: No, it shal not be so as thou speakest,
 but we wil serue our Lord. † And Iosue said to the people: 22
 You are witnesses, that your selues haue chosen to you our
 Lord for to serue him. And they answered: Witnesses.

† Now

:: Iosue being
 a prophet saw
 some of their
 hartes incli-
 ned to idoles,
 though exte-
 riorly they
 then had none
 among them.
S. Aug. 9. 29.
in Iosue.

23 † Now therefore, quoth he, take away strange goddesses out of the middes of you, and incline your hartes to our Lord the
24 God of Israel. † And the people said to Iosue: We wil serue
25 our Lord God, and wil be obedient to his preceptes. † Iosue
therefore in that day :: made a couenant, and proposed to the
26 people preceptes and iudgementes in Sichem. † He wrote
also al these wordes in the volume of the law of our Lord:
and he tooke a very great stone, and put it vnder the oke, that
27 was in the Sanctuarie of our Lord: † and said to al the people:
Behold this stone shal be a testimonie for you, that :: it hath
heard al the wordes of our Lord, which he hath spoken to
you: lest perhaps hereafter you wil denie, and lye to our Lord
28 your God. † And he dismist the people, cuerie one into their
29 possession. † :: And after these thinges Iosue the sonne of
Nun the seruant of our Lord died, being a hundred and ten
30 yeares old: † and " they buried him in the coastes of his pos-
session in Thamnathare, which is situated in the mountaine
31 of Ephraim, on the North part of mount Gaas. † And Israel
serued our Lord al the daies of Iosue, and of the ancientes,
that liued a long time after Iosue, and that had knowen al
32 the workes of our Lord which he had done in Israel. † The
:: bones also of Ioseph which the children of Israel had taken
out of Egypt, they buried in Sichem, in part of the field,
which Iacob had bought of the sonnes of Hemor the father
of Sichem, for a hundred yong ewes, and it was in the pos-
33 session of the sonnes of Ioseph. † Eleazar also the sonne of
Aaron died: and they buried him in Gabaath of Phinees his
sonne, which was geuen him in mount Ephraim.

AN NOT A T I O N S.

CHAP. XXIIII.

nesseth. Tradit.
prope sinem.

:: This renou-
tion of the
same couenāt
prefigured
the law of the
new Testa-
ment. s. Aug.
9. 30. in Iosue.
:: To the more
confusion of
reasonable cre-
atures wilfully
offending, vn-
sensible things
are made wit-
nesses, because
they euer o-
bey Gods wil,
which is the
best maner of
hearing. Theod.
9. 19. in Iosue.
:: If Iosue writ
the rest of this
booke, then
Samuel added
these last ver-
ses. Hist. schol.
:: Iosephs
Mausoleum (or
famous sepul-
chre) remain-
ed in Sichem
in S. Hieroms
time. as he wit-
Hebra. in Gen.

Gen. 50.
Exo. 13.

2. They serued false goddesses. } It is euidēt by this place, that Thare, and some
other progenitors of Israel sometimes serued false goddesses, from which they
were reduced: but Abraham was euer preserved in true religion; and the whole
familie of Thare was therefore persecuted in Chaldea. as S. Augustin sheweth
li. 16. c. 13. de ciuit. Likewise Theodoret, 9. 18. in Iosue, and other both ancient
and late writers teach the same. as is already noted. pag. 203.

30. They buried. } In that no mention is made of mourning for Iosue, S. Hier-
om noteth a myserie, and a special point of Christian doctrine: It semeth to
me (saith he Epist. de 42. Maus. mans. 33.) that in Marie propheticie is dead, in
Moyse and Aaron, an end is put to the law and priesthood of the Iewes. For
so much as they could neither passe into the land of promise, nor bring
the belcuing people out of the wilderness of this world. And (Maus. 34.) Aaron
(sayeth he) was mourned, (and so was Moyse) Iesus is not mourned, that is, in
the law was descent into hel (called limbus) in the Gospell is passage to paradise.

Thare some-
time serued
false goddesses,
but Abraham
newer.

Before Christ
none entered
into heauen.

THE ARGVMENT OF THE BOOKE OF IVDGES.

A rule for reading historical bookes.

The Iudges of Israel figures of Christs Apostles.

They were all finally holie men.

The Contents of this booke.

Diuided into three partes.

SAINT Hierom giving this general rule (*Epist. ad Eustoch. virg.*) that in reading historical bookes of holie Scripture, the historie, as fundation of veritie, is to be loued, but the spiritual vnderstanding rather to be folowed: agreeably therto teacheth (*Epist. ad Paulin.*) that in this booke of Iudges there be as manie figures, as princes of the people. Neither doth he meane that there were no more, but for example sake affirmeth that these Iudges, raised vp after Iosue, and sent of God to deliuer the people fallen for their sinnes into afflictions; were types and figures of the Apostles and Apostolical men, sent by Christ to propagate and defend his Church of the n. w. Testament. For albeit diuers of these Iudges were sometimes great offenders, yet they were reclaimed by Gods special grace, and so amending their errors did great thinges, to the singular honour of God: and are renowned among the holie Patriarces and Prophetes, particularly prayed in holie Scripture, saying: And the Iudges, euerie one by his name, *Ecclesi. 46.* whose hart was not corrupt: Who were not auerted from our Lord, that their memorie may be blessed, and their bones spring out from their place, and their name remaine for euer, the glorie of holie men remaining to their children. After Iosue therfore, who it semeth guided and ruled the people 32. yeares, this booke, written (as is most probable) by Samuel, shewing the famousse Actes of these Iudges of Israel, prosecuteth the historie of the Church the space of 288. yeares more. And may be diuided into three partes. First, is described in general the state of the people, sometimes wel and sincerely seruing God, other times falling to great sinnes. in the two first chapters. Secondly, their offences, afflictions, repentance, and deliuerie from their enemies are more particularly reported. from the third chap. to the 17. Thirdly, other special accidents, which happened within the same time, are recorded. in the last five chapters.

THE



THE BOOKE OF I V D G E S. IN HEBREW SOPHETIM.

CHAP. I.

Vnder a general captaine of the tribe of Iuda, assisted by the tribe of Simeon, Israel subdueth diuers cities of the gentiles (12. Othoniel taking Cariath sepher possesseth it, and marieth Calibs daughter, obtaining also addition of her dowrie) 21. Iebuseites yet dwel in Hierusalem with Benjamin, 27. and the Chananeites with diuers of the tribes.

The first part.
A geneaall recapitulation of the peoples state.

- 1 FTER the death of Iosue the children of Israel
2 consulted our Lord, saying: Who shal goe vp
3 before vs against the Chananeite, and shal be
4 captaine of the warre? † And our Lord said:
5 :: Iudas shal goe vp: behold I haue deliuere the
6 Land into his handes, † And Iudas said to Simeon his brother:
7 Come vp with me into my lotte, and fight against the Chana-
8 neite, that I also may goe forward with thee into thy lotte.
9 And Simeon went with him. † And Iudas went vp, and our
10 Lord deliuered the Chananeite, and the Pherezeite into their
11 handes: and they stroke in Bezec ten thousand men. † And
12 they found Adonibezec in Bezec, and fought against him,
and stroke the Chananeite, and the Pherezeite. † And Adoni-
bezec fled: whom pursewing they tooke, cutting of the ex-
treme partes of his handes and feete. † And Adonibezec
said: Seuentie kinges hauing the extreme partes of their
handes and feete cut of, gathered vp the reliques of meates
vnder my table: as I haue done, so hath God repayed me. And
they brought him into Ierusalem, and there he died. † There-
fore the children of Iudas assaulding Ierusalem, tooke it, and
stroke it in the edge of the sword, setting the whole citie on
fyre. † And afterward going downe they fought against the
Chananeite, which dwelled in the mountaines, and south-
ward, and in the champaine countries. † And Iudas going
forward against the Chananeite, that dwelled in Hebron (the
name wherof was before time Cariatharbe) stroke Sefai,
and Ahiman, and Tholmai: † and departing thence went
to the inhabitantes of Dabir, the old name wherof was Ca-
riath Sepher, that is, a citie of letters. † And Caleb said: He

:: The maner
of consulting
our Lord was
by the High
priest praying
in the taberna-
cle. Exo. 29.
v. 42.
:: The first ge-
neral captaine
after Iosue,
and diuers of
the Iudges,
were of the
tribe of Iuda,
but not al, as
appeareth in
this booke.

that shal strike Cariath Sepher, and spoile it, I wil geue him
 Axa my daughter to wife. † And when Othoniel the sonne
 of Cenez, the yonger brother of Caleb had taken it, he
 gaue him Axa his daughter to wife. † Whom going on her
 way her husband admonished to aske a field of her father. To
 whom, when she had sighed sitting on her asse, Caleb said:
 What aileth thee? † But she answered: Geue me a blessing, for
 a drie land thou hast geuen me: geue me also a waterie. Caleb
 therfore gaue her a warrie ground aboue, & waterie beneath.
 † And the children of the Cineite the cosin of Moyse went
 vp from the citie of palmes, with the children of Iudas into
 the deser of his lotte, which is at the south side of Arad, and
 dwelt with him. † But Iudas went with Simeon his brother,
 and together they stroke the Chananeite that dwelt in Se-
 phaath, and slew him. And the name of the citie was called,
 Horma, that is. Anathema. † And Iudas tooke Gaza with the
 coastes therof, & Ascalon, and Accaron with their boundes.
 † And our Lord was with Iudas, and he possessed the moun-
 taines: neither could he destroy the inhabitantes of the
 valley, because they had manie :: hooked chariotes. † And
 they gaue to Galeb Hebron, as Moyse had said, who de-
 stroyed out of it the three sonnes of Enac. † But the Iebu-
 seite the inhabiter of Ierusalem the children of Benjamin
 destroyed not: and the Iebuseite dwelt with the children of
 Benjamin in Ierusalem vntil this present day. † The house
 also of Ioseph went vp into Bethel, and our Lord was with
 them. † For when they besieged the citie, which before was
 called Luza, † they saw a man comming out of the citie, and
 said to him: Shew vs the entrance of the citie, and we wil
 shew thee mercie. † Who when he had shewed them, they
 stroke the citie in the edge of the sword: but that man, and al
 his kinred they dismissed. † Who being dismist, went into the
 Land of the Hetthims, and built there a citie, and called it
 Luza: which is so called vntil this present day. † Manasse
 also destroyed not Bethsan, and Thanac with their litle
 townes, and the inhabitantes of Dor, and Ieblaam, and
 Mageddo with their litle townes. And the Chananeite began
 to dwel with them. † But after that Israel was waxen strong,
 he made them tributaries, and would not destroy them.
 † Ephraim also killed not the Chananeite, that dwelt in
 Gazer, but dwelt with him. † Zabulon destroyed not the
 inhabitantes

Strong wea-
 pons crooked
 like sickles
 made fast to
 the chariottes
 which cut in
 peeces, men,
 horses, and o-
 ther chari-
 ottes that
 came in their
 way.

inhabitan^{tes} of Cetron, & Naalol: but the Chananeite dwelt
 31 in the middes of him, and was made tributarie to him. † Afer
 also destroyed not the inhabitan^{tes} of Accho, and of Sidon,
 of Ahalab, and Achazib, and Helba, and Aphec, and Rohob:
 32 † and he dwelt in the middes of the Chananeite the inhabiter
 33 of that Land, neither did he kil them. † Nepthali also de-
 stroyed not the inhabitan^{tes} of Bethsames, & Bethanath: and
 he dwelt in the middes of the Chananeite the inhabiter of
 the Land, and the Bethsamites & Bethanites were tributaries
 34 to him. † And the Amorrheite straytened the children of Dan
 in the mountaine, and gaue them not place to goe downe to
 35 the playne: † and he dwelt in mount Hares which is inter-
 preted shelles, in Aialon and Salebini. And the hand of the
 house of Ioseph was agrauated, and he became tributarie to
 36 him. † And the border of the Amorrheite was from the As-
 cent of the Scorpion, the rocke, and the higher places.

CHAP. II.

*An Angel reciting manie benefites of God towards Israel, and their ingra-
 titude, 4. they weepe for their faultes. 10. After the death of Iosue
 and other ancientes of his time, the people often fal, and repenting are de-
 liuered from afflictions. 19. but stil fal againe worse and worse.*

1 **A**N D the :: Angel of our Lord went vp from Galgal to :: An Angel ta-
 the place of weepers, and said: I brought you out of king the forme
 Egypt, and haue brought you into the Land, for the which of a man as be-
 I sware to your fathers: and I promised that I would not fore to Iosue,
 2 make frustrate my couenant with you for euer: † onlie to (ch. 5.) so now
 that you should not make a league with the inhabitan^{tes} of appearing to
 this Land, but should ouerthrow their altares: and you would the people,
 3 not heare my voice: why haue you done this? † For the spake to them
 which cause I would not destroy them from before your in the name of
 face: that you may haue enemies, and their goddes may be a God, whose
 4 ruine vnto you. † And when the Angel of our Lord spake messenger he
 these wordes to al the children of Israel: they lifted vp their was.
 5 voice, and wept. † And the name of that place was called,
 the place of weepers, or of teares: and :: there they immo-
 6 lated hostes to our Lord. † Iosue therfore dismissed the :: By special
 people, and the children of Israel went euerie one into his dispensation
 7 possession, to obayne it: † and they serued our Lord al his sacrifice was
 daies, and the daies of the ancientes, of them that liued a long sometimes
 time after him, and knew al the workes of our Lord, which lawfully offe-
 red in other
 he had

places though
the Taberna-
cle (and after-
ward the Tem-
ple) was the
onlie place
commanded.

*Deut. 12. Iosue.
22. S. Aug. q 36.
in Iudic.*

These Iudges
were extraor-
dinarily raised
vp to deliuer
the people re-
penting, when
they were fal-
len into affli-
ctiōs for their
sinnes.

he had done with Israel. † And Iosue the sonne of Nun, the 8
seruant of our Lord, died, being a hundred and ten yeares old,
† and they buried him in the borders of his possession in 9
Thamnathsare in the mount of Ephraim, on the North side
of mount Gaas. † And al that generation was gathered to 10
to their fathers: and there rose others, that knew not our
Lord, and the workes which he had done with Israel. † And 11
the children of Israel did euil in the sight of our Lord, and
serued Baalim. † And they left our Lord the God of their 12
fathers, that had brought them out of the Land of Ægypt:
and folowed strange goddes, and the goddes of the peoples,
that dwelt round about them, and adored them: and they
prouokéd our Lord to anger, † leauing him, and seruing 13
Baal and Astaroth. † And our Lord being wrath against Is- 14
rael, deliuered them into the handes of ransackers: who
tooke them and sold them to the enemies, that dwelt round
about: neither could they resist their aduersaries: † but whi- 15
ther soeuer they had meant to goe, the hand of our Lord was
vpon them, as he spake, and sware to them: and they were
vehemently afflicted. † And our Lord: rayfed vp Iudges, 16
that should deliuer them from the handes of the wasters: but
neither would they heare them, † fornicating with strange 17
goddes, and adoring them. They did quickly forsake the
way, in the which their fathers had gone: and hearing the
commandementes of our Lord, they did al thinges contrarie.
† And when our Lord rayfed vp Iudges, in their daies he was 18
moued with mercie, and heard the gronings of the afflicted,
and deliuered them from the slaughter of the wasters. † But 19
after the Iudge was dead, they returned, and did much worse
things then their fathers had done, folowing strange goddes
seruing them, and adoring them. They left not their inuen-
tions, and the verie hard way, by which they were accustom-
ed to walke. † And the furie of our Lord was angrie a- 20
gainst Israel, & said: Because this nation hath made my coue-
nāt frustrate, which I had made with their fathers, & hath cō-
temned my voice: † I also wil not destroy the nations which 21
Iosue did let alone, and died: † that in them I may trie Israel, 22
whether they wil keepe the way of the Lord, and walke in it,
as their fathers kept it, or no. † Our Lord therefore left al 23
these nations, and would not quickly overthrow them, nei-
ther deliuered them into the handes of Iosue.

CHAP. III.

The people associating them selves with Gentiles, against whom they ought to fight. 8. are invaded by forraigne kinges: i. but repenting are deliuered by Othoniel. 12. Falling againe, afflicted, and repenting. 15. are deliuered by Aod, 21. secretly killing Eglon their enemy. 31. After him Samgar defendeth Israel against the Philisthines.

- 1 **T**HESSE are the Nations, which our Lord left, that in them he might instruct Israel, and al that had not knownen the warres of the Chananeites: † that afterward their children might lerne to fight with their enemies, and to be accustomed to warre: † the five princes of the Philisthines, and the Chananeite, and Sidonian, and Heueite, that dwelt in mount Libanus, from mount Baal Hermon to the entring into Emath. † And he left them, that in them he might trie Israel, whether they would heare the commandementes of our Lord, which he had commanded their fathers by the hand of Moyse, or not. † Therefore the children of Israel dwelt in the middes of the Chananeite, and Hertheite, and Amor-rheite, and Pherezeite, and Heueite, and Iebuseite: † and they tooke their daughters to wiues, and them selues gaue their owne daughters to their sonnes, & serued their goddes.
- 7 † And they did euil in the sight of our Lord, and forgot their God, seruing Baalim and Astaroth. † And our Lord being wrath against Israel, deliuered them into the handes of Chusan Rasathaim the king of Mesopotamia, and they serued him eight yeares. † And they cried to our Lord: who raysted them vp :: a sauiour, and deliuered them, to witte, Othoniel the sonne of Cenez, the yonger brother of Caleb: † and the Spirit of our Lord was in him, and he iudged Israel. And he went forth to fight, and our Lord deliuered into his handes Chusan Rasathaim the king of Syria, and oppressed him.
- 11 † And the land rested :: fourtie yeares, and Othoniel the sonne of Cenez died. † And the children of Israel added to doe euil in the sight of our Lord: who strengthened against them Eglon the king of Moab: because they did euil in his sight. † And he ioyned to him the children of Ammon, and Amalec: and he went and stroke Israel, and possessed the Citie of palmes. † And the children of Israel serued Eglon the king of Moab eightene yeares: † and afterward they cried to our Lord: who raysted vp vnto them a sauiour called Aod, the sonne of Gera, the sonne of Iemini, who vsed both

The second part.
Of the common peoples often falling to idolatrie, their repentance, and deliuerie.

:: In manie places we see the worde sauiour, and like titles geuen to men, as the seruantes and officers of God, who is the proper and principal Sauiour of al. *Aug. q. 18. in Iudic.*

: In these 40. yeares are included the eight yeares of their seruitude, r. 8. & so in the rest of this historie. otherwise the number of yeares agreeth not with the count. *3. Reg. 6. 7. 12.*

handes for the right. And the children of Israel sent by him
 presentes to Eglon the king of Moab. † Who made him self 16
 a two edged sword, hauing in the middes a haste in length
 the palme of a hand, and was girded therewith vnder his cas-
 socke on the right thigh. † And he presented the giftes to 17
 Eglon the king of Moab. And Eglon was exceeding grosse.
 † And when he had presented the giftes vnto him, he 18
 brought his felowes on the way that came with him. † And 19
 returning from Galgal, where the Idols were, he said to the
 King: I haue a secrete message to thee ô king. And he com-
 manded silence: and al being gone forth, that were about
 him, † Aod went in to him: and he sate in a sommer cham- 20
 ber alone, and he said: :: A word from God I haue to thee.
 Who forthwith rose out of his throne. † And Aod put forth 21
 his left hand, and tooke the dagger from his right thigh, and
 fastened it into his bellie † so mightely that the hyst folowed 22
 the blade in the wound, and was closed vp fast with the
 most fatte greafe. Neither did he plucke out the dagger,
 but as he had striken so leift it in the bodie: and forthwith by
 the secrete partes of nature the ordure of the bellie came
 forth. † But Aod shutting the doores of the chamber very 23
 diligently, and locking them sure, † went out by a posterne 24
 doore. And the kinges seruantes going in, saw the doores of
 the chambers shut, and they said: Peradventure he purgeth
 his bellie in the sommer chamber. † And expecting long til 25
 they were ashamed, and seeing that no man did open, they
 tooke a key: and opening they found their lord on the earth
 lying dead. † But Aod, whiles they were troubled, escaped, 26
 and passed by the Place of Idols, whence he had returned. And
 he came into Seirath: † and forthwith the trumpet sounded 27
 in the mount of Ephraim: and the children of Israel went
 downe with him, him self going in the front. † Who said to 28
 them: Follow me: for our Lord hath deliuered our enemies the
 Moabites into our handes. And they went downe after him,
 and occupied the fordes of Iordan, which bring ouer into
 Moab: and they suffered no man to passe: † bur they stroke 29
 the Moabites at that time, about ten thousand, al stoute and
 strong men, none of them could escape. † And Moab was 30
 humbled that day vnder the hand of Israel: and the Land
 rested eightie yeares. † After him was Samgar the sonne of 31
 Anath, who stroke, of the Philisthimes six hundred men with
 the culter of a ploughe: and he also defended Israel.

e: Aod hauing
 special inspi-
 ration from
 God to do this
 fact, (as S. Au-
 gustin noteth
 vpon these
 wordes. q. 20.
 in Iudic.) is not
 to be imitated
 by priuat men.
 See Num. 25. v.
 31.

CHAP. IIII.

Againe the people sinning are oppressed, and crying to God, 4. by direction of Debbora a prophetesse, Barac fighteth against Sisara their enemy. 15. Who stricken with feare, and fleeing away, 17. Iahel pretending his safete killeth him in her house.

- 1 **A**N D the children of Israel added to doe euil in the sight
 2 of our Lord after the death of Aod, † and our Lord deliuered them into the handes of Iabin the king of Chanaan, which reigned in Asor: and he had a captaine of his armie
 3 named Sisara, and he dwelt in Haro'eth of the gentiles. † And the children of Israel cried to our Lord: for he had nine hundred yron hooked chariottes, and for twentie yeres had
 4 vehemently oppressed them. † And there was one Debbora a prophetesse the wife of Lapidoth, which iudged the people
 5 at that time. † And she sate vnder a palme tree, which was called by her name, betwen Rama and Bethel in the mount of Ephraim: and the children of Israel went vp to her for
 6 al iudgement. † Who sent, and called Barac the sonne of Abinoem of Cedes in Nepthali: and she said to him: Our Lord God of Israel hath commanded thee, Goe, and lead an
 7 armie into mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nepthali, and of
 8 the children of Zabulon: † and I wil bring vnto thee in the place of the Torrent Cison, Sisara the prince of the hoste of Iabin, and his chariotes, and al the multitude, and wil deliuer
 9 them in thy hand. † And Barac said to her: If thou come with me, I wil goe: If thou wilt not come with me, I wil not goe. † Who said to him: I wil goe in deede with thee, but at this time the victorie shal not be imputed to thee, because Sisara shal be deliuered into the hand of a woman. Debbora therefore arose, and went with Barac into Cedes.
 10 † Who calling vnto him Zabulon and Nepthali, went vp with ten thousand fighting men, hauing Debbora in his companie. † And Haber the Cineite was in time past departed from the rest of the Cineites his brethren of Hobab, the cosin of Moyse: and had pitched his tentes vnto the valley, which
 11 is called Sennim, and was nere Cedes. † And it was told Sisara, that Barac the sonne of Abinoem was gone vp into
 12 mount Thabor: † and he gathered nine hundred yron hooked chariottes, and al his armie from Haroseth of the gentiles

Being a prophetesse she resolved hard and obscure things, but exercised no iurisdiction in anie causes, for that belonged to the council of Priests and of seuentie ancients, where the high priest was the chief Iudge. Num. 11. Deut. 17. Spiritually Debbora signified the Church & Barac christian Princes, who are directed in their warres, and other actions by spiritual superiours. as Origen, and other ancient writers expound this historie.

to the torrent Cison. † And Debbora said to Barac: Arise, for 14
 this is the day, wherein our Lord hath deliuered Sisara into
 thy handes: behold he is thy leader. And Barac went downe
 from mount Thabor, and ten thousand fighting men with
 him. † And our Lord terrified Sisara, and al his chariotes, 15
 and al the multitude in the edge of the sword at the sight of
 Barac: in so much, that Sisara leaping downe from his cha-
 riote, fled a foote, † and Barac pursued the chariotes flee- 16
 ing, and the armie vnto Haroseth of the gentiles, and al the
 multitude of the enemies was vtterly destroyed. † But Sisara 17
 fleeing came to the tent of Iahel the wife of Haber the Cine-
 neite, for there was peace betwixt Iabin the king of Asor, and
 the house of Haber the Cineite. † Iahel therfore going forth 18
 to meete Sisara, said to him: Come in to me my Lord, come
 in, feare not. Who being entred into her tabernacle, and co-
 uered of her with a cloke, † said to her: Geue me, I beseech 19
 thee, a little water, for I am very thirstie. Who opened a bottle
 of milke, and gaue him to drinke, and couered him. † And 20
 Sisara said to her: Stand before the doore of the tabernacle,
 and when any shal come asking thee, and saying: Is there
 any man here? Thou shalt say: There is none. † :: Iahel ther- 21
 fore the wife of Haber tooke a nayle of the tabernacle, tak-
 ing withal a hammer also: and going in secretly, and with
 silence she put the naile vpon the temple of his head, and stri-
 king it with the hammer, fastened it into his braine euen to
 the ground: who ioyning deepe sleepe and death together,
 saynted, and died. † And behold Barac folowing Sisara 22
 came: & Iahel going forth to meete him, said to him: Come,
 and I wil shew thee the man whom thou seekest. Who when
 he was entered in vnto her, saw Sisara lying dead, and the
 nayle fastened in his temples. † Therfore God that day hum- 23
 bled Iabin the king of Chanaan before the children of Israel:
 † which increased daily, and with strong hand oppressed 24
 Iabin the king of Chanaan, til they destroyed him.

CHAP. V.

The Canticle of Debbora and Barac geuing thanks after their victorie.

ANd Debbora and Barac the sonne of Abinoem sang in 1
 that day, saying:

† You that of Israel haue voluntarily offered your liues to 2
 peril, :: bleſſe our Lord.

† Heare

:: VWho is this
 woman ful of
 confidence,
 piercing the
 temples of the
 enemies head
 with a naile,
 but the faith
 of the Church
 destroying the
 diuels king-
 domes with
 the crosse of
 christ? s. Aug.
 li. 12. c. 32. cont.
 Faust. Manich.
 Iahel also pre-
 figured our
 B. Ladie who
 crucified the
 serpent
 head.

:: The greater
 bleſſe the leſſe

- 3 † Heare your kinges, and geue care ye princes: I am, :: I am she, that wil sing to our Lord, I wil chaunte to our Lord the God of Israel.
- 4 † Lord when thou wentst out of Seir, and didst passe by the countries of Edom, the earth was moued, & the heauens and cloudes distilled waters.
- 5 † The mountaines melted before the face of our Lord, and Sinai before the face of our Lord God of Israel.
- 6 † In the daies of Samgar the sonne of Anath, in the daies of Iahel the pathes rested: and they that went by them, walked by bywaies.
- 7 The valiantes in Israel ceased, and rested: vntil Debbora arose, a mother rose in Israel.
- 8 Our Lord chose new warres, and the gates of the enemies him selfe subuerted: shield and speare if there appeared among fourtie thousand of Israel.
- 9 † My hart loueth the princes of Israel: you that of your owne good wil offered your selues to danger, blesse our Lord.
- 10 † You that ride vpon your :: faire asses, and sitte in iudgement, and walke in the way, speake.
- 11 † Where the chariottes were frused together, and the armie of the enemy was suffocated, there let the iustices of our Lord be told, and his clemencie toward the valiantes of Israel: then did the people of our Lord goe downe to the gittes, and obteyned the principalitie.
- 12 † Arise, arise Debbora, arise, arise, and speake a canticle: Arise Barac, and apprehend thy captiues thou sonne of Abinoem.
- 13 The remnant of the people is laued, our Lord hath fought in the valiantes.
- 14 Out from Ephraim he destroyed them into Amalec, and after him out from Benjamin into thy peoples O Amalec: Out from Machir there descended princes, and out from Zabulon they that led the armie to fight.
- 15 † The captaines of Issachar were with Debbora, and followed the steppes of Barac, who as it were into a headlong and bottomles pitte gaue him self to danger: Ruben being diuided against it self, there was found contention of couragious persons.
- 16 Why dwellest thou between the two boundes, that thou mayest heare the whistlinges of the flockes? Ruben being

by imparting
spiritual bene-
fites, so God,
and superiours
blesse their
subiects. Men
blesse God, &
the lesse their
betters, by ge-
uing thanks,
and prayes.
:: She inculca-
teth that the
must to much
more praise
God for this
victorie, be-
cause he for-
shewed it by
her, & by her
directed the
general cap-
taine Barac,
lest it might
be ascribed ei-
ther to wis-
dome or va-
lure of anie
man.
:: Those that
subdew their
bodies to the
spitite ride v-
pon fayre asses
Origen, hom.
6. in c. 5. Iudic.

diuided against it self, there was found contention of courageous men.

† Galaad rested beyond Iordan, and Dan gaue him self to 17
shippes: Afer dwelt in the sea shore, and abode in hauens.

† But Zabulon and Nephthali offered their liues to death 18
in their countrie of Merome.

† The kinges came and fought, the kinges of Chanaan 19
fought in Thanac besides the waters of Mageddo, and yet
going a praying they tooke nothing.

† From heauen they fought against them: the starres re- 20
mayning in their order and course, fought against Sisara.

† The torrent of Cison drew their carcasses, the torrent 21
of Cadumim, the torrent of Cison: my soule tread downe the
strong ones.

† The hooves of the horses fel of, the strongest of the ene- 22
mies fleeing violently, and falling downe headlong.

† Curse ye the land of Meroz, said the Angel of our Lord: 23
Curse the inhabitantes therof, because they came not to help
our Lord, to aide his most mightie ones.

† :: Blessed among women be Iahel the wife of Haber the 24
Cineite, and blessed be she in her tabernacle.

∴ Iahel the figure was blessed amongst women: much more the most holie virgin mother of God is blessed aboue al women.

† To him that asked water she gaue milke, and in the 25
phiaf of princes she offered butter.

† Her left hand she put to the naile, and her right hand to 26
the smithes hammer, and stroke Sisara, seeking in his head a
place for the wound, and piercing valiantly through his
temple.

† Betwen her feete he fel: he failed, and died: he was row- 27
led before her feete, and he lay without life and miserable.

† Looking through a window, his mother howled: & she 28
spake out of a higher chamber: Why lingereth his chariote
to come backe? Wherefore are the feete of his waggans slow?

† One wiser then the rest of his wiues, answered these 29
wordes to her mother in law:

† Peradventure now he diuideth the spoyles, and the fay- 30
rest of the women is chosen for him: garmentes of sundrie
colours are deliuered to Sisara for a praye, and diuerse furni-
ture is laid together to adorne the neckes.

† So perish al thine enemies O Lord: but they that loue 31
thee, as the Sunne shineth in his ryling, so let them glitter.

† And the Land rested for fourtie yeates.

The people falling againe to sinne, are oppressed by the Madianites. 12. An Angel appearing to Gedeon, sendeth him to deliuer Israel, 17. confirming his mission by miracle. 25. So he first destroyeth Baals altar. 34. then gathereth an armie against Idolaters. 36. and is assured againe of Gods protection by two miracles in a fleece of woolle.

- 1 **A**ND the children of Israel did euil in the sight of our Lord: who deliuered them into the hand of Madian
 2 seuen yeares, † & they were sore oppressed of them. And they made them selues dennes and caues in the mountaines, and
 3 very wel sented places to resist. † And when Israel had sown, Madian came vp and Amalec, and the rest of the East
 4 nations: † and pitching their tentes by rhem wasted al thinges as they were in the blade vnto the entring of Gaza: and they left nothing at al in Israel that perteyned to mans life,
 5 not sheepe, not oxen, not asses. † For they and al their flockes came with their tabernacles, and like vnto locustes filled al places, an innumerable multitude of men, and of camels, wasting whatsoeuer they touched. † And Israel was sore humbled in the sight of Madian. † And he cried to our Lord desiring helpe against the Madianites. † Who sent vnto them
 6 a man that was a prophet, and he spake: Thus sayeth our Lord the God of Israel: I made you to come vp out of Egypt,
 7 and brought you out of the house of seruitude, † and deliuered you out of the handes of the Egyptians, and of al the enemies, that afflicted you: and I cast them out at your entring, and deliuered you their Land. † And I said: I the Lord your God, feare not the goddes of the Amorrheites, in whose
 8 land you dwell. And you would not heare my voice. † And an Angel of our lord came, and sate vnder an oke, that was in Ephra, and perteyned to Ioas the father of the familie of Ezri. And when Gedeon his sonne did thresh and purge
 9 wheate in a winepresse, to flee Madian, † the Angel of our Lord appeared to him, and said: Our Lord be with thee o most valiant of men. † And Gedeon said to him: I besech thee my Lord, if our Lord be with vs, why haue these euils apprehended vs? where are his meruelous workes, which our fathers haue told vs, and said: Out of Egypt did our Lord bring vs? but now our Lord hath forsaken vs, and deliuered
 10 vs into the hande of Madian. † And our Lord looked
 11 toward

*:: S. Augustin
 (9. 11. in Iudic.)
 supposeth that
 this messenger
 sent from God
 called a man &
 a prophete (for
 the forme,
 wherein he ap-
 peared) was
 the same An-
 gel which late
 vnder the oke
 and sent Ge-
 deon to deli-
 uer Israel. 7.
 11. 12. 26.*

toward him, and said: Goe in this thy strength, and thou shalt deliuer Israel out of the hand of Madians: know that I haue sent thee. † Who answering said: I beseech thee, my Lord, wherein shal I deliuer Israel: behold my familie is the meanest in Manasses, and I the least in my fathers house. † And our Lord said to him: I wil be with thee: and thou shalt strike Madian as it were one man. † And he said: If I haue found, quoth he, grace before thee, geue me a signe that it is thou which speakest to me. † Neither depart thou hence, til I returne to thee, bringing a sacrifice, and offering: to thee. Who answered: I wil tarte thy coming. † Gedeon therefore went in, and boyled a-kidde, and of a bushel of flowre baked vneleuened loaves: and putting the flesh in a basket, and the broth of the flesh into a pottle, he caried al vnder the oke, and offered to him. † To whom the Angel of our Lord said: Take the flesh and the vneleuened loaves, and put them vpon that rocke, and powre out the broth thereon. And when he had done, † the Angel of our Lord stretched forth the tippe of the rodde, which he held in his hand, and touched the flesh and the vneleuened loaves: and there arose a fyre from the rocke, and consumed the flesh, and the leuened loaves: and the Angel of our Lord vanished from his eies. † And Gedeon seeing that it was the Angel of our Lord, said: Alas my Lord God: that I haue seene the Angel our Lord face to face. † And our Lord said to him: Peace be with thee: feare not, thou shalt not die. † And Gedeon built there: an altar to our Lord, and called it, our Lords peace, vntil this present day. And when he was yet in Ephra, which is of the familie of Ezri, † that night our Lord said to him: Take a bullocke of thy fathers, and an other bullocke of seuen yeares, and thou shalt destroy the altar of Baal, which is thy fathers: and cut downe the groue, that is about the altar: † and thou shalt build an altar to the Lord thy God in the teppe of this rocke, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullocke, and shalt offer an holocauste vpon a pile of the wood, which thou shalt cut downe out of the groue. † Gedeon therefore taking to him ten men of his seruantes, did as our Lord had commanded him. But fearing his fathers house, and the men of that citie, he would not doe it by day, but accomplished al things by night. † And when the men of that towne were

2: He meant not to offer sacrifice to the Angel, but that either the Angel, or himselfe in presence of the Angel, should offer it to God and so in dede the Angel partly directed him what to do, partly executed the office himselfe, by touching the oblation with his rodde; and miraculously bringing fire to consume the sacrifice. 3: An altar for a monument, not for sacrifice.

risen

- risen in the morning, they saw the altar of Baal destroyed, and the groue cut downe, and the other bullocke laid vpon
 29 the altar, which then was built. † They said one to an other: Who hath done this? And when they inquired for the author of the fact, it was said: Gedcon the sonne of Ioas did al these
 30 thinges. † And they said to Ioas: Bring forth thy sonne hither, that he may die: because he hath destroyed the altar of
 31 Baal, and hath cut downe his groue. † To whom he answered: Why are you reuengers of Baal, that you fight for him? he that is his aduersarie, let him die before to morrow light
 32 appeare: if he be God, reuenge he him self, on him that hath raysted his altar. † From that day Gedcon was called :: Iero. *The strength of Baal, or stronger then Baal.*
 33 baal, because Ioas had said: Let Baal reuenge him self on him, that hath raysted his altar. † Therefore al Madian, and
 34 Amalec, and the east peoples were gathered together, and passing ouer Iordan, camped in the vaile Iezrael. † But the spirit of our Lord reuested Gedcon, who sounding with a trumpet
 35 called together the house of Abiezer, to folow him. † And he sent messengers into al Manasses, which it selfe also did folow him: and other messengers into Aser and Zabulon and
 36 Nepthali, which mette him. † And Gedcon said to God: If thou saue Israel by my hand, as thou hast spoken, † I wil putte
 37 this fleece of wool on the floore: if there shal be :: dew in the fleece onlie, and on al the ground drieness, I shal know that by my hand, as thou hast spoken, thou wilt deliuer Israel.
 38 † And it came so to passe. And rising in the night wringing the fleece, he filled a vessel with the dew. † And he said
 39 againe to God: Let not thy furie be angry against me if I tempt once againe, seeking a signe in the fleece. I desire that the fleece onlie may be drie, and al the ground wette with dew.
 40 † And God did that night as he had requested: and there was drieness in the fleece onlie, and dew on al the ground.

CHAP. VII.

Gedcon marching with thirtie two thousand men, al that are fearful, and that drinke water kneeling are dimissed, & onlie thre hundred that drinke lile remaine. 9. By a Madianites dreame Gedcon is encouraged. 16. By a stratageme the enemie is fribghted & ouerthrowne. 24. The Ephraites kil Oreb and Zeb.

THEREFORE Ierobaal, which is also Gedcon, rising in the night, and al the people with him, came to the fountaine that is called Harad. and the campe of Madian was
 T t t in the

in the valley on the North side of the high hil. † And our
 Lord said to Gedeon: There is much people with thee, nei-
 ther shal Madian be deliuered into their hand: lest Israel
 glorie against me, and say: By myne owne force I am deliue-
 red. † Speake to the people, and proclame in al their hea-
 ring: He that is fearful and timorous, let him returne. And
 they departed from mount Galaad, and there returned two
 and twentie thousand men, and onlie ten thousand remained.
 † And our Lord said to Gedeon: Yet there is a great multi-
 tude, leade them to the waters, and there I wil proue them:
 and of whom I shal tel thee that he goe with thee, let him
 goe: whom I shal forbid to goe, let him returne. † And when
 the people were come downe to the waters, our Lord said to
 Gedeon: They that shal lappe the water with their tongues,
 as dogges are wont to lappe, thou shalt separate them apart:
 but they that shal drinke bowing downe their knees, shal be
 on the other part. † The number therfore of them that had
 lapped watter, their hand casting it to their mouth, was three
 hundred men: and al the rest of the multitude had drunck
 kneeling. † And our Lord said to Gedeon: In the three
 hundred men, that lapped water, I wil deliuer you, and geue
 Madian in thy hand: but let al the rest of the multitude re-
 turne into their place. † Taking therfore victuals and trum-
 pettes according to the number, al the rest of the multitude
 he commanded to depart to their tabernacles: and him selie
 with the three hundred gaue him selfe to the battel. And the
 campe of Madian was beneath in the valley. † The same
 night our Lord said to him: Arise, and goe downe into the
 campe: because I haue deliuered them into thy hand. † But
 if thou be afraid to goe alone, let Phara thy seruant goe
 downe with thee. † And when thou shalt heare what they
 speake, then shal thy handes be strengthned, and thou shalt
 goe downe more secure to the enemies campe. He therfore
 went downe and Phara his seruant into part of the campe,
 where the watch was of men in armes. † But Madian and
 Amalec, and al the East peoples lay scattered in the valley, as a
 multitude of locusts: their camels also were innumerable, as
 the sand that lieth in the sea shore. † And when Gedeon was
 come, one told his neighbour: a dreame: & in this manner he
 reported that which he had seene: I saw a dreame, & there se-
 med to me as it were a harth loafe of barlie to roll, & to come
 into the

::Observation
 of dreames is
 generally for-
 bid. *Leuit. 19.*

- into the campe of Madian : and when it was come to the tabernacle, it stroke it, and ouerthrew it, and beate it al flatte
 14 with the earth. † He to whom he spake, answered: This is no other thing, but the sword of Gedcon the sonne of Ioas the man of Israel. For the Lord hath deliuered Ma-
 15 dian into his handes, and al their campe. † And when Gedcon had heard the dreame, and the interpretation therof, he adored: and turned to the campe of Israel, and said: Arise ye, for our Lord hath deliuered the campe of Madian into our
 16 handes. † And he diuided the three hundred men into three partes, and gaue them trumpettes in their handes, and
 :: emptie pitchers, and lampes in the middes of their pitchers.
 17 † And he said to them: What you shal see me doe, that doe ye: I wil enter into part of the campe, and that which I shal
 18 doe solow you. † When the trumper shal sound in my hand, doe you also sound and crie together round about the campe:
 19 To our Lord :: and to Gedcon. † And Gedcon went in, and the three hundred that were with him, into part of the campe, the watch of midnight beginning, and rayling vp the watch
 men they began to sound with their :: trumpettes, and to
 20 clappe the pitchers one against another. † And when they sounded in three places round about the campe, and had broken the pitchers, they held the lampes in the left handes, and with the right they sounded the trumpettes, and cried:
 21 The sword of our Lord and of Gedcon: † standing euerie one in his place round about the enemies campe. Therefore the whole campe was trubled, and crying out and howling
 22 they fled: † and the three hundred men neuertheles persisted sounding with the trumpettes. And our Lord sent in the sword in al the campe, and they murdered one an other,
 23 † fleeing as farre as Bethsetta, and the brinke of Abelmehula in Tebbath. But the men of Israel of Nephthali, and Aser shouting together, and al Manasses pursued Madian.
 24 † And Gedcon sent messengers into al mount Ephraim, saying: Come downe to meete Madian, and take the waters before them to Bethbera and Iordan. And al Ephraim shouted, and tooke the waters before them and Iordan vnto
 25 Bethbera. † And two men that were apprehended of Madian, Oreb, and Zeb: Oreb he slew in the Rocke of Oreb, Zeb in the Presse of Zeb. And they pursued Madian, carying the heades of Oreb and Zeb to Gedcon beyond the streames of Iordan.

7. 26. *Deut.* 18
 7. 30. yet here, and in other places, it is euident, God would haue some obserued. See *Annot.* *Gen.* 40.

:: These things were ridiculous (saith venerab. Beda c. 5. 99. in *Iudic.*) if they had not bene terrible to the enemies.
 :: It is no derogation to God, that honour is also geuen to his seruantes.
 :: Trumpettes signified preachers of Christ, pitchers the bodies of Martyres, & lampes their vertues and miracles. *Vener. Beda.* 99. in *Iudic.* c. 5.

The Ephraimites quareling because they were not called to the warres, are pacified by Gedeon. 4. The men of Soccoth and Phaniel denying victuals for the campe, Gedeon (in the meane time) ouerbrowning the enemye) 15. renoueth their reprochful contempt. 18. killeth Zebec and Salmana. 22. refuseth dominion, 24. but receiueth as a gift, the Jewels taken in the praye. 27. maketh therof an Ephod, which turneth to the ruine of his familie, 30. Hauing seuentie sonnes by his wiues, and one by a concubine, dieth in good old age. 33. and the people fall againe to idolatrie.

AN D the men of Ephraim said to him: What is this that thou didst meane to doe, that thou wouldest not call vs when thou didst goe to fight against Madian? chiding bitterly and almost offering violence. † To whom he answered: 1
 2 What could I haue done like to that, which you haue done. Is not the cluster of Ephraim better then the vintages of Abiezer? † Into your handes hath our Lord deliuered the 3
 4 princes of Madian, Oreb and Zeb, what could I haue done the like as you haue done? Which when he had spoken, their spirit rested, wherewith they did swell against him. † And 4
 5 when Gedeon was come to Iordan, he passed ouer it with the three hundred men, that were with him: and for wearines, they could not pursue them that fled. † And he said to the 5
 6 men of Soccoth: Geue, I beseech you, bread to the people, that is with me, because they are verie faint: that we may pursue Zebec, and Salmana the kinges of Madian. † The 6
 7 princes of Soccoth answered: Peradventure the palmes of the handes of Zebec and Salmana are in thy hand, & therefore thou requirest that we geue bread to thy armie. † To whom he 7
 8 said: When our Lord therefore shall haue deliuered Zebec and Salmana into my handes, I will teare your flesh with the thornes, and briars of the desert. † And going vp from 8
 9 thence, he came into Phaniel: and he spake to the men of that place the like thinges. To whom they also answered, as the men of Soccoth had answered. † He said therefore to 9
 10 them also: When I shall be returned conquerour in peace, I will destroy this towre. † But Zebec and Salmana rested 10
 11 with al their armie. For fiftene thousand men were remaining of al the troupes of the East peoples, an hundred and twentie thousand fighting men and those that drew sword, being slayne. † And Gedeon going vp by the way of them, 11
 that

∴ A soft answer
 breaketh anger: hard
 speech stirreth
 vp furie Prov.
 35.

- that dwelt in tabernacles, on the East side of Nobe, and Iegbaa, stroke the campe of the enemies, which were secure, and suspected no mischance. † And Zebee and Salmana fled, whom Gedeon pursuwing apprehended, al their hoste being put out of aray. † And returning from the battel before sunne ryng, † he tooke a boy of the men of Soccoth: and he asked him the names of the princes and ancientes of Soccoth, and he described seuentie seuen men. † And he came to Soccoth, and said to them: Behold Zebee, and Salmana concerning whom you vpbraided me, saying: Peraduenture the handes of Zebee and Salmana are in thy handes, and therfore thou desirest that we geue bread to the men that be wearie, and are fainte. † He tooke therfore the ancientes of the citie, and thornes and briars of the desert, and tore them with the same, and cut the men of Soccoth into pieces.
- † The tower also of Phanuel he ouerthrew, killing the inhabitantes of the citie. † And he said to Zebee and Salmana: What manner of men were they, whom you slew in Thabor? Who answered: Like vnto thee, and one of them as it were the sonne of a king. † To whom he answered: They were my brethren, the sonnes of my mother. Our Lord liueth, that if you had saued them, :: I would not kil you. † And he said to Iether his eldest sonne: Arise, and kil them. Who drew not out his sword: for he was afraid, because he was yet a boy.
- † And Zebee and Salmana said: Doe thou rise, and runne vpon vs: because acording to his age is the strength of a man. Gedeon rose vp, and slew Zebee and Salmana: and he tooke the ornamentes and bosses, wherwith the neckes of kinges camels are wont to be adorned. † And al the men of Israel said to Gedeon: :: Rule thou ouer vs, and thy sonne, and thy sonnes sonne: because thou hast deliuered vs from the hand of Madian. † To whom he said: I wil not rule ouer you, neither shal my sonne rule ouer you, but our Lord shal rule ouer you. † And he said to them: One petition I request of you: Geue me the earlettes of your praye. For the Ismalites were accustomed to haue golden earlettes. † Who answered: we wil geue them most willingly. And spreading a mantel on the ground, they cast on it the earlettes of the praye: † and the weight of the earlettes that he desired, was a thousand siue hundred sicles of gold, besides the ornamentes, and iewels, and purple vesture, which the kinges of Madian were

Zebee and Salmana were not of anie of the seuen nations, whom God commanded to destroy and therefore Gedeon might haue spared their liues, if he would. :: Kinges may do anie thing not contrarie to the law: but Iudges & Dukes may onlie do according to the law. See. 1. Reg. 8.

went to vse, and besides the golden chaines of the camels,
 † And Gedeon made therof an Ephod, and put it in his citie 17
 Ephra. And al Israel did fornicare in it, and it became a ruine
 to Gedeon and to al his house. † But Madian was humbled 28
 before the children of Israel, neither could they any more lift
 vp their neckes : but the land rested for fourtie yeares ,
 wherein Gedeon ruled. † Ierobaal therfore the sonne of Ioas 29
 went, and dwelt in his owne house : † and he had seuentie 30
 sonnes, which came out of his rhigh, because he had manie
 wiues. † And his :: concubine, which he had in Sichem, 31
 bare him a sonne named Abimelec. † And Gedeon the sonne 32
 of Ioas died in a good old age, & was buried in the sepulchre
 of his father in Ephra of the familie of Ezri. † But after that 33
 Gedeon was dead, the children of Israel were auerted, and did
 fornicare with Baalim. And they made a couenant with Baal,
 that he should be their God: † neither did they remember our 34
 Lord their God, which deliuered them out of the handes of al
 their enemies round about : † neither did they mercie with 35
 the house of Ierobaal Gedeon, according to al the benefites
 that he had done to Israel.

:: His hand-
 maide or ser-
 uant not a har-
 lotte: to wit,
 such a one as
 had not the
 priuiledge of
 a wife. as Gen.
 25. 7. 6.

CHAP. IX.

*Abimelech Gedeons concubins sonne killeth his brethren, 7. onlie the youngest
 escapeth, & by a parable expositulateth the iniurie donne to his fathers house.
 23. Shortly the Sichemites detest Abimelech. 26. Gaal conspireth against
 him, but is overcome. 50. Finally Abimelech is wounded to death by a
 woman.*

:: This sonne
 of Gedeon by
 his seruant pre-
 figured Anti-
 christ who wil
 persecute the
 Church and
 reigne for a
 while : but in
 the end shal be
 destroyed. S.
 Beda c. 6. 99 in
 Iudic.

AN D :: Abimelech the sonne of Ierobaal went into 1
 Sichem to his mothers brethren and spake to them,
 and to al the kinred of the house of his mothers father ,
 saying: † Speake to al the men of Sichem: whether is better 2
 for you, that seuentie men haue dominion ouer you al the
 sonnes of Ierobaal, or that one man haue dominion ouer
 you? and withal consider that I am your bone, and your flesh.
 † And his mothers brethren spake of him to al the men of 3
 Sichem, al these wordes, and inclined their hartes after Abi-
 melech, saying: He is our brother. † And they gaue him se- 4
 uentie weight of siluer out of the temple of Baalberit. Who
 hyred therewith vnto him self needie men and vagaboundes,
 and they folowed him. † And he came into his fathers house 5
 in Ephra, and murdered his brethren the sonnes of Ierobaal
 seuentie

- seuentie men, vpon one stone: and there remayned Ioatham
 6 the youngest sonne of Ierobaal, and was hidde. † And al the
 men of Sichem assembled together al the families of the citie :: True pasto-
 of Mello: and they went & made Abimelech king, beside the
 7 oke, that stood in Sichem. † Which being told to Ioatham,
 he went, :: and stode in the toppe of mount Garizim: and
 lifting vp his voice, he cried, and said: Heare me ye men
 8 of Sichem, so as God may heare you. † " The trees went to
 anointe a king ouer them: and they said to the :: oliue tree:
 9 Reigne ouer vs. † Which answered: Can I forsake my fat-
 nes, which both goddes do vse, and men, and come to be
 10 promoted among the trees? † And the trees said to the
 11 :: figge tree: Come, and take the kingdome ouer vs. † Which
 answered them: Can I forsake my sweetenes, and my most
 sweete fruites, and go to be promoted among the other trees?
 12 † And the trees spake to the :: vine: Come, and reigne ouer
 13 vs. † Which answered them: Can I forsake my wine, that
 chereth God and men, & be promoted among the other trees?
 14 † And the trees said to :: the * rhamnus: Come, and reigne
 15 ouer vs. † Who answered them: If in deede you make me
 your king, Come, and rest vnder my shadow: but if you
 meane it not, let there fyre issue forth of the rhamnus, and
 16 deuoure the ceders of Libanus. † Now therefore, if you haue
 wel, and without sinne appointed Abimelech king ouer you,
 and haue dealt wel with Ierobaal, and with his house, and
 haue requitted him the like for his benefites, who fought
 17 for you, † and put his life in dangers, that he might deliuer
 18 you from the hand of Madian, † who now are risen against
 my fathers house, and haue killed his sonnes seuentie men
 vpon one stone, and haue made Abimelech the sonne of his
 handmaide king ouer the inhabitantes of Sichem, because he
 19 is your brother. † If therfore you haue dealt wel, and with-
 out fault with Ierobaal, and his house, reioyse this day in
 20 Abimelech, and reioyse he in you. † But if vniustly: let there
 fyre issue forth from him, and consume the inhabitantes of
 Sichem, and towne of Mello: and let there fire goe forth
 from the men of Sichem, and from the towne of Mello, and
 21 deuoure Abimelech. † Which thinges when he had said, he
 fled, and went into Bera: and dwelt there for feare of Abi-
 22 melech his brother. † Abimelech therfore reigned ouer Israel :: God doth
 23 three yeares. † And our Lord sent :: a verie euil spirit betwen
 Abimelech

* briere
 bramble
 or shifle.

res in the time
 of Anrichist
 wil still a-
 ouch the
 truth and the
 right of the
 Church.
 : Oyle spiritu-
 ally signifieth
 the grace of
 the Holie
 Ghost, making
 peace of consci-
 ence in mens
 foules towardes
 God.
 : Thei wetnes
 of Gods law
 producing
 good workes.
 : Contentible
 in outward
 shew, but bring-
 ing forth li-
 quour of mer-
 uelous force;
 which sorte of
 workes Gods
 most delight-
 ed withal:
 and men most
 admire. *psal. 85*
 : The rham-
 nus signifieth
 base and am-
 bicious men.

God doth
 suggest only

good cogitations: as remorse of conscience in the secretes, for their ingratitude towards Gedeon and for so wicked and cruel a murder of his sonnes. whereupon they began to detest Abimelec and, so hatred grew between him & them, which is a most euil spirit. but their former sinne, not God, was the cause thereof. *s. Aug. q. 45. in Iudic.*

Abimelech and the inhabitantes of Sichem: Who began to detest him, † and to lay the wickednes of the murdering of 24
the seuentie sonnes of Ierobaal, and the shedding of their blood vpon Abimelech their brother, and vpon the rest of the princes of the Sichimites, that had holpen him. † And they 25
sette an ambushment against him on the toppe of the mountaines: and whiles they raryed for his coming, they committed robberies, taking prayes of them that passed by: and it was told Abimelech. † And Gaal the sonne of Obed came 26
with his brethen, and passed into Sichem. At whose coming the inhabitantes of Sichem taking courage, † issued forth 27
into the fieldes, wasting the vineyardes, and treading the grapes: and gathering companies of musiciens went into the temple of their god, and in their bankettes and cuppes cursed Abimelech, † Gaal the sonne of Obed crying: Who is Abi- 28
melech, and what is Sichem, that we should serue him? Is he not the sonne of Ierobaal, and hath made Zebul his seruant prince ouer the men of Emor the father of Sichem? Why then shal we serue him? † would God that some man would geue 29
this people vnder my hand, that I might take Abimelech out of the way. And some said to Abimelech: Gather together a multitude of an armie, and come. † For Zebul the prince of 30
the citie, hearing the wordes of Gaal the sonne of Obed, was very wrath, † and sent messengers secretly to Abimelech, 31
saying: Behold, Gaal the sonne of Obed is come into Sichem with his brethren, and rayseth the citie against thee † Arise 32
therfore in the night with the people, that is with thee, and lie hidde in the field: † and betimes in the morning at sunne 33
rysing, sette vpon the citie. And when he issueth forth against thee with his people, do to him what thou shalt be able. † Abimelech therfore arose with al his armie in the night, and 34
laide ambushmentes nere to Sichem in foure places. † And 35
Gaal the sonne of Obed went forth, & stooode in the entrance of the gate of the citie. And Abimelech rose, and al his armie with him from the place of the ambushmentes. † And when 36
Gaal had seene the people, he said to Zebul: Behold a multitude cometh downe from the mountaines. To whom he answered: Thou seest the shadowes of the mountaines as it were heades of men, and with this errour thou art deceiued. † Againe Gaal said: Behold there cometh downe people from 37
the naue of the land, and one trouppes cometh by the way, that

- 38 that looketh to the oke. † To whom Zebul said: Where is now thy mouth, wherewith thou didst speake? Who is Abimelech that we should serue him? Is not this the people, which thou didst despise? Goe forth, and fight against him.
- 39 † Gaal therefore went, the people of the Sichimites looking
40 on, and fought against Abimelech, † who pursued him fleeing, and driue him into the citie: and there were slaine
41 of his part manie, vnto the gate of the citie: † and Abimelech sate in Ruma: but Zebul expelled Gaal, and his companions out of the citie, neither did he suffer them to
42 abide in it. † Therefore the day folowing the people went
43 forth into the field. Which being told to Abimelech, † he tooke his armie, and diuided it into three troupes, setting ambuimentes in the fieldes. And seeing that the people came
44 out of the citie, he arose, & set vpon them † with his owne troupe, oppugning and besieging the citie: and two troupes
45 scattered through the field pursued the aduersaries. † Moreover Abimelech al that day oppugned the citie: which he tooke, & killed the inhabitantes therof, and destroyed it, so
46 that he :: sowed salt in it. † Which when they had heard that dwelt in the towre of Sichem, they entered into the temple of their god Berith, where they had made a couenant with him, and therof the place had taken his name, which
47 was exceding wel fenced. † Abimelech also hearing that the
48 men of the towre of Sichem were gathered together, † he went vp into mount Selmon with al his people: and taking an axe, he cut of the bough of a tree, and laying it on his shoulder & carying it, he said to his companions: That which
49 you see me do, doe ye out of hand. † They therefore cutting of boughes from the trees, euerie man as fast as he could, folowed their captaine. Who compassing the forte burnt it: and so it came to passe, that with the smoke and the fyre a thousand persons were slaine, men and wemen together, of
50 the inhabitantes of the towre of Sichem. † And Abimelech departing thence came to the towne of Thebes, which compassing he besieged with his armie. † And there was in the middes of the citie an high towre, to the which were fled both men and wemen together, and al the princes of the citie, the gate being shut very strongly, and they standing vpon the batlementes of the towre by the bulwarkes.
51 † And Abimelech coming nere the towre, sought manfully:

:: For more reuenge he sowed the citie with salte, which maketh ground barren, Theod. q. 17. in lib. Iudic.

Evils shal
betide the vn-
just man to de-
struction. *psal.*
339.

and approching to the doore, endeououred to put fire vnder it:
† and behold one woman casting from aboue a peece of a 33
millstone, :: dashed it against the head of Abimelech, and
brake his brayne. † Who called by and by his esquire, and 34
said to him: Draw out thy sword, and strike me: lest perhaps
it be said that I was slaine of a woman. Who doing as he was
commanded slew him. † And when he was dead, al that 35
were with him of Israel, returned into their seates: † and 36
God repayed the euil, that Abimelech had done against his
father, killing his seuentie brethren. † The Sichemites were 37
also rewarded for that which they had wrought, and the
curse of Ioatham the sonne of Ierobaal came vpon them.

A N N O T A T I O N S.

CHAP. IX.

Vngratful peo-
ple render in-
juries for be-
nefites.

Infidels pro-
mote wicked
men to autho-
ritie.

Abimelech a
figure of An-
tichrist.

8. *The trees went to annoint a king.*] According to the historie Ioatham Ge-
deons youngest sonne, by a parabieusly expositulateth the iniurie donne by
the Sichemites to his fathers house, in preferring a base bound womans sonne,
and cruelly murdering the rest of his sonnes: who with much trauel, and manie
dangers of his owne life, had deliuered them from seruitude. But in the spiri-
tual sense, which (as the ancient fathers note) is chiefly intended, Idolaters and
Heretikes are reprobud, who rather accept of vniust vsurpers, that wil serue
their licentious appetites, and maintaine vice and wickednes, then to be ruled
by iust and lawfull Superiors, appointed by Gods ordinance, indued with grace
of the Holie Ghost (signified by the olive tree;) such as bring forth wholesome
sweete verrues (signified by the figge tree;) and are replenished with admirable for-
titude (signified by the vine tree) and in their places set vp base, ambitious,
cruel; and crabbed spirits, signified by the bramble, or brere. Thus Nemrod,
Abimelech, Mahomet, and innumerable other tyrantes haue benne aduanced,
& especially Antichrist shal be extolled above al that is called God, or is worshipped, and 2. *Theff.*
shal most cruelly persecute al Chatholiques, that wil not conforme themselves
to his proceedings. But in fine (as here is prefigured in Abimelech) she shal rise
against this bramble Antichrist, and shal denoure him and al his together. S. Beda. 99.
in lib. Indic. c. 6.

CHAP. X.

*Thola ruleth in Israel twentie three yeares. 3. Iair twentie two. 6. The people
shal againe to idolatrie, are afflicted by the Philisthimes, and Ammonites.
10. they crie to God for helpe, who biddeth them cal for helpe to the
goddess whom they haue serued. 16. but crying stil to God, and throwing
away their idoles, he hath compassion of them.*

AFTER Abimelech there arose Ruler in Israel Thola the
sonne of Phua the vncle of Abimelech, a man of Issa-
char, which dwelt in Samir of mount Ephraim: † and iudged 1.
Israel

Israel three and twentie yeares, and died and was buried in
 3 Samir. † After him succeeded Iair the Galaadite, who iudged
 4 Israel for two and twentie yeares, † hauing thirtie sonnes sit-
 ting vpon thirtie asse coltes, & princes of thirtie cities, which
 of his name were called Hauoth Iair, that is, the townes
 5 of Iair, vntil this present day in the Land of Galaad. † And
 Iair died; and was buried in the place, which is called
 6 Camon. † But the children of Israel ioyning new sinnes to
 their old, did euil in the sight of our Lord, & serued the Idols,
 Baalim and Astaroth, & the goddesses of Syria and of Sidon and
 of Moab and of the children of Ammon and of the Philist-
 7 hines: and they left our Lord, and did not serue him. † A-
 gainst whom our Lord being wrath, deliuered them into the
 handes of the Philisthijms and of the children of Ammon.
 8 † And they were afflicted, and sore opressed for eightene
 yeares, al that dwelt beyond Iordan in the Land of the
 9 Amorrite, which is in Galaad: † in so much, that the chil-
 dren of Ammon passing ouer Iordan, wasted Iudas and Benia-
 10 min and Ephraim: and Israel was afflicted exceedingly. † And
 crying to our Lord, they said: We haue sinned to thee, be-
 cause we haue forsaken our Lord God & haue serued Baalim.
 11 † To whom our Lord spake: Haue not the Egyptians and
 the Amorrhites, and the children of Ammon and the Phi-
 12 listhijms, † the Sidonians also and Amalech and Chanaan
 oppressed you, & you cried to me, and I deliuered you out of
 13 their hand? † And yet you haue forsaken me, and haue wor-
 shipped strange goddesses: therefore I wil not adde to deliuer
 14 you any more: † goe and inuocate the goddesses which you
 haue chosen: let them deliuer you in the time of distresse.
 15 † And the children of Israel said to our Lord: We haue sinned,
 render to vs whatsoeuer pleaseth thee: only now deliuer vs.
 16 † In saying which thinges, :: they threw away out of their
 coastes al the idols of strange goddesses, and serued our Lord
 17 God: who sorowed for their miseries. † Therefore the chil-
 dren of Ammon crying together pitcht their tentes in Ga-
 laad: against whom the children of Israel being assembled
 18 camped in Maspha. † And the princes of Galaad said euerie
 one to their neighbours: Who of vs shal first beginne to
 fight against the children of Ammon, shal be the duke of the
 people of Galaad.

∴ Not euerie
 one that say-
 eth: Lord, Lord,
 but he that
 doth the wil
 of God, &c.
 Mat. 7.

Iephthe reiected by his brethrens, is intreated by the ancientes of Galaad to returne and fight for them against the Ammonites. 12. With whom he first pleadeth the cause of Israel by iust reasons, 26. and long prescription. But they persisting obstinate, he (30. inconsideratly vowing) 32. ouerthroweth them, 34. and sacrificeth his onlie daughter.

THERE was at that time Iephthe the Galaadire a most valiant man and a warriour, the sonne of a woman that was an harlot, who was borne of Galaad. † And Galaad had a wife of whom he had sonnes: who after they were growen, cast out Iephthe, saying: Thou canst not be heyre in the house of our father, because thou art borne of an other mother. † Whom he fleeing and auoyding, dwelt in the Land of Tob: and there were gathered to him needie men, and the ciuill, and folowed him as their prince. † In those dayes the children of Aminon fought against Israel. † Who pressing fore vpon them, the ancientes of Galaad went to take Iephthe out of the Land of Tob to helpe them: † and they said to him: Come and be our prince, and fight against the children of Ammon. † To whom he answered: Are not you they that hated me, and cast me out of my fathers house, and now are come to me forced by necessitie. † And the princes of Galaad said to Iephthe: For this cause be we now: come to thee, that thou goe forth with vs, and fight against the children of Ammon, and be the captaine of al that dwell in Galaad. † Iephthe also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and if our Lord deliuer them into my handes, shal I be your prince? † Who answered him: Our Lord which heareth these thinges, him selfe is mediator and witnes that we wil doe as we haue promised. † Iephthe therfore went with the princes of Galaad, and al the people made him their prince. And Iephthe spake al his wordes before our Lord in Maspha. † And he sent messengers to the king of the children of Ammon, which should say in his person: What is between me and thee, that thou art come against me, to wast my Land? † To whom he answered: Because Israel tooke my land, when he ascended out of Egypt, from the coasts of Arnon vnto Iaboc and Iordan: now therfore with peace restore the same to me. † By whom Iephthe againe sent word, and commanded them that they should say to the

:: The hebrew word *Zonah* signifieth also an in keeper.

:: If they had not concurred to his expulsion, it might haue sufficed to haue sent for him, but in this case the ancientes iudged it meete to goe in person, and to in treat him. So Christ was reiected by the Jewes, and returneth not to them til in the end of the world they shal seeke vnto him. s. Aug. 9. 49. in *Andic. post. mediu.*

- 15 to the king of Ammon: † Thus sayth Iephthe: Israel did not
 16 take the Land of Moab, nor the Land of the children of Am-
 17 mon: † but when they ascended out of Ægypt, he walked
 18 through the desert vnto the Readsea, and came into Cades.
 19 † And he sent messengers to the king of Edom, saying: Suf-
 20 fer me that I may passe through thy land. Who would not
 21 condescend to his requestes. He sent also to the king of Moab,
 22 who also him selfe contemned to geue passage. He abode
 23 therfore in Cades, † and compassed the Land of Edom at the
 24 side, and the land of Moab: and came against the East quarter
 25 of the Land of Moab, and camped beyond Arnon: neither
 26 would he enter the boundes of Moab: for Arnon is the bor-
 27 der of the Land of Moab. † Israel therfore sent messengers to
 28 Sehon the king of the Ammorheites, who dwelt in Hele-
 29 bon, and they said to him: Suffer me to passe through thy land
 30 vnto the riuier. † Who also him selfe despising the wordes of
 31 Israel, suffered him not to passe through his borders: but ga-
 32 thering an infinite multitude went forth against him into
 33 Iasa, and resisted strongly. † And our Lord deliuered him into
 34 the handes of Israel with al his armie, and he stroke him, and
 35 possessed al the Land of the Ammorheite the inhabiter of
 36 that countrie, † and al the coastes therof from Arnon vnto
 37 Iaboc, & from the wildernes vnto Iordan. † Our Lord ther-
 38 fore the God of Israel subuerred the Amorrheite, his people
 39 of Israel fighting against him, and wilt thou now possesse his
 40 land? † Are not those thinges which :: Chamos thy God pos-
 41 sessed, dew to thee by right? But the thinges that our Lord
 42 God hath obteyned conquerour, shal come to our possession:
 43 † vnlesse perhaps thou be better then Balac the sonne of Se-
 44 phor the king of Moab: or canst shew, that he wrangled a-
 45 gainst Israel, and fought against him, † when he dwelt in He-
 46 lebon, and the litle townes therof, and in Aroer, and the town-
 47 es therof, or in al the cities nere Iordan, for :: three hundred
 48 years. Wherefore haue you so long attempted nothing for re-
 49 claime? † Therefore I doe not sinne against thee, but thou
 50 doest euil against me, denouncing me vniust warres. Our Lord
 51 be iudge the arbiter of this day betwen Israel, and betwen the
 52 children of Ammon. † And the king of the children of
 53 Ammon would not harken to the wordes of Iephthe, which
 54 he sent him by the messengers. † Therefore the spirite of our
 55 Lord came vpon Iephthe, and circuiting Galaad, and Manasses,

:: In the opi-
 nion of infi-
 dels, it semed
 that they pos-
 sessed coun-
 tries by the
 helpe of false
 goddes, and so
 they thought
 them selues to
 haue iust title.
 Much more
 iust is the title
 when God al-
 mighty ge-
 ueth victorie
 of conquest.
*S. Aug. q. 48.
 in Iudic.*

:: He argueth
 vpon prescrip-
 tion of 300
 years being
 nere so much.
 for there wan-
 ted scarce thir-
 tie: being from
 the conquest
 made by Moy-
 ses (Num. 21.)
 til the time
 of Iephthe a-
 bout 270.
 years.

∴ This vow
was valawful,
for the law
forbidde to
offer an or
woman in sa-
crifice. *Exo. 34.*
v. 20. *Deut. 12.*
v. 31.

∴ In the old
testament ma-
riage was or-
dinarily pre-
ferred before
single life but
in the new, it
is better to
keepe virginity
1. Cor. 7. v. 38.

Maspha also of Galaad, and thence passing to the children of Ammon, † he vowed a vow to our Lord, saying: If thou wilt deliuer the children of Ammon, into my handes, † ∴ whoſoeuer ſhal firſt come forth out of the doores of my house, and ſhal meete me returning with peace from the children of Ammon, him wilt I offer an holocauste to our Lord. † And Iephthe passed to the children of Ammon, to fight against them: whom our Lord deliuered into his handes. † and he stroke from Atoer til thou come to Mennith, twentie cities, and as farre as Abel, which is sette with vineyardes, with a very great plague. and the children of Ammon were humbled by the children of Israel. † But Iephthe returning into Maspha to his house, his onlie begotten daughter mette him with tymbrels and daunces. for he had not other children. † Whom when he saw, he rent his garmentes, and said: Wo is me my daughter thou hast deceived me, and thy self art deceived: for I haue opened my mouth to our Lord, and I can doe no other thing. † To whom she answered: My father, if thou hast opened thy mouth to our Lord, do vnto me whatſoeuer thou hast promised, the reuenge and victorie of thyne enemies being granted to thee: † And she said to her father: This only graunt me which I desire: Suffer me that two monethes I may goe about the mountaines, and ∴ bewaile my virginitie with my felowes. † To whom he answered: Goe. And he dismissed her two monethes. And when she was gone with her felowes and companions, she mourned her virginitie in the mountaines. † And the two monethes being expired, she returned to her father, and he did to her as he had vowed, who knew not man. Thence forth a fashion in Israel, and a custome was kept: † that after the compasse of a ycare the daughters of Israel assemble together, and mourne the daughter of Iephthe the Galaadite foure dayes.

A N N O T A T I O N S.

CHAP. XI.

39. *Did to her as he had vowed.*] VVhether Iephthe did wel or no in sacrificing his daughter, hauing vowed to offer in sacrifice whoſoeuer (or whatſoeuer) ſhe ſhould firſt mete him returning with victorie, as it hapened the did, is a great and hard question, ſaith S. Auguſtin (*q. 49. in lib. 12. de*) and not eaſily decided, the holie ſcripture neither approuing nor reprobuing his fact. Neuertheles by conference of other ſcriptures and diſcoute of reaſon, he iudgeth it moſt probable that

Iephthe offen-
ded in vowing

Iephthe

Iephthe offended in vowing without special warrant from God, to sacrifice, that vndiscretely: which by the law was not sacrificable; yet staid not in performing his vow, but rather pacified God thereby, whose will seemed to be, that for punishment of forming his sinne he should sacrifice his daughter, because by his diuine providence the first mette him: and the omission might rather haue benne for his natural loue towards his onlie childe, then for the vnlawfulness of the sacrifice: seeing it once pleased God to command Abraham to immolate his sonne Isaac, though when it came to execution, he forbade the same, appointing an other hofte in place of the childe, which here he did not. Neither was it injurious to the daughter, seeing she, as al mankinde, must once die when God appointeth. Yea further she offered herself freely (which seemed to be by Gods instinct) willing her father to do to her whatsoeuer he had promised to God. This is the summe of S. Augustins large discourse. Likewise S. Ambrose (li. 3. de Officiis c. 12.) supposeth assuredly that this prince Iephthe offended in vowing vnaudisledly, for it also repented him, when his daughter first mette him: yet that with godlie feare and drede he performed to his owne bitter paine that which he had promised: instituting an anniuersarie lamentation of his daughter, for a warning to posteritie of more circumspection in making vowes. S. Hierom also (li. 1. aduers. Iouinian.) approueth their opinion that say: It was Gods ordinance Iephthe should seele the errour of his vnaudisled vow, by the death of his daughter, for a document to others. The very same teacheth S. Chrysostom, (ho. 14. ad pop. Antioch.) that God would haue this errour to be thus punished, that others might be warned from vowing the like. S. Gregoire Nazianzen (orat. de Machabris) preferring the martyrdome of the seuen Brothers and their mother, befor this sacrifice of Iephthe as more aduised, and more honorable, yet condemneith not this, but recounteth it amongst other commendable actes. Theoderet (q. 19. in Iudic.) and al the afore said fathers do highly commend the daughters promptnes in offering her self to be sacrificed, which either much extenuated her fathers fault, or wholly iustified his fact. Thus the ancient fathers moderate their censures. Yeta new glosser of the English Bible without scruple sayeth, that by his rash vow, and vniuersed performance his victorie was defaced; and againe, that he was ouercome with blinde Zele, not considering whether the vow was lawfull or no.

S. Augustin.

S. Ambrose.

S. Hierom.

S. Chrysostom.

S. Gregorie

Nazianzen.

Theoderet.

Protestants
censure.

CHAP. XII.

Ephraites rising against Iephthe, fourtieth two thousand of them are slaine. 8. Abesban is Iudge. 11. After him Abialon 13. Then Adon.

- 1 **B** V T behold in Ephraim there arose a sedition. For they passing against the North, said to Iephthe: Going to fight against the children of Ammon, why wouldst thou not call vs, that we might goe with thee? Therefore we wil burne thy house. † To whom he answered: I and my people were at great strife against the children of Ammon: and I called you, that you should ayde me, and you would not doe it. † Which I seeing :: put my life in myne owne handes, and passed to the children of Ammon, and our Lord deliuered them into my handes. What haue I deserued, that you rise against me in battel. † Therefore al the men of Galaad being called to him, he fought

:: That, is exposed my self to danger trusting to Gods helpe & myn owne handes, when others would not assist me.

∴ Iephte being
of Manasses
tribe the E-
phraites en-
uied his glorie
and calumni-
ously objected
that he and his
followers
were fugitiues
so raised a
tumulte to
their owne
loffe.

he fought against Ephraim: and the men of Galaad stroke Ephraim, because he had said: ∴ Galaad is a fugitiue of Ephraim, and dwelleth in the middes of Ephraim and Manasses. † And the Galaadites tooke the fordes of Iordan, by the which Ephraim was to returne. And when there had come to the same one of the number of Ephraim, fleeing, and had said: I beseech you let me passe: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not: † they asked him: Say then Schibboleth, which is interpreted an Eare of corne. Who answered, Sibboleth, not being able by the same letter to expresse, an eare of corne. And immediately being apprehended they killed him in the very passage of Iordan. And there fel at that time of Ephraim two and fourtie thousand. † Therefore Iephte the Galaadite iudged Israel six yeares: and he died, and was buried in his citie of Galaad. † After him Abesän of Bethlehem iudged Israel: † who had thirtie sonnes, and as manie daughters, which he sending abroad, gaue to husbantes, and tooke wiues for his sonnes of the same number, bringing them into his house. Who iudged Israel seuen yeares: † and died and was buried in Bethlehem. † To whom succeeded Abialon a Zabulonite: and he iudged Israel ten yeares: † and he died and was buried in Zabulon. † After him Abdon iudged Israel, the sonne of Illel a Pharonite: † who had fourtie sonnes, and of them thirtie nephewes, mounting vpon seuentie asse coltes, and he iudged Israel eight yeares: † and he died, and was buried in Pharon of the Land of Ephraim, in the mount of Amalec.

CHAP. XIII.

The people fall againe to idolatrie and are afflicted by the Philisthims. 3. An Angel fortelleth Manue his wife, that she shal haue a sonne, and that he shal be a Nazareite from his birth. 11. confirmeth the same to Manue. 16. They offer sacrifice to God. 24. The childe is borne, called samson, and blessed of God.

ANd againe the children of Israel did euil in the sight of our Lord: who deliuered them into the handes of the Philisthims fourtie yeares. † And there was a certaine man of Saraa, and of the stocke of Dan, named Manue, hauing a wife barren. † To whom an Angel of our Lord appeared, and said to her: Thou art barren and without children: but thou shalt conceiue & beare a sonne: † beware therefore that thou

- thou :: drinke not wine & sicer, nor eate any vncleane thing: :: Abstinence
 5 † because thou shalt conceiue and beare a sonne, whose head not only from
 the raser shal not touch: for he shal be a Nazareite of God, things vncle-
 :: from his infancie, and from his mothers wombe, and he ane by the law
 shal beginne to deliuer Israel from the handes of the Phil- but also from
 6 stijmes. † Who when she was come to her husband, said to wine and sicer
 him: A man of God came to me, hauing an Angelical con- was a prepara-
 tenance, exceeding terrible. Whom when I had asked, who tion to the
 he was, and whence he came, and by what name he was cal- childe, who
 7 led, he would not tel me: † but this he answered: Behold should ab-
 thou shalt conceiue and beare a sonne: beware thou drinke staine from
 not wine, nor sicer, and that thou eate not any vncleane them al his
 thing: for the child shal be the Nazareite of God from his life.
 8 death. † Manue therefore prayed to our Lord, and said: I :: Other Na-
 beseech thee o Lord, that the man of God, whom thou didst zerites obser-
 send, may come againe, and teach vs what we ought to doe ued a pres-
 9 concerning the child, that shal be borne. † And our Lord cripte rule of
 heard Manue praying, and the Angel of our Lord appeared abstinence for
 againe to his wife sitting in the field. but Manue her husband a time only
 10 was not with her. Who when she had seene the Angel, † ha- Num. 6. but
 stened, and ranne to her husband: and she told him, saying: Samson al his
 Behold " the man hath appeared to me, whom I saw before. life; & a more
 11 † Who rose, and folowed his wife: and comming to the man, perfect figure
 said to him: Art thou he that didst speake to the woman? of Christ.
 12 And he answered: I am. † To whom Manue, when, sayd he, :: Manue tak-
 thy word shal be fulfilled, what wilt thou that the child doe? ing the An-
 13 or from what shal he keepe him self? † And the Angel of gel for a holie
 our Lord said to Manue: From al thinges, which I haue prophete iust-
 14 ken to thy wife, let him refraine him self: † and whatsoeuer ly thought he
 groweth of the vineyard, let him not eate: wine and sicer let would not ad-
 him not drinke, let him not eate any vncleane thing: and mitte, nor co-
 whatsoeuer I haue commanded her, let him fulfil and keepe. mand anie
 15 † And Manue said to the Angel of our Lord: I beseech thee thing but that
 that thou condescend to my petitions, and let vs :: make to was lawfull.
 16 thee a kiddie of goates. † To whom the Angel answered: If And so did as
 thou constrain me, I wil not eate thy breade: but if thou the Angel ap-
 wilt make holocaust, offer it to our Lord. And Manue knew pointed him,
 17 not that it was an Angel of our Lord. † And he said to him: though he was
 What is thy name, that, if thy word shal be fulfilled, we may no priest, nor
 18 honour thee? † To whom he answered: Why askest thou the place pro-
 my name,

my name, which is merueilous? † Manue therfore tooke a 19
 kidde of the goates, and the libamentes, and put them vpon
 a rocke, offering to our Lord, who doeth meruelous thinges:
 and he and his wife looked on. † And when the flame of 20
 the altar ascended into heauen, the Angel of our Lord ascen-
 ded together in the flame. Which when Manue and his wife
 had seene, they fel flatte on the ground, † and the Angel of 21
 our Lord appeared to them no more. And forthwith Manue
 vnderstood that it was an Angel of our Lord, † and he said to 22
 his wife: Dying we shal die, because we haue seene :: God.
 † To whom his wife answered: If our Lord would haue kil- 23
 led vs, he would not haue taken of our handes holocaustes
 and libamentes, neither would he haue shewed vs al these
 thinges, nor haue told vs these thinges that are to come. † She 24
 therfore bare a sonne, and called his name Samson. And the
 child grewe, and our Lord blessed him. † And the Spirit of 25
 our Lord beganne to be with him in the campe of Dan
 betwixt Saraa and Esthaol.

∴ Though Ma-
 nue saw not
 God in his
 owne person,
 yet seing him
 in his messen-
 ger feared
 death. *S. Aug.*
2. 54. in Iudic.

AN NOT A T I O N S.

CHAP. XIII.

10. *The man hath appeared.*] Al ancient fathers and Catholique writers say,
 Protestantes this was an Angel, which appeared in the forme of a man, and it is plaine by
 either contra- the text. Yet some protestantes wil haue this person to be Christ, *the eternal*
 dict them- word of God. VVho after wardes became man. And neuertheles where by & by
 selues, or teach (v. 16.) he admonisheth Manue to offer sacrifice to God, they note that he
 Artianisme. sought not his owne honour but Gods, whose messenger he was: either plainly con-
 tradicting themselues, or els teaching Artianisme, as though the Sonne of God
 were not God; or inferiour to God the Father.

Bible
 1603.

CHAP. XIII.

*Samson desirous to marrie a Philisthime woman 5. by the way killeth a lion.
 8. In whose mouth after few dayes, finding honey, 12. he proposeth therof
 a riddle to the Philisthiims for a Wager: 15. which reueing to his wife,
 she telleth it to his aduersaries. 19. He killeth and spoyleth thirtie men, so
 payeth the Wager: and his wife taketh an other man.*

SAMSON therfore went downe into Thamnatha, and 1
 seeing there a woman of the daughters of the Philisthiims,
 † he went vp, and told his father and his mother, saying: I 2
 saw a woman in Thamnatha of the daughters of the Phil-
 sthiims: which I beseech you take for me to wife. † To whom 3
 his

- his father and mother said : :: Is there not a woman among the daughters of thy bretheren, and in al my people, that thou wilt take a wife of the Philisthijms, which are vncircumcised? And Samson said to his father: Take this for me: because she hath pleased mine eyes. † But his parentes knew not that the thing was done of our Lord, and he sought an occasion against the Philisthims. for at that time the Philisthims had dominion ouer Israel. † Samson therfore went downe with his father and mother into Thamanatha. And when they were come to the vineyardes of the towne, there appeared a lions whelpc cruel, and roaring, and mette him. † And the Spirit of our Lord came vpon Samson, and he tore the lion, as if he should teare a kidde into peeces, hauing nothing at al in his hand: and this thing he would not tel to his father and mother. † And he went downe and spake to the woman, that had pleased his eies. † And after some dayes returning to take her, he went aside to see the carcasse of the lion, and behold there was a swarme of bees in the mouth of the lion and a honie combe. † Which when he had taken in his handes, he did eate in the way: and coming to his father and mother, he gaue them part, who also them selues did eate: neither would he for al that tel them, that he had taken the honie from the bodie of the lion. † His father therfore went downe to the woman, and made his sonne Samson a feast. for so yong men were accustomed to doe. † When the citizens therfore of that place had seene him, they gaue him thirtie companions to be with him. † To whom Samson spake: I wil propose you a riddle, which if you shal solue me within the seuen dayes of the feast, I wil geue you thirtie sindones, and as many coates: † but if you shal not be able to solue it, you shal geue me thirtie sindones, and cotes of the same number. Who answered him: Propound the riddle, that we may heare it. † And he said to them: Out of the eater came forth meate, and out of the strong issued forth sweetenes. neither could they for three dayes solue the proposition. † And when the seuenth day was come, they said to the wife of Samson: Speake to thy husband, and vse perswasion to him, that he tel thee what the riddle signifieth. Which thing :: if thou wilt not doe, we wil burne thee, and thy fathers house: haue you therfore called vs to the bridal that you might spoyle vs? :: It was prohibited (Dent. 7. v. 3. to make mariage with the Gentiles, but God some times dispensed: as here it appeareth he did. v. 4.

:: By threats they made her betray her

husband: and
neuertheless
destroyed
both her and
her father. *cha.*
15. v. 6. so per-
secuters of the
Church deale
with such, as
trayterously
or of frailtie
serue their
turne.

† Who shed teares before Samson, and complained saying: 16
Thou hatest me, and louest me not: therefore the probleme,
which thou hast propounded to the sonnes of my people,
thou wilt not expound to me. But he answered: I would not
tel it to my father and mother: and can I tel it to thee? † The 17
seuen daies therfore of the feast she wept before him: and at
the length the seuenth day for that she molested him he
expounded it. Who immediately told her countrie men.
† And they told it him the seuenth day before the going 18
downe of the sunne: What is sweeter then honie, and what
stronger then a lyon? Who said to them: If you had not
ploughed with my hayfer, you had not found out my propo-
sition. † The Spirit therfore of our Lord came vpon him, 19
and he went downe to Ascalon, and stroke there thirtie men,
whose garmentes being taken away he gaue to them, that
had solued the probleme. And being exceeding wrath he went
vp into his fathers house: † but his wife tooke a husband 20
one of his freindes and bridal companions.

CHAP. XV.

*Samson tying firebrandes to foxes tayles burneth the Philisthims corne. 6. he
burne his wife and her father. 8. he beateh them and hideth him selfe. 10.
His owne countymen to get peace with the Philisthimes, take and bind
him, so meaning to deliuer him. 14. but he breaketh the cordes, and with
the iaw bone of an asse killeth a thousand of his enemies. 18. Being ex-
ceeding drie, is refreshed with water, from the tooth of the same iaw.*

AN D after a certaine time, when the dayes of wheate 1
haruest were at hand, Samson came, meaning to visite
his wife, and he brought her a kide of goates. And when he
would enter into her chamber as he was wont, her father pro-
hibited him, saying: † I thought that thou hadst hated her, 2
and therfore I deliuered her to thy freind: but she hath a
sister, which is yonger & fayrer then she, let this be thy wife
in steade of her. † To whom Samson answered: From this 3
day there shal be no fault in me against the Philisthimes: for I
wil doe you euils. † And he went, and caught three hun- 4
dred foxes, and he coupled them tayle to tayle, and tyed fyre-
brandes in the middes: † which kindling with fyre, he let 5
them goe, that they might runne abroade hither and thither.
Who immediately went on into the corne of the Philisthimes.
Which

Being Iudge
of the people
he had helpe
of others to
take so manie
foxes with
nettes, or o-

- Which being sette on fire, both the corne now caried together, and that which yet stooke in the stalke, was alburnt, in so much, that the flame consumed the vineyardes also and the oliuetes. † And the Philisthijmes said: Who hath done this thing? To whom it was said: Samson the sonne in law of the Thamnathate: because he rooke his wife, and gaue her to an other, he hath wrought these things. And the Philisthims went vp, and burnt both the woman and her father. † To whom Samson said: Although you haue done these things, notwithstanding yet wil I require reuenge of you, and then I wil rest. † And he stroke them with a great plague, so that astonied they laid the calfe of the leg vpon the thigh. And going downe he dwelt in the caue of the rocke Etam. † Therfore the Philisthijms going vp into the Land of Iuda camped in the place, which afterward was called Lechi, that is, the iaw bone, where their armie was spread abroad. † And they of the tribe of Iuda said to them: Why are you come vp against vs? Who answered: That we may bind Samson, we are come, and may repay him the things that he hath wrought against vs. † There went downe therfore three thousand men of Iuda, to the caue of the flint Etam, and said to Samson: knowest not thou that the Philisthijms reigne ouer vs? Why wouldest thou doe this thing? To whom he said: As they did to me so haue I done to them. † To bind thee, quoth they, we are come, and to deliuer thee into the handes of the Philisthijms. To whom Samson: Swear, quoth he, & promise me that you kil me not. † They said: We wil not kil thee, but wil deliuer the bound. And they bound him with two new cordes, and tooke him from the rocke Etam. † Who when he was come to the place of the iawbone and the Philisthijms shouting were come against him, the Spirit of our Lord fel vpon him: and as flax is wont to be consumed at the saueur of fyre, so the bandes wherewith he was bound, were dissipated and loosed. † And finding a iaw bone, to witte, the iaw bone of an asse, which lay there, catching it, he slewe therewith a thousand men, † and said: In the iaw bone of an asse, in the iaw of the colt of the asses haue I destroyed them, and haue strooke a thousand men. † And when he had ended these wordes singing, he threw the iaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the

therwise, being great store in that countie.

:: A notorious miracle to kil so manie with so meane a weapon without other helpe of man. And by common reason as vncredible, as the great mysteries of Catholique Religion.

lifting vp of the iawbone. † And being very thirstie, he 18
cried to our Lord, and said: Thou hast geuen in the hand of
thy seruant this very great saluation and victorie: and behold
I die for thirst, and shal fal into the handes of the vncircum-
cised. † Our Lord therefore :: opened a great tooth in the 19
iawe of the asse, & there issued out of it waters. which being
drunke, he refreshed his spirit, and receiued strength againe.
Therefore the name of that place was called: The fountaine
of him that inuocated from the iawbone, vntil this present
day. † And he iudged Israel in the daies of the Philisthijms 20
twentie yeares.

CHAP. XVI.

*Samson enuironed in a citie taketh away the gates, and carrieth them on his
shoulders into a mountaine. 4. Is at last deceiued by Dalila, 21. his eyes
put out, and scornfully abused. 26. But finally God restoring his strength,
he striking two pillars the house falleth, and with himself, killeth three
thousand Philisthijms.*

HE went also into Gaza, and saw there a woman that 1
was *an harlot, and went in vnto her. † Which when 2
the Philisthijms had heard, and it was bruted among them,
that Samson was entered into the citie, they compassed him,
keepers being sette in the gate of the citie: and there al the
night wayting with silence, that in the morning they might
kil him going out. † But Samson slept vntil midnigt, and 3
then arising he :: rooke both the leaues of the gate, with
their postes and locke, and laying them on his shoulders,
caried them to the toppe of the mountaine, which looketh
toward Hebron. † After these thinges he loued a woman, 4
which dwelt in Valley Sorec, and she was called Dalila.
† And the princes of the Philisthijms came to her, and said: 5
Deceiue him, and learne of him, wherein he hath so great
strength, and how we may be able to ouercome him, and
being bound to afflict him. which if thou shalt doe, we wil
geue thee euerie one a thousand and an hundred peeces of
silver. † Dalila therefore spake to Samson: Tel me, I besech 6
thee, wherein thy greatest strength is, and what it is where-
with being bound thou canst not breake forth. † To whom 7
Samson answered: If I shal be bound with seuen cordes of
finewes not yet drie, and moyste as yet, I shal be weake as
other men. † And the princes of the Philisthijms brought 8
vnto

* or, an
Inkeeper.

:: For such ad-
mirable stre-
ngth the heth-
nish people
thought Sam-
son to be Her-
cules. s. Aug.
li. 18. c. 19. ciuit.
But he was in
deede farre
stronger then
they feared of
Hercules, who
they said, was
not able to
fight against
two: whereas
Samson alone
killed a thou-
sand with the
iaw bone of an
asse. c. 15. v. 15.

- vnto her seuen cordes, as he had said: with the which she
 9 bound him, † ambusementes lying secretely in wayte neere
 her, and in the chamber expecting the end of the thing, and
 she cried to him: The Philisthijms vpon thee Samson. Who
 brake the bandes, as if a man should breake a thread of toe
 twyned with spittle, when it hath taken the sauer of fyre:
 10 and it was not known wherein his strength was. † And
 Dalila said to him: Behold thou hast deluded me, and hast
 spoken false: now at the least tel me wherewith thou mayest
 11 be bound. † To whom he answered: If I shal be bound with
 new cordes, that were neuer occupied, I shal be weake, and
 12 like to other men. † With the which Dalila againe bound
 him, and cried: The Philisthijms vpon thee Samson, ambu-
 thementes being prepared in the chamber. Who did so breake
 13 the bandes as threades of linnen cloth. † And Dalila said to
 him againe: How long deceiuest thou me, and speakest false?
 Shew wherewith thou mayest be bound. To whom Samson
 answered: If thou platte seuen heares of my head with a
 heare lase, and fasten a nayle tyed round about them in the
 14 ground, I shal be weake. † Which when Dalila had done,
 she said to him: The Philisthijms vpon thee Samson. Who
 rising vp from sleepe drew out the nayle with the heares and
 15 the heare lase. † And Dalila said to him: How doest thou say
 that thou louest me, whereas thy mind is not with me? These
 three times thou hast lied to me, & wouldest not tel wherein
 16 thy greatest strength is. † And when she molested him, and
 continually hong vpon him for many daies, not geuing him
 space to rest, his soule faynted, and was wearied euen vnto
 17 death. † Then opening the truth of the thing, he said to her:
 There neuer came yron vpon my head, because I am a Naza-
 reite, that is to say, consecrated to God from my mothers
 wombe: if my head shal be shauen, :: my strength shal de-
 part from me, and I shal fayle, and shal be as other men. ::
 18 † And she seing that he had confessed to her al his minde, Supernatural strength, or grace departeth when any leaue the rule of their profession.
 sent to the princes of the Philisthijms and willed them: Come
 vp yet once more, for now he hath opened his hart to me.
 Who went vp taking with them the money which they had
 19 promised. † But she made him to sleepe vpon her knees, and
 to lay his head in her bosome. And she called a barber, and
 shaued his seuen heares, and beganne to driue him away, and
 thrust him from her: for immediately the strength departed
 from

from him: † and she said: The Philisthijms vpon thee Sam- 20
 son. Who arysing from sleepe, said in his mind: I wil goe
 forth as I did before, and wil shake my self, not knowing that
 our Lord was departed from him. † Whom when the Phil- 21
 isthijms had apprehended, forthwith they plucked forth his
 eies, and led him to Gaza bound with chaynes, and being
 shut vp in prison they made him grinde. † And now his hea- 22
 res had begone to grow againe, † and the princes of the 23
 Philisthijms assembled in one, that they might immolate ma-
 gnifical hostes to Dagon their god, and might feast, saying:
 Our God hath deliuered our enemy Samson into our handes.
 † Which thing the people also seing, prayesed their god, and 24
 said the same thinges: Our God hath deliuered our aduersarie
 into our handes, who destroyed our countrie, and killed verie
 manie. † And reioysing through out their bankettes, when 25
 they had now taken their good cheere, they commanded that
 Samson should be called, and should play before them. Who
 being brought out of prison played before them, and they
 made him to stand betwene two pillers. † Who said to the 26
 seruant that gouerned his steppes: Suffer me to touch the
 pillers, on which al the house stayeth, and let me leane vpon
 them, and rest a litle. † And the house was ful of men and 27
 women, and there were al the princes of the Philisthijms,
 also from the rooffe and higher part, about three thousand of
 both sexe beholding Samson playing. † But he inuocating 28
 our Lord, said: Lord God remember me, & restore now to me
 myne old strength my God, that I may: reuenge me of myne
 enemies, and for the losse of two eies may receiue one re-
 uenge. † And taking both the pillers, on which the house 29
 rested, and holding the one in his right hand, and the other in
 his left, † he said: " Let me die with the Philisthijms. And 30
 the pillers being strongly shaken, the house fel vpon al the
 princes, and the rest of the multitude, that was there: and he
 killed manie moe dying, then before he had killed liuing.
 † And his brethren going downe and al his kindred, they 31
 rooke his bodie, and buried it betwixt Saraa and Esthaol in
 the sepulchre of his father Manue, and he iudged Israel
 twentie yeares.

He desired to
 be reuenged,
 not of rancour
 of mind but of
 zeale of iustice.
 And so al the
 cle& & glori-
 fied Sainctes
 desire reuēge:
Luc. 18. v. 8.
1 pcc. 6. v. 10.

ANNOTATIONS. CHAP. XVI.

Samson excu-
 sed in killing

30. *Let me die with the Philisthijms.*] Manie thinges do iustifie Samsons fact
 in killing himself with the Philisthijms, First it appeareth by the miracle, that
 God

God directly and extraordinarily concurred by restoring in that mother his admirable strenght, that he could pull downe two such pillars. And comfortably we may gather, that God inspired his mind to attempt this fact, and so he erred not, but obeyed God herein: as S. Augustin noteth. *b. 1. c. 21. & 26. de ciuit. Dei*. Secondly he was moued with zeale of Gods honour, hearing the Idolaters praise their false god Dagon. Thirdly, he had a good and pure intention to reuenge him selfe for Gods more glorie, praying to him for restauration of strenght. Fourthly he did not directly desire to kil himselfe, but to kil the Philistims, though himselfe must also die with them. And in this act especially he was a figure of Christ, who chiefly by his death conquered his enemies.

himselfe with his enemies.

Samson a figure of Christ.

CHAP. XVII.

Michas and his mother cause a grauen, and a molten idol to be made of siluer.

5. He maketh one of his sonnes priest for the idol, 10. and for the same purpose hyeth also a Leuite.

1 **T** H E R E was at that time a certaine man of mount
2 Ephraim named Michas, † who said to his mother :
The thousand and hundred siluer peeces, which thou hadst
separated to thy selfe, and concerning the which thou didst
swear in my hearing, behold I haue, and they are with me.
3 To whom she said : Blessed be my sonne to the Lord. † He
therfore rendred them to his mother, who had said to him :
I haue consecrated and vowed this siluer to the Lord, that my
sonne may receiue it of my hand, and make :: a grauen and
4 :: a molten (god) and now I deliuer that to thee. † He ren-
dred them therfore to his mother : who tooke two hundred
siluer peeces and gaue them to the siluersmith, that he might
make of them a grauen and a molten (god) which was in the
5 house of Michas. † Who separated also therein a litle house
to the God, and made an Ephod, and Theraphim, that is to
say, a priestlie vestiment, and idoles : and he :: filled the hand
6 of one of his sonnes, and he became his priest. † In those
daies there was not a king in Israel, but euerie one did that,
7 which seemed right to him self. † There was also an other
yong man of Bethelhem Iuda, of the kindred therof: and he
8 was a Leuite, and dwelt there. † And going forth out of the
citie of Bethelhem, he would seiourne wheresoeuer he
should find it comodious for him. And when he was come
into mount Ephraim, making his journey, and had turned
9 aside a litle into the house of Michas, † he was deman-
ded of him whence he came. Who answered: I am a Le-
uite of Bethlehem Iuda, and I goe to dwel where I shal be
10 able, and shal perceiue it to be profitable for me. † And

The third part. Of certaine accidentes which happened in the time of the Iudges.

:: In hebrew *pesel ymasselah*, in Latin *sculptile & consuetile*, a grauen & molten thing an image or forme made in mettle for a god, and so called, *v. s.* was dede an idol of Gentilitie, and nothing at all against sacred Images of Christ and his Sainctes in the Catholique Church, whereof more is noted. *Gen. 31.*

Exo. 20. :: Anointed his haides with oyle, as was prescribed. *Exo. 29. Lev. 8.* But such an apish imitation

was of no value, where was neither true vocation in the annointed (for he descended not of Aaron, but of Moyses, chap. 18. v. 30.) nor authoritie in him that vted this ceremony. ^b An Apostata Leuite was accounted more sufficient then an idolatrical priest to serue an idol. so he shat is a Priest or a Deacon once catholically consecrated, is a sufficient (yea soo sufficient) a minister with protectantes.

^c Their whole portio was assigned (Ios. 19) but through their owne slooth they possessed litle of it, so that hitherto the greatest part was not received.

^d They ment the false god which the apostata Leuite serued.

^e The diuel answered, as his maner is

Michas said: Abide with me, and be to me a father and a priest, and I wil geue thee euerie yeare tenne siluer peeces, and double luerie, and the thinges that be necessarie for victual. [†] He was content, and abode with the man, and was vnto him as one of his sonnes. [†] And Michas filled his hand, and had the yong man for a priest with him, saying: [†] Now I know that God wil do me good ^b hauing a priest of the Leuitical kinde.

CHAP. XVIII.

First sending spie. to discover, 11. six hundred armed men of the tribe of Dan goe to seeke possessions. 14. By the way they take the idol, and idolatrical priest from Michas. 27. surprise the towne of Lais, 30. and there set vp idolatrie.

IN those dayes there was not a king in Israel, and the tribe of Dan sought possession for it selfe, that it might dwell therein: for vntil that day it had not receiued a lotte among the other tribes. [†] Therefore the children of Dan sent fise men of their stocke and familie most valiant from Saraa and Esthaol, that they might view the land, and diligently behold it, and they said to them: Goe, and consider the land. Who going forward when they were come into mount Ephraim, and had entered into the house of Michas, they rested there: [†] and knowing the voice of the yong man the Leuite, and vsing his lodging, they said to him: Who brought thee hither? What doest thou here? For what cause wouldest thou come hither? [†] Who answered them: These, and these thinges hath Michas done to me, & hath hyred me for wages to be his priest. [†] And they desired him that he would consult ^d the Lord, that they might know whether they should goe on a prosperous iourney, and the thing should haue effect. [†] Who answered them: Goe in peace: The Lord regardeth your way, and the iourney that you goe. [†] The fise men therfore going came to Lais, & they saw the people dwelling in it without any feare, according to the custome of the Sidonians, secure and quiet, no man at al resisting them, & of greate riches, and separated farre from Sidon and from al men. [†] And returning to their brethren in Saraa and Estaol, and asking what they had done they answered them: [†] Arise, and let vs goe vp to them: for we haue seene the Land exceeding rich and plentiful: neglect nor, slacke nor: let vs goe, and possesse it, it wil be no labour.

[†] We

- 10 † We shal enter vnto them being secure, into a most large
countrie, and our Lord wil deliuer to vs the place, wherein
is penurie of nothing, of those thinges that grow on the
11 earth. † There departed therfore from the kinred of Dan,
that is to say, from Saraa and Esthaol six hundred men, fur-
12 nished with warlike armour, † and going vp they taried in
Cariathiarim of Iuda: which place from that time tooke the
name of the Tentcs of Dan, and it is at the backe of Cariathia-
13 rim. † Thence they passed into mount Ephraim. And when
14 they were come to the house of Michas, † the five men, that
before had been sent to view the Land of Laie, said to the rest
of their brethren: You know that in these houses there is an
Ephod, and Theraphim, and a grauen, and molten god: See
15 what pleasech you. † And when they had turned a lide aside,
they entred into the house of the yong man the Leuire, which
was in the house of Michas: and saluted him with peaceable
16 wordes. † And the six hundred men so as they were armed,
17 stood before the doore. † But they, that were entred the
house of the yong man, endeuoured to take away the grauen,
the Ephod and the idols, and molten god, and the priest stood
before the doore, the six hundred most valiant men expecting
18 not farre off. † They therfore that were entred tooke the gra-
uen, the Ephod, the theraphim and molten god. To whom
19 the priest said: What doe you? † To whom they answered:
Hold thy peace, and put thy finger vpon thy mouth and come
with vs, that we may haue thee for a father, and a priest. Whe-
ther is better for thee, that thou be a priest in the house of one
20 man, or in one tribe and familie in Israel? † Which when he
had heard, he agreed to their wordes, and tooke the Ephod,
21 and idols, and grauen god, and departed with them. † Who
when they went forward, and had made the children and the
22 cattel to goe before them, and al that was percious, † and
were now farre from the house of Michas, the men that dwelt
23 in the house of Michas crying out together solowed, † and
at their backe began to shoute. Who looking backe, said
24 to Michas: What meanest thou? Why doest thou crie? † Who
answered: My Goddes, which I made me, you haue taken
away, and the priest, and al that I haue, and doe you say:
25 What aileth thee? † And the children of Dan said to him:
Beware thou speake no more vnto vs, and there come vnto
thee men prouoked in mind, and thou with al thy house

perish. † And so they went on their iourney begone. But 26
 Michas seing that they were stronger then he, returned into
 his house. † And the six hundred men tooke the priest, and 27
 the thinges which we spake of before, and came into Laish to
 a people that was quiet and secure, and stroke them in the
 edge of the sword: and the citie they deliuered to fyre, † no 28
 man at all bringing them succour, for that they dwelt farre
 from Sidon, and had with no men anie societie and affayres.
 And the citie was situated in the countrie of Rohob: which
 building agayne they dwelt in it, † calling the name of the 29
 citie Dan, according to the name of their father, whom Israel
 had begotten, which before was called Laish. † And they 30
 sette vp to them selues the :: grauen idol, and Jonathan the
 sonne of Gerson the sonne of Moyses, and his sonnes priestes
 in the tribe of Dan, vntil the day of their captiuitie. † And 31
 the idol of Michas remayned with them all the time, that the
 house of God was in Silo. In those daies there was not a king
 in Israel.

:: Pesel, eidolon,
 sculpsile, the
 grauen thing
 falsly called
 god. c. 17. v. 5.

CHAP. XIX.

*A Leuite bringing homeward his reconciled wife, 15. at Gabaa in the tribe
 of Benjamin hardly getteth lodging. 25. his wife is there vilanously abused
 by wicked men, and in the morning found dead. 29. whereupon her hus-
 band cutteth her bodie, and sendeth peeces to euerie tribe of Israel, requi-
 ring them to reuenge the wicked fact.*

THERE was a certaine man a Leuite, dwelling on the 1
 side of mount Ephraim, who tooke a wife of Bethlehem 2
 Iuda: † which left him, and returned vnto her fathers house
 into Bethlehem, and abode with him foure monethes. † And 3
 her husband folowed her, willing to be reconciled vnto her,
 and to speake her sayre, and to bring her backe with him,
 hauing in his companie a seruant and two asses: who re-
 ceiued him, and brought him into her fathers house.
 Which when his father in law had heard, and had seene him,
 he mette him ioyful, † and embraced the man. And the sonne 4
 in law taried in the house of his father in law three daies,
 eating with him and drinking familiarly. † But the fourth 5
 day arising before day, he would depart. Whom his father in
 law held, and said to him: Tast first a litle bread, & strengthen
 thy stomacke, and so thou shalt depart. † And they sate to- 6
 gether, and did eate and drinke. And the father of the yong
 woman

woman said to his sonne in law: I besech thee that thou tarie
 7 here to day, and let vs make merie together. † But hery-
 sing vp, beganne as if he would depart. And neuertheles with
 much adoe his father in law stayed him, and made him to
 8 tarie with him. † But when morning was come, the Leuite
 prepared to goe his iourney. To whom his father in law
 againe: I besech thee, quoth he, that thou take a litle meate,
 and making thy self strong, til the day be sarder spent, after-
 ward thou mayest depart. They did eate therfore together.
 9 † And the yong man arose, that he might sette forward with
 his wife and his seruant. To whom his father in law spake
 againe: Consider that the day is more declining to the west,
 and draweth nigh to euening: tarie with me to day also, and
 spend the day in mirth, and to morrow thou shalt depart that
 10 thou mayst goe into thy house. † His sonne in law would
 not condescend to his wordes: but forthwith went forward,
 and came ouer against Iebus, which by an other name is cal-
 led Ierusalem, leading with him two asses laden, and his
 11 concubine. † And now they were come nigh to Iebus and
 the day changed into night: & the seruant said to his maister:
 Come, I besech thee, let vs turne into the citie of the Iebu-
 12 seites, and tarie in it. † To whom his maister answered: I wil
 not enter into the towne of a strange nation, which is not of
 13 the children of Israel, but I wil passe as farre as Gabaa: † and
 when I shal come thither, we wil lodge in it, or at the least in
 14 the citie of Rama. † They passed therfore by Iebus, and went
 on their iourney begone, and the sonne went downe to them
 15 byside Gabaa, which is in the tribe of Beniamin: † and they
 turned into it, that they might lodge there. Whither when
 they were entred, they sate in the streate of the citie, and no
 16 man would receiue them to lodge. † And behold there ap-
 peared an old man, returning out of the field and from his
 worke in the euening, who him self also was of mount
 Ephraim, and dwelt as a stranger in Gabaa; but the men of
 17 that countrie were the children of Iemini. † And lifting vp
 his eies, the old man saw the man sitting with his fardels in
 the streate of the citie, and said to him: Whence comest thou?
 18 and whither goest thou? † Who answered him: We departed
 from Bethlehem Iuda, and we goe to our place, which is
 on the side of mount Ephraim, from whence we went into
 Bethlehem: and now we goe to the house of God, and none

:: She was his
 lawful wife
 and so called.
 7. 1. & 9. yet
 also is called
 concubine be-
 cause she had
 no dawrie, nor
 as yet enioyed
 the priuiled-
 ges of a mi-
 stris in her
 husbands
 house.

wil receiue vs vnder his rooſe, † hauing ſtraw and hay for 19
 prouender of the aſſes, and bread and wine for the uſe of my
 ſelf and of thy handmaid, and of the ſeruant that is with me :
 we lacke nothing but lodging. † To whom the old man 20
 answered: Peace be with thee, I wil geue al thinges that are
 neceſſarie: only, I beſech thee, tarie not in the ſtreate. † And 21
 he brought him into his houſe, and gaue prouender to his
 aſſes: and after they had waſhed their feete, he receiued them
 to a bankette. † They making merie, and after the labour of 22
 their iourney, refreshing their bodie with meate and drinke,
 there came men of that citie, the children of Belial (that is
 to ſay, without yoke) and beſetting the old mans houſe, be-
 ganne to knocke at the doores, crying to the maiſter of the
 houſe, and ſaying: Bring forth the man, that entred into thy
 houſe, that we may abuſe him. † And the old man went out 23
 to them, and ſaid: Doe not ſo brethren, doe not this euil: be-
 cauſe this man is entered to my lodging, and ceaſe from this
 folie: † I haue a daughter that is a virgin, and this man hath 24
 a concubine, I wil bring them forth to you, that you may
 humble them, & fulfil your wiſt: only, I beſeche you, worke
 not this wickednes againſt nature on the man. † They would 25
 not agree to his wordes which the man ſeing, he brought
 forth his concubine to them, and ſhe ſhuered her to them to
 be illuded: whom when they had abuſed al the night, they
 let her goe in the morning. † But the woman, when the 26
 darkenes departed, came to the doore of the houſe, where
 her lord lodged, and there ſel downe. † Morning being 27
 come, the man aroſe, and opened the doore, that he might
 finiſh his iourney begone: and behold his concubine lay be-
 fore the doore, her handes ſpredde on the threſhold. † To 28
 whom he, thinking that ſhe tooke her reſt, ſpake: Ariſe, and
 let vs walke. Who answering nothing, perceiuing that ſhe
 was dead; he tooke her, and laid her vpon his aſſe, & returned
 into his houſe. † Which when he was entered vnto, he tooke 29
 a ſword, and cutting the carcaſſe of his wife with her bones
 into twelue partes and peeces, he ſent them into al the bor-
 ders of Iſrael. † Which when euerie one had ſeene, they 30
 cried together: There was neuer ſuch a thing done in Iſrael
 from that day, when our fathers aſcended out of Egypt, vntil
 this preſent time: geue ſentence, and decree in common what
 is needeful to be done.

Al be other tribes fighting against Benjamin, 13. because they wil not punish the malefactors, 11. how the worse, 25. also the second time. 29. but the third time the Beniamites are al slaine saving six hundred men.

- 1 **T**HEREFORE al the children of Israel went forth, and were gathered together, as it were one man, from Dan to Bersabee, and the Land of Galaad, to our Lord in Maspha:
- 2 † and al the corners of the people, and al the tribes of Israel assembled into the church of the people of God foure hundred thousand footemen warriers. († Neither were the children of Benjamin ignorant that the children of Israel were come vp into Maspha.) And the Leuite the husband of the woman that was killed being asked, how so great wickednes had beene comitted, † answered: I came into Gabaa of Benjamin with my wife, and there I tooke my lodging:
- 3 † and behold the men of that citie by night beset the house wherein I taried, meaning to kil me, and vexing my wife with incredible furie of lust, finally she died. † Whom being taken I did cutte into peeces, and sent the partes into al the borders of your possession: because neuer was there so heinous an offense, and so greate an abomination done in Israel.
- 4 † You are al present the children of Israel, determine what you ought to doe. † And al the people standing, answered as it were by the word of one man: we wil not depart into our
- 5 tabernacles, neither shal any man enter into his house: † but
- 6 this wil we doe in common against Gabaa. † Let ten men be chosen of an hundred out of al the tribes of Israel, and an hundred of a thousand, and a thousand of ten thousand, to bring victuals for the armie, and that we may fight against Gabaa of Benjamin, & render to it for the wicked fact, which
- 7 it deserueth. † And al Israel assembled to the citie, as it were
- 8 one man with one minde, and one counsel: † and they sent messengers to al the tribe of Benjamin, which should say: Why
- 9 is there soe great abomination found in you? † Deliuer the men of Gabaa, that haue committed this heinous fact, so that
- 10 they may die, and the euil may be taken away out of Israel. Who would not heare the commandment of their brethren
- 11 the children of Israel: † but out of al cities, which were of their lotte, they assembled into Gabaa, to ayde them, and to
- 12 fight against al the people of Israel. † And there were found
- 13 five

: Omission & contempt to punish heinous crimes is a iust cause to make warre against anie people.

five and twentie thousand of Benjamin of them that drew sword, beside the inhabitantes of Gabaa, † which were 16
 seven hundred most valiant men, so fighting with the left
 hand as with the right: and so directly casting stones with
 slinges, that they could strike a heare also, and the stroke of
 the stone should not be caried awry on either part. † Of the 17
 men of Israel also, beside the children of Benjamin, were
 found foure hundred thousande of them that drew swordes,
 & were prepared to fight. † Who rising came into the house 18
 of God, that is, into Silo: and they consulted God, and said:
 Who shal be in our armie general of the battel against the
 children of Benjamin? To whom our Lord answered: Let

∴ One of the ∴ Iudas be your captayne. † And forthwith the children of 19
 tribe of Iuda. Israel arysing in the morning, camped beside Gabaa: † and 20
 thence proceeding to fight against Benjamin, beganne to
 assault the citie. † And the children of Benjamin issuing out 21

∴ Being farre of Gabaa, slew of the children of Israel that day two and
 more in num- twenty thousand men. † Agayne Israel hauing confidence 22
 ber & hauing ∴ in their strength and number, sette the armie in aray in the
 the iust cause, same place, wherein they had fought before: † yet so that 23
 yet had the they did first goe vp and weepe before our Lord vntil night:
 worke, because they trusted in and consulted him, and said: Shal I procede any more to fight
 their owne against the children of Benjamin my brethren, or not? To
 strength.

∴ God also pu- whom he answered: ∴ Goe vp to them, and enter battel.
 nished al Is- † And when the children of Israel the next day had proceeded 24
 rael by this against the children of Benjamin to battel, † the children of 25
 ciuil warre, Benjamin brake forth out of the gates of Gabaa: and meeting
 for suffering them they raged with so great a slaughter against them, that
 idolatrie in they ouerthrew eightene thousand men that drew sword.
 the tribe of † For the which thing al the children of Israel came into the 26
Dan. cha. 18. house of God, and sitting wept before our Lord: and they
v. 30. which fasted that day vntil euening, and offered to him holocaustes,
 they ought to haue puni- and pacifique victimes, † and asked him concerning their 27
 shed. *Deut. 13.* state. At that time the arke of the couenant of our Lord was
v. 12. there, † and ∴ Phinees the sonne of Eleazarus the sonne of 28
 ∴ By this it ap- Aaron prouost of the house. They therfore consulted our
 peareth that Lord, and said: Shal we goe forth any more to fight against
 this historic the children of Benjamin our brethren, or rest? To whom
 happened not our Lord said: Goe vp, for to morrow I wil deliuer them into
 long after the your handes. † And the children of Israel sette ambush- 29
 death of Elea- mentes round about the citie of Gabaa: † and the third time, 30
Isa. 74.
v. 33. to whom his sonne Phi-

- as once and twise, they brought forth their armie against
 31 Benjamin. † But the children of Benjamin also issued forth
 boldly out of the citie, and pursewed a long way the aduer-
 saries fleeing, so that they wounded of them, as the first day
 and the second, and slew them turning their backs by two
 wayes, wherof the one went into Bethel, and the other into
 32 Gabaa, and ouerthrew about thittie men: † for they thought
 to kil them after their accustomed maner. Who feyning arti-
 ficially as though they fled tooke aduise to draw them away
 from the citie, & as it were fleeing to bring them to the pathes
 33 aforesayd. † Therfore al the children of Israel rising out of
 their seates, sette their armie in battel aray, in the place which
 is called Baalthamar. The ambushmentes also, which were
 about the citie, began by litle and litle to open them selues,
 34 † and to proccede from the West part of the citie. Yea and
 other ten thousand men of al Israel prouoked the inhabitant-
 es of the citie to skirmishes. And the battel grew sore against
 the children of Benjamin: and they vnderstoode not that on
 35 euerie side destruction hong ouer them. † And our Lord
 stroke them in the sight of the children of Israel, and they
 slew of them in that day five and twentie thousand, and an
 36 hundred men, al warryers and that drew sword. † But the
 children of Benjamin when they saw them selues to be infe-
 rior, beganne to flee. Which the children of Israel seeing, gaue
 them place to flee, that they might come to the ambushmen-
 37 tes prepared, which they had sette neere the citie. † Who
 when they had sodenly risen out of their dennes, and Benia-
 min turned their backs to the sleaers, they entred the citie,
 38 and stroke it in the edge of the sword. † And the children of
 Israel had geuen a signe to them, whom they had laid in the
 ambushmentes, that after they had taken the citie, they
 should kindle a fire: that the smoke ascending on high, they
 39 might shew that the citie was taken. † Which when the
 children of Israel saw being in the verie sight (for the chil-
 dren of Benjamin thought that they fled, and pursewed more
 40 instantly, hauing slaine thirtie men of their armie.) † and
 they saw as it were a pillar of smoke to rise vp from the citie.
 Benjamin also looking backe, when he saw the citie taken,
 41 and the flames caried on high: † they that before had feyned
 as if they fled, turning their face resisted more manfully.
 Which when the children of Benjamin had sene, they were

neesucceeded
 in the spiritual
 Supremacie of
 the Church.

turned into flight, † and beganne to goe the way of the desert, the aduersaries pursewing them thither also. But they also that had fyred the citie, mette them † And so it came to passe, that on both sides they were slaine of the enemies, neither was there any rest of men dying. They fel, and were ouerthrowen on the east side of the citie of Gabaa. † And there were that were slaine in the same place, eightene thousand men, al most valiant warryers. † Which when they had seene, that were remayning of Benjamin, they fled into the wildernes, and went on to the rocke, the name wherof is Remmon. In that flight also stragling, and going diuers waies, they slew fise thousand men. And whereas they went farder, they pursewed them, and slew also other two thousand. † And so it came to passe, that al which were slaine of Benjamin in diuerse places, were fise and twentie thousand one hundred fighting men, most prompt to warres. † There remayned therfore of al the number of Benjamin that could escape, and flee into the wildernes, six hundred men: and they abode in the Rocke Remmon foure monethes. † But the children of Israel retyring, stroke al the remaines of the citie with the sword from men euen to beastes, and al the cities and villages of Benjamin the deuouring flame did consume.

CHAP. XXI.

The tribe of Benjamin is repayed, 8. by foure hundred Virgins reserved in the slaughter of Iabes Galaad. 19. and by other Virgins taken, that come forth of Silo to daunce.

TH E children of Israel sware also in Maspha, and said: None of vs shal geue of his daughters to the children of Benjamin to wife. † And they came al to the house of God in Silo, and sitting in his sight vntil euening, lifted vp their voice, and with great wayling beganne to weepe saying: Wherfore ô Lord God of Israel is this euil done in thy people, that this day one tribe should be taken away out of vs? † And on the morrow rising early, they built an altar: and offered there holocaustes, and pacifique victimes, and said: † Who hath not ascended in the hoste of our Lord of al the tribes of Israel? For they had bound them selues with a great othe, when they were in Maspha, that they should be slayne which had beene wanting. † And the children of Israel being moued

- 6 moued with repentance vpon their brother Benjamin, :: Lest either iustice be ouer
 beganne to say : One tribe is taken away out of Israel, sharp, or
 7 † whence shal they take wiues ? For we haue al sworne in mercie too
 common, that we wil not geue our daughters to them. relaxe, with
 8 † Therfore they said : Who is there of al the tribes of Israel, great art of
 that went not vp to our Lord into Maspha ? And behold the discretion,
 inhabitantes of Iabes Galaad were found not to haue bene in gouernours
 9 that armie. († At that time also when they were in Silo, must obserue
 none of them was found there.) † They sent therfore ten mercie iustly ad-
 10 thousand the strongest men, and commanded them: Goe, mising, and disci-
 and strike the inhabitantes of Iabes Galaad in the edge of the pline piously cha-
 11 sword, as wel their wiues as their litle ones. † And this shal sticing. s. Greg. li.
 be it which you shal obserue: Al of the male kinde, and we- 1. Epist. 24.
 men, that haue knowen men, kil ye, but the virgins reserue.
 12 † And there were found of Iabes Galaad foure hundred vir-
 gins, that knew not mans bedde, and they brought them to
 13 the campe in Silo, into the Land of Chanaan. † And they
 sent messengers to the children of Benjamin, that were in
 Rocke Remmon, and commanded them that they should
 14 receiue them in peace. † And the children of Benjamin came
 at that time, and there were geuen vnto them wiues of the
 daughters of Iabes Galaad : but others they found not, which
 15 they might geue them in like maner. † And al Israel was
 very sorie, and repented for the killing of one tribe out of
 16 Israel. † And the ancientes said : What shal we doe to the
 rest, that haue not taken wiues ? For al the women in Benia-
 17 min are dead. † And we must very carefully, and with great
 studie prouide, that one tribe be not destroyed out of Israel.
 18 † For our owne daughters we can not geue them, being
 bound with an oath and a curse, wherby we said : Cursed be
 he that shal geue to Benjamin anie of his daughters to wife.
 19 And they tooke counsaile, and said : Behold there is an anni-
 uersaire solemnitie of our Lord in Silo, which is situate on
 the North of the citie of Bethel, on the East side of the way,
 that goeth from Bethel to Sichem, and on the South of the
 20 towne of Lebona. † And they commanded the children of
 Benjamin, and said : Goe, and lie hidde in the vineyardes.
 21 † And when you shal see the daughters of Silo come forth
 after the maner to lead daunses, isue forth sodenly out of the
 vineyardes, and catch of them euerie one his wife, and goe
 22 into the Land of Benjamin. † And when their fathers shal

In the time
of the Iudges
the people pre-
sumed more
to do that se-
med to them
selues right, or
good, though
it was nought;
which after-
wardes the
kinges more
restrained and
punished.

come, and their brethren, and shal beginne to complaine
against you, and to chide, we wil say to them: Haue pittie on
them: for they tooke them not away by the right of warryers
and conquerours, but when they desired to receiue them,
you gaue them not, and on your part the fault was commit-
ted. † And the children of Benjamin did, as it had beene 23
commanded them: and according to their number, they
tooke away to them selues of those that ledde the daunses,
euerie one his wife: and they went into their possession, buil-
ding cities, and dwelling in them. † The children of Israel 24
also returned by their tribes, and families into their taberna-
cles. In those daies there was not a King in Israel: but euerie
one did that :: which semed right to him selfe.

THE ARGVMENT OF THE BOOKE OF RVTH.

AMONGST other thinges that happened to the people of Israel, in the
time of the Iudges, this historie of Ruth, to wit, her coming from
Moab, her conversion to true Religion, godlie conuersation, and mariage with
Booꝝ of the tribe of Iuda, is recorded, as a more principal matter. For that not
onlie king Dauid, but consequently also our SAVIOUR, the Redemer of
mankind descended from her. VVherby Was forefignified, that as saluation
thus proceeded from the Gentiles together with the Iewes: so the Gentiles are
made partakers of the same grace. More clerly prophesied, as S. Hierom noteth,
by Isai (cap. 16.) saying: Send forth o Lord the lambe, the Ruler of
the earth, from the Rocke of the desert to the mount of the
daughter of Sion. That is, from Ruth the gentile to Hierusalem, or rather
to the Church. This mariage of Ruth came to passe about the time of Absan
Iudge. The booke Was written, as is most probable, by Samuel: and is diuided
into foure chapters; whose contentes folow in their places.

Iudic. 12.

THE

THE BOOKE OF RVTH.

CHAP. I.

By occasion of famine Elimelech of Bethleem going with his wife Noemi, and two sonnes, into the Land of Moab, there dieth. 4. His sonnes marrie wiues of that countrie, and die without issue. 6. Noemi returning homewards hardly perswadeth one of her daughters in law, to part from her. 15. The other, called Ruth, wil needes goe with her, professing the same God and Religion. 19. So these two arrive in Bethleem.

- 1 **I**N the dayes of one Iudge, when the Iudges ruled, there came a famine in the Land. And there went a man of Bethleem Iuda, to seiourne in the land of
- 2 Moab with his wife, and two children. † him self was called Elimelech, and his wife, Noemi: and his two sonnes, the one Mahalon, and the other Chelion, Ephraites of Bethleem Iuda. And entring into the countrie of Moab,
- 3 they abode there. † And Elimelech the husband of Noemi died: and she remained with her sonnes. † Who tooke wiues
- 4 of the Moabites, of the which one was called Orpha, and the other Ruth. And they abode there ten yeares, † and both died,
- 5 to witte, Mahalon and Chelion: and the woman remayned destitute of her two children & her husband. † And she arose to
- 6 goe into her countrie with both her daughters in law from the countrie of Moab: for she had heard that our Lord had
- 7 respected his people, & had geuen them victuals. † She therefore went forth from the place of her peregrination, with both her daughters in law: and being now sette in the way
- 8 to returne into the Land of Iuda, † she said to them: Goe into your mothers house, our Lord doe mercie with you, as you
- 9 haue done with the dead and with me. † Grant he vnto you to find rest in the houses of your husbandes, which you shal take. And she kissed them. Who lifting vp their voice beganne
- 10 to weepe, † & to say: We wil goe on with thee to thy people.
- 11 † To whom she answered: Returne my daughters, why come you with me? shal I haue sonnes any more in my wombe, that
- 12 you may hope for husbandes of me? † Returne my daughters, and goe your wayes: for I am now spent with old age, and not fitte for wedlocke. Although I might conceiue this

night, and beare children, † if you would expect til they 13
grow, and be of mans age, you shal be old women befor you
marrie. Doe not so my daughters, I besech you: for your dis-
tresse doth the more greue me, and the hand of our Lord is
come forth against me. † Therefore lifting vp their voice, they 14
beganne to weepe agayne, Orpha kissed her mother in law,
and returned: Ruth cleaued to her mother in law. † to whom 15
Noemi said: Behold thy kinswoman is returned to her peo-
ple, and :: to her goddes, goe with her. † Who answered: 16
Be not against me, to the end that I should leaue thee and de-
part: for whither soeuer thou shalt goe, I wil goe: and where
thou shalt abide, I also wil abide. Thy people my people, and
thy God my God. † The land that shal receiue thee dying, in 17
the same wil I die: and there wil I take a place for my burial.
These things doe God to me, & these things adde he, if death
onlie shal not separate me and thee. † Noemi therfore seing, 18
that Ruth with a stidfast mind had determined to goe for-
ward with her, would not be against it, nor perswade her any
more to returne to her frendes: † and they went forth 19
together, and came into Bethlehem. Who being entered into
the citie, a brute was quickly spred among them: and the
women said: This is that Noemi. † To whom she said: Cal 20
me not Noemi (that it to say, beautiful) but cal me Mara
(that is to say, bitter) because with bitternes hath the Al-
mightie very much replenished me. † I went forth :: full, 21
and our Lord hath brought me backe emptie. Why therfore
doe you cal me Noemi whom our Lord hath humbled, and
the Almighty hath afflicted? † Noemi therfore came with 22
Ruth the Moabite her daughter in law, from the Land of her
peregrination: and returned into Bethlehem, when barley
was first reaped.

* Noemi per-
swaded not to
idolatre, but in
sinuated that
if Ruth would
not returne to
her countrey,
she must also
leaue the false
goddes. And
so she answe-
red, that she
would serue
the same true
God of Israel.

* She had a
husband and
two sonnes,
and sufficient
prouision, but
now was bere-
ued of them
al.

CHAP. II.

*Ruth gathering eares of corne in Booz field, 8. he kindly biddeth her tarie
with his seruantes. 17. At night she returneth carying good quantitie
of corne, and part of the meate, which they gaue her, to her mother in law.*

AND Elimelech her husband had a cosin, a mightie man, 1
and of great riches, named Booz. † And Ruth the 2
Moabite said to her mother in law: If thou command, I wil
goe into the field, and gather the eares of corne, that shal
escape the handes of the reapers, where soeuer I shal find the
grace

- grace of the father of the house fauorable towardes me. To
 3 whom she answered: Goe my daughter. † She went therfore
 and gathered the eares of corne after the backes of the reapers.
 And it chanced that the owner of the same field was
 4 Booz, who was of the kinred of Elimelech. † And behold,
 he came out of Bethlehem, and said to the reapers: :: Our
 Lord be with you. Who answered him: Our Lord blesse thee.
 5 † And Booz said to the yongman, that was ouerseer of the
 6 reapers: Whose maide is this? † To whom he answered:
 This is that Moabite, which came with Noemi, from the
 7 countrie of Moab, † and she desired that she might gather
 the eares of corne that remayne, folowing the steppes of the
 reapers: and from morning vntil now she stayeth in the field,
 and not so much as for a very moment hath she returned
 8 home. † And Booz said to Ruth: Heare me daughter, goe not
 into an other field to gather, neither depart thou from this
 9 place: but ioyne thy selfe to my maides, † and where they
 haue reaped, folow. For I haue commanded my seruantes,
 that no man molest thee: but if thou shalt thirst also, goe
 to the fardels, and drinke the waters, wherof the seruantes
 10 also doe drinke. † Who falling on her face and adoring vpon
 the ground, said to him: Whence cometh this to me, that
 I should find grace before thine eies, and that thou wouldest
 11 voutsafe to know me a strange woman? † To whom he
 answered: Al thinges haue beene told me, which thou hast
 done to thy mother in law after the death of thy husband:
 and that thou hast leift thy parentes, and the land wherein
 thou wast borne, and art come to a people, which before
 12 thou knewest not. † Our Lord :: render vnto thee for thy
 worke, and God grant thou mayest receiue :: a ful reward of
 our Lord the God of Israel, to whom thou art come, & vnder
 13 whose winges thou art fled. † Who said: I haue found grace
 in thine eies my lord, which hast comforted me, and hast spoken
 to the hart of thy handmaide, which am not like to one
 14 of thy maides. † And Booz said to her: When the houre shal
 come to eate, come hither, and eate bread, and dippe thy
 morsel in the vinagre. She therfore sate at the side of the reapers,
 and she heaped to her selfe polent, and did eate and was
 15 filled, and tooke the leauinges. † And from thence she arose,
 to glean the eares of corne after her maner. And Booz commanded
 his seruantes, saying: Yea and if she wil reape with you,

:: The Church
 vseth this salu-
 tation in the
 holic sacrifice
 and other di-
 uine office.

:: Boez doubted
 not but reward
 was due to good
 workes.

:: Yea a full re-
 ward, answer-
 able to Ruth
 pietie: Vwhich
 must be spiri-
 tual and eter-
 nal.

you, forbid her not: † and of your owne handfuls also cast 16
 forth of purpose, and let them remaine, that she may gather
 them without bashfulness, and gathering let no man con-
 troule her. † She gleaned therefore in the field vntil euening: 17
 & that which she had gathered beating with a rodde & thresh-
 ing she found of barley as it were the measure of an ephi,
 that is, three bushels. † Which carrying she returned into 18
 the citie, and shewed to her mother in law: moreouer she
 brought forth, and gaue her of the remaynes of her meate,
 wherewith she had beene filled. † And her mother in law said 19
 to her: Where hast thou gathered to day, and where hast thou
 wrought? blessed be he that hath had mercie on thee. And
 she told her with whom she had wrought: and she told the
 mans name, that he was called Booz. † To whom Noemi 20
 answered: Be he blessed of our Lord: because the same grace,
 which he had shewed to the liuing, he hath kept also to the
 dead. And agayne she said: The man is our nigh cosin. † And 21
 Ruth, This also, quoth she, he commanded me, that so long
 I should ioine my self to the reapers, til al the corne were
 reaped. † To whom her mother in law said: It is better my 22
 daughter, that thou goe forth with his maides to reape, lest
 in another mans field some may resist thee. † She therefore 23
 ioined her self to the maides of Booz: and so long reaped
 with them, til the barley and the wheate were layd vp in
 the barnes.

CHAP. III.

*Ruth instructed by her mother in law sleepeeth at Booz feete, 8. and signifying
 that she perteyneth to him by the law of affinitie, receiueth a good answer,
 14. and six measures of barley.*

BV T after that she was returned to her mother in law, 1
 she heard of her: My daughter, I wil seeke thee rest, and
 wil prouide that it may be wel with thee. † This Booz, to 2
 whose maides thou art ioined in the field, is our nigh
 kinsman, and this night he wyneweth the barne floore of the
 barley. † Wash therefore and annoynte thy self, and put on 3
 thy better garmentes, and goe downe into the barne floore,
 let no man see thee, til he shal haue ended eating & drinking.
 † And when he shal goe to sleepe, marke the place wherein 4
 he sleepeeth: and thou shalt come, and discouer the mantel
 wherewith he is couered toward his feete, and shal cast thy
 self

- self downe and lie there: :: and he wil tel thee what thou
 5 must doe. † Who answered: Whatsoever thou shalt com-
 6 mand, that wil I doe. † And she went downe into the barne
 floore, and did al the thinges which her mother in law had
 7 commanded her. † And when Booz had eaten, & drunken,
 and was made pleasant, and was gone to sleepe by the heape
 of sheaves, she came closely, and discovering the mantel, at
 8 his feete, layd her self downe. † And behold, when it was
 now midnight the man was afraid, and troubled: and he saw
 9 a woman lying at his feete, † and said to her: Who art thou?
 And she answered: I am Ruth thy handmaide: spread thy
 mantel vpon thy seruant, because thou art nigh of kinne.
 10 † And he said: Blessed art thou of our Lord my daughter,
 and the former mercie thou hast passed with the later: be-
 cause thou hast: not folowed yong men either poore or rich.
 11 † Feare not therfore, but whatsoever thou shalt say to me,
 I wil doe to thee. For al the people that dwelleth within the
 gates of my citie, knowe, that thou art a woman of vertue.
 12 † Neither doe I denie my self nigh of kinne, but there is an
 13 other neerer then I. † Rest this night: and when morning is
 come, if he wil retayne thee by the right of nigh of kindred,
 the thing is wel done, but if he wil not, I wil take thee with-
 14 out al doubt, our Lord liueth, sleepe vntil morning. † She
 slept therfore at his feete til the night was gone. Therfore she
 arose before men could know one an other, and Booz said:
 Beware lest any man know that thou camest hither. † And
 15 agayne, Spread, quoth he, thy mantel, wherwith thou art
 couered, and hold it with both handes. Who spreading and
 holding it, he measured six measures of barley, and put it
 16 vpon her. Who carying it entred into the citie, † and came
 to her mother in law. Who said to her: What hast thou done
 daughter? And she told her al thinges, that the man had done
 17 to her. † And she said: Behold six measures of barley hath
 he geuen me, and he said: I wil not haue thee retorne emptie
 18 to thy mother in law. † And Noemi said: Expect daughter
 til we see what end the thing wil haue. For the man wil not
 cease vntil he haue accomplished that which he hath spoken.

:: The euent
 shewed that
 Noemi was
 inspired by
 God to geue
 such direction
 to Ruth, & to
 foretel what
 Booz would
 doe.

:: It was very
 comendable
 that she loued
 her first hus-
 band and mo-
 ther in law:
 but more ver-
 tue in fleing oc-
 casion of sinne
 with yong
 men, and see-
 king to marie
 according to
 the law of God
 with her for-
 mer husbands
 kinsman. *Deut.*
 25.

CHAP. III.

Booz before the ancientes of the citie (the neerer kinsman refusing) possesseth
 the inheritance of Elimelech, 10. and marieth Ruth. 13. Hath by her a

sonne, the grandfather of David. 18. Whose genealogie by this occasion is recited, from Phares the sonne of Iudas the patriarch.

BO O Z therfore went vp to the gate, and sate there. And 1
when he had seene the nigh kinsman passe by, of whom
the talke was had before, he said to him: Turne in a litle
while, and sitte here: calling him by his name. Who turned
in, and sate. † And Booz taking ten men of the citie, said to 2
them: Sitte ye here. † Who sitting downe, he spake to the 3
nigh kinsman: Noemi, who is returned from the countrie
of Moab, wil sel the part of the field belonging to :: our bro-
ther Elimelech. † Which I would thee to vnderstand, and 4
would tel thee before al that sitte, and the ancientes of my
people. If thou wilt possesse it by the right of nigh kindred:
bye, and possesse it. but if it please thee not, tel me the same,
that I may know what I ought to doe. For there is no nigh
kinsman sauing thee, which art first, and me, who am se-
cond. But he answered: I wil bye the field. † To whom, 5
Booz said: When thou shalt bye the field at the womans
hand, thou must take also Ruth the Moabite, which was
the wife of the deceased: that thou mayest rayse vp the
name of thy kinsman in his inheritance. † Who answered: 6
I yeld my right of nigh kindred: for I may not abolish the
posteritie of myne owne familie. Doe thou vse my priui-
ledge, which I professe that I doe willingly forgoe. † And 7
:: this in old time was the maner in Israel between kinsmen,
that if at any time one yelded to an other his right: that the
graunt might be sure, the man put of his shoe, and gaue it
to his neighbour. this was a testimonie of yelding in Israel.
† Booz therfore said to his kinsman: Take of thy shoe. 8
Which immediatly he loosed from his foote. † But to the an- 9
cientes, and the whole people he said: You are witnesses this
day, that I haue purchased al thinges which were Elimelechs;
and Chelions and Mahalons, Noemi deliuering them: † and 10
haue taken in mariage Ruth the Moabite, the wife of Ma-
halon, that I may rayse vp the name of the deceased in his in-
heritance, lest his name be abolished out of his familie and
brethren and people. You, I say, are witnesses of this thing.
† Al the people that was in the gate answered, and the an- 11
cientes: We are witnesses: Our Lord make this woman,
which entereth into thy house, as Rachel, and Lia, which
builded

Booz calleth
his kinsman
brother, as A-
braham called
Lot his bro-
ther. Gen. 13.
being his Ne-
phew.

See Dent. 25.
noting here
withal, that
the penaltie
was lesse, when
an other
kinsman vn-
dertaking the
mariage, the
woman was
preuented from
complayning
before the
iudge.

builded the house of Israel: that she may be an example of
 vertue in Ephrata, and may haue a famous name in Bethle-
 12 hem: † and that thy house may be, as the house of Phares,
 whom Thamar bare to Iudas, of the seede which our Lord
 13 shal geue thee of this yong woman. † Booz therfore tooke
 Ruth, and had her to wife: and went in vnto her, and our
 14 Lord gaue her to conceiue, and to beare a sonne. † And the
 women said to Noemi: Blessed be our Lord, which hath not
 suffered that there should fayle a successor of thy familie:
 15 that his name should be called in Israel. † And thou shouldest
 haue one that may comfort thy soule, and cherish thy
 old age. For of thy daughter in law is he borne, which wil
 loue thee: and much better is she to thee, then if thou hadst
 16 seuen sonnes. † And Noemi taking the child put it in her
 bosome, and did the office of a nource and of one that should
 17 carie him. † And the women her neighbours congratulating
 her, and saying: There is a sonne borne to Noemi: called his
 name Obed: this is :: the father of Isai, the father of Dauid.
 18 † These are the generations of Phares: Phares begat Esron,
 19 20 † Esron begat Aram, Aram begat Aminadab, † Aminadab
 21 begat Nahasson, Nahasson begat Salmon, † Salmon begat
 22 Booz, Booz begat Obed, † Obed begat Isai, Isai begat Dauid.

:: Here appeareth the final cause of writing this historie, to shew the Genealogie of King Dauid from Iudas the Patriarch, of whom Christ should descend, so prophesied: Gen. 49. and shewed to be performed; Mat. 1.

THE ARGUMENT OF THE BOOKES OF KINGES AND PARA- LIPPOMENON IN GENERAL.

AFTER the booke of Iudges (wherunto Ruth is annexed) rightly folow
 the bookes of Kinges: signifying that after the general Iudgement cometh
 the euerlasting Kingdome. As venerable Beda expoundeth this connexion
 of bookes, wherein he also explicateth manie other Mysteries of Christ &
 the Church prefigured in these histories. Likewise S. Gregorie teacheth that besides
 the historical & moral sense expressed in the simplicitie of the letter,
 an other mystical vnderstanding is to be sought in the height of the Allegorie.
 In confirmation wherof he citeth S. Augustin and S. Hierom; who say, that
 Elcana his two wiues signified the Synagogue of the Iewes, and the Church of Christ: &
 that the death of Heli & Saul, with translation of

These histories are also expounded mystically by the ancient Fathers.

Priesthood to Samuel and Sadoch, and of the Kingdome, to David and his Successors, prefigured the new Priesthood, and new Kingdome of Christ the old ceasing which were shadowes therof. So these two great Doctors S. Gregorie and S. Beda, insisting in the steppes of other lerned holie Fathers, that had gone before them, expound these histories not only historically but also mystically. The historie first setteth forth the changing of the forme of gouernment from Iudges to Kinges: and then at large what Kinges did reigne ouer the Hebrew people, as wel in one intire Realme, as ouer the same people diuided into two kingdomes; their more principal Actes; their good and euil bebauour; also the prosperitie, declinations, and final captiuities of both the Kingdomes. Al which is contained in foure bookes of Kinges, With other two partly repeting that was saied before, but especially supplying thinges omitted in the whole sacred historie from the beginning of the world, called Paralippomenon. The two first are also called the Bookes of Samuel, though he writ not one of them wholly, for he died before the historie of the former ended; but they goe both vnder his name, because he annointed the two first Kinges, and writ a great part of their Actes. Wherto the rest was added either by David and Salomon, as some thinke, or by Nathan and Gad, as is probably gathered, 1. Paralip. 29. v. 29. The authors also of the third and fourth bookes of Kinges, and of the two of Paralippomenon are vncertaine; yet al haue euer bene receiued and held for Canonical Scripture.

THE ARGVMENT OF THE FIRST BOOKE OF KINGES.

THIS first booke may be diuided into foure partes. First are recorded the gouernmētēs of Heli & Samuel, with the occasions of changing the state of that commonwealth into a Kingdome. in the eight first Chapters. Secondly, the election and gouernment of Saul their first King. from the 9. chap. to the 16. Thirdly, Davids annointing, his Vertues, troubles, and persecutions. from the 16. chap. to the 28. Fourthly, the ruine of Saul and exaltation of David. in the foure last Chapters.

The general
contents of al
the bookes of
Kinges & Para
lippomenon.

Samuel writ
the first part,
but vncertaine
who writ the
rest.

Contents of the
first booke, di
uided into
four partes.

THE FIRST BOOKE OF SAMVEL, WHICH WE CALL THE FIRST OF KINGES.

CHAP. I.

Elcana having two wiues, the one called Anna, is barren, and for the same is reproched by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiueih and beareth a sonne, calleth him Samuel: 24. and presenteth him to the seruice of God in Silo.

These bookes are read at Matins from the feast of the B Trinitie vntil the first Sunday of August.



1 **H**ERE WAS A man of Ramathaimso-
phim, of mount Ephraim, & his name
2 Elcana, the sonne of Ieroham, the sonne
of Eliu, the sonne of Thohu, the sonne
of Suph, an Ephraïe: † and he had
two wiues, the name of one was Anna,
and the name of the second Phenenna.
Phenenna had children: but Anna had
3 not children. † And that man went vp from his citie vpon ordi-
narie dayes, to adore and sacrifice vnto the Lord of hostes in
Silo. And there were the two ionnes of Heli, Ophni and Phi-
4 nees, priestes of our Lord. † The day came therfore, & Elcana
immolated, and gaue to Phenenna his wife, & to al her sonnes
5 and daughters partes: † but to Anna he gaue one part with
heauie cheere, because he loued Anna. And our Lord had shut
6 her matrice. † Her aduerlarie also afflicted her, and vexed
her sore, in so much that she vpbrayded her, that our Lord had
7 shut her matrice: † and so did she euerie yeare, when the
time returned, that they went vp to the temple of our Lord:
and so she prouoked her: moreouer she wept, and tooke not
8 meat. † Elcana therfore her husband said to her: Anna, why
weepest thou? and why doest thou not eate? and wherfore
doest thou afflict thy hart? Am not I better to thee, then

The first part. Of the governments of Heli and Samuel: and of changing the state into a kingdome.

tenne children? † And Anna arose after she had eaten and ⁹
 drunke in Silo. And Heli the priest sitting vpon a Stool be-
 fore the postes of the house of our Lord, † whereas Anna had ¹⁰
 a heauie hart, she praied to our Lord, weeping abundantly,
 † and she vowed a vowe, saying: O Lord of hostes, if regar- ¹¹
 ding thou wilt behold the affliction of thy seruant, and wilt
 be mindeful of me, and not forgette thy handmaide, and wilt
 geue vnto thy seruant a man childe: I :: wil geue him to our
 Lord al the daies of his life, & the rasour shal not come vpon
 his head. † And it came to passe, when she multiplied praiers ¹²
 before our Lord, that Heli obserued her mouth. † Moreo- ¹³
 uer Anna spake in her hart, and onlie her lippes moued, and
 voice there was not heard at al. Heli therefore thought her to
 be drunke, † and sayd to her: How long wilt thou be drunke? ¹⁴
 digest a litle the wyne, wherewith thou art wette. † Anna ¹⁵
 answering, Not so, quoth she, my lord: for I am an exceding
 vnhappie woman, and wine and whatsoeuer may inebriate,
 I haue not drunke, but I haue powred out my soule in the
 sight of our Lord. † Account not thy handmaide as one of ¹⁶
 the daughters of Belial: for of the multitude of my sorrow
 and heauines haue I spoken vntil this present. † Then Heli ¹⁷
 saied to her: Goe in peace: and the God of Israel geue thee
 thy petition, which thou hast asked him. † But she sayd: ¹⁸
 Would God thy handmaide may find grace in thine eyes. And
 the woman went on her way, and did eate, and her counte-
 nance was no more changed otherwile. † And they rose in ¹⁹
 the morning, and adored before our Lord: and they retur-
 ned, & came into their house to Ramatha. And Elcana knew
 Anna his wife: and our Lord remembred her. † And it came ²⁰
 to passe after a certaine compasse of dayes, Anna conceiued &
 bare a sonne, and called his name Samuel: because she asked
 him of our Lord. † And Elcana her husband went vp, and al ²¹
 her house, to immolat vnto our Lord the solemne holte, and
 his vowe, † and Anna went not vp: for she sayd to her hus- ²²
 band: I wil not goe til the infant be weaned, and til I may
 bring him, that he may appeare before the sight of our Lord,
 and may remayne there continually. † And Elcana her hu- ²³
 sband sayd to her: Doe that which seemeth good to thee, and
 tarie til thou weane him: and I pray that our Lord fulfil his
 word. The woman therefore taried, and gaue her sonne sucke,
 til she remoued him from the milke. † And she brought him ²⁴
 with

:: This childe
 being of the
 tribe of Leui,
 though not of
 Aarons stock,
 was lawfully
 vowed to the
 seruice of the
 tabernacle, by
 his parentes
 during his
 childhood,
 but coming to
 yeares of dis-
 cretion he was
 at his owne
 electio to con-
 tinue, or to
 depart. If he
 had bene of
 anie other
 tribe, he must
 haue bene re-
 deemed. *Leuit.*
 27.

with her, after she had weaned him, with three calues, & three bushels of meale, and a flagon of wine, and she brought him to the house of our Lord in Silo. But the childe was yet a litle
 25 infant : † and they immolated a calfe, and offered the childe
 26 to Heli. † And Anna said : I besech thee my lord, thy soule liueth my lord : I am that woman, which stood before thee
 27 here praying our Lord. † For this childe did I pray, and our
 28 Lord hath geuen me my petition, which I asked him. † Therefore I also haue geuen him to our Lord al the daies, which he shal liue, that he may be applied to our Lord. And they adored our Lord there. And Anna prayed, and sayd :

CHAP. II.

Anna geueth thanks in a Canticle. 11. the sonnes of Heli greuously sinning are reprehended, but not duly corrected, by their father. 21. Anna beareth three sonnes more, and two daughters. 27. Heli is threatned, 34. and the death of his two sonnes fortold.

- 1 **M**Y hart hath reioysed in our Lord, and my horne is exalted in my God: my mouth is dilated vpon myn enemies: because I haue ioyed in thy saluation.
- 2 † There is none holie as our Lord is: for neither is there an other beside thee, and there is none so strong as our God.
- 3 † Doe not multiplie to speake high thinges, boasting: :: let
 old matters depart from your mouth: because our Lord is a
 God of al knowledge, and to him cogitations are prepared.
- 4 † The bow of the strong men is overcome, and the weake are girded with strength.
- 5 † They that before were filled haue hyred out them selues for bread: and the hungrie are filled, vntil :: the barren woman bare verie manie: and :: she that had manie children, was weakened.
- 6 † Our Lord mortifieth and quickeneth, bringeth downe to heland fetcheth backe agayne.
- 7 † Our Lord maketh poore and enricheth, humbleth and lifteth vp.
- 8 † Herayseth the needie man from the dust, and from the dung he lifteth vp the poore: that he may sitte with princes, and hold the throne of glorie. For the poles of the earth are our Lords, and vpon them he hath sette the world.
- 9 † The feete of his Saintes he wil keepe, and the impious shal be silent in darknes: because in his owne force man shal
 not be

The Canticle
 at Laudes on
 wenesday.

:: Leue of to
 praise idoles,
 as ye haue ac-
 customed to
 doe.

:: The Church
 of Gentiles:
 :: The Syna-
 gogue of the
 Jewes. *3. Aug.*
li. 17. c. 4. c. 11.

not be strengthened. † Our Lord shal his aduersaries feare: 10
and vpon them shal he thunder in the heauens: our Lord shal
iudge the endes of :: the Earth, and shal geue empire to his
king, and shal exalt the horne of his Christ.

† And Elcana went into Ramatha, vnto his house: but the 11
childe ministered in the sight of our Lord before the face
of Heli the priest. † Moreover the sonnes of Heli, were the 12
sonnes of Belial, not knowing our Lord, † nor the office of 13
priestes to the people: but whosoever had immolated a vi-
ctime, the seruant of the priest came, whiles the flesh was in
boyling, and had a flesh hooke with three teeth in his hand,
† and thrust it into the kettle, or into the caudron, or into 14
the pottle, or into the panne: and al, that the flesh hooke
brought vp, the priest tooke to him selfe. so did they to al
Israel that came into Silo. † Yea before they burnt the fatte, 15
the seruant of the priest came, and sayd to him that immola-
ted: Geue me flesh, that I may boyle it for the priest: for I wil
not take flesh of thee sodde, but raw. † And he that immola- 16
ted sayd to him: Let the fatte first be burnt to day according
to the maner, and take vnto thee how much soeuer thy soule
desireth. Who answering said to him: Not so: for thou shalt
geue it now, or els I wil take it away by force. † Therefore 17
the sinne of the yong men was exceding great before our
Lord: because men detracted from the sacrifice of our Lord.
† But Samuel ministred before the face of our Lord: a child, 18
girded with an ephod of linnen. † And his mother made 19
him a litle tunike, which she brought vpon the ordinarie
daies, going vp with her husband, to immolate the solemne
host. † And Heli blessed Elcana and his wife: and he saied to 20
him: Our Lord render thee seede of this woman, for the
vsurie that thou hast geuen our Lord. And they went into
their place. † Our Lord therefore visited Anna, and she con- 21
ceiued, and bare three sonnes, and two daughters: and the
childe Samuel was magnified before our Lord. † And Heli 22
was very old, and heard al thinges which his sonnes did to al
Israel: and how they slept with the women that wayted at the
doore of the tabernacle: † and he sayd to them: Why doe 23
you these kinde of thinges, which I heare, very naughtie
thinges, of al the people? † Doe not so my sonnes: for it is 24
not a good report, which I doe heare, that you make the peo-
ple of our Lord to transgresse. † If man shal sinne against 25
man,

Neither Da-
uid nor Salo-
mon, much
lesse aniother
King, possessed
or iudged the
endes of the
earth: but
Christe coheri-
tance reacheth
to the endes of
the earth. *Psal.*
2. 7. 18.

- man, God may be pacified toward him: but if a man shal sinne against our Lord :: who shal pray for him? And they heard not the voice of their father, :: because our Lord would kill them. † But the childe Samuel prospered, and grew, and pleased both our Lord and men. † And there came a man of God to Heli, and said to him: Thus sayth our Lord: Was not I openly reuled to thy fathers house, when they were in Egypt in the house of Pharaos? † and I chose him of al the tribes of Israel for my priest, that he might ascend to my altar, and burne to me incense, and might carie the ephod before me: and I gaue to thy fathers house al thinges of the sacrifices of the children of Israel. † Why haue you with your heele reiected my victime, and my giftes which I commanded to be offered in the temple: and hast rather honoured thy sonnes then me, that you would eate the first frutes of euerie sacrifice of Israel my people? † Therefore sayeth our Lord the God of Israel: Speaking I speake that thy house, and the house of thy father should minister in my sight, for euer. But now sayeth our Lord: Be this farre from me: but whosoever shal glorifie me I wil glorifie him: and they that contemne me, shal be base. † Behold the daies come: and I wil cut of thy arme, and the arme of thy fathers house, that there may not be an old man in thy house. † And thou shalt see :: whom thou enuieest in the temple, in al prosperities of Israel and there shal not be an old man in thy house for euer. † Notwithstanding I wil not altogether take away a man of thee from myn altar: but that thyne eyes may fayle, and thy soule melt: and a great part of thy house shal die when it is come to mans age. † And this shal be a signe to thee, which shal come vpon thy two sonnes, Ophni, and Phinees: In one day they shal both die. † And I wil rayse vp vnto me a faithful priest, which shal doe according to my hart, and my soule: and I wil build him a faythful house, and the same shal walke before my Christ al daies. † And it shal come to passe, that whosoever shal remayne in thy house, shal come that he may be prayed for, and shal offer a peece of siluer, and a manchet of bread, and shal say: Leaue me I beseech thee to one priestly part, that I may eate a morsel of bread.

sinnes directly against God, and that hinder his seruice, are more hardly remitted: but none at al are irre-missible before death, because during life euerie one may truly repent, if he wil: and to al true penitentes God promisseth remission of sinnes Ezech. 33. :: Gods determination to punish tooke not away their freewil, but for their obstinacie he leift them to them selues, without his grace, and so iustly punished them. See s. Aug. li. 5. cont. Iulian. c. 3. :: This was fulfilled as in the figure in Samuel, not wholly, for priesthood stil remained in the line of Aaron, as appeared in Achias, Abiathar & Sadoc. ch. 14. 22. & 27. Reg. 8. but perfectly in Christ I. Reg. c. 2.

*Samuel thise called vpon in sleepe by vision from God, repaireth to Heli,
10. the fourth time our Lord reueleth to him the euil, that shal fall to
Heli, and his house. 16. Which he, being requested, declarcth to Heli.*

AN D the childe Samuel ministred to our Lord before 1
Heli, and the word of our Lord was :: precious in those
daies, there was no vision manifest. † It came to passe ther- 2
fore on a certayne day Heli lay in his place, and his eies were
become dimme, neither could he see. † :: before the lampe 3
of God was extinguished, Samuel slept in the temple of our
Lord, where the arke of God was. † And our Lord called 4
Samuel. Who answering, said: Loe here I am. † And he 5
ranne to Heli and said: Loe here I am: for thou didst cal me.
Who said: I did not cal thee: returne and sleepe. And he
went and slept. † And our Lord added againe to cal Samuel. 6
And Samuel rising vp went to Heli, and said: Loe here I am:
because thou didst cal me. Who answered: I did not cal thee
my sonne: returne and sleepe. † Moreouer Samuel did not 7
yet know our Lord, neither had the word of our Lord beene
reueled to him. † And our Lord added, and called Samuel 8
yet the third time. Who rising vp went to Heli, † and said: 9
Loe here I am: because thou didst cal me. Heli therefore vnder-
stood that our Lord called the childe, and said to Samuel: Goe,
& sleepe: & if he shal cal the hereafter, thou shalt saie: Speake
Lord, for thy seruant heareth. Samuel therefore went & slept
in his place. † And our Lord came, and stood: and he called, 10
as he had called twise, Samuel, Samuel. And Samuel sayd:
Speake Lord for thy seruant heareth. † And our Lord said to 11
Samuel: Behold I doe a thing in Israel: which whosoeuer shal
heare, both his eares shal tingle. † In that day wil I rayse vp 12
against Heli al thinges which I haue spoken touching his
house: I wil beginne, and accomplish it. † For I haue fore- 13
told him that I would iudge his house for euer, because of iniquitie,
for that he knewe that his sonnes did wickedly, and
hath not corrected them. † Therefore haue I sworne to the 14
house of Heli, that the iniquitie of his house can not be expiated
with victimes and gistes for euer. † And Samuel slept 15
vntil morning, and opened the doores of the house of our
Lord. And Samuel feared to tel the vision vnto Heli. † Heli 16
therefore called Samuel, and said: Samuel my sonne: who
answering

- 17 answering, said: Here I am. † And he asked him: What is the word, that our Lord hath spoken to thee? I beseech thee conceale it not from me. These things doe God to thee, and these doe he adde, if thou shalt hide from me a word of all the
 18 wordes, which were said to thee. † Samuel therefore told him all the wordes, & did not hide them from him. And he answered: It is our Lord: let him doe that which is good in his eyes.
 19 † And Samuel grewe, and our Lord was with him, and there
 20 fel not of his wordes vpon the ground. † And al Israel knewe from Dan to Bersabee, that faithfull Samuel was the prophet
 21 of our Lord. † And our Lord added to appeare in Silo, because our Lord had bene reueled to Samuel in Silo, according to the word of our Lord. And the word of Samuel came to passe to al Israel.

CHAP. IIII.

The Israelites are beaten in battle by the Philisthijms. 3. Who for their better protection and comfort, fetch the Arke of God into the campe: 10. but are beaten againe, the Arke taken, and with manie others the two sonnes of Heli are slaine. 13. At which Heli vnderstanding fallerh from his seate, and breaketh his neck: 19. also his daughter in law presently traueling of childe is deliuered of a sonne.

- 1 **A**N D it came to passe in those daies, the Philisthijms assembled together to fight: and Israel went forth to meete the Philisthijms into battle, & camped beside the Stone
 2 of helpe. Moreouer the Philisthijms came into Aphec, † and put their armie in aray against Israel. And after they had ioynd battle, Israel turned their backs to the Philisthijms: and there were slaine in the sight here and there through the fieldes, as it were foure thousand men. † And the people returned to the campe: and the ancientes of Israel said: Why hath our Lord stricken vs to day before the Philisthijms? :: Let vs
 3 fetch vnto vs the arke of the couenant of our Lord from Silo, and let it come into the middes of vs, that it may saue vs from
 4 the hand of our enemies. † The people therefore sent into Silo, and they tooke from thence the arke of the couenant of the Lord of hostes sitting vpon the Cherubims: and the two sonnes of Heli were with the arke of the couenant of
 5 God, Ophni and Phinees. † And when the arke of the couenant of our Lord was come into the campe, al Israel made
 6 a shoute with a great crie, and the earth sounded. † And

:: Their confidence of helpe from God, by presence of the arke was good and commendable, but their sinnes deserued to be punished.

the Philisthims heard the voice of the crie, and said: What is this voice of a great crie in the campe of the Hebrewes? And they knewe that the arke of our Lord was come into the campe. † And the Philisthijms were afrajd, saing: God is 7
 come into the campe. And they mourned, saing: † Woe to vs: 8
 for there was not so great reioysing yesterday and the day before: woe to vs. Who shal keepe vs from the hand of these high Goddes? these be the Goddes, that stricke Egypt with al plague, in the desert. † Take courage, and be men, ye Philisthijms: lest you be seruantes to the Hebrewes, as they also haue serued you: take courage and fight. † The Philisthijms 10
 therfore fought, and Israel was slaine, and euerie man fled into his tabernacle: and there was made an exceeding great plague: and there fel of Israel thirtie thousand footemen. † And the arke of God was taken: the two sonnes also of 11
 Heli died, Ophni and Phinees. † And a man of Benjamin 12
 running out of the battle aray, came into Silo that day; his garment rent, and sprinkled on his head with dust. † And 13
 when he was come, Heli sate vpon a stoole ouer against the way looking. For his hart was fearful for the arke of God. And that man after he was entred in, told it to the citie: and al the citie howled. † And Heli heard the sound of the crie, 14
 and said: What is this sound of this same tumult? But he hastened, and came, and told Heli. † And Heli was nintie and 15
 eight yeares old, and his eyes were dimme, and he could not see. † And he said to Heli: I am he that came from the battle, 16
 and I he that fled out of the field this day. To whom he said: What is done my sonne? † And he brought the newes answering: Israel, quoth he, is fled before the Philisthijms, and a great ruine is made in the people: moreouer also thy two 17
 sonnes are dead, Ophni and Phinees: and the arke of God is taken. † And when he had named the arke of God, he fel 18
 from his stoole backward beside the doore, & his necke being broken he died. For he was an old man, and of a great age: and he iudged Israel fourtie yeares. † And his daughter in 19
 law, the wife of Phinees was great with childe, and nigh to be deliuered: and hearing the reporte that the arke of God was taken, and her father in law was dead, and her husband, she bowed her self and was deliuered: for sudden paynes were fallen vpon her. † And in the very moment of her 20
 death, they said to her that stooode about her: Feare not because

∞ This zeale of religion in Heli towards the arke, is a great signe that he died in good state though he was temporally punished for not correcting his sonnes,

- because thou hast borne a sonne. Who answered them not,
 21 nor gaue heede to it. † And she called the childe Ichabod,
 saing: The glorie is translated from Israel, because the arke
 of God is taken, and for her father in law, and for her hus-
 22 band; † and she said: The glorie is translated from Israel,
 for that the arke of God was taken.

CHAP. V.

*Dagon falleth downe twice in presence of the Arke, his head and handes
 broken of. 6. The Philistijms being sore plagued in al their cities where
 the arke cometh, 11. determine to send it backe to the Israelites.*

- 1 **A**ND the Philistijms tooke the arke of God, and caried
 2 it from the Stone of helpe into Azotus. † And the
 Philistijms tooke the arke of God, and brought it into the
 3 temple of Dagon, and sette it beside Dagon. † And when
 the Azotians had risen early the next day, behold :: Dagon :: So sowne as
 lay flatte on the ground before the arke of our Lord: and Christs Gospel
 4 they tooke Dagon, and restored him into his place. † And or Testament
 agayne early the next day rising vp, they found Dagon lying came among
 vpon his face on the earth before the arke of our Lord: and the Gentiles,
 the head of Dagon, and the two palmes of his handes were al false goddes
 & idolatry fel
 5 cutte of vpon the threshold: † moreover the bodie only downe. S. Beda.
 of Dagon was remayning in his place. For this cause the 99 in 1. Reg. c. 3.
 priestes of Dagon, and al that enter into his temple, tread
 not vpon the threshold of Dagon in Azotus vntil this day.
 6 † And the hand of our Lord was heauie vpon the Azotians,
 and he plagued them, and stroke Azotus and the coastes
 thereof in the secrete part of the fundament. And the tow-
 nes and fieldes bubbled forth in the middes of that country,
 and there came forth mise, and there was confusion of great
 7 death in the citie. † And the men of Azotus seing this maner
 of plague, said: Let not the arke of the God of Israel tarie
 with vs: because his hand is fore vpon vs, and :: vpon Dagon :: The arke be-
 8 our God. † And sending they gathered together al the prin- ing a holic
 ces of the Philistijms to them, and said: What shal we doe thing, as Rê-
 with the arke of the God of Israel? And the Getheites answe- liques are, was
 red: Let the arke of the God of Israel be caried about, and terrible to
 9 they caried about the arke of the God of Israel. † And they the diuel, se
 carying it about, the hand of our Lord was made through the Reliques
 euerie citie by an exceeding great slaughter: and it strake the of S. Babilas
 men of euery city, from litle vnto great, & they had emeroides ouerthrew the
 false god Apol-

10. as S. Chry-
 sost. testifieth
 at large. 16.
 cont. Gentiles,
 20. 5.

in their secrete partes. And the Gertheites tooke counseil, and made themselves stooles of skinnes. † They sent therefore the 10 arke of God into Accaron. And when the arke of God was come into Accaron, the Accaronites cryed out, saying: They haue brought vnto vs the arke of the God of Israel, to kil vs & our people. † They sent therefore & gathered together al the 11 princes of the Philistijms: who sayd: Dimisse the arke of the God of Israel, & let it returne into his place, & not kil vs with our people. † For there was made the feare of death in euery 12 citie, & the hand of God exceding greuous. the men also that had not died, were stricken in the secrete part of the buttockes: and the howling of euery citie went vp into heauen.

CHAP. VI.

The Arke is sent backe with five emeroids and five mife of gold, vpon a new wayne drawne by two milch kine. 13. Which coming directly to Bethsames are sacrificed, the wayne seruing for fire, the Leuites kepe the Arke. 19. Many others are slaine looking of curiositie into it.

THEREFORE the arke of God was in the country of 1 the Philistijms seuen monethes. † And the Philistijms called the priestes and soothsaiers, saying: What shal 2 we doe with the arke of the Lord? tel vs how we may send it backe into his place. Who said: † If you send back the 3 arke of the God of Israel, send it not away emptie, but that which you owe render vnto it for sinne, and then you shal be cured: and you shal know why his hand departeth not from you. † Who answered: What is that which we ought 4 to render vnto it for sinne? And they answered: † According 5 to the number of the prouinces of the Philistijms you shal make five golden emroides, and five golden mife: because there hath bene one plague to you, and to your princes. And you shal make the similitudes of your emeroids, and the similitudes of the mife, that haue destroyed the land, and you shal geue glorie to the God of Israel: if perhaps he wil lighten his hand from you, and from your goddes and from your land. † Why doe you harden your hartes, as 6 Ægypt and Pharao did harden their hart? did not he after he was stricken, then dimisse them, and they departed? † Now 7 therefore take and make one new wayne: and two kine hauing calued, on which there hath no yoke beene put, couple in the wayne, and shut vp their calues at home. † And you 8 shal

Obstinate sinners doe harden their owne hartes, not God, but by suffering them so to do.
 See Annot. Exod. 7.

shal take the arke of the Lord, and put it in the wayne, and the vessels of gold, which you haue payed him for sinne, you shal put into a litle casket at the side thereof: and disse it that it may goe. † And you shal looke: and if so be that it shal goe vp by the way of his coastes against Bethsames, he hath donne vs this great euil: but if not: we shal know that his hand hath not touched vs, but it hath happened by chance. † They therefore did in this maner: and taking two kine, that had sucking calues, yoked them to the wayne, and shut vp their calues at home. † And they layd the arke of God vpon the wayne, and the litle casket, that had the golden mife and the similitudes of emeroides. † And the kine went directly by the way, that leadeth to Bethsames, and they went one way, going forward and lowing: and they declined not neither to the right hand nor to the left: but the princes also of the Philistijms folowed vnto the borders of Bethsames. † Moreouer the Bethsamites reaped wheat in the valley: and lifting vp their eies, they saw the arke, and were gladde when they had seene it. † And the wayne came into the field of Iosue the Bethsamite, and stood there. And there was a great stone, and they did cut the wood of the wayne, and layed the kine vpon it an holocaust to our Lord. † And the Leuites tooke downe the arke of God, and the litle casket, that was at the side of it, wherein were the vessels of gold, and they put it vpon the great stone. The men also of Bethsames offered holocaustes, and immolated victimes that day to our Lord. † And the five princes of the Philistijms saw, and returned into Accaron that day. † And these are the golden emeroides, which the Philistijms rendered for sinne to our Lord: Azotus one, Gaza one, Ascalon one, Geth one, Accaron one: † and the golden mife according to the number of the cities of the Philistijms, of the five prouinces, from walled citie vnto towne that was without wal, and vnto Abel the great, wherupon they put the arke of our Lord, which was vntil that day in the field of Iosue the Bethsamite. † But he stroke of the men of Bethsames, for that they had: seene the arke of our Lord: and he stroke of the people seuentie men, and fiftie thousand of the common people. And the people mourned, because our Lord had stricken the common people with a great plague. † And the men of Bethsames sayd: Who shal be able to stand in the sight of

our
: As the arke
was terrible to
the insides,
(chap. 5.) so
also to those
that beleued
it not reu-
rently.

our Lord God this holie one? and to whom shal he goe vp from vs? † And they sent messengers to the inhabitantes of Caria Thiarim, saying: The Philistijms haue brought backe the arke of our Lord, come downe & fetch it backe vnto you.

CHAP. VII.

The Arke is brought to the house of Abinadab in Gabaa, 3. By Samuels exhortation, the people cast away the idols and serue only God. 10. Samuel offering sacrifice and praying, Israel preuaileth against the Philistijms.

These men knowing that the presence of the arke was good for them (though the Bethsamites had benne punished for their irreuerence towards it) feared not to receiue and kepe it.

THEREFORE the men of Caria Thiarim came, and **1**
 brought backe the arke of our Lord, and caried it into
 the house of Abinadab in Gaaba: And Eleazar his sonne they
 sanctified, that he might keepe the arke of our Lord. † And **2**
 it came to passe, from the day that the arke of our Lord
 abode in Caria Thiarim the dayes were multiplied (for it was
 now the twentieth yeare) and al the house of Israel rested
 after our Lord. † And Samuel spake to al the house of Israel, **3**
 saying: If you turne to our Lord in al your hart, take away
 the strange goddes out of the middes of you, Baalim, and
 Astaroth: and prepare your hartes to our Lord, and serue him
 only, and he wil deliuer you from the hand of the Phil-
 istijms. † Therefore the children of Israel tooke away Baalim **4**
 and Astaroth, and serued our Lord only. † And Samuel sayd: **5**
 Gather together al Israel into Masphath, that I may pray our
 Lord for you. † And they assembled into Masphath: and **6**
 they drew water, and powred it out in the sight of our Lord,
 and they fasted that day, and sayd there: We haue sinned to
 our Lord. And Samuel iudged the children of Israel in Mas-
 phath. † And the Philistijms heard that the children of **7**
 Israel were gathered together into Masphath, and the princes
 of the Philistijms went vp to Israel. Which when the chil-
 dren of Israel had heard, they were afrayde at the face of the
 Philistijms. † And they said to Samuel: cease not to crie to **8**
 our Lord God for vs, that he saue vs from the hand of the Phi-
 listijms. † And Samuel tooke one sucking lambe, and offered **9**
 it a whole holocauste to our Lord: and Samuel cried to our
 Lord for Israel, and our Lord heard him. † And it came to **10**
 passe, when Samuel offered the holocauste, the Philistijms
 beganne bartel against Israel: but our Lord thundered with
 a great noise in that day vpon the Philistijms, and terrified
 them, and they were slaine before the face of Israel. † And **11**
 the men

the men of Israel issuing out of Masphath pursued the Philistijms, and stroke them vnto the place, that was vnder
12 Bethcar. † And Samuel tooke one stone, and layd it between
Masphath and Sen: and he called the name of that place, The
stone of helpe. And he sayd: Thus farre hath our Lord hol-
13 pen vs. † And the Philistijms were humbled, neither added
they any more to come into the borders of Israel. Therefore
the hand of our Lord was made vpon the Philistijms, al the
14 dayes of Samuel. † And the cities, which the Philistijms had
taken from Israel, were rendred to Israel, from Accaron vnto
Geth, and their borders: and he deliuered Israel from the
hand of the Philistijms, and there was peace betwen Israel
15 and the Amorrheite. † Samuel also iudged Israel al the
16 daies of his life: † and he went euerie yeare circuiting Bethel
and Galgala and Masphath, and iudged Israel in the foresaid
17 places. † And he returned into Ramatha: for there was
his house, and there he iudged Israel: he built also there an
altar to our Lord.

That is to
say, the Phil-
istijms, who
were one of
the seuen na-
tions of Cha-
naan, which
God comman-
ded his people
to destroy, co-
monly called
the Amorthe-
ites,

CHAP. VIII.

Samuel growing old, and his sonnes for bribes peruerting iudgement, the people require to haue a king. 7. To whom by Gods commandment, Samuel forsheveth the law of a king, to make them cease from their demand; 19. but they persist therein.

1 **A**ND it came to passe when Samuel waxed old, he ap-
2 poynted his sonnes iudges ouer Israel. † And the name
of his first begotten sonne was loel: and the name of the se-
3 cond Abia, iudges in Bersabee. † And his sonnes walked nor
in his waies: but they declined after auarice, & tooke bribes,
4 and peruerted iudgement. † :: Therefore al the ancientes of
5 Israel being assembled, came to Samuel into Ramatha. † And
they sayd to him: Behold thou art old, and thy sonnes walke
not in thy wayes: appoynt vs a king, that he may iudge vs, as
6 also al nations haue. † And the word was misliked in the eyes
of Samuel, because they had sayd: Geue vs a king, that he
7 may iudge vs. And Samuel prayed to our Lord. † And our
Lord sayd to Samuel: Heare the voice of the people in al
things which they speake to thee. for they haue not
8 † According to al their workes, which they haue done from
the day that I brought them out of Egypt vntil this day: as

:: Heli his son-
nes grieuouly
offending in
their office be-
fore (chap. 2.)
and now Sa-
muels sonnes
also peruer-
ting iudgemēt
gaue occasion
to the people,
to demand a
king to iudge
their temporal
causes rightly
not declining
to wrong for
bribes.

∴ Misphat signifies
fashion, or proceeding.

they haue forsaken me, and serued strange goddes, so doe they
also vnto thee. † Now therefore heare their voice: but yet
testifie to them, and foretel them the right of the king, that
shal reigne ouer them. † Samuel therefore spake al the wordes
of our Lord to the people which had desired a king of him,
† and sayd: This shal be the right of the king, that shal reigne
ouer you: Your sonnes he wil take, and put in his chariotes,
and wil make them vnto him the horsemen, and running
footmen before his chariotes, † and wil appoynt them his
tribunes, and centurions, and the plowers of his fieldes, and
mowers of his corne, and makers of his armour and of his
chariotes. † Your daughters also wil he take to make ointe-
mentes, and to be cookes, and bakers. † Your fieldes also,
and vineyardes, and the best oliuetes he wil take away, and
geue to his seruantes. † Yea and your corne also, and the
reueneues of your vineyardes he wil tithe, to geue his eu-
nuches and seruantes. † Your seruantes also and handmaidens,
and goodliest yong men, and asses he wil take a way, and put
in his worke. † Your flockes also wil he tithe, you shal be
his seruantes. † And you shal crie in that day from the face
of the king, which you haue chosen you: and our Lord wil
not heare you in that day, because you desired vnto your
selues a king. † But the people would not heare the voice
of Samuel, but sayd: Not so: for there shal be a king ouer
vs, † and we also wil be as al nations: and our king shal
iudge vs, and shal goe forth before vs, and shal fight our
battels for vs. † And Samuel heard al the wordes of the
people, and spake them in the eares of our Lord. † And our
Lord said to Samuel: Heare their voice, and appoynt a king
ouer them. And Samuel sayd to the men of Israel: Let euerie
man goe into his citie.

∴ God alwaies
heareth those
that truly re-
pent for their
sinnes, but
doth not al-
wayes deliuer
them from
afflictions,
which are due
for offences,
or profitable
for probation
and merite of
his children.

AN NOT A T I O N S.

CHAP. VIII.

Why the peo-
ples demand
to haue a king
is disliked.

7. *Reiected me.*] For so much as God had chosen Israel a peculiar people to
him self, and hitherto ruled the same by his Priestes established among them,
and by Iudges extraordinarily raised vp, and sent by him, to deliuer them in
their distresses, their demand now to haue a King, who (after the maner of other
nations) should be their Lord, and haue more dignitie, and authoritie ouer
them, then Dukes or Iudges had, is interpreted, as in effect to reiect God: in
that they disliked, & sought to change his forme of gouernment. And therefore
this request of the people iustly displeased both Samuel and God himself.

Exod. 19.
Dant. 17.
Iudic. 2.
7. 16.

S. Cyp.
li. 3. ep.
9. sine 65.
S. Hiero.
in Osee 8.
S. Greg.
li. 4. c. 2.
m. 1. Reg.
8.

11. *The right of the King.* J Samuel here by Gods appointment, to diswade the people from their desire of a king, at least to admonish them before hand, what they are like to find by experience, reciteth such things, as Kinges abusing their powre do oftentimes practise, by reason of their high dignitie, and little feare of controulment, but vainly and vnlawfully; according to the doctrine of ancient Fathers. Amongst others. S. Cyprian calleth the exactions of kinges here recited, *griuous iniuries*. S. Hierom *dura imperia, & seruitutem, rigorosus et cruelis gouernmentes*, and *seuinitude*. S. Gregorie proueth the same by two contrarie examples. Seing (sayeth he) that which is here foretold, was punished in Achab and Iesabel (3. Reg. 21.) it sheweth, that it was not right by diuine iudgement, which they exacted. And when the elect King Dauid was to build an altar to our Lord (1 Paral. 21.) he would not take part of Ornans field, except he payed a iust price for it. Moreover the law prescribing the dutie of Kinges (Deut. 17. v. 16. &c.) commandeth them not to multiplie horses, not to heape riches, not to take high courage, that their hartes be not lifted vp into pride ouer their bretheren. Neuertheles Kinges haue great prerogatiues (more then Dukes, and Iudges) besides, and aboue, but neuer contrarie to the law; that albeit they can not take their subiectes landes or goodes, neither for themselves, nor to geue to their seruantes at their pleasure: yet in diuers cases subiectes are bound, to contribute of their priuate goodes, to supplie the necessitie of the King, or of the commonwealth, as by nature euerie part must suffer damage, or danger in defence of the principal member, or whole bodie. And if anie refuse so to do, they may iustly be compelled.

Concil.
Lateran.
c. 3. de
heret.

Furthermore in case Kinges or other Princes commit excesses, and oppressa their subiectes, yet are they not by and by to be depoted by the people, nor commonwealth, but must be tolerated with patience, peace, and meeknes, til God by his souereigne authoritie, left in his Church, dispose of them: which his diuine wisdom and goodnes often differeth to do, as here he expressly forewarneth, saying: (1. 18.) *You shal crie in that day, from the face of your King, and our Lord wil not heare you*. And the reason is, because he wil punish the sinnes of the people, by suffering euil princes to reigne. Job. 34. v. 30.

Of which important difficultie, falling sometimes between Princes and their subiectes, who so desireth, may seatch the iudgement of ancient Fathers, and see S. Thomas, and other schole Doctours, 2. 2. q. 12. a. 1. Here only for better vnderstanding of this present text, these brief pointes may be obserued. First, the people of their owne wil desired to haue a King. Secondly, they requested the same at the handes of Samuel their present Superiour. Thirdly, this demand displeased both Samuel and God himself. Fourthly, yet God condescended to grant their suite, but with an admonition, and forewarning of the inconueniences, which they should finde and feele. Fifthly, God himself designed the person that should be King, reueled him by vision, and commanded Samuel to annoint him. Sixthly, God neuertheles by guiding the lotte, more manifestly declared, and confirmed his election. Seuently, God depoted the same King, for transgressing his law, chap. 13. v. 13. and disobeying his commandment. chap. 15. v. 23. appointing an other, by the ministerie of Samuel. chap. 16. Eightly, notwithstanding his deposition, he remained in his dignitie til his death, which happened by other meanes. chap. 31. By al which it appeareth, that God constituted Saul the first King of the Iewes, the people suing to haue a King; but depoted him for euil behauiour, the people desiring no such thing. And Samuel the Prophet much lamenting the same. Yet was he not actually bereiued of the crowne and kingdom during his life.

Kinges sometimes oppress their subiectes by Gods sufferance, but vnjustly.

Kinges haue prerogatiues aboue, but not contrarie to the lawes.

Euil princes may be depoted by God & the Church: but not by the people only.

Pointes obserued in the constitution and deposition of King Saul.

- | | |
|----|----|
| 1. | 2. |
| 3. | 4. |
| 5. | |
| 6. | |
| 7. | |
| 8. | |

saul by occasion of seeking his fathers asses cometh to Samuel. 15. Who had a revelation of his coming, and a commandment to annoint him. 22. He is entertained and lodged with Samuel.

The second
part.
The election,
annointing, &
gouvernement
of King Saul.

AN D there was a man of Benjamin named Cis, the sonne 1
of Abiel, the sonne of Seor, the sonne of Bechorath, the
sonne of Aphia, the sonne of a man of Iemini, valiant in
strength. † And he had a sonne called Saul, chosen & good: 2
and there was not a man of the children of Israel better then
he: from the shoulder and vpward he appeared aboue al the
people. † And the asses of Cis the father of Saul were lost: 3
and Cis said to Saul his sonne: Take one of the seruants with
thee, and rising goe, and seeke the asses. Who when they had
passed by mount Ephraim, † and by the land of Salisa, and 4
had not found, they passed also through the land of Salim,
and they were not: yea and by the Land of Iemini, and found
them nor. † And when they were come into the Land of 5
Suph, Saul saide to the seruant that was with him: Come let
vs returne, lest perhaps my father hath let alone the asses, and
be careful for vs. † Who sayd to him: Behold a man of God 6
is in this citie, a famous man: al that he speaketh, cometh to
passe without doubt. now therefore let vs goe thither, if per-
haps he may tel vs of our way, for which we are come. † And 7
Saul sayd to his seruant: Loe we wil goe: what shal we carie
to the man of God? The bread is spent in our males: and pre-
sent we haue none to geue vnto the man of God, nor any
thing els. † Agayne the seruant answered Saul and sayd: Be- 8
hold there is found in my hand the fourth part of a sicke of
siluer, let vs geue it to the man of God, that he may tel vs our
way. † (For in time past in Israel so euery man spake, going
to consult God, Come, and let vs goe to the Seer. For he that
at this day is called a Prophete, in time past was called :: a
Seer.) † And Saul sayd to his seruant: Thy word is very good, 10
come let vs goe. And they went into the citie, wherein the
man of God was. † And when they went vp the ascent of the 11
citie, they found maides coming forth to draw water, and
sayd to them: Is the Seer here? † Who answering sayd to 12
them: Here he is. Loe before thee, make hast now: for this
day he came into the citie, because this day there is a sacrifice
of the people in the excelse. † Enteing into the citie imme- 13
diatly

is: One that by
diuine inspira-
tion foreseeeth
things too-
come.

- diatly you shal find him, before he goe vp into the excelse to
 eate. for the people wil not eate til he come: because he wil
 blesse the Hoste, and afterward they shal eate that are inui-
 ted. Now therefore goe vp, because this day you shal finde
 14 him. † And they went vp into the citie. And when they
 walked in the middes of the citie, Samuel appeared coming
 15 forth against them, to goe vp into the excelse. † And our
 Lord had reueled the eare of Samuel one day before Saul
 16 came, saying: † This very houre, that now is, to morrow
 wil I send to thee a man of the Land of Benjamin, and thou
 shalt annoint him ruler ouer my people of Israel: and he shal
 saue my people from the hand of the Philistijms: because I
 haue respected my people, for :: their crie is come to me. :: Oppression
 17 † And when Samuel had beheld Saul, our Lord sayde to of innocentes
 him: Behold the man, of whom I told thee, this man shal rule crieth to hea-
 18 ouer my people. † And Saul came to Samuel in the middes uen.
 of the gate, and sayd: Shew me, I pray thee, where is the house
 19 of the Seer? † And Samuel answered Saul, saying: I am the
 Seer, goe vp before me into the excelse, that you may eate
 with me to day, and I wil dimisse thee in the morning: and
 20 al thinges that are in thy hart, wil I tel thee. † And concern-
 ing the asses, which thou didst lose three dayes agone, be not
 careful, because they are found. And whose shal be al the
 best thinges of Israel? nor to thee and to al thy fathers house?
 21 † And Saul answering, sayd: Am not I the sonne of Iemini
 of the least tribe of Israel, and my kindred the last among al
 the families of the tribe of Benjamin? Why therfore hast thou
 22 spoken this word to me? † Samuel therefore taking Saul
 and his seruant, brought them into the parlour, and gaue
 them a place in the chiefe rowme of them that were inuited.
 23 for there were about thirtie men. † And Samuel sayd to the
 cooke: Geue the portion, which I gaue thee, and commanded
 24 that thou shouldest lay it vp apart with thee. † And the cooke
 listd vp a shoulder, and sette it before Saul. And Samuel said:
 Behold that which hath remayned, sette it before thee, and
 eate: because of purpose it was kept for thee, when I called
 25 the people. And Saul did eate with Samuel that day. † And
 they descended from the excelse into the towne, and he spake
 with Saul in the toppe of the house: and he prepared a bed for
 26 Saul in the highest rowme, & he slept. † And when they were
 risen in the morning, and it beganne now to be light, Samuel
 called

called Saul in the high chāber, saying: Arise that I may dismisse thee. And Saul arose: and they went both forth: to witte, he and Samuel. † And when they came downe in the vttermoſt 27 part of the citie, Samuel ſaid to Saul: Speake to the ſeruant that he goe before vs, and paſſe: but ſtay thou a litle while, that I may tel thee the word of our Lord.

CHAP. X.

Saul is annointed king, and confirmed by ſignes that his ordinance is of God. 10. He prophecie. b, which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the lotte falleth on saul. 25. and the law of the king is againe mentioned.

249. Gregorie here north, that ſuch as are placed in height of gouernement, are annointed with oyle, which ſignifieth mercie, light, and curing of others. † But the litle veſſel foreſhewed that Saul not perſeuering in grace, ſhould be depoſed from his kingdom. *li. 4 c. 5. in 1. Reg. 10.*

AN D Samuel tooke: a litle veſſel of oyle, and powred vpon his head, and kiſſed him, and ſayd: Behold, our Lord hath annointed thee vpon his inheritance to be prince, and thou ſhalt deliuer his people out of the handes of their enemies, that are round about them. And this ſhal be a ſigne vnto thee, that God hath annointed thee to be prince. † When 2 thou ſhalt be departed from me this day, thou ſhalt finde two men beſide the ſepulchre of Rachel in the borders of Benjamin, in the South, and they ſhal ſay to thee: The aſſes are found, which thou diſt goe to ſeek: and thy father letting goe the aſſes, is careful for you, and ſayeth: What ſhal I doe concerning my ſonne? † And when thou ſhalt depart thence, 3 and paſſe iarder, and ſhalt come to the oke Thabor, three men going vp to God into Bethel ſhal finde thee there, one carying three kiddes, and an other three manchettes of bread, and an other carying a ſlagon of wine. † And when they 4 haue ſaluted thee, they wil geue thee two loaves, and thou ſhalt take them of their hand. † After theſe thinges thou 5 ſhalt come into the hil of God, where the garrifon of the Philithiimes is: and when thou ſhalt be entered there into the citie, thou ſhalt meete there a flocke of prophetes coming downe from the excelle, and before them: pſalterie and tymbrel, and ſhalme, and harpe, and themſclues prophcying. † And the Spirit of our Lord ſhal ſeaſe vpon thee, 6 and thou ſhalt prophecie with them, and ſhalt be changed into an other man. † Therefore when al theſe ſignes ſhal 7 chance to thee, doe whatſoeuer thy hand ſhal finde, becauſe our Lord is with thee. † And thou ſhalt goe downe before 8 me into Galgala (for I wil come downe to thee) that thou mayeſt

- mayest offer oblation, and immolate pacifique viſtines: *te-*
 uen daies ſhalt thou expect, til I come to thee, and I wil ſhew
 9 thee what thou muſt doe. † Therefore when he had turned a-
 way his ſhoulder to depart from ſamuel, God: changed vnto
 10 him another hart, and al theſe thinges came in that day. † And
 they came to the foreſaid hill, and behold a troupe of prophe-
 tes meeting him: & the: Spirit of our Lord ſeated vpon him.
 11 and he prophecied in the middes of them. † And al that had
 knowen him yeſterday and the day before, ſeing that he was
 with the propheſes, & did prophecie, ſaid to ech other: What
 thing hath happened to the ſonne of Cis? what is Saul alſo
 12 among the propheſes? † And one answered an other, ſaying:
 And who is: their father? therefore it was turned into a pro-
 13 uerbe: What is Saul alſo among the propheſes? † And he cea-
 14 ſed to prophecie, and came to the excelle. † And Sauls vnclē
 ſayd to him, and to his ſervant: Whither went you? who an-
 ſwered: To ſeek the aſſes: which when we had not found,
 15 we came to ſamuel. † And his vnclē ſayd to him: Tel me what
 16 ſamuel ſayd to thee. † And Saul ſayd to his vnclē: He told vs
 that the aſſes were found. But concerning the word of the
 kingdom which ſamuel had ſpoken to him, he told him not.
 17 † And ſamuel called together the people to our Lord in Maſ-
 18 pha: † And ſayd to the children of Iſrael: Thus ſayth our
 Lord the God of Iſrael: I brought Iſrael out of Ægypt, and
 deliuerd you from the hand of the Ægyptians, and from the
 19 hand of al the kinges which afflicted you. † But you this day
 haue reiected your God, who only hath ſaued you out of
 your euils and tribulations: and you haue ſaid: Not ſo: but
 appoint a king ouer vs. Now therefore ſand before our Lord
 20 by your tribes, and by your families. † And ſamuel brought
 al the tribes of Iſrael, and the: lotte ſel on the tribe of
 21 Benjamin. † And he brought the tribe of Benjamin and
 the kinreds thereof, and it ſel vpon the kindred of Metri,
 and it came vnto Saul the ſonne of Cis. They therfore ſought
 22 him, and he was not found, † And after theſe thinges they
 conſulted our Lord whether he would come thither. And
 23 our Lord answered: Behold he is hid at home. † They ranne
 therefore and tooke him from thence: and he ſtood in the
 middes of the people, and he was higher then al the people
 24 from the ſhoulder and vpward. † And ſamuel ſaid to al the
 people: Certes you ſee whom our Lord hath choſen, that
 there

te-
 uen daies ſhalt thou expect, til I come to thee, and I wil ſhew
 thee what thou muſt doe. † Therefore when he had turned a-
 way his ſhoulder to depart from ſamuel, God: changed vnto
 him another hart, and al theſe thinges came in that day. † And
 they came to the foreſaid hill, and behold a troupe of prophe-
 tes meeting him: & the: Spirit of our Lord ſeated vpon him.
 and he prophecied in the middes of them. † And al that had
 knowen him yeſterday and the day before, ſeing that he was
 with the propheſes, & did prophecie, ſaid to ech other: What
 thing hath happened to the ſonne of Cis? what is Saul alſo
 among the propheſes? † And one answered an other, ſaying:
 And who is: their father? therefore it was turned into a pro-
 uerbe: What is Saul alſo among the propheſes? † And he cea-
 ſed to prophecie, and came to the excelle. † And Sauls vnclē
 ſayd to him, and to his ſervant: Whither went you? who an-
 ſwered: To ſeek the aſſes: which when we had not found,
 we came to ſamuel. † And his vnclē ſayd to him: Tel me what
 ſamuel ſayd to thee. † And Saul ſayd to his vnclē: He told vs
 that the aſſes were found. But concerning the word of the
 kingdom which ſamuel had ſpoken to him, he told him not.
 † And ſamuel called together the people to our Lord in Maſ-
 pha: † And ſayd to the children of Iſrael: Thus ſayth our
 Lord the God of Iſrael: I brought Iſrael out of Ægypt, and
 deliuerd you from the hand of the Ægyptians, and from the
 hand of al the kinges which afflicted you. † But you this day
 haue reiected your God, who only hath ſaued you out of
 your euils and tribulations: and you haue ſaid: Not ſo: but
 appoint a king ouer vs. Now therefore ſand before our Lord
 by your tribes, and by your families. † And ſamuel brought
 al the tribes of Iſrael, and the: lotte ſel on the tribe of
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 our Lord answered: Behold he is hid at home. † They ranne
 therefore and tooke him from thence: and he ſtood in the
 middes of the people, and he was higher then al the people
 from the ſhoulder and vpward. † And ſamuel ſaid to al the
 people: Certes you ſee whom our Lord hath choſen, that
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 And who is: their father? therefore it was turned into a pro-
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 ſayd to him, and to his ſervant: Whither went you? who an-
 ſwered: To ſeek the aſſes: which when we had not found,
 we came to ſamuel. † And his vnclē ſayd to him: Tel me what
 ſamuel ſayd to thee. † And Saul ſayd to his vnclē: He told vs
 that the aſſes were found. But concerning the word of the
 kingdom which ſamuel had ſpoken to him, he told him not.
 † And ſamuel called together the people to our Lord in Maſ-
 pha: † And ſayd to the children of Iſrael: Thus ſayth our
 Lord the God of Iſrael: I brought Iſrael out of Ægypt, and
 deliuerd you from the hand of the Ægyptians, and from the
 hand of al the kinges which afflicted you. † But you this day
 haue reiected your God, who only hath ſaued you out of
 your euils and tribulations: and you haue ſaid: Not ſo: but
 appoint a king ouer vs. Now therefore ſand before our Lord
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 al the tribes of Iſrael, and the: lotte ſel on the tribe of
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 him, and he was not found, † And after theſe thinges they
 conſulted our Lord whether he would come thither. And
 our Lord answered: Behold he is hid at home. † They ranne
 therefore and tooke him from thence: and he ſtood in the
 middes of the people, and he was higher then al the people
 from the ſhoulder and vpward. † And ſamuel ſaid to al the
 people: Certes you ſee whom our Lord hath choſen, that
 there

there is not the like to him in al the people. And al the people cried, and sayd: God saue the King. † And Samuel spake to 25 the people the law of the kingdom, and wrote it in a booke, and layd it vp before our Lord: and Samuel dismissed al the people, euerie one into his owne house. † But Saul also de- 26 parted vnto his house into Gabaa: and there went with him part of the armie, they whose hartes God had rouched. † But 27 the children of Belial sayd: What shal this fellow be able to saue vs? and they despised him, and brought him not presentes: but he dissembled as though he heard not.

CHAP. XI.

Ammonites fighting against Iabes Galaad, and the citie readie to yelde, 5. Saul gathereth an armie, 11. overthroweth the enimie, 14. and is established King.

AND it came to passe as it were a moneth after, Naas 1 the Ammonite ascended, and began to fight against Iabes of Galaad. And al the men of Iabes sayd to Naas: Make a league with vs, and we wil serue thee. † And Naas the 2 Ammonite answered them: In this wil I make a league with you, that I may plucke out the right eyes of you al, and may make you a reproch in al Israel. † And the ancientes of Iabes 3 sayd to him: Graunt vnto vs seuen daies, that we may send messengers vnto al the coastes of Israel: and if there shal not be that may defend vs, we wil come forth to thee. † The 4 messengers therefore came into Gabaa of Saul: and they spake these wordes, in the hearing of the people: and al the people lifted vp their voice, and wept. † And behold Saul 5 came, folowing oxen out of the field, and sayd: What ayleth the people that they weepe? And they told him the wordes of the men of Iabes. † And the Spirit of our Lord leased on 6 Saul, when he had heard these wordes, and his furie was exceeding wrath. † And taking both the oxen, he cutte them 7 into peeces, and sent them into al the coastes of Israel by messengers, saying: Whosocuer shal not goe forth, and folow Saul and Samuel, so shal it be done to his oxen. Therefore the feare of our Lord inuaded the people, and they went forth as it were one man. † And he numbered them in Bezec: 8 and there were of the children of Israel three hundred thousand: and of the men of Iuda thirtie thousand. † And they 9 sayd to the messengers that came: Thus shal you say to the men,

men, that are in Iabes Galaad: To morow, when the sunne
shal waxe hote, you shal haue reliefe. The messengers there-
fore came, and told the men of Iabes: Who were glad. † And
they said: In the morning :: we wil come forth to you: and
you shal doe to vs whatsoeuer shal please you. † And it came
to passe, when the morow was come, Saul sette the people
into three partes: and entered into the middes of the campe
in the morning watch, and stroke Ammon vntil the day
waxed hote, and the rest were disperfed, so that there were
not left among them two together. † And the people sayd
to Samuel: Who is this that said: what shal Saul reigne ouer
vs: Gue vs the men and we wil kil them. † And Saul sayd:
No man shal be killed this day, because our Lord this day hath
releued Israel: † And Samuel said to the people: Come and
let vs goe into Galgal, and let vs renewe there a kingdome.
† And al the people went into Galgal, and there they made
Saul king before our Lord in Galgal, & they immolated there
pacifice viſtimes before our Lord. And Saul reioyſed there,
and al the men of Israel exceedingly.

CHAP. XII.

*Samuel being iuſtified by the people for his good behauiour, 6. chargeth them
with ingratitude towards God, 14. admonishing them, and shewing by a
ſigne, that they offended in demanding a king. 20. Exhorteth them now
to ſerue God, promiſeth to pray for them, and forwarneth that they ſhal
receiue as they deſerue.*

As the men
of Iabes delu-
ded their eni-
mies by equi-
uocation, ſo
ſpeaking that
they were o-
therwiſe vn-
derſtood then
they meant: ſo
the ſeruantes
of God being
tempted with
concupiſcence
of gluttonie (ſi-
gnified by
Naas) muſt de-
ceiue their
carnal appe-
tite, by promi-
ſing to ſatiſſie
the deſire of
the fleſh, but
indeede kepe
ſuch tempe-
rance, as they
may kil the
cōcupiſcence,
and not be ki-
led by it. s.
Greg. li. 5. c. 1.
in 1. Reg. 11.

1 **A**ND Samuel ſayd to al Israel: Behold I haue heard your
voice according to al thinges which you haue ſpoken
2 to me, and I haue appointed a king ouer you. † And now
the king goeth before you: and I am waxen old and haue
gray heares: moreouer my ſonnes are with you: therefore ha-
uing conuerſed with you from my youth vntil this day, loe I
3 am readie. † Speake of me before our Lord, and before his
Chriſt, whether I haue taken any mans ox, or aſſe: If I
haue calumniated any man, if I haue oppreſſed any man, if
I haue taken gift of any mans hand: and I wil contemne
4 that ſime this day, and wil reſtore it to you. † And they
ſaid thou haſt not calumniated vs, nor oppreſſed vs, nor
5 taken ought of any mans hand. † And he ſayd to them: Wit-
nes is our Lord againſt you, and witnes is his :: Chriſt in
this day, that you haue not found any thing in my hand. And

they said: Witnes. † And Samuel said to the people: Our Lord 6
 who made Moyses and Aaron, and brought our fathers out of
 the Land of Ægypt is present. † Now therefore stand, that I 7
 may contend in iudgement against you before our Lord, con-
 cerning al the mercies of our Lord, which he hath done with
 you, and with your fathers: † how Iacob entred into Ægypt, 8
 and your fathers cried to our Lord: and our Lord sent Moyses
 and Aaron, and brought your fathers out of Ægypt: and plac-
 ed them in this place. † Who forgat our Lord their God, and 9
 he deliuered them in the hand of Sisara master of the hoste
 of Hasor, and in the hand of the Philisthijmes, and in the
 hand of the king of Moab, and they fought against them.
 † But after ward they cried to our Lord, and said: We haue 10
 sinned, because we haue forsaken our Lord, and haue serued
 Baalim and Astaroth: now therefore deliuer vs from the hand
 of our enemies, and we wil serue thee. † And our Lord sent 11
 Ierobaal, and * Badan, and Iepte, and Samuel, and deliuered
 you from the hand of your enemies round about, and you
 dwelt securely. † But you seeing that Naas, king of the chif- 12
 dren of Ammon was come against you, you said to me: :: Not
 so, but a king shal reigne ouer vs: whereas our Lord your God
 did reigne among you. † Now therefore your king is readie, 13
 whom you haue chosē and desired: behold our Lord hath
 geuen you a king. † If you shal feare our Lord, and serue him, 14
 and heare his voice, and not exasperat the mouth of our Lord:
 both you, and the king which reigneth ouer you, shal be fol-
 lowers of our Lord your God. † but if you wil not heare the 15
 voice of our Lord, but shal exasperat his wordes, the hand of
 our Lord shal be vpon you, and vpon your * fathers. † But 16
 now also stand, and see this great thing which our Lord wil
 doe in your sight. † Is it not wheate haruest to day? I wil 17
 cal vpon our Lord, & he wil geue * noyses and rayne: and you
 shal know, and see that you haue done great euil to your
 selues in the sight of our Lord, desiring a king ouer you. † And 18
 Samuel cried to our Lord, and our Lord gaue noyses and raine
 in that day. † And al the people feared exceedingly our Lord 19
 and :: Samuel. And al the people said to Samuel: Pray for thy
 seruantes to our Lord thy God, that we die not. for we haue
 added euil to al our sinnes, that we desired vnto vs a king.
 † And Samuel sayd to the people: Feare not, you haue done 20
 al this euil: but yet depart not from the :: backe of our Lord,
 but

mightie
 samson.

gouer-
 nours.
 S. Greg.
 thunder.

:: They ment
 that they
 would not be
 ruled and pro-
 tected as hit-
 her to they
 had bene, by
 Dukes & Iud-
 ges ordained
 and sent im-
 mediately by
 God, but
 would haue a
 king to reigne
 ouer them: ima-
 gining that so
 they should be
 better prote-
 cted, and de-
 fended from
 forraigne ene-
 mies. wherin
 they preferred
 their owne
 conceite and
 iudgement be-
 fore Gods dis-
 position. and
 therefore this
 sinne is often
 here inculcar-
 ed, and much
 reprehended.
 S. Greg. li. 5. c.
 2. in I. Reg. 12.
 :: They feared
 God so much
 the more, be-
 cause they fea-
 red also his
 seruante.
 :: For sinners
 so come be-

- 21 but serue our Lord in al your hart. † And decline not after
vaine thinges, which shal not profite you, nor deliuer you,
22 because they are vaine. † And our Lord wil not forsake his
people for his great name: because our Lord hath sworne
23 to make you a people to him self. † And farre from me be
this sinne in our Lord, that I should cease to pray for you,
24 and I wil teach you the good and right way. † Therefore
feare our Lord, and serue him in truth and from your whole
hart, for you haue scene the great workes which he hath done
25 among you. † But if you shal perseuer in malice: both you
and your king shal perish together.

fore Gods face
were presumption,
not to
come to his
back, or to de-
part from
thence, were
desperation.
So Marie Mag-
dalen with
feare and hope
approched &
taried at
Christs back:
Luc. 7. S. Greg.
locu citato.

CHAP. XIII.

*Saul and Ionathas preuaile in battell against the Philisthijms. 5. Who increas-
ing their forces, the Israelites for feare flee away and hid themselves, 8.
Saul presumeth to offer sacrifice, 11. for
which Samuel reproveth him, and declareth that his kingdom shal be tran-
slated to an other. 17. The Philisthijms oppresse the Israelites. and deprive
them of armour.*

- 1 **A** CHILD of :: one yeare was Saul when he began to :: Saul begin-
2 **A** reigne, and :: two yeares he reigned ouer Israel. † And ning to reigne
Saul chose to him selfe three thousand of Israel: and there was innocent
were with Saul two thousand in Machmas, and in the mount and humble as
of Bethel: and a thousand with Ionathas in Gabaa of Ben- a child of one
samin, moreouer the rest of the people he sent backe euerie yeare.
3 man into their tabernacles. † And Ionathas stroke the gar- :: And in that
rison of the Philisthijms, which was in Gabaa. Which when state reigned
the Philisthijms had heard, Saul sounded with the trumpet the first two
4 in al the land, saying: Let the Hebrewes heare. † And al yeares. S. Greg.
Israel heard this maner of brute: Saul hath striken the gar- in hunc locum.
rison of the Philisthijms: and Israel tooke courage against the
Philisthijms. The people therefore cried after Saul in Galgal.
5 † And the Philisthijms were gathered together to fight against
Israel, thirtie thousand chariotes, and six thousand horsemen,
and the rest of the common people, as the land which is in the
6 at the East of Bethauen. † Which when the men of Israel
had scene them selues put in a streit (for the people was af-
flicted) they hid them selues in caues, and in secrete places,
7 in rockes also, and in dennes, and in cisternes. † And the

Hebrewes passed Iordan into the Land of Gad and Galaad.
 And when Saul was yet in Galgal, al the people was for
 afrayd, which folowed him. † And he expected seuen daies 8
 according to the appointment of Samuel, and Samuel came
 not into Galgal, and the people slipt away from him. † Saul 9
 therfore said: Bring me the holocauste, and the pacifiques.
 And he offered the holocauste. † And when he had finished 10
 offering the holocauste, behold Samuel came: and Saul went
 forth to mete him & salute him. † And Samuel spake to him: 11
 What hast thou done? Saul answered: Because I sawe that the
 people slipt from me, and thou wast not come according to
 the dayes appointed, moreouer the Philisthijms were gathe-
 red together into Machmas, † I said: Now wil the Phili- 12
 sthijms come downe to me into Galgal, & I haue not pacified
 the face of our Lord. Compelled by necessitie, I offered the
 holocauste. † And Samuel said to Saul: Thou hast done so- 13
 lishly, neither hast thou kept the commandementes of our
 Lord thy God, which he commanded thee. Which :: if thou
 hadst not done, euen now had our Lord prepared thy king-
 dom ouer Israel for euer, † but thy kingdom shal no farther 14
 arise. Our Lord hath sought him a man according to his hart:
 and him hath our Lord commanded to be prince ouer his
 people, because thou hast not obserued the thinges which
 our Lord commanded. † And Samuel arose and went vp from 15
 Galgal into Gabaa of Beniamin. And numbered the people,
 which were found with him, as it were six hundred men.
 † And Saul and Ionathas his sonne, and the people that 16
 were found with them, was in Gabaa of Beniamin: more-
 ouer the Philisthijms had pitched in Machmas. † And there 17
 issued forth to praye from the campe of the Philisthians three
 companies. One compaine went on against the way of Ephra-
 to the Land of Saul. † Moreouer an other went by the way 18
 of Bethhoron, & the third had turned it self to the way of the
 border, in the valley Seboim against the desert. † Moreouer 19
 there was not found any yron smith in al the Land of Israel.
 for the Philisthijms had so prouided, lest perhaps the He-
 brewes should make sword or speare. † Al Israel therefore 20
 went downe to the Philisthijms, that euerie man might
 whette his plough culter, and spade, & axe, and rake. † There- 21
 fore the edges of the shares, and spades, & forkes with three
 teeth, and axes, were blunt, euen to the godeprick, which

He offended
 in offering sa-
 crifice being
 neither a
 priest, nor ex-
 traordinarily
 allowed to do
 that office, and
 for this and
 other faultes
 was deposed.
 Gods fore-
 sight of sinne,
 and perordina-
 tion to punish
 it, taketh not
 away freewill,
 nor possibilitie
 of wel doing,
 nor of reward.
*3. Aug. li. 3. c. 4.
 de lib. arbit.*

- 22 was to be mended. † And when the day was come to fight, there was not found sword and speare in the hand of al the people, that was with Saul and Ionathas, except Saul and Ionathas his sonne. † And the station of the Philistijms went forth, to passe vp into Machmas.

CHAP. XIII.

Ionathas trusting in God, accompanied with one man, his father not knowing, goeth into the Philistijms campe; killeth iwentie men and troubleth their whole armie. 16. Saul vnderstanding the same, apprehendeth with his armie, and they gette a great victorie. 24. But Saul hauing commanded vnder paine of death, that none should eate til night, Ionathas for raising a little hawke (though ignorant of the prohibition) is iudged to die. 45. But the people oppose themselves, and deliuer him from death. 47. Saul prospereth in his kingdom, with his familie.

- 1 **A**ND it chanced on a certeine day that Ionathas the sonne of Saul sayd to the yong man that bare his armour: Come, & let vs passe to the garison of the Philistijms, which is beyond yonder place. But to his father he told not
2 this same thing. † Moreouer Saul abode in the vtmost part of Gabaa vnder the pomegranate tree, which was in Magron:
3 and the people with him was about six hundred men. † And Achias the sonne of Achitob the brother of Ichabod the sonne of Phinees, which was borne of Heli the priest of our Lord in Silo, bare the ephod. But the people also was ignorant
4 whither Ionathas was gone. † And there were between the ascentes, by the which Ionathas endeuoured to passe vnto the garison of the Philistijms, rockes standing vp on both sides, and as it were in maner of teeth stiepe broken
5 rockes on either side, the name of one Boses, and the name of the other Sene: † one rocke standing out toward the North ouer against Machmas, and the other to the South,
6 against Gabaa. † And Ionathas sayd to the yong man that bare his armour: Come, let vs passe to the station of these vncircumcised, if haply our Lord wil make for vs: because it is not hard for our Lord to saue either in manie, or in fewe.
7 † And his esquier sayd to him: Doe al thinges which please thy minde: goe whither thou desirest, and I wil be with thee
8 wheresoeuer thou wilt. † And Ionathas sayd: Behold we passe to these men. And when we shal appeare to them, † If they shal speake to vs in this maner: Tarie til we come to

∴ Ominous
speeches are
proued by this
and some o-
ther examples
to be some-
times of God,
though some
times this
kind of obser-
uation is su-
perstitious. As
before is no-
ted. Gen. 24:

∴ Pray no
more nor ex-
pect no longer,
so they proce-
ded to battel
withou fur-
ther warrant.

you: let vs stand in our place, and not goe vp to them. † But 10
if they shal say: Come vp to vs: let vs goe vp, because our
Lord hath deliuered them in our handes, ∴ this shal be a signe
vnto vs. † Both of them therefore appeared to the station of 11
the Philisthims: & the Philistijms sayd: Behold the Hebrewes
come out of the caues, wherein they were hid. † And the 12
men of the garnison spake to Ionathas and to his esquier, and
sayd: Come vp to vs, and we wil shew you a thing. And Iona-
thas sayd to his esquier: Let vs goe vp, folow me: for our Lord
hath deliuered them into the handes of Israel. † And Iona- 13
thas went vp on his handes & seete creeping, and his esquier
after him. Therefore some fel before Ionathas, other some
his esquier folowing slewe. † And the first slaughter, with 14
which Ionathas & his esquier made, was as it were of twentie
men in the halfe part of an aker, which a yoke of oxen is
wont to plough in a day. † And there was made a miracle in 15
the campe, through the fieldes: yea and al the people of their
garrison, which had gone to take prayes, was astonyed, and
the land was troubled: and it happened as a miracle from God.
† And the watchemen of Saul, which were in Gabaa, of 16
Beniamin looked, & loe a multitude ouerthrowen, & fleeing
hither and thither. † And Saul sayd to the people, which was 17
with him: Enquire, and see who is gone from vs. And when
they had sought, it was found that Ionathas was not present
and his esquier. † And Saul sayd to Achias: Bring the arke 18
of our Lord. (for the arke of God was there that day with
the children of Israel.) † And when Saul spake to the priest, 19
there arose a great tumult in the campe of the Philistijms:
and it grewe by litle and litle, and sounded more cleerely.
And Saul sayd to the priest: ∴ Draw together thy hand. † Saul 20
therefore and al the people that was with him, shouted toge-
ther, and they came to the place of the fight: and behold
euerie mans sword had beene turned to his neighbour, and
a slaughter exceding great. † But the Hebrewes also which 21
had bene with the Philistijms yesterday and the day before,
and went vp with them in the campe, returned to be with
Israel, which were with Saul and Ionathas. † Al the Israeli- 22
tes also which had hid themselues in mount Ephraim, hear-
ing that the Philistijms were fled, ioyned them selues with
their fellows in battel. And there were with Saul as it were
ten thousand men. † And our Lord in that day saued Israel. 23
and

- 24 and the fight reached as farre as Bethauen. † And the men of Israel were ioyned among themselves in that day: and Saul adiured the people, saying: Cursed be the man, that shal eate bread vntil euening, til I be reuenged of myne enemies. And
- 25 the whole people did eate no bread: † and al the common people of the land came into a forest, wherein was honie
- 26 vpon the face of the field. † The people therefore entred into the forest, and there appeared dropping honie, and no man put his hand to his mouth. for the people feared the oath.
- 27 † But Ionathas had not heard when his father adiured the people: and he put forth the tippe of the rod, which he had in his hand, and dipped it into a honie combe: and he turned
- 28 his hand to his mouth, and his eies were illuminated. † And one of the people answering, sayd: Thy father hath bound the people with an oath, saying: Cursed be the man that shal
- 29 eate bread this day. (and the people was faynt) † And Ionathas sayd: :: My father hath troubled the land: your selues
:: Ionathas was excused by ignorance, & by necessitie; and therefore was iustly deliuered by the people; and his father offended, is not excepting the case of necessitie, & through more eggre zeale of reuēge, then he had warrant from, God, whose answer he would not expect. v. 19.
- 30 sted a litle of this honie: † how much more if the people had eaten of the praye of their enemies, which they found? had there not beene made a greater plague in the Philistijms?
- 31 † They stroke therefore in that day the Philistijms from Machmas vnto Ailon. And the people was wearied exceedingly: † and being turned to the praye tooke sheepe, and oxen, and calues, & slew them on the ground: and the people
- 32 did eate :: with bloud. † And they told Saul saying that the people had sinned to our Lord, eating with bloud. Who sayd: You haue transgressed: Roule to me euen now a great stone.
- 33 † And Saul sayd: Disperse your selues among the common people, and tel them that euerie man bring me his ox and ramme, and kil ye them vpon this same, and eate, and you shal not sinne to our Lord eating with bloud. Al the people therefore brought euerie man his ox in his hand vntil night:
- 34 † And Saul sayd: Disperse your selues among the common people, and tel them that euerie man bring me his ox and ramme, and kil ye them vpon this same, and eate, and you shal not sinne to our Lord eating with bloud. Al the people therefore brought euerie man his ox in his hand vntil night:
- 35 and slew them there. † And Saul built an altar to our Lord; and then first did he beginne to build an altar to our Lord.
- 36 † And Saul sayd: Let vs fall vpon the Philistijms by night, and let vs spoyle them til it waxe light in the morning, neither let vs leaue a man of them. And the people sayd: Doe al that semeth good in thine eies. And the priest sayd: Let vs approach hither to God. † And Saul consulted our Lord: Shal I pursue the Philistijms? wilt thou deliuer them into the handes
:: VVherof followed also another sinne, that the people fainting for lacke of meate did eate flesh with the blood, contrarie to the law.
- 37 of Israel?

Before, v. 19.
Saul would
not expect
Gods answer:
now therefore
God wil not
answer him.

Ionathas was
found to haue
transgressed
the vnaduised
commandment,
but Saul him
self was in a
greater fault
of rash proceed-
ing, and vn-
discrete com-
manding.

of Israel? And :: he answered him not in that day. † And Saul 38
sayd: Bring hither al the corners of the people: and know,
and see by whom this sinne hath chanced to day. † Our Lord 39
the sauour of Israel liueth, that if it were done by Ionathas
my sonne, he shal die without reuoking. Whereunto none of
the people gaynesayed him. † And he sayd to al Israel: Be you 40
seperated into one side, and I with Ionathas my sonne wil be
on the other side. And the people answered Saul: Doe what
semeth good in thyn eies. † And Saul sayd to our Lord: Lord 41
God of Israel, geue a signe: and Ionathas was caught and
Saul, and the people went forth. † And Saul sayd: Cast ye lotte 42
between me, and Ionathas my sonne. And :: Ionathas was taken.
† And Saul sayd to Ionathas: Tel me what thou hast 43
done. And Ionathas told him, and sayd: Tasting I tasted in
the tippe of the rod, which was in myn hand a litle honie, and
behold I die. † And Saul sayd: These things doe God 44
to me, and these things adde he, that dying thou shalt die Ionathas.
† And the people said to Saul: Shal Ionathas then 45
die, which hath made this great saluation in Israel? this is vn-
lawful: our Lord liueth, if there shal fal a heare from his head
vpon the ground, because with God hath he wrought to day:
The people therefore deliuered Ionathas, that he should not
die. † And Saul retyred, neither did he pursue the Philistijms: 46
moreouer the Philistijms departed into their places. † And 47
Saul, his kingdom being established ouer Israel, fought round
about against al his enemies, against Moab, and the children
of Ammon, and Edom, and the kinges of Soba, and the Phi-
listians: and whither soeuer he turned him self, he ouercame.
† And gathering together an armie, he stroke Amalec, and 48
deliuered Israel from the hand of the spoylers thereof. † And 49
the sonnes of Saul, were Ionathas and Iesui, and Melchisua:
and the names of his two daughters, the name of the first
borne Merob, and the name of the yonger Michol. † And 50
the name of Sauls wife, Achinoam the daughter of Achimaas:
and the name of the prince of his host Abner, the sonne of
Ner, the cousin german of Saul by the father. † Moreouer 51
Cis was the father of Saul, and Ner the father of Abner, the
sonne of Abiel. † And there was mightie battel agaynst the 52
Philistians al the dayes of Saul. For whomsoever Saul had
seene a valiant man, and fitte for battel, he ioyned him to
him self.

Saul is commanded utterly to destroy the Amalecites. 8. but he taking Agag their king spareth his life, & chiefe of the praye. 10. For which disobedience (20. though pretending that the best thinges were reserved for sacrifice) he is deposed from his kingdom. 24. Then acknowledgeth his fault. 32. Samuel curreth Agag in peeces 35. and mourneth for Saul.

- 1 **A**N D Samuel said to Saul: Our Lord sent me to annointe
 2 thee king ouer his people Israel; now therefore heare
 3 the voice of our Lord: † Thus sayth the Lord of hostes: I
 haue recounted whatsoeuer Amalec hath done to Israel: how
 he resisted them in the way when they came vp out of Egypt.
 4 † Now therefore goe, and :: strike Amalec, and :: destroy :: Amalec is
 al that he hath: spare him not, and couet not ought of his stricken when
 thinges: but kil from man vnto woman, both childe & suck- the flesh is
 5 ling, oxe and sheepe, camel and asse. † Saul therefore com- chastised by
 manded the people, and numbered them as it were lambes: :: Destroyed
 two hundred thousand footemen, & ten thousand of the men when the
 6 of Iuda. † And when Saul was come vnto the citie of Ama- mind is restrai-
 7 lec, he laid ambushmentes in the torrent. † And Saul said to ned from va-
 the Cineite: Goe ye, retyre and depart from Amalec: lest per- cleane cogita-
 8 haps I wrappe thee in with him. for thou hast done mercie tions. s. Greg
 with al the children of Israel, when they descended out of Reg. 15.
 Egypt. And the Cineite departed out of the middes of Amalec.
 9 † And Saul stroke Amalec from Heuila, vntil thou come to
 10 Sur, which is ouer against Egypt. † And he apprehended
 Agag the king of Amalec aliue: but al the comon people he
 11 slewe in the edge of the sword. † And Saul and the people
 spared Agag, and the best flockes of sheepe and heardes, and
 the garmentes and rammes, and al thinges, that were fayre,
 neither would they destroy them: but whatsoeuer was vile
 12 and refuse, that they destroyed. † And the word of our Lord
 was made to Samuel, saying: † It repenteth me that I haue
 made Saul king: because he hath forsaken me, & hath not ful-
 filled my wordes in worke. And Samuel was strooken sadde,
 and cried to our Lord al the night. † And when Samuel had
 risen in the night, to goe to Saul in the morning, it was told
 Samuel, that Saul was come into Carmelus, and had erected
 to him selfe a triumphant arch, and returning was passed,
 and gone into Galgal. Samuel therefore came to Saul, and Saul
 offered an holocaust to our Lord of the first of the prayes,
 Dddd which

which he had brought from Amalec. † And when Samuel 13
 was come to Saul, Saul sayd to him: Blessed be thou to our
 Lord, I haue fulfilled the word of our Lord. † And Samuel 14
 sayd: And what is this voice of flockes; which soundeth in
 myne eares, and of hearde, which I heare? † And Saul said: 15
 They haue brought them from Amalec: for the people hath
 spared the better sheepe and hearde that they might be im-
 molated to our Lord thy God, but the rest we haue slaine.
 † And Samuel said to Saul: Suffer me, and I wil shew thee 16
 what our Lord hath spoken to me this night. And he sayd
 to him: Speake. † And Samuel said: When thou wast a little 17
 one in thine owne eyes, was thou not made chief in the
 tribes of Israel? And our Lord annointed thee to be king
 ouer Israel, † and our Lord sent thee on the way, and sayd: 18
 Goe, and kil the sinners of Amalec, and thou shalt fight
 against them vntil the viter destruction of them. † Why there 19
 fore hast thou not heard the voice of our Lord: but art turned
 to the praye, and hast done euil in the eies of our Lord? † And 20
 Saul said to Samuel: Yea I haue heard the voice of our Lord,
 and haue walked in the way by which our Lord sent me, and
 haue brought Agag the king of Amalec, and Amalec I haue
 slaine. † But the people tooke of the praye sheepe and oxen, 21
 the principal of those thinges which were slaine, to immo-
 late to our Lord their God in Galgal. † And Samuel said: 22
 Why wil our Lord haue holocaustes and victimes, and not
 rather that the voice of our Lord be obeyed? For: **BETTER**
 is obedience then victimes: and to harken rather then to offer
 the fatte of rammes. † Because it is as it were the sinne of 23
 inchantment, to resist: and as it were the wickednes of idola-
 trie, to refuse to obey. For as much therefore as thou hast re-
 iected the word of our Lord, our Lord hath reiected thee that
 thou shalt not be king. † And Saul said to Samuel: I haue 24
 sinned, because I haue transgressed the saying of our Lord,
 and thy wordes, fearing the people, and obeying their voice.
 † But now beare I beseech thee my sinne, and returne with 25
 me, that I may adore our Lord. † And Samuel sayd to Saul: 26
 I wil not returne with thee, because thou hast reiected the
 word of our Lord, and our Lord hath reiected thee that thou
 shalt not be king ouer Israel, † And Samuel turned him selfe 27
 to depart: but he caught the hemme of his cloke, which also
 did rent. † And Samuel said to him: Our Lord hath rent the 28
kingdom

¶ When Saul
 was humble
 he was exal-
 ted, now being
 proud he is
 reiected.

¶ By ordinarie
 sacrifices, we
 geue our ex-
 ternal goodes
 to God, by o-
 bedience we
 geue our sel-
 ues. *3. Greg. li.
 6. c. 2. in 1. Reg.
 21.*

kingdom of Israel from thee this day, and hath deliuered it
 29 to thy neighbour better then thou. † Moreover the Trium-
 pher in Israel wil not spare, and he wil not be turned with
 30 repentance: for neither is he a man that he may repent. † But
 he said: I haue sinned: howbeit now honour me before the
 ancientes of my people, and before Israel, and returne with
 31 me, that I may adore our Lord thy God. † Samuel therefore
 32 returning folowed Saul: and Saul adored our Lord. † And Sa-
 muel said: Bring vnto me Agag the king of Amalec. And Agag
 was presented to him very fatte, trembling. And Agag sayd:
 33 Doth bitter death thus separat? † And Samuel said: As thy
 sword hath made women without children, so shal thy mo-
 ther among women be without children. And Samuel hewed
 34 him into peeces before our Lord in Galgal. † And Samuel
 departeth into Ramatha: but Saul ascended vnto his house
 35 into Gabaa. † And Samuel saw Saul no more vnto the day
 of his death: but yet Samuel lamented Saul because it
 repented our Lord that he had appointed him king ouer Israel.

CHAP. XVI.

*Samuel by Gods commandment anointeth Dauid King. 14. Gods spirit
 parteth from Saul, and a wicked spirit vexeth him. 16. the vexation is
 mitigated by Dauids playing on a harpe*

1 **A**ND our Lord said to Samuel: How long doest thou
 mourne Saul, whom I haue reiected that he rule not
 ouer Israel? fil thy horne with oile, and come, that I may send
 thee to Isai the Bethlehemite: for I haue prouided me a king
 2 among his sonnes. † And Samuel said: How shal I goe? for Saul
 wil heare of it, and wil kil me. And our Lord said: A calfe of
 the heard shalt thou take in thy hand, and shalt say: I am come
 3 to immolate vnto our Lord. † And thou shalt cal Isai to the
 victime, and I wil shew thee what thou must doe, and thou
 4 shalt annointe whomsoeuer I shal shew to thee. † Samuel
 therefore did as our Lord spake to him. And he came into Be-
 thlehem, and the ancientes of the citie merueled, meeting
 5 him, and they said: Is thy entrance peaceable? † And he said:
 Peaceable: I am come to immolate vnto our Lord, be ye san-
 ctified. and come with me that I may immolate. He therefore
 sanctified Isai and his sonnes, and called them to the sacrifice.
 6 † And when they were entered in, he saw Eliab, and said: Is
 7 there before our Lord his Christ? † And our Lord said to Sa-
 muel: Respect not his countenance, nor the talnes of his stature:

∴ God is said
 improperly to
 repent, when
 he altereth the
 thing, that he
 did before. 8.
*Amb. l. de xxx
 ca. 4.*

The third
 part.
 Dauids an-
 nointing, his
 vertues, and
 persecution.

because I haue reiected him, neither doe I iudge according to the looke of man: for man seeth those thinges which appeare, but our Lord " beholdeth the hart. † And Isai called 8 Aminadab, and brought him before Samuel. Who said: Neither this hath our Lord chosen. † And Isai brought 9 Samma, of whom he sayd: This also hath not our Lord chosen. † Isai therefore brought his seauen sonnes before 10 Samuel: and Samuel sayd to Isai: Our Lord hath not chosen of these. † And Samuel sayd to Isai: Are al thy sonnes now 11 fully come? Who answered: Yet there is left a litle one, and he feedeth sheepe. And Samuel sayd to Isai: Send, and bring him: for neither wil we sitte downe til he come hither. † He 12 sent therefore, and brought him. And he was reade and beautiful to behold, and of a comelie face. And our Lord said: Arise, and annoint him, for he it is. † Samuel therefore tooke 13 the horne of oile, and annointed him in the middes of his brethren: and the Spirit of our Lord from that day, and so forward was directed vpon David: and Samuel rising went into Ramatha. † And the Spirit of our Lord departed from 14 Saul, and a wicked spirit vexed him., :: from our Lord. † And the seruantes of Saul said to him: Behold an euil spirit 15 of God vexeth thee, † Let our lord command, and thy seruantes which are before thee, wil seeke a man skilful to 16 play on the harpe, that when the euil spirit of our Lord shal take thee, he may play with his hand, and thou beare it more it more easily. † And Saul sayd to his seruantes: Prouid me 17 therefore some man that playeth wel, and bring him to me. † And one of the seruantes answering, sayd: Behold I haue 18 seene the sonne of Isai the Bethlehemite skilful to play, and very valiant in strength, and a warlike man, and wise in his wordes, and a beautiful man: and our Lord is with him. † Saul 19 therefore sent messengers to Isai, saying: Send vnto me David thy sonne, which is in the pastures. † Isai therefore tooke 20 an asse loaden with loaves, and a flagon of wine, and one kidde of the goates, and sent it by the hand of David his sonne to Saul. † And David came to Saul, and stooode before him: 21 but he loued him exceedingly, & was made his esquier. † And 22 Saul sent to Isai, saying: Let David stand in my sight: for he hath found grace in myn eies. † Therefore whensoever the 23 euil spirit of our Lord caught Saul, David tooke his harpe, & strooke with his hand, and Saul was refreshed, and waxed better. for the euil spirit departed from him.

:: By Gods permission. s.

Aug. li. 2. q. 1. ad Simplician s. Beda. qq. in x Reg. c. 5.

:: Naturally (as these men truly iudged) musique helpeth some il disposition of humors, and draweth also the mind from so vehement apprehension of afflictions: but here it seemeth more probable, that God supernaturally reliued Saul by Dauids playing on the harpe, together with his sincere deuotion, for more manifest condemnation of the one, and iustification of the other. Glos. ordin. s. Greg.

AN NOT A T I O N S.

CHAP. XVI.

7: Beholdeth the hart. } It is proper to God to see the secrete cogitations of mens hartes, of himselfe and by his owne powre. And glorified Sainctes know our cogitations by seeing God, in whom al things appeare, that pertaine to their state, and for the profite of others. s. *Aug. li. de cura promortuis, c. 15. s. Greg. li. 12. c. 13. Moral.* Prophetes being yet mortal, by inspiration do also see secrete cogitations. I. *Reg. 9. 3. Reg. 14. &c.*

How Saintes
and Prophetes
know mens
thoughtes.

CHAP. XVII.

Goliath a Philistian chalengeeth anie one of Isiael to combate. 12. David being sent by his father to visit his brethren. 23. and hearing al Israel so reprochfully provoked, offereth to undertake the challenge: 34. shewing by former actes that he dare accept it. 37. And so by Gods special helpe wherein he trusteth, 49. overthroweth the challenger with a stone of his sling, and cutteth of his head with his owne sword. 51. the Philistijms fleeing are slaine, and David bringeth the mans head to Saul.

- 1 **A**ND the Philistijms gathering together their companies vnto battel, assembled into Socho of Iuda: and camped between Socho & Azeca in the borders of Dommim.
- 2 † Moreouer Saul and the children of Israel being gathered together came into the Valley of terebinth, and they put the
- 3 armie in aray to fight against the Philistijms. † And the Philistijms stooode vpon the mountaine on this side, and Israel stooode vpon the mountaine on the other side: and the valley
- 4 was between them. † And there came forth a man that was a bastard from the campe of the Philistians named :: Goliath, :: This bold
5 of Geth, in height six cubites and a palme: † and a helmet and impudent
6 of brasce vpon his head, and he was clothed with a cote of mayle linked. moreouer the weight of his cote of mayle was duell, or anie
7 five thousand sicles of brasce: † and he had brassen bootes arch heretike,
8 on his thighes, and a target of brasce couered his shoulders. that prouo-
9 † And the shaft of his speare was as it were a weauers beame. Church of
10 and the verie yron of his speare had six hundred sicles of God. but is
11 yron: and his esquier went before him. † And standing he overcome by
12 cried against the bandes of Israel, and sayd to them: Why the humble of
13 came you prepared to fight? Am not I a Philistian, and you hart and confi-
14 the seruantes of Saul? Choose out a man of you and let him dent in God,
15 descend to fight hand to hand. † If he shal be able to fight & slaine with
16 his owneweap-
17 pon.

with me, and strike me, we wil be seruantes to you: but if I shal preuaile, and shal beate him, you shal be seruantes, and shal serue vs. † And the Philistian sayd: I haue defyed the bandes of Israel this day: Geue me a man, and let him fight with me hand to hand. † And Saul and al the Israelites hearing such wordes of the Philistian were astonied, and feared exceedingly. † And there was Dauid the sonne of a man that was an Ephraimite, of whom there was mention before, of Bethlehem Iuda, whose name was Isai, who had eight sonnes, and he was in the dayes of Saul an old man, and aged among men. † And his three elder sonnes went after Saul into battel: and the names of his three sonnes, which went to battel, were Eliab the first begotten, and the second Abinadab, the third also Samma: † and Dauid was the yongest. The three elder therefore hauing folowed Saul, † Dauid went, and returned from Saul, to feede his fathers flocke in Bethlehem. † But the Philistian came forth morning and euening, and stode fourtie dayes. † And Isai sayd to Dauid his sonne: Take for thy brethren an ephi of polent, and these ten loaves, and runne into the campe to thy brethren, † and these ten litle cheeses thou shalt carie to the tribune: and shalt visite thy brethren, if they doe wel: and learne with whom they are placed. † And Saul, and they, and al the children of Israel fought in the Valley of terebinth against the Philistijms. † Dauid therefore arose in the morning, and commended the flocke to the keeper: and he went loaded as Isai had commanded him. And he came to the place Magala, and to the host, which issuing out to fight had made a shoute in the battel. † For Israel had put them selues in aray, and the Philistijms on the contrarie side were prepared. † Dauid therefore leauing the vessels which he had brought, vnder the hand of him, that was keeper at the baggage, ranne to the place of the battel and asked if al thinges went wel with his brethren. † And when he yet spake to them, that man the bastard appeared coming vp, named Goliath, the Philistian of Geth, coming vp from the campe of the Philistians: and he speaking these self same wordes, Dauid heard them. † And al the Israelites when they had sene the man, fled from his face, fearing him exceedingly. † And some one of Israel sayd: Haue you seene this man that came vp, to defy Israel he came vp? The man therefore: that shal strike him, the King

Christ overcoming the diuel receiued the Church to his spouse. s. Greg.

wil geue him his daughter, and he wil make his fathers
 26 house without tribute in Israel. † And Dauid spake to the
 men that stood with him, saying: What shal be geuen to the
 man that shal beate this Philistian, and shal take away the
 reproch from Israel? For who is this vncircumcised Philis-
 tian, which hath vpbraided the armies of the liuing God?
 27 † And the people reported vnto him the self same worde,
 saying: These thinges shal be geuen to the man, that shal
 28 strike him. † Which when Eliab his eldest brother had heard,
 when he spake with others, he was angrie against Dauid, and
 sayd: Wherefore camest thou? and why hast thou left those
 few sheepe in the desert? I know thy pride, and the wicked-
 nes of thy hart: that to see the battel thou art come downe.
 29 † And Dauid sayd: What haue I done? is there not cause to
 30 speake? † And he went a litle aside from him to an other:
 and sayd the self same word. And the people answered him as
 31 before. † And the wordes which Dauid spake were heard, and
 32 told in the sight of Saul. † To whom when he was brought,
 he spake vnto him: Let not any mans hart be discoura-
 ged in him: I thy seruant wil goe, and wil fight against the
 33 Philistian. † And Saul sayd to Dauid: Thou art not able to
 resist this Philistian, nor to fight against him, because thou
 34 art a childe, but he is a man of warre from his youth. † And
 Dauid sayd to Saul: Thy seruant did feede his fathers flock,
 and there came a lyon, * or a beare, and tooke a ramme out of
 35 the middes of the flocke: † and I pursued them, and stroke
 them, and plucked them out of their mouth, and they arose
 vp against me, and I caught their chinne, and I strangled and
 36 slew them. † For :: both the lyon and the beare did I thy
 seruant kil: therefore this vncircumcised Philistian also, shal
 be as it were one of them. Now wil I goe and take away the
 reproch of the people: for who is this vncircumcised Philis-
 tian, which hath beene so hardie to curse the host of the li-
 37 uing God? † And Dauid sayd: Our Lord which hath deli-
 uered me from the hand of the lyon, and of the beare, he wil
 deliuer me from the hand of this Philistian. And Saul sayd to
 38 Dauid: Goe, and our Lord be with thee. † And Saul clothed
 Dauid with his rayments, and put an helmet of brasse vpon
 39 his head, and vested him with a coate of maile. † Dauid there-
 fore being girded with his sword ouer his rayment, beganne
 to proue if he could goe armed: for he was not accustomed.

:: He that hath
 overcome the
 spirit of pride,
 and of car-
 nalitie (signi-
 fied by a lyon,
 and a beare) is
 able also to o-
 uercome the
 diucl.

And Dauid sayd to Saul: I can not goe so, because I am not
 vsed, and he layd them of. † And he tooke his staffe, which 40
 he had alwaies in his handes: & he chose him siue most bright
 stones out of the torrent, and cast them into the shepherds
 skrippe, which he had with him, and he tooke a sling in his
 hand, and went forth against the Philistian. † And the Phi- 41
 listian went, going, and approaching against Dauid, and his
 esquier before him. † And when the Philistian had seene, 42
 and beheld Dauid, he despised him. And he was a yong man
 redde, and beautiful to behold. † And the Philistian sayd 43
 to Dauid: Why am I a dogge, that thou comest to me with a
 staffe? And the Philistian cursed Dauid in his goddes. † and 44
 sayd to Dauid: Come to me, and I wil geue thy flesh to the
 foules of the ayre and the beastes of the earth. † And Dauid 45
 sayd to the Philistian: Thou comest to me with a sword, and
 speare, and sheeld, but I come to thee in the name of the
 Lord of hostes, the God of the bandes of Israel, whom thou
 hast defied † this day, and our Lord shal geue thee in my 46
 hand, and I shal strike thee, and take away thy head from
 thee: and I shal geue the carcasses of the campe of the Phi-
 listijms this day, to the fowles of the ayre, and to the beastes
 of the earth: that al the earth may knowe that there is a God
 in Israel. † And al this assemblie shal know, that not in sword, 47
 nor in speare, doth our Lord saue, for it is his battel, and he
 wil deliuer you into our handes. † When the Philistian there- 48
 fore was risen vp, and came and approched against Dauid,
 Dauid made hast, & ranne to the battel against the Philistian.
 † And he put his hand into his skrippe, and tooke one stone, 49
 and cast it with the sling, and fetchng it about stroke the
 Philistian in :: the forehead, and he fel on his face vpon the
 earth. † And Dauid preuailed agaynst the Philistian with 50
 sling and stone, and he stroke, and slew the Philistian. And
 whereas Dauid had no sword in his hand, † he ranne, and 51
 stood vpon the Philistian, and tooke his sword, and drew it
 out of the scabard, and slew him, and cut of his head. And
 the Philistijms seing, that the strongest of them was dead, did
 flee. † And the men of Israel and Iuda rising vp shouted, and 52
 pursued the Philistians til they came into a valley to the gates
 of Accaron, and there fel wounded of the Philistijms in the
 way of Saraim, as farre as Geth, & as farre as Accaron. † And 53
 the children of Israel returning, after they had pursued the
 Philistians,

∴ Pride hauing
 impudencie of
 the forehead, is
 ouerthrowne
 by humilitie
 of Christs
 crosse. whose
 signe therefore
 we carie in our
 forehead. s.
 Aug. li. 50.
 homil. ho. 31.

- 54 Philistians, invaded their campe. † And David taking the head of the Philistian brought it into Ierusalem: but his armour he layd in his tabernacle. † And at the same time that
 55 Saul saw David going forth against the Philistian, he sayd to Abner the prince of the armie: Of what stocke is this yong man descended, Abner? And Abner sayd: Thy soule liueth o
 56 king, if I know. † And the king sayd: Aske thou, whose sonne this yong man is. † And when David was returned, after the
 57 Philistian was slaine, Abner tooke him, and brought him in before Saul, hauing the head of the Philistian in his hand.
 58 † And Saul sayd to him: O yong man of what progenie art thou? And David sayd: I am the sonne of thy seruant Isai the Bethlemite.

Saul knew not David, being perhaps in a shepwards habite: though he had not long before serued & pleased him wel.
 ch. 16. v. 21.

CHAP. XVIII.

David and Ionathas enter league of frendship. 6. Saul hearing David praised about himself is offended, 10. and vexed with an euil spirit, attempteth twice to kil him: 17. promisseth to geue him his eldest daughter in marriage, but geueith her to an other, 20. and geueith him the younger, thereby to ouerthrow him: 25. putting him also in more danger, by requiring of him an hundred prepices of Philistynes. 27. David bringeth him two hundred, and his fame encreaseth.

- 1 **A**ND it came to passe, when he had finished to speake vnto Saul, the soule of Ionathas was ioyned fast to the
 2 soule of David, & Ionathas loued him as his soule. † And Saul tooke him in that day, and did not grant vnto him to returne
 3 into his fathers house. † And David and Ionathas entered a league, for he loued him as his soule. † For Ionathas stripped
 4 himself of the cote wherewith he was clothed, and gaue it to David, and the rest of his garments, vnto his sword, & bowe,
 5 & vnto his belt. † David also went forth to al thinges wheretoeuer Saul sent him, & he behaued himself wisely: and Saul placed him ouer the men of warre, and he was accepted in the
 6 eyes of al the people, and specially in the eyes of Saules seruantes. † Moreouer: when David returned, after he stroke the
 7 Philistian, the women came forth from al the tribes of Israel, singing and dancing to Saul the King, in timbrels of ioy, and in cornettes. † And the women sang, playing, and saying:
 8 Saul stroke a thousand, and David ten thousand. † And Saul was exceeding angrie, and this word was displeasing in his eyes: and he sayd: They haue geuen David ten thousand,

This happened not immediately after the victorie against Goliath but when David had dwelt some time in Sauls house, and was very gratul to him and to al the court and people.

VVhen the praises of one

importe dimi-
nishing of an
other, he that
is proud, as
Saul now was,
is moved to
enuie and ma-
lice, more and
more as the
vertues of the
other and his
praises do in-
crease.

and to me they haue geuen a thousand: what remaineth for
him but only the kingdom? † Therefore Saul did not looke. 9
vpon Dauid with right eies from that day and after ward.
† And a day after, the euil spirit of God inuaded Saul, and he 10
prophecied in the middes of his house. And Dauid played
with his hand as euery day. And Saul held a speare, † and 11
threw it, thinking that he could naile Dauid to the wal, and
Dauid declined from his face the second time. † And Saul 12
feared Dauid because our Lord was with him, and was de-
parted from himself. † Saul therefore remoued him from 13
him, and made him a tribune ouer a thousand men, and he
went out and came in before al the people. † Also in al his 14
wayes, Dauid delt wisely, and our Lord was with him. † Saul 15
therefore saw that he was exceding wise, and he beganne to
beware of him. † But al Israel, and Iuda loued Dauid, for he 16
came in and went out before them. † And Saul sayd to 17
Dauid: Behold my elder daughter Merob, her wil I geue
thee to wife, only be thou a valyant man, and fight the battels
of our Lord. And Saul thought saying: Be not my hand vpon
him, but let the handes of the Philistians be vpon him. † And 18
Dauid sayd to Saul: What am I, or what is my life, or the
kindred of my fater in Israel, that I should be made the
sonne in lawe of the king? † And it came to passe, at what 19
time, Merob the daughter of Saul should haue beene geuen
to Dauid, she was geuen to Hadriel the Molathite to wife.
† But Dauid loued Michol the other daughter of Saul. And 20
it was told Saul, and it pleased him. † And Saul sayd: I wil 21
geue her to him, that she may be a scandal vnto him, and that
the hand of the Philistians may be vpon him. And Saul sayd
to Dauid: In two thinges thou shalt be my sonne in lawe this
day. † And Saul commanded his seruantes: Speake to Dauid 22
secretly out of my presence, saying: Behold thou pleasest the
King, and al his seruantes loue thee. Now therefore be thou
the kinges sonne in lawe. † And the seruantes of Saul spake 23
al these wordes in the eares of Dauid. And Dauid sayd: Dorth
it seme vnto you a smal matter to be the sonne in lawe of a
King? But I am a poore man, and of smal ability. † And the 24
seruantes of Saul reported, saying: These miner of wordes
hath Dauid spoken. † And Saul sayd: Speake thus to Dauid:
The king nedeth no dowrie, but only an hundred prepuces
of the Philistians, that reuenge may be made of the kinges
enemies.

- enemies. Moreover Saul thought to deliuer Dauid into the
 16 handes of the Philistians. † And when his seruantes had reported to Dauid the wordes that Saul had sayd, the word was liked in the eies of Dauid, to be made the kings sonne in lawe.
 27 † And after fewe days Dauid rising vp, went with the men that were vnder him, and he strooke of the Philistijms two hundred men, and brought their prepuces, and numbered them to the King, that he might be his sonne in law, Saul
 28 therefore gaue him Michol his daughter to wife. † And Saul saw, and vnderstood that our Lord was with Dauid. And
 29 Michol the daughter of Saul loued him. † And Saul began more to feare Dauid: and Saul became enemy to Dauid al
 30 daies. † And the princes of the Philistians went forth: and from the beginning of their going forth, Dauid behaued him self more wisely, then al the seruantes of Saul, and his name was made renowned exceedingly.

CHAP. XIX.

Saul intending to kil Dauid is pacified by Ionathas 9. Neuertheles attempteth agayn to kil him, and missing his purpose, 11. sendeth souldiers to take and bring him backe that he may be slaine, but Michol his wife helpeth him away, and excuseth her self to her father, as if she had done it for feare. 18. Dauid and samuel flee into Natioth. 20. Againe Saul sendeth souldiers after them three times, and they al doe prophecie. 22. then him self pursueth Dauid, and also propheticeth.

- 1 **A**N D Saul spake to Ionathas his sonne, and to al his seruantes, that they should kil Dauid. Moreover Ionathas
 2 the sonne of Saul, loued Dauid exceedingly. † And Ionathas told Dauid, saying: Saul my father seeketh to kil thee: wherefore looke to thy self I beseech thee in the morning,
 3 and thou shalt abide secretly, and shalt be hid. † But I going forth wil stand beside my father, in the field where soeuer he shal be: and I wil speake of thee to my father, and whatsoeuer
 4 I shal see, I wil tel thee. † Ionathas therefore spake good wordes of Dauid to Saul his father: and sayd to him: Sinne not, o King against thy seruant Dauid, because he hath not sinned toward thee, and his workes are very good for thee.
 5 † And he put his life in his hand, and strooke the Philistian, and our Lord made great saluation to al Israel. Thou hast seene & didst reioice, why therefore sinnest thou in innocent
 6 blood killing Dauid, who is without fault? † Which when

Saul had heard, being pacified with the voice of Ionathas, he
 sware: Our Lord liueth, he shal not be slaine. † Ionathas
 therefore called Dauid and shewed him al these wordes, and
 Ionathas brought in Dauid to Saul, and he was before him, as
 he had bene yesterday and the day before. † And there was
 battel rayfed againe, and Dauid going forth, fought against
 the Philistijms, and stroke them with a great slaughter, and
 they fled from his face. † And the euil spirit of our Lord came
 vpon Saul, and he sate in his house, and held a speare: more-
 ouer Dauid played with his hand. † And Saul endeououred to
 naile Dauid to the wal with his speare. And Dauid declined
 from the face of Saul, and the speare without making wound,
 pearced the wal, and Dauid fled, and was saued that night.
 † Saul therefore sent of his garde into Dauids house, that
 they should keepe him, & that he might be killed in the morn-
 ing: Which when Michol his wife had told Dauid, saying:
 Vnles thou saue thy self this night, to morowe thou shalt die:
 † she let him downe through a windowe, moreouer he went
 and fled away, and was saued. † And Michol tooke a statua,
 and put it vpon the bed, and a hearie skinne of goates she layd
 at the head thereof, and couered it with garmentes. † And
 Saul sent sericantes, that should take away Dauid by force,
 and it was answered that he was sicke. † And againe Saul
 sent messengers to see Dauid, saying: Bring him to me in the
 bed, that he may be slaine. † And when the messengers were
 come, there was found a statua vpon the bed, and skinnes of
 goates at the head thereof. † And Saul sayd to Michol: Why
 hast thou mocked me, and let goe myn enemy that he might
 flee? And Michol answered Saul: Because he sayd to me: Let
 me goe, otherwise I wil kil thee. † But Dauid being was
 fled, and came to Samuel in Ramatha, and told him al thinges
 that Saul had done to him: and he & Samuel went & abode in
 Naioth. † And it was told Saul by some saying: Behold Dauid
 is in Naioth in Ramatha. † Saul therefore sent sericantes to
 take away Dauid: who when they had seene a troupe of pro-
 phetes prophesying, & Samuel standing ouer them, the spirit
 of our Lord came also on them, and they also began to pro-
 phesie. † Which when it was told Saul, he sent other mes-
 sengers: but they also did prophesie. And againe Saul sent the
 third messengers: who also prophesied. And Saul being wrath
 for anger, † went also him selfe into Ramatha, and came as
 farre

¶ This statua,
 or image can
 not importe
 an idol, as the
 same word te-
 waphim, doth.
 Gen. 31. for here
 no idolatrie at
 al was comit-
 ted, but a right
 office done by
 the wife to-
 wards her hus-
 band. The
 same word al-
 so signifieth re-
 ligious thinges
 belonging to
 Gods seruice.
 2^{de}. 3.

farre as the great cesterne, which is in Socho, and asked, and said: In what place are Samuel and Dauid? And it was told him: Loe they are in Naioth in Ramatha. † And he went into Naioth in Ramatha, and the Spirit of our Lord came vpon him, and he walked going, and he prophesied til he came into Naioth in Ramatha. † And he stripped himselfe of his garments, and prophesied with the rest before Samuel, and sang naked al that day and night. Whereupon there went out also a prouerb: What is Saul also among the prophetes.

CHAP. XX.

Ionathas comforteth Dauid, 3. confirmeth their former league. 18. By an appointed signe (24. endeavoring first, but in vaine, to pacifie his father) 35. certifieth Dauid of his fathers malice against him. 41. They meete againe secretly, and sorrowfully part eek from other.

Saul and his messengers had not the gift of prophesie, as goodlie prophetes had by an inherent haire, but transitorie, as Baalams asse had facultie to speake, at one time, but did not afterward speake anie more. s. Aug. li. 2. g. 1. ed. Simplian.

BV T Dauid also fled from Naioth, which is in Ramatha; and coming spake before Ionathas: What haue I done? what is myn iniquitie, and what sinne of myn against thy father, that he seeketh my life? † Who sayd to him: God forbid; thou shalt not die: for neither wil my father doe any thing great or litle, vnles he first tel me: this word therefore only hath my father concealed from me: no this shal not be. † And he sware againe to Dauid. And Dauid sayd: Thy father surely knoweth, that I haue found grace in thy sight, and wil say: Let not Ionathas know this, lest perhaps he be sad. Yea more our Lord liueth, and thy soule liueth, by one degree only (as I may so say) I and death are diuided. † And Ionathas said to Dauid: Whatsoeuer thy soule shal say to me, I wil doe for thee. † And Dauid sayd to Ionathas: Behold the calendes are to morowe, & I after the maner am wont to sitte beside the king to eate: dismiss me therefore that I may be hid in the field vntil the euening of the third day. † If thy father looking inquire for me, thou shalt answer him: Dauid desired me, that he might goe quickly into Bethlehem his citie: because there be solemne victimes to al of his tribe. † If he shal say, Wel: peace shal be to thy seruant, but if he be angrie, know that his malice is complete. † Doe mercie therefore toward thy seruant: because thou hast caused me thy seruant to enter the league of our Lord with thee. but if there be any iniquitie in me, do thou kil me, and bring me not in to thy father. † And Ionathas sayd: Be this farre from thee, for

neither can it be, that I should not tel thee, if I shal certainly know that my fathers malice is complete against thee. † And 10
 Dauid answered Ionathas: Who shal bring me word, if thy father answer thee perhaps any thing sharply of me? † And 11
 Ionathas sayd to Dauid: Come, let vs goe forth abroad into the field, and when they were both gone forth into the field, † Ionathas said to Dauid: Lord God of Israel, if I shal search 12
 out my fathers meaning, to morowe or the day after, and some good thing be vpon Dauid, and I send not immediately vnto thee, and make thee know thereof, † these thinges doe 13
 our Lord to Ionathas, and these thinges adde he. But if my fathers malice shal perseuer against thee, I wil reuele thyn care, and wil dismisie thee, that thou mayst goe in peace, and our Lord be with thee, as he hath beene with my father. † And if I liue, thou shalt doe me the mercie of our Lord; but 14
 if I die, † thou shalt not take away thy mercie from my 15
 house for euer, when our Lord shal haue rooted out the enemies of Dauid, euerie one out of the land, take he away Ionathas from his house, and our Lord require it of the handes of Dauides enemies. † Ionathas therefore made a league with 16
 the house of Dauid: and our Lord required it of the handes of Dauides enemies. † And Ionathas added to sweare vnto 17
 Dauid, because he loued him, for as his owne soule, so he loued him. † And Ionathas sayd to him: To morowe are the 18
 calendes, and thou shalt be asked for: † for thy sitting wil be 19
 inquired of til after to morowe. Thou shalt therefore goe downe in hast, and shalt come to the place, where thou must be hid in the day, when it is lawfull to worke, and thou shalt sit beside the stone, which is named Ezel. † And I wil shoote 20
 three arrowes nere it, and wil shoote as it were exercising my self at a marke. † I wil send also a boy saying to him: Goe, 21
 and fetch me the arrowes. † If I shal say to the boy: Loe the 22
 arrowes are on this side thee, take them vp: come thou to me, because there is peace to thee, and there is no euil, our Lord liueth. But if I shal speake thus to the boy: Loe the arrowes are beyond thee: Goe in peace, because our Lord hath dimissed thee. † And concerning the word which I and thou 23
 haue spoken, our Lord be betwen thee and me for euer. † Dauid therefore was hidde in the fiede, and the calendes 24
 came, and the king sate downe to eate bread. † And when 25
 the king was sette vpon his chaire (according to the custome) which

which was beside the wal, Ionathas arose, and Abner sate
26 at the side of Saul, and Davids place appeared voide. † And
Saul sayd nothing that day, for he thought it had chanced
27 perhaps vnto him, that he was not cleane, nor purified. † And
when the second day was come after the calendes, againe
Davids place appeared emptie. And Saul said to Ionathas his
sonne: Why came not the sonne of Isai neither yesterday,
28 nor to day to eate? † Ionathas answered Saul: He desired
29 me instantly, that he might goe into Bethlehem, † and he
said: Let me goe, because there is a tolemne sacrifice in the
citie, one of my brethren hath sent for me: now therefore if I
haue found grace in thy sight, I wil goe quickly, and see my
30 brethren. For this cause he came not to the kings table. † But
Saul being wrath against Ionathas, said to him: Thou sonne
of a woman which of her owne accord rauisheth a man, am
I ignorant that thou louest the sonne of Isai vnto thyne owne
confusion, and to the confusion of thyne ignominious mo-
31 ther? † For al the dayes, that the sonne of Isai shall liue vpon
the earth, thou shalt not be established, nor thy kingdom.
Therefore now presently send, and bring him to me: because
32 he is the sonne of death. † And Ionathas answering Saul his
33 father, said: Why shal he dye? what hath he done? † And
Saul caught a speare to strike him. And Ionathas vnderstood
that it was determined of his father, that he would kil David.
34 † Ionathas therefore rose from the table in anger of furie,
and did not eate bread the second day of the calendes. For he
was stroken heauie vpon David, because his father had con-
35 founded him. † And when the morning appeared, Ionathas
came into the field according to the appointment with David,
36 and a little boy with him. † and said to his boy: Goe, and
fetch me the arrowes, which I shoore. And when the boy
37 had runne, he shotte an other arrowe beyond the boy. † The
boy therefore came to the place of the arrowe, which Iona-
thas had shotte: and Ionathas cried behind the back of the
boy, and said: Loe the arrowe is there further beyond thee.
38 † And Ionathas cried againe behind the back of the boy,
saying: Make hast spedely, stand not. And Ionathas his boy
gathered vp his arrowes, and brought them to his master:
39 † and he was altogether ignorant, what was done: for only
40 Ionathas and David knew the matter. † Ionathas therefore
gaue his armour to the boy, and said to him: Goe, and cary
them

them into the citie. † And when the boy was gone, Dauid 41
 rose out of his place, which did bend to the South, and fall-
 ling flat on the ground, adored thrise; and kissing one an o-
 ther, they wept together; but Dauid more. † Ionathas there- 42
 fore said to Dauid: Goe in peace: what soeuer we haue sworne
 both of vs in the name of our Lord, saying: Our Lord be
 betwen me and thee, and betwen my seede and thy seede for
 euer. † And Dauid arose, and departed: but Ionathas also 43
 entred into the Citie.

CHAP. XXI.

*In case of necessitie Achimelech the priest g. ueth halowed bread to Dauid,
 8. also the sword which he had taken from Goliath 10. Then Dauid going
 to Achisking of Geth, is forced to saine himself made.*

ANd Dauid came into Nob to Achimelech the priest: & 1
 Achimelech was astonyed, because Dauid was come.
 And he said to him: Why thou alone, and none is with thee?
 † And Dauid said to Achimelech the priest: The king hath 2
 commanded me a word and said: Let no man know the thing,
 for which thou art sent by me, and what maner precepts
 I haue geuen thee, for my seruantes also I haue appointed
 into such and such a place. † Now therefore if thou haue any 3
 thing at hand, yea if but five loaves, geue me, or whatsoeuer
 thou shalt finde. † And the priest answered Dauid, saying: I 4
 haue no lay breads at hand, but only holy bread, if the
 seruants be cleane, especially from women? † And Dauid an- 5
 swered the priest, and said to him: And truly, if the matter be
 concerning women, we haue refrained our selues from ye-
 sterday and the day before, when we came forth, and the ves-
 sels of the seruants were holie. Moreover this way is pol-
 lured, but it also shal be sanctified this day in the vessels.
 † The priest therefore gaue him halowed bread; for neither 6
 was anie bread there, but only the loaves of proposition,
 which had bene taken away from the face of our Lord, that
 hore loaves might be sette downe. † And there was there 7
 a certaine man of the seruantes of Saul that day, within the
 tabernacle of our Lord: and his name was Doeg an Idumeite,
 the mightiest of Sules pastours. † And Dauid said to Achi- 8
 melech: Hast thou here at hand a speare, or a sword? because
 myn owne sword, and myne owne weapons I tooke not with
 me, for the kings word hastened forward. † And the priest 9
 said:

∴ Distinction
 of common &
 holie bread.
 Also an exam-
 ple of dispen-
 sation in case
 of necessitie.

saide: Loe here the sword of Goliath the Philistian, whom thou slewest in the Valley of terebinth, is wrapped vp in a mantel behind the Ephod: if thou wilt take this, take it. for neither is here any other beside that. And Dauid said: There
 10 is none other like to that, geue me it. † Dauid therefore arose, and fled that day from the face of Saul: and came to Achis
 11 the king of Geth, † and the seruantes of Achis said to him, when they had scene Dauid: Is not this Dauid the king of the
 12 land? Did they not sing in dances to this man saying: Saul stroke a thousand, and Dauid ten thousand? † But Dauid
 13 put these wordes in his hart, and feared exceedingly at the face of Achis the king of Geth. † And he :: changed his countenance
 14 before them, and slipt downe between their hands: and he stumbled at the doores of the gate, & his spittle ranne
 15 downe vpon his bearde. † And Achis said to his seruantes: You haue scene the man madde: why haue you brought him
 to me? † Doe we lack madde men, that you haue brought in this felowe, to play the madde man in my presence? shal this man enter into my house?

Dauid most wisely in such distresse fained himself to be a foole. By which the Holie Ghost mystically signified that Christ should do such things not of feare but of diuine wisdom, as he should be counted a foole. Mar. 3. v. 21. Luc. 23. v. 11. I. Cor. 1. v. 23. Beda. Quest. in 2. Reg. c. 34.

CHAP. XXII.

Dauid With a great retinew goeth to the king of Moab 5. but by aduise of Gad the prophet, returneth into Iuda. 6. Saul lamenting that many conspire against him. 9. Doeg accuseth Achimelech, 14. Who iustifieth both Dauid and himself. 16. He and al the Priestes With much people in Nob are slaine by Sauls commandment, 20. onlie Abiathar escaping fleeth to Dauid.

1 DAVID therefore went from thence, and fled to the caue of Odellam. Which when his brethren had heard, and a
 2 his fathers house, they went downe to him thither. † And there were gathered vnto him, al that were in distresse, and oppressed with debt, and of a pensiue hart, and he was made their prince, and there were with him about foure hundred
 3 men. † And Dauid departed from thence into Maspha, which is Moab: and he said to the king of Moab: Let my father and my mother tary with you, I besech thee, til I know what
 4 God wil doe to me. † And he left them before the face of the king of Moab, and they abode with him al the dayes, that
 5 Dauid was in garrison. † And Gad the prophet said to Dauid: Tary not in garrison, depart, and goe into the Land of Iuda. And Dauid departed, and came into the forest of Haret.

Ffff

† And

† And Saul heard that Dauid had appeared, and the men that 6
 were with him. And Saul when he abode in Gabaa, and was
 in the wood, which is in Rama, holding a speare in his hand,
 and al his seruantes that stood about him, † he sayd to his 7
 seruantes that stood about him: Heare me now ye children
 of Iemini: wil the sonne of Isai geue to al you fieldes, and vi-
 neyardes, and make al you tribunes, & centurions: † because 8
 you haue al conspired against me, and there is none that tel-
 leth me, especially where my sonne also hath entred league
 with the sonne of Isai? There is none of you, that pitieth my
 case, neither is there that telleth me: for that my sonne hath
 raised vp my seruant against me, lying in waite for me vntil
 this day. † And Doeg the Idumeite which stood by, and was 9
 the chief among the seruantes of Saul, answering, I sawe,
 quoth he, the sonne of Isai, in Nob with Achimelech the
 sonne of Achitob the priest. † Who consulted our Lord for 10
 him; and gaue him victuals, yea and the sword of Goliath the
 Philistian he gaue to him. † The king therefore sent to cal 11
 for Achimelech the priest the sonne of Achitob, and al his
 fathers house, the priestes that were in Nob, who came al to
 the king. † And Saul said to Achimelech: Heare thou sonne- 12
 of Achitob. Who answered: I am readie, my Lord. † And 13
 Saul said to him: Why haue you conspired against me, thou,
 and the sonne of Isai, and hast geuen him bread and a sword,
 and hast consulted our Lord for him, that he might rise vp
 against me, continuing a traitour vntil this day? † And Ach- 14
 imelech answering the king, said: And who amongst al thy
 seruantes faithfull as Dauid, and the kings sonne in lawe, and
 going fourth at thy commandmēt, and glorious in thy house?
 † Did I beginne this day to consult our Lord for him? farre 15
 be this from me: let not the king suspect such a thing against
 his seruant, in al the house of my father: for thy seruant knew
 not any thing concerning this busines, either litle or great.
 † And the king saidy: Ding thou shalt dye Achimelech, thou, 16
 and al thy fathers house. † And the king said to the curriers, 17
 that stood about him: Turne your selues, and kil the priests
 of our Lord, :: for their hand is with Dauid, knowing that
 he was fled, and they told me not. And :: the kings seruantes
 would not extend their handes vpon the priests of our Lord.
 † And the king said to Doeg: Turne thou, and runne vpon 18
 the priests. And Doeg the Idumeite being turned, ranne vpon
 the.

Saul iustly
 condemning
 Dauid, con-
 demned also
 al those that
 iustified him.
 :: Seing so ma-
 nifest iniustice
 and crueltie
 they obeyed
 God, rather
 then man.

the priests, and murdered in that day eightie five men reue-
 19 sted with an ephod of linnen. † And Nobe the citie of the
 priests, he stroke in the edge of the sword, men and wemen,
 and children, and sucklinges, and oxen and asse, and shepe in
 20 the edge of the sword. † But one sonne of Achimelech the
 sonne of Achitob, escaping, whose name was Abiathar, fled
 21 to Dauid, † and told him that Saul had slaine the priestes
 22 of our Lord. † And Dauid said to Abiathar: I knew in that
 day when Doeg the Idumeite was there, without doubt he
 23 would tel Saul, I am guiltie of al the soules of thy father.
 † Abidewith me, feare not: if any man shal seeke my life, he
 shal seeke thy life also, and with me thou shal be preserued.

CHAP. XXIII.

*The citie of Ceila oppugned by the Philistijms is releued by Dauid. 7. Who
 fearing to be there betrayed, 13. fleeth into the desert of Ziph. 16. Ionathas
 repayreth secretly to him, and they confirme againe their former league. 19.
 The Ziphians promise to betray Dauid: 27. but Saul leaueth for a while to
 persecute him, being forced to defend the land from the Philistians in-
 making it.*

1 **A**ND they told Dauid, saying: Behold the Philistijms
 2 oppugne Ceila, and spoyle the barnes. † Dauid there-
 fore consulted our Lord, saying: Shal I goe, and strike these
 Philistians? And our Lord sayd to Dauid: Goe, and thou shalt
 3 strike the Philistians, and shalt saue Ceila. † And the men
 that were with Dauid, sayd to him: Behold we resting here
 in Iurie are afrayd, how much more if we shal goe into Ceila
 4 against the bandes of the Philistians? † Againe therefore
 Dauid consulted our Lord. Who answering sayd to him: Arise,
 and goe into Ceila: for I wil deliuer the Philistians in thy
 5 hand. † Dauid therefore, and his men, went into Ceila, and
 fought against the Philistians, and droue away their beastes,
 and stroke them with a great slaughter, and Dauid saued the
 6 inhabitantes of Ceila. † Moreouer at that time, when Abia-
 thar the sonne of Achimelech fled to Dauid into Ceila, he
 7 went downe hauing with him an ephod. † And it was told
 Saul that Dauid was come into Ceila: and Saul sayd: Our Lord
 hath deliuered him into my handes, and he is shur vp being
 8 entered the citie, wherein are gates and lockes. † And Saul
 commanded al the people, that they should goe downe into
 9 Ceila to sight, and besiege Dauid, and his men. † Which when

By this it ap-
peareth that
Dauid consul-
ted God by
the high
priest, and the
high priest for
this purpose
ioyned the
priestlie orna-
ment called
Ephod to the
Rationale, and
so had reuela-
tiō from God.
Exo 28. Leuit. 8.
Conditionally: If thou
marie here.

Dauid vnderstood, that Saul secretly prepared euil against him, he sayd to Abiathar the priest: :: Applie the Ephod. † And Dauid sayd: Lord God of Israel, thy seruant hath heard a bruite, that Saul determineth to come into Ceila, to destroy the citie for me: † Wil the men of Ceila deliuer me into his handes? and wil Saul come downe, as thy seruant hath heard? Lord God of Israel tel thy seruant. And our Lord sayd: He wil come downe. † And Dauid said: Wil the men of Ceila deliuer me, and the men that are with me, into the handes of Saul? And our Lord sayd: :: They wil deliuer thee. † Dauid therefore arose and his men about six hundred, and going out of Ceila, wandered hither and thither vncertaine: and it was told Saul that Dauid was fled from Ceila, and was saued: for which cause he dissembled to goe forth. † But Dauid abode in the desert in most strong places, and he taried in the mount of the desert Ziph, in a shadowed hil. Saul notwithstanding sought him alwayes: and our Lord deliuered him not into his handes. † And Dauid saw that Saul was gone forth to seeke his life. Moreouer Dauid was in the desert Ziph, in a wood. † And Ionathas the sonne of Saul arose, and went to Dauid into the wood, and strengthened his handes in God: and sayd to him: † Feare not: for neither shal the hand of Saul my father finde thee, and thou shalt reigne ouer Israel, and I shal be second to thee, yea and my father knoweth this. † Both therefore made a league before our Lord: and Dauid abode in the wood: but Ionathas returned into his house. † And the Zeiphites went vp vnto Saul in Gabaa, saying: Loe doth not Dauid lye hid with vs in the most safe places of the wood, in the Hil Hachila, which is on the right hand of the desert? † Now therefore, as thy soule hath desired, come downe: & it shal be our charge to deliuer him into the kinges handes. † And Saul sayd: Blessed be ye of our Lord, because you haue pitied my case. † Goe therefore I pray you, and prepare diligently, and deale curiously, and consider the place, where his foote is, and who hath secne him there, for he thinketh of me, that I craftely lye in waite for him. † Consider and see al his lurking holes, wherein he is hid, and returne to me with the certeintie of the thing, that I may goe with you. Yea and if he shal stoppe vp himselfe into the earth, I wil search him out among al the thousandes of Iuda. † But they rising went into Ziph before Saul: and Dauid and his men

were in

were in the desert Maon, in the champaine country at the
 25 right hand of Iesimon. † Saul therefore and his companie
 went to seeke him: and it was told David, and forthwith he
 went downe to the rocke, and abode in the desert Maon,
 which when Saul had heard, he pursued David in the desert
 26 Maon. † And Saul went at the side of the mountaine on
 the one part: and David and his men were in the side of the
 mountaine on the other part: moreouer David despayred
 that he could escape, from the face of Saul: Saul therefore
 and his men in maner of a ring, compassed David and his
 27 men, to take them. † And a messenger came to Saul, saying:
 Make hast, and come, because the Philistijms haue powred
 28 in themselves vpon the land. † Saul therefore returned
 leauing of to pursue David, and he went to meete the Philis-
 tians. for this cause, they called that place, the Rocke diui-
 ding.

CHAP. XXIIII.

*Saul chancing to come into a caue, David being hid with others in the same
 place, only cutteth the skirt of his cloke, &c. which after shewing, Saul
 acknowledgeth his fault, and ceaseth for a time to persecute him.*

1 **D**AVID therefore went vp from thence, and dwelt in
 2 the safest places of Engaddi. † And when Saul was re-
 turned, after he pursued the Philistians, they told him, saying:
 3 Behold, David is in the desert Engaddi. † Saul therefore tak-
 ing vnto him three thousand chosen men of al Israel, went
 forth to search out David, and his men, yea ouer the steepe
 broken rockes, which are accessible only to wilde goates.
 4 † And he came to the shepcotes, which fel in his way as he
 went. and there was a caue, which Saul entred into, to doe
 his easement: moreouer David and his men lay hid in the
 5 inner part of the caue. † And the seruantes of David sayd to
 him: Behold the day, whereof our Lord sayd to thee: I wil
 deliuer thee thyne enemy, that thou mayest doe to him as it
 shal seeme good in thyne eyes. David therefore arose, and cut
 6 of the hemme of Saules cloke softly. † After this :: Davids
 hart stroke him, for that he had cut of the hemme of Saules
 7 cloke. † And he sayd to his men: Our Lord be merciful vnto
 me, :: that I doe not this thing to my Maister the annointed
 of our Lord, that I should lay my hand vpon him, because
 8 he is the annointed of our Lord. † And David perswaded

:: A tender cō-
 science had
 scruple of a
 smal doubt
 which was no
 sinne: a large
 cōscience sic-
 keth at no-
 thing.
 :: Saul being
 annointed
 king by Gods

appointment, could not lawfully be slaine by his subiectes without like ordinance from God. For though David was also already annointed, yet that was not to reigne presently, but when Saul should die, or otherwise be taken away.

his men with wordes, and permitted them not to rise against Saul: moreouer Saul rising out of the caue, went on his iourney begunne. † And Dauid rose vp after him: and going out 9 of the caue, cried behind Sauls backe, saying: My Lord King. And Saul looked backe behind him: and Dauid bowing him selfe flat toward the ground adored, † and sayd to Saul: Why 10 doest thou heare the wordes of men that say: Dauid seeketh euil against thee? † Loe this day thyne eies haue seene, that 11 our Lord deliuered thee in my hand, in the caue, and I had a cogitation to kil thee, but myn eie hath spared thee. For I sayd: I wil not extend myn hand vpon my lord, because he is the annointed of our Lord. † But rather see and knowe, o 12 my father, the hemme of thy cloke in my hand, that when I did cut of the hemme of thy cloke, I would not extend my hand vpon thee. Marke, and see, that there is no euil in my hand, nor iniquitie, neither haue I sinned against thee: but thou yest in waite for my life, to take it away. † Our Lord 13 iudge between me and thee, and our Lord reuenge me of thee, but be not my hand vpon thee. † As also it is sayd in the old 14 prouerbe: FROM THE IMPIOUS shal impietie procede: be not therefore my hand vpon thee: Whom doest thou persecute O King of Israel? † Whom doest thou persecute? thou persecu- 15 test a dead dog, and a flea. † Our Lord be iudge, & iudge between me and thee, and he see, and iudge my cause, and deliuer me out of thy hand. † And when Dauid had fully ended spea- 17 king such wordes to Saul, Saul sayd: Is this thy voice my sonne Dauid? and Saul lifted vp his voice, and wept: † and sayd to 18 Dauid: Thou art iuster then I: for thou hast donne me good turnes, and I haue rendred thee euil. † And thou hast shewed 19 this day what good thinges thou hast done to me: how our Lord deliuered me into thy hande and thou hast not killed me. † For who when he hath found his enemy, wil let him 20 goe in a good way? But our Lord render thee this good turne, for that which thou hast wrought toward me this day. † And 21 now because I knowe that thou most certainly shalt reigne, and haue the kingdome of Israel in thy hand: † sweare to me 22 in our Lord, not to destroy my seede after me, nor to take away my name from the house of my father. † And Dauid 23 sware to Saul. Saul therefore went into his house: and Dauid and his men went vp into safer places.

*Samuel dieth and is mourned. 3. David requesting, 10. and not obtaining Vi-
 ctuals of Nabal, 13 threatneth to kil him 14 But his wife Abigail pru-
 dently preventeth the revnge, 18 by sending victuals, 23. and giving good
 words. 37. At which when Nabal understandeth, he fainteth, and after
 tenne dayes dieth 39. David marieth Abigail: 43. also Achinoam: 44.
 and his wife Michol is given to another.*

- 1 **A**N D Samuel died, and al Israel was gathered together,
 and they mourned for him, and buried him in his house
 in Ramatha. And David rising went downe into the desert
 2 of Paran. † And there was a certaine man in the wilderness
 of Maon, and his possession in Carmel, and that man was
 exceeding great: and he had three thousand sheepe, & a thou-
 sand goates: and it chanced that his flocke was shorne in
 3 Carmel. † And the name of that man was Nabal: and the
 name of his wife Abigail. and that woman was very wise
 and beutiful: moreouer her husband hard, and very il, and
 4 malicious: and he was of the kindred of Caleb. † When Da-
 uid therefore heard in the desert, that Nabal sheared his
 5 flocke, † he sent tenne yong men, and sayd to them: Goe vp
 into Carmel, and you shal come to Nabal, and shal salute him
 6 in my name peaceably. † And you shal say: Peace be to my
 brethren, and to thee, and peace to thy house, and to al what-
 7 soeuer thou hast be peace. † I haue heard, that thy shephards
 which were with vs in the desert did sheare we haue neuer
 molested them, neither hath ought beene wanting to them
 at any time of the flocke, al the time that they were with vs
 8 in Carmel. † Aske thy seruantes, and they wil tel thee. Now
 therefore let thy seruantes finde grace in thyne eies: for we
 are come in a good day, whatsoeuer thy hand shal finde, geue
 9 thy seruantes, and thy sonne David. † And when Dauids
 seruantes were come, they spoke to Nabal al these wordes in
 10 Dauids name: and so held their peace. † But Nabal answer-
 ing the seruantes of David, said: Who is David? and what
 is the sonne of Isai? There are seruantes multiplied now a
 11 daies which flee from their masters. † Shal I then take my
 breades, and my waters, and the flesh of my cattel, which I
 haue killed for my sheares, and geue to men whom I know
 12 not whence they are? † Therefore the seruantes of David
 returned by their way, and returning came and told him al the
 wordes

wordes that he had said. † Then sayd Dauid to his seruantes: 13
 Euery man gird him with his sworde. And they were euery
 one girded with their swordes. And Dauid also was girded
 with his sworde: and there folowed Dauid about foure hun-
 dred men: moreouer two hundred remayned at the baggage.
 † But to Abigail the wife of Nabal one of their seruantes told, 14
 saying: Behold Dauid hath sent messengers from the desert,
 to blesse our maister. & he disdayned them: † these men were 15
 good ynough to vs, and not trublesome: neither did euer any
 thing perish al the time, that we haue couerest with them in
 the desert: † they were in steed of a wal to vs both in the day 16
 and in the night, al the dayes that we fed the flockes with
 them. † Wherefore consider, & thinke what thou hast to doe, 17
 for :: malice is accomplished against thy husband, and against
 thy house, and he is the sonne of Belial, so that no man can
 speake to him. † Abigail therefore made hast, and tooke 18
 two hundred loaues, and two bottels of wine, and five mut-
 tons ready drest, and five measures of polent, and a hundred
 branches of raysens, and two hundred males of drie figges,
 and laid them vpon asses: † and said to her seruantes: Goe 19
 before me: loe, I wil folow you at your backe: but she told
 not her husband Nabal. † When she therefore had gotten 20
 vpon an asse, and came downe to the foote of the mountaine,
 Dauid and his men came downe meeting her, whom she also
 mette. † And Dauid said: In vaine veryly haue I preserued 21
 al thinges that were this mans in the desert, and there peri-
 shed nothing of al that pertained to him: and he hath rendred
 me :: euil for good. † These thinges doe God to the ene- 22
 mies of Dauid, and these thinges adde he, if I shal leaue of al
 thinges that pertaine to him vntil morning, any thing pissing
 against the wal. † And when Abigail had seene Dauid, she 23
 made hast, and light from her asse, and fel downe before Da-
 uid vpon her face, and adored vpon the earth, † and fel at 24
 his feete, and sayd: In me my lord be this iniquitie: let thy
 handmayde speake I besech thee in thine eares: and heare the
 wordes of thy seruant. † Let not my lord the king I pray 25
 thee, set his hart vpon this naughtie man Nabal: because
 according to his name, he is a foole, and follie is with him:
 but I thy handmaide sawe not thy seruantes my lord, whom
 thou didst send. † Now therefore my lord, our Lord liueth, 26
 and thy soule liueth, who hath stayed thee that thou shouldest

not

∴ Not a mali-
 cious mind,
 such as Saul
 bore vniustly
 against Dauid;
 but punishmēt
 is decreed a-
 gainst Nabal,
 for not only
 denying a rea-
 sonable re-
 quest, but also
 forso reproch-
 ful an answer.

∴ Evil wordes
 for courteous
 vsage heretofore,
 and for late gentil in-
 treating by
 messengers.

not come vnto blood, and hath sayed thy hand to thee: and
 now be thine enemies as Nabal, and they that seeke euil to
 27 my lord. † Wherefore receiue this benediction, which thy
 handmaide hath brought to thee my lord: and geue to thy
 28 seruantes that follow thee my lord. † Take away the in-
 quitie of thy handmaide: for our Lord making wil make to
 my lord a faithfull house, because thou my lord doest fight
 the battels of our Lord: let not malice therefore be found
 29 in thee al the dayes of thy life. † For if a man shal rise, perse-
 cuting thee, and seeking thy life, the life of my lord shal be
 kept, as in the bundel of the liuing, with our Lord thy God:
 30 Moreouer the life of thine enemies shal be whurled, and in
 the violence, and whurle of a sling. † When our Lord there-
 fore shal doe to thee, my lord, al good things, which he hath
 spoken concerning thee, and shal constitute thee prince ouer
 31 Israel, † this shal not be an occasion of sobbing to thee, and
 a scruple of hart to my lord, that thou hast shed innocent
 blood, or thy selfe hast reuenged thy selfe: and when our
 Lord hath bestowed these benefites vpon my lord, thou shalt
 32 remember thy handmaide. † And Dauid sayd to Abigail:
 Blessed be our Lord the God of Israel, who hath sent thee this
 33 day to meete me, and blessed be thy speech, † and blessed
 be thou, which hast stayed me to day, that I might not goe to
 34 blood, and reuenge me with myn owne hand. † Otherwise
 our Lord liueth the God of Israel, who hath staid me, that
 I should not doe thee any euil: vnles thou hadst quickly
 come to meete me, there had not remained to Nabal vntil
 35 morning light, any pissing against a wal. † And Dauid tooke
 of her hand al thinges which she had brought him, and said
 to her: Goe peaceable into thy house, behold I haue heard
 36 thy voice, and haue honoured thy face. † And Abigail came
 to Nabal: and behold he had a feast in his house, as it were
 the feast of a king, and Nabals hart was pleasant: for he was
 drunke exceedingly: and he told him not a word little or great
 37 vntil morning. † But early when Nabal had digested his
 wine, his wife told him these wordes, and his hart was dead
 38 inwardly, and he became as a stone. † And when ten dayes
 39 had passed, our Lord stroke Nabal, and he died. † Which
 when Dauid had heard that Nabal was dead, he sayd: Blessed
 be our Lord, who hath iudged the cause of my reproch at the
 hand of Nabal, and hath kept his seruant from euil, and the

Things tryed
 in bundels are
 stronger and
 more secure,
 then single
 and loose.

malice of Nabal hath our Lord rendred vpon his head. Dauid therefore sent, and spake to Abigail, that he might take her to himselfe to wife. † And Dauids seruantes came to Abigail into Carmel, and spake to her, saing: Dauid hath sent vs vnto thee, to take thee to his wife. † Who arising adored flat toward the earth, and sayd: Loe let thy seruant be as an handmaide, to wash the feete of the seruantes of my lord. † And Abigail arose, and made hast, and gatte vpon an asse, and fūe women went with her waiting maides, and folowed the messengers of Dauid, and became his wife. † Yea and Achinoam also did Dauid take of Iezrahel: and both were his wiues. † But Saul gaue Michol his daughter Dauids wife to Phalti, the sonne of Laïs, who was of Gallim.

CHAP. XXVI.

The Ziphians betraying the place, Saul besiegeth Dauid, 5. who by night goeth where Saul and his men are a sleepe, 9. huricth him not: 12. but taketh from him his speare and bottle of water: 14. sheweth what he hath done. 21. Saul againe confesseth his fault, and promisseth peace.

ANd there came Zepheites vnto Saul in Gabaa, saying: Behold Dauid is hid in the hil Hachila, which is ouer against the wildernes. † And Saul arose, and went downe into the desert Ziph, and with him three thousand men of the chosen of Israel, to seeke Dauid in the desert Ziph. † And Saul camped in Gabaa Hachila, which was ouer against the wildernes in the way: and Dauid dwelt in the desert. And seing that Saul was come after him into the desert, † he sent discoverers, and lerned that he was come thither most certainly. † And Dauid arose secretly, and came to the place where Saul was: and when he had seene the place, wherein Saul slept, and Abner the sonne of Ner, the prince of his warre, and Saul sleeping in the tent, and the rest of the multitude round about him, † Dauid spake to Achimelech the Hetheit, and Abisai the sonne of Seruia the brother of Ioab, saying: Who wil goe downe with me to Saul into the campe? And Abisai said: I wil goe with thee. † Dauid therefore and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his speare fixed in the ground at his head: and Abner, and the people sleeping round about him. † And Abisai said to Dauid: God hath shut vp thine enemy this day into thy handes: now therefore I wil thrust him

- him through with my speare in the earth once, and twise shall
 9 not neede. † And Dauid said to Abisai: Kill him not: for
 10 who shall extend his hand vpon the annointed of our Lord, &
 11 shall be innocent? † And Dauid said: Our Lord liueth, vn-
 lesse our Lord shall strike him, or his day come to die, or de-
 scend into battell he perish: † Our Lord be merciful vnto me,
 that I extend not my hand vpon the annointed of our Lord.
 12 Now therefore take the speare, which is at his head, & cuppe
 of water, and let vs goe. † Dauid therefore tooke the speare,
 and cuppe of water, which was at Saules head, and they went
 away: and there was none that sawe, or vnderstood, or a-
 waked, but all slept, because the dead sleepe: of our Lord.
 13 had fallen vpon them. † And when Dauid had passed ouer
 against, and stood in the toppe of the mountaine farre of, and
 14 a good space betwene them, † Dauid cried to the people, and
 to Abner the sonne of Ner, saying: Wilt thou not answer
 Abner? And Abner answering sayd: Who art thou, that criest
 15 and disquietest the king? † And Dauid sayd to Abner: Art not
 thou a man? And who is like thee in Israel? why therefore hast
 thou not kept thy lord the king? for one of the multitude
 16 hath entered in to kill the king thy lord. † This thing is not
 good, which you haue done: Our Lord liueth, you are the
 children of death, which haue not kept your lord, the an-
 nointed of our Lord. Now therefore behold where the kinges
 speare is, & where the cup of water is, which was at his head.
 17 † And Saul knew Dauids voice, and sayd: Is this thy voice,
 my sonne Dauid? And Dauid sayd: My voice, my lord king,
 18 † and he said: For what cause doth my lord persecute his
 seruant? What haue I done? or what euil is there in my hand?
 19 † Now therefore heare, I pray, my lord King, the wordes of
 thy seruant: If our Lord stirre thee vp against me, let there
 be odoure of sacrifice: but if the sonnes of men, they are cur-
 sed in the sight of our Lord, which haue cast me out this day,
 that I should not dwell in the inheritance of our Lord, saying:
 20 Goe, serue strange goddes. † And now let not my blood be
 shed vpon the earth before our Lord, for the king of Israel
 is come forth to seeke one flea, as the perdid is pursued in the
 21 mountaines. † And Saul sayd: I haue sinned, returne my
 sonne Dauid, for I will no more doe thee euil, for that my life
 hath bene precious in thine eyes to day: for it appeareth that
 22 I haue done foolishly, and haue bene ignorant of very many

Dauid is res-
 olute, and of-
 ten repeteth,
 that it is not
 lawful for pri-
 uate subiectes
 to kill their
 prince, no al-
 though him-
 selfe was an-
 nointed to suc-
 cede.

Gods prou-
 idence sent this
 extraordinary
 sleepe and in-
 spired Dauid,
 to doe this
 fact, for more
 iustification of
 his innocen-
 cie.

things. † And Dauid answering, sayd: Behold the kings 22
 speare, let one of the kings seruants passe, and take it. † And 23
 our Lord wil reward euerie one according to his iustice, and
 fidelitie: for our Lord hath deliuered thee this day into my
 hand, & I would not extend my hand vpon the anointed of
 our Lord. † And as thy life hath bene magnified to day in 24
 myne eies, so be my life magnified in the eies of our Lord, and
 deliuer he me from al distresse. † Saul therefore sayd to Dauid: 25
 Blessed art thou my sonne Dauid: and truly doing thou shalt
 doe, and preuayling thou shalt preuaile. And Dauid went into
 his way, and Saul returned into his place.

CHAP. XXVII.

*Dauid for more securitie goeth againe to Achis king of Geth, 5. obtaineth
 of him the citie of Siceleg, (6. by which meanes it becometh subiect to the
 kings of Iuda) 8. and maketh prayes vpon the enemies of King Achis.*

AN D Dauid sayd in his hart: at length I shal fal one day 1
 into the hands of Saul: is it not better that I flee, and
 be saued in the Land of the Philistians, that Saul may despaire,
 and cease to seeke me in al the coastes of Israel: I wil flee
 therefore his hands. † And Dauid arose, and went himselfe, 2
 and the six hundred men with him, to Achis the sonne of
 Maoch, the King of Geth: † And Dauid dwelt with Achis 3
 in Geth, he and his men; euerie man & his house, and his two
 wiues, Achinoam the Iezrahelite, and Abigail the wife of
 Nabal of Carmel. † And it was told Saul that Dauid was fled 4
 into Geth, and he added no more to seeke him. † And Dauid 5
 sayd to Achis: If I haue grace in thy sight, let there a place
 be geuen me in one of thy cities of this countrie, that I may
 dwel there: for why abideth thy seruant in the citie of the
 king, with thee? † Achis therefore gaue him in that day 6
 Siceleg: for which cause Siceleg became the kings of Iuda
 vntil this day. † And the number of the daies, that Dauid 7
 dwelt in the country of the Philistians, was foure monethes.
 † And Dauid went vp, and his men, and draue prayes out of 8
 Gessuri, and Gerzi, and from the Amalecites: for these vil-
 lages were inhabited in the land in old time, as men goe to
 Sur, as farre as the Land of Egypt. † And Dauid stroke al the 9
 land, neither left he anie man or woman: and taking the
 sheepe & oxen, and asses, & camels, and garments, he returned
 & came to Achis. † And Achis sayd to him: Whom hast thou 10

These coun-
 tries were nei-
 ther subiect to
 the Phillistjms
 nor to the Is-
 raelites, and
 were also of

- set vpon to day? Dauid answered: Against the south of Iuda, those nations
and against the south of Ieremiel, and against the south of whom God
11 Ceni. † Dauid gaue life neither to man nor woman, neither had comanded
brought them into Geth, saying: Lest perhaps they speake to destroy,
against vs. These things did Dauid, and this was decreed of dwelling with-
him al the daies that he dwelt in the countrie of the Philis- Chanaan. *Dist.*
12 tians. † Achis therefore did credite Dauid, saying: Manie 15.
euils hath he wrought against his people Israel: Therefore
he shal be my seruant for euer.

CHAP. XXVIII.

The Philistians fighting against Saul, Dauid promisetli fidelitie to Achis.

3. Saul destroyeth magicians, 6. but God not answering him, 7. seeketh
a woman that hath a Python spirit, 12. Willeth her to raise vp Samuel.
15. Who appearing fortelleth him, that he, and his sonnes shal die the
next day.

The fourth
part.
Of the ruine
of Saul, and
exaltation of
Dauid.

- 1 **A**N D it came to passe that in those daies the Philistijms
gathered together their companies, that they might be
prepared to battel against Israel: and Achis sayd to Dauid:
Knowing know thou now, that thou shalt goe forth with
2 me in the campe, thou, and thy men. † And Dauid sayd to
Achis: Now thou shalt know what thy seruant wil doe.
And Achis sayd to Dauid: And I wil appoint thee keper of
3 my head al daies. † And Samuel was dead, and al Israel mourn-
ed for him, and buried him in Ramatha his citie: And Saul
4 tooke al the magicians and soothsayers out of the land. † And
the Philistijms were gathered together, and came and camped
in Sunam: and Saul also gathered together al Israel, and came
5 into Gelboe. † And Saul saw the campe of the Philistijms,
6 and feared; and his hart was afraid exceedingly. † And he
consulted our Lord, and he answered him not, neither by
7 dreames, nor by priestes, nor by prophetes. † And Saul sayd
to his seruantes: Seeke me a woman that hath a pithonical
spirite, and I wil goe to her, and wil aske by her. And his ser-
uantes sayd to him: There is a woman that hath a pithonical
8 spirite in Endor. † He therefore changed his habite and was
clothed with other garmentes, and he went himselfe, and two
men with him, and they came to the woman in the night,
and sayd to her: Deuine vnto me in the pythonical spirite,
9 and raise me vp whom I shal tel thee. † And the woman sayd
to him: Loe, thou knowest what great thinges Saul hath done:

and how he hath rayfed the magicians and sothfayers out of
 the land: why therefore doeſt thou lye in waite for my life,
 that I may be ſlaine? † And Saul ſware vnto her in our Lord, 10
 ſaying: Our Lord liueth, there ſhal no euil happen vnto thee
 for this thing. † And the woman ſayd to him: Whom ſhal I 11
 rayſe vp to thee? Who ſayd: Raiſe me vp Samuel. † And 12
 when the woman had ſcene Samuel, ſhe cried out with a loud
 voice, and ſayd to Saul: Why haſt thou deceiued me? for thou
 art Saul. † And the King ſayd to her: Feare not: what ſaweſt 13
 thou? And the woman ſayd to Saul: I ſaw :: Goddeſ coming
 out of the earth. † And he ſayd to her: What maner of forme 14
 haſt he? who ſayd: An old man is come vp, and he is clothed
 with a mantel. And " Saul * vnderſtood that it was Samuel,
 and he bowed himſelfe vpon his face on the earth, and :: ado-
 red. † And Samuel ſayd to Saul: why haſt thou diſquieted 15
 me, that I ſhould be rayſed vp? And Saul ſayd, I am in great
 diſtreſſe: for the Philiftijms fight againſt me, and God is de-
 parted from me, and would not heare me, neither in the hand
 of prophetes, nor by dreames: therefore I haue called thee,
 that thou ſhouldeſt ſhew me, what I ſhal doe. † And Samuel 16
 ſayd: Why aſkeſt thou, whereas our Lord is departed from
 thee, and is paſſed to thine aduerſarie? † For our Lord wil 17
 doe to thee as he ſpake in my hand, and he wil cut thy king-
 dome out of thy hand, & wil geue it to thy neighbour David:
 † becauſe thou haſt not obeyed the voice of our Lord, neither 18
 diſt thou the wrath of his furie in Amalec. Therefore that
 which thou ſuffereſt hath our Lord done to thee this day.
 † And our Lord wil geue Iſrael alſo with thee into the handes 19
 of the Philiftijms: and to morow thou and thy ſonnes ſhal be
 :: with me: yea the campe alſo of Iſrael wil our Lord deliuer
 into the handes of the Philiftijms. † And forthwith Saul 20
 fel ſtretched forth on the ground, for he feared much the
 wordes of Samuel, and there was no ſtrength in him, becauſe
 he had not eaten bread al that day. † That woman therefore 21
 went vnto Saul (for he was very much troubled) and ſayd to
 him: Behold thy handmaide hath obeyed thy voice, and I haue
 put my life in my hand: and I heard the wordes, which thou
 ſpakeſt to me. † Now therefore heare thou alſo the voice of 22
 thy handmaide, and I wil ſet before thee a morſel of bread,
 that eating thou mayeſt recouer ſtrength, and be able to goe
 on thy iourney. † Who reſused, and ſayd: I wil not eate. But 23

:: Not manie
 but one excel-
 lent perſon, an
 old man come
 lie in apparel.
 :: Saul adored
 not Samuel
 with diuine
 honour, but
 with dulia, re-
 uerencedue to
 a bleſſed ſoule.

:: In ſtate of
 the dead in an
 other world,
 not in the
 ſame particu-
 lar ſtate.

* iadagh
 cognovit
 herry.

his seruantes and the woman forced him, and at length hearing their voice, he arose from the ground, and sate vpon the bed. † And that woman had a pasture fed calfe in the house, and she made hast, and killed him: and taking meale kneded it, and baked azimes, † and sette before Saul, and before his seruantes, who when they had eaten rose vp, and walked al that night.

ANNOTATIONS.

CHAP. XXVIII.

14. *Saul vnderstood that it was Samuel.*] It is not defined nor certaine, whether the soule of Samuel appeared, or an euil spirit tooke his shape, and spake to Saul. S. Augustin (*li. 2. g. 3. ad simplician*) proposeth both the opinions as probable. VVhere first he sheweth, that Samuels soule might appeare; either brought thither by the euil spirite, which is not so much to be merueled at, as that our Lord and Sauour suffered him self to be sette vpon the pinnacle of the temple, and to be caried into a high mountaine by the diuel; yea to be taken prisoner, bound, whipped, and crucified, by the diuels ministers: or els that the spirite of the holie prophet, was not raised by force of the enchantment, or anie powre of the diuel, but by Gods secrete ordinance vnknownen to the pythonical woman, and to Saul, and so appeared in the kings presence, and stroke him with diuine sentence. Againe he answereth, that there may be a more easie and readie sense of this place, to wit, that Samuels spirite (or soule) was not in deede raised, but an imaginarie illusion made by the diuels inchantment, which seemed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called those persons or things, which they represent. So when we behold pictures in a table, or on a wal, we say, this is Cicero, that is Salust, that Achilles, that is Rome. To this effect S. Augustin discourseth more at large in the place before cited. But in an other worke written after (*de cura pro mortuis gerenda. c. 15.*) teaching that soules of the dead appeare sometimes to the liuing, he saith expressly, *Samuel the prophet being dead, foretold future things to King Saul yet liuing.* Though some be of opinion (saith he) that Samuel himself appeared not, but some euil spirit tooke his similitude.

S. Augustins opinion whether Samuels soule appeared, or no.

More probable that his verie soule appeared, not compelled by the euil spirite but obeying Gods secrete ordinance.

And this last iudgement of S. Augustin is much confirmed; first by the wordes of this text, literally and plainly affirming that Samuel appeared, and spake to Saul, and Saul to him. and that Saul vnderstood (or *learned*, not only thought, imagined, or supposed) that it was Samuel. Secondly, this apparition came sooner, preuenting the inchantment, and in better order, then the pythonical woman expected, as appeareth by her answer, saying she saw God (or an excellent person) ascending in comelie maner and attyre: whereas euil spirites vsed to appeare (as the Rabbins testifie) in vglie bodies, with the heeles into the ayer, and head downward. Thirdly, the Author of Ecclesiasticus (*ch. 46.*) amongst the prayes of Samuel the prophet, saith, *he slept, (or died) and certified the King, and shewed to him, the end of his life.* VVhere it seemeth cleare, that the same person that died, denounced Gods wil and sentence to Saul. Moreouer

First proofes

2

5

if it had bene an illusion of an euil spirite, it would hardly seme anie praise at al. Fourthly, the diuel could not naturally foretel that Saul and his sonnes, with manie of the people should be slaine the next day, and Dauid reigne after him: neither is it probable, that God reueiled such secretes to euil spirites, wherby men might take more occasion to folow nictromantie. Fifthly, most Fathers and Doctois are of the same iudgement: S. Iustian Martyr. *to 2. pag. Dialogo cum Tryphone.* S. Basl. *Epist. 80. ad Eustathium.* S. Ambroseli. *1. in Luc. 1. 210.* S. Hierom. *in Isaia. 7.* Iosephus *li. 6. c. 15. Antiq.* and manie other old and late writers. The chiefest argument for the other opinion is the authoritie of Tertullian. *li. de anima.* Procopius and Eucherius vpon this place, and the vncertaine authors, *Questionum apud Iustinum. q. 52. lib. de mirabil. sac. Script. and Quest. vet. Test. ment. q. 17. apud Augustinum, tomo. 3. et. 4.* As for the Protestantes denying, that soules once parted from their bodies, can appeare to anie aliue, S. Augustin confuteth them, both by this example of Sauuel, supposing the booke of Ecclesiasticus to be Canonical Scripture, and of Moyles being dead, and Elias yet liuing (whom they hold also to be dead) both appearing with Christ in his transfiguration. *Mat. 17.*

Soules sometimes appeare after death.

CHAP. XXIX.

Dauid going with the Philistijms towards the warre, 4. the princes vrged and force the king to send him back.

THEREFORE al the companies of the Philistijms were gathered together into Aphec: and Israel also camped vpon the fountaine, which was in Iezrahel. † And the princes in dede of the Philistijms marched in hundreds and thousands: but Dauid and his men were in the last companie with Achis. † And the princes of the Philistijms sayd to Achis: What meane these Hebrewes? And Achis sayd to the princes of the Philistijms: Doe you not knowe Dauid, which was the seruant of Saul the king of Israel, and is with me manie daies, or :: yeares, and I haue not found any thing in him, since the day that he fled to me, vntil this day? † But the princes of the Philistijms were angrie against him, and sayd to him: Let this man returne, and abide in his place, wherein thou hast appointed him, and let him not goe downe with vs into battel, lest he become an aduersarie to vs, when we shal beginne to fight: for how can he otherwise pacifie his lord, but in our heades? † Is not this Dauid, to whom they sang in dances, saying: Saul hath strooke his thousandes, & Dauid his ten thousandes? † Achis therefore called Dauid, and sayd to him: The Lord liueth, thou art iust, and gaod in my sight: and thy going out, & thy coming in is with me in the campe: an I haue not found in thee anie euil, since the day that thou camest to me vntil this day: but thou pleasest not the nobles.

† Returne

:: He speaketh by amplification to make his fast seme more reasonable: whereas the time of Dauids abode with him was but foure monethes. *ch. 27. v. 7.*

- 7 † Returne therefore, and goe in peace, and offend not the
 8 eies of the princes of the Philistijms. † And Dauid sayd to
 Achis: For what haue I done, and what hast thou found in me
 thy seruant, since the day that I haue beene in thy sight, vntil
 this day, that I may not come, and fight against the enemies of
 9 my lord the King? † And Achis answering spake to Dauid:
 I know that thou art good in my sight, as an Angel of God:
 but the princes of the Philistijms haue sayd: He shal not goe
 10 vp with vs into battel. † Therefore arise in the morning,
 thou, and the seruantes of thy lord, which came with thee:
 and when you are risen in the night, and it shal beginne to
 11 waxe light, goe foreward. † Dauid therefore arose in the
 night, he and his men, that they might sette foreward in the
 morning, and returne to the land of the Philistijms: and the
 Philistijms went vp into Iezrahel.

CHAP. XXX.

*Dauid returning to Siceleg, findeth it burned and spoiled, and himself in
 danger of the people: 7. By our Lords Warrant be pursueth the enemy, 11.
 taketh a guide: 17. recovereth al that was taken away: 22. and rewardeth
 the souldiars, also those that stayed with the baggage; 25. making it a
 lawe for the time to come, that the keepers of the baggage, shal haue like
 share with those that fight in battel.*

- 1 **A**ND when Dauid and his men were come to Siceleg
 the third day, the Amalecites had made an inuasion on
 the south side into Siceleg, and had strooken Siceleg, and
 2 burnt it with fire. † And had led away women captiue out of
 it, from the lesse vnto the great: and had not killed any man,
 but had led them with them, and went on their iourney.
 3 † When Dauid therefore and his men were come to the citie,
 and had found it burnt with fire, and their wiues, and their
 4 sonnes, and their daughters to be led away captiue, † Dauid
 and the people that was with him, lifted vp their voices, and
 5 mourned til teares fayled them. † For the two wiues also of
 Dauid were led away captiue, Achinoam the Iezraelite, and
 6 Abigail the wife of Nabal of Carmel. † And Dauid was
 strooken very sad: for the people would haue stoned him,
 because the soule of euerie man was bitterly affected vpon
 7 their sonnes, and daughters: but Dauid was strengthened in
 our Lord his God. † And he sayd to Abiathar the priest the
 sonne of Achimelech: Applie vnto me the Ephod. And

∴ Consult our
 Lord for me: so

Dauid by the
priests media-
tion, was in-
structed what
to do.

Abiathar applied the Ephod to Dauid, † and Dauid consulted 8.
our Lord, saying: Shal I pursue these theeues, and shal I take
them or no? And our Lord sayd to him: Pursue them: for thou
shalt take them without doubtr, & take from them the praye.
† Dauid therefore went himsele, and the six hundred men 9
that were with him, and they came vnto the Torrent Besor:
& some being wearie staid. † But Dauid himself, and foure 10
hundred men pursued: for two hundred staid, who being
wearie could not passe the Torrent Besor. † And they found 11
an Egyptian in the field, and brought him to Dauid: and they
gaue him bread to eate, and water to drink, † and also a peece 12
of a masse of drie figges, and two bunches of resinnes. Who
when he had eaten, his spirite returned, and he was refreshed:
for he had not eaten bread, nor drunken water three daies,
and three nightes. † Dauid therefore sayd to him. Whose art 13
thou? or whence? and whither goest thou? who sayd: I am
ayong man of Egypt, the seruant of an Amalacite: and my
maister hath leist me, because I began to be sicke three daies
agone. † For we brake forth at the south side of Cerethi, 14
and against Iuda, and at the south of Caleb, and burnt Siceleg
with fire. † And Dauid sayd to him: Canst thou bring me to 15
this companie? Who sayd: I sweare to me by God, that thou
wilt not kil me, nor deliuer me into the handes of my lord,
and I wil bring thee to this companie. And Dauid sware to
him. † Who when he had brought them, behold they sate 16
vpon the face of al the earth, eating and drinking, and as it
were keping festiual day, for al the praye, and spoiles which
they had taken out of the Land of the Philistijms, and out of
the Land of Iuda. † And Dauid stroke them from euening 17
vntil the euening of the next day, and there escaped not anie
of them, but foure hundred yong men, which had gotten
vpon camels, and were fled. † Dauid therefore reskewed al 18
thinges, that the Amalccites had taken, and he reskewed his
two wiues. † Neither was there anie wanting from litle to 19
great as wel of their sonnes as of their daughters, and of the
spoiles, and what thinges soeuer they had taken, Dauid
brought al againe. † And he tooke al the flockes & heardes, 20
and draue them before his face: and they sayd: This is the
praye of Dauid. † And Dauid came to the two hundred men, 21
which being wearie had staid, neither were able to folow
Dauid, and he had bidden them to rest in the Torrent Besor:

who

who came forth to meete Dauid, and the people that were with him. And Dauid coming to the people, saluted them peaceably. † And euerie naughtie, and wicked fellow of the men, that had gone with Dauid answering, sayd: Because they came not with vs, we wil not geue them anie thing of the praye, which we haue recouered: but let their wife and children suffice euerie man, whom when they haue receiued, let them depart. † But Dauid sayd: You shal not doe so my brethren, of these thinges, which our Lord hath deliuered to vs, and hath kept vs, and hath geuen the theeues, that were broken out against vs, into our handes: † neither shal anie man heare you vpon this talke. For there shal be equal portion of him that went downe into battel, and of him that abode at the baggage, & they shal diuide alike. † And this hath beene downe from that day, and euer after :: it was decreed, and ordained as a law in Israel. † Dauid therefore came into Siceleg, and sent giftes of the praye to the ancientes of Iuda his neighbours, saying: Take a benediction of the praye of our Lords enemies. † To them, that were in Bethel, and that were in Ramoth toward the South, and them that were in Gether, † and them in Aroer, and them in Sephanoth, and them in Esthamo, † and them in Rachal, and them in the cities of Ierameel, and them in the cities of Semi, † and them in Harama, and them in the lake of Asan, and them in Athach, † and them in Hebron, and to the rest that were in those places, in the which Dauid had taried, and his men.

:: It is not against Gods commandment, Deut. 4. & 12. to make new lawes, so they be conformable, & not contrary to Gods former lawes

CHAP. XXXI.

Saul with his sonnes are slaine in battel. 7. The Philistijms possesse the place, and hang the dead bodies on a wal, 11. but valiant men of Iabes Galaad take them away, and burne them, burie their bones, and fast seven dayes.

1 **A**N D the Philistijms fought against Israel, and the men of Israel fled before the face of the Philistijms, and fel being slaine in mount Gelboe. † And the Philistijms fel vpon Saul, and vpon his sonnes, and they stroke Ionathas, and Abinadab, and Melchisua the sonnes of Saul, † and the whole weight of the battel was turned vpon Saul: and the archers ouertooke him, and he was sore wounded of the archers. 4 † And Saul sayd to his esquier: Drawe out thy sword, and strike me: lest perhaps these vncircumcised come, and kilme, mocking me. And his esquier would not: for he was frightened with exceeding feare. Saul therefore caught his sword, and fel

:: Saul killing himself after that he was wounded by

his enimies signifieth those that being overcome by tentations desperately persist, & wilfully die in their sinne. *S. Greg. ho. 10.*

∴ These men are comendable for gratitude towards Saul, who had deliuered them. *ch. 11. for a worke of mercie in burying the dead: for pietie towards their king and princes, and for fortitude in achieving so heroicall an act.*

upon it. † Which when his esquier had seene, to wit that Saul was dead, himselfe also fel upon his sword and died with him. † Saul therefore died, and his three sonnes, & his esquier, and al his men in that day together. † And the children of Israel, that were beyond the valley, and beyond Iordan, seing that the men of Israel were fled, and that Saul was dead, and his sonnes, they left their cities, and fled: and the Philistijms came, and dwelt there. † And when the next day was come, the Philistijms came to spoile them that were slaine, and they found Saul and his three sonnes, lying in mount Gelboe. † And they did cut of Saules head, and spoiled him of his armour, and sent into the land of the Philistians round about, that it should be declared in the temple of their Idols, and among their people. † And they did put his armour in the temple of Astaroth, but his bodie they hung on the wal of Bethsam. † Which when the inhabitants of Iabes Galaad had heard whatsoeuer the Philistijms had done to Saul, † al the most valiant men arose, & walked al the night, and tooke the bodie of Saul, and the bodies of his sonnes, from the wal of Bethsam: and they came to Iabes Galaad, and burnt them there: † and they tooke their bones, and buried them in the wood of Iabes, and fasted seuen daies.

THE ARGUMENT OF THE SECOND BOOKE OF KINGS.

This booke is wholly of Dauid.

His succession to the kingdom.

His vertues.

Faultes.

Thanks, and Prophecie.

BESIDES a great part of the first booke, and beginning of the third, this second booke is wholly of King Dauid. Whose manie laudable Actes, as also his faultes (which were fewer) with his true repentance, and punishment are related, not in such method, as may easily be diuided into distinct partes, in order of the chapters; but according to the distinction of thinges contained, his succession to the royal crowne, first in Iuda, and after in al Israel, with the declination and death of his competitour Ioboeth, are recorded in the 2. 3. 4. and 5. chapters. His vertues, and praises, to wit, his solemne mourning for Saul and that familie, his deuotion, fortitude, pietie, and gratitude are specially touched in the 1. 6. 7. 8. 9. and 10. chapters. His sinnes of adulterie with Bethsabee, of killing her husband Urias, of pride in numbering his people; with his bartie repentance, and temporal punishment for the same, are written from the 11. chapter to the 21, together with the 24. The 22. and 23. chapters coneyne his thankesgiving to God for benefites received, and prophecie of thinges to come, with a catalogue of valiant men.

THE SECOND BOOKE OF SAMVEL, WHICH WE CAL THE SECOND OF KINGS.

CHAP. I.

David hearing that Saul and Ionathas are slaine, 11. mourneth with al his familie, Weeping and fasting. 13. causeth him to be slaine who affirmed that he had killed king Saul. 18. He traineth vp archers. 19. and inuitteth also al Israel to mourne.

- 1  ND it came to passe, after that Saul was dead,
2 that Dauid returned from the slaughter of Amalec, and taryed in Siceleg two dayes. † And in the
3 third day there appeared a man coming out of
4 Sauls campe, his garments torne, and sprinkled
5 on the head with dust, and as he came to Dauid, he fel vpon
6 his face, and adored. † And Dauid said vnto him: Whence
7 comest thou? Who said to him: I fledde out of the campe of
8 Israel. † And Dauid said vnto him: What is the matter that
9 is done? tel me. Who said: The people is fled out of the bat-
10 tel, and many of the people are ouerthrowen and dead: yea
11 Saul also and Ionathas his sonne are dead. † And Dauid said
12 to the yong man that told him: How knowest thou that
13 Saul is dead, and Ionathas his sonne? † And the young
14 man that told him, sayd: :: By chance I came into mount
15 Gelboe, and Saul leaned vpon his speare: moreouer the cha-
16 riots and horsemen approched vnto him, † and turning back-
17 ward, and seing me he called. To whom when I had an-
18 swered, here I am: † he said to me: Who art thou? And
19 I said to him: I am an Amalecite, † And he said to me: Stand
20 vpon me, and kil me: because anguishes hold me, and as yet
21 al my life is in me: † And standing vpon him, I killed him:
22 for I knewe that he could not liue after the fal: and I tooke
the Diademe that was on his head, & the bracelette from his
arme, and haue brought to thee my lord hither. † And Dauid
taking his garments rent them, and al the men that were with
him, † and they :: mourned, and wept, and fasted vntil euening
vpon Saul and vpon Ionathas his sonne, and vpon the people

:: He fained al
this, thinck-
ing to get fa-
uoure (for
Saul killed
himself, li. i.
ch. 31.) but Da-
uid punished
him, as such a
crime deser-
ued. 2. 15.

:: Exequies of
Saul obserued
with mour-

sing weeping
and fasting.

The Philisthijms were strong & cunning archers therefore Dauid commanded that his subiectes should lerne and exercise the same manner of fight.

of our Lord, and vpon the house of Israel, because they were fallen by the sword. † And Dauid said to the yong man that had told him: Whence art thou? Who answered: I am the sonne of a man a stranger of Amalec. † Dauid said to him: Why didst thou not feare to put to thy hand, to kil the annointed of our Lord? † And Dauid calling one of his seruants, said: Goe runne vpon him. Who stroke him, and he died. † And Dauid said to him: Thy blood be vpon thine owne head: for thyn owne mouth hath spoken against thee, saying: I haue slaine the annointed of our Lord. † And Dauid mourned this kind of mourning vpon Saul, and vpon Ionathas his sonne, († and he commanded that they should teach the children of Iuda the bowe, as it is written in the Booke of the iust.) And he said: Consider, o Israel for them that be dead wounded vpon thy high places. † The Nobles, o Israel, are slayne vpon thy mountaynes: how are the valiants fallen? † Tel it not in Geth, neither telye it in the high waies of Ascalon: lest perhaps the daughters of the Philisthijms be gladd, lest the daughters of the vncircumcised reioice. † Mountaines of Gelboe, let neither dew, nor rayne come vpon you, neither be they fields of the first fruits: because there was the shield of the valiantes cast away, the shield of Saul, as though he were not annointed with oyle. † From the blood of the slaine, from the fatte of the valiants, the arrowe of Ionathas neuer returned backward, and the sword of Saul did not returne emptie. † Saul and Ionathas amiable, and comely in their life, in death also were not diuided: swifter then eagles, stronger then lyons. † Yee daughters of Israel weepe vpon Saul, who clothed you with scarlet in delicacies, who gaue golden ornaments to your attyre. † How haue the valiantes fallen in battel? Ionathas bene slayne in thy high places? † I am sorie for thee my brother Ionathas exceeding beautiful, and amiable aboute the loue of women. As the mother loueth her onlie sonne, so did I loue thee. † How haue the strong fallen, and the weapons of warre perished?

CHAP. II.

Dauid is received and annointed King of Iuda. 5. He commendeth those of Iabes Galaad, which buried Saul. 8. Ishobeth the sonne of Saul reigneth ouer the rest of Israel. 12. whereby riseth sharpe warre between Abner and Ioab, chief captaines of the two kinges. 30. Manie more are slaine of Abners partie then of Ioabs.

Therefore

- 1 **T**HHEREFORE after these things Dauid consulted
our Lord, saying: Shal I goe vp into one of the cities of
Iuda? And our Lord said to him: Goe vp. And Dauid said:
Whither shal I goe vp? And he answered him: Into Hebron.
2 † Dauid therefore went vp, and his two wiues, Achinoam the
3 Iezrahelite, and Abigail the wife of Nabal of Carmel: † yea
and the men also that were with him, Dauid brought euery
one with his houshold: and they abode in the townes of He-
4 bron. † And the men of Iuda came, and :: annoynted Da-
uid there, to reigne ouer the house of Iuda. And it was told
5 Dauid, that the men of Iabes Galaad had buried Saul. † Da-
uid therefore sent messengers vnto the men of Iabes Galaad,
and sayd vnto them: Blessed be you to our Lord, which haue
done this mercie with your lord Saul, and haue buried him.
6 † And now our Lord certes wil render you mercie and truth:
but I also wil requite you the good turne, for that you haue
7 done this thing. † Let your handes be strengthened, and be
yee stout men: for although your lord Saul be dead, yet the
8 house of Iuda hath annoynted me to be their king. † But
Abner the sonne of Ner prince of Sauls armie, tooke Isbo-
9 seth the sonne of Saul, & led him about through the campe,
† and ordained him king ouer Galaad, and ouer Gessuri,
and ouer Iezrahel, & ouer Ephraim, and ouer Beniamin, and
10 ouer al Israel. † Fourtie yeares old was Isboseth the sonne
of Saul when he began to reigne ouer Israel, and he reigned
:: two yeares: and only the house of Iuda folowed Dauid.
11 † And the number of the daies, that Dauid abode, reigning
in Hebron ouer the house of Iuda, was seuen yeares and six
12 monethes. † And Abner the sonne of Ner went forth, and
the seruantes of Isboseth the sonne of Saul, out of the campe
13 into Gabaon. † Moreouer Ioab the sonne of Saruia, and
the seruants of Dauid went forth, and mette them beside
the poole of Gabaon, and when they were come together
into one place, they fate one ouer against an other: these
14 on the one side of the poole, and they on the other. † And
Abner said to Ioab: Let the yong men rise, and :: play before
15 vs. And Ioab answered: Let them rise. † There rose there-
fore and passed twelue in number, of Beniamin; of Isbo-
seths part the sonne of Saul, and twelue of the seruantes of
16 Dauid. † And euery one taking the head of his mite, stuck his
sword into the side of his aduersarie, and they fel together:

:: This second
annoiating, as
also the third,
(ch. 1.) was in
confirmation
and to put him
in possession of
the frist maie
long before.
1. R. 2. 16.

:: He reigned
two yeares be-
fore he be-
ganne much
to decline, but
in al seuen ye-
ares and a half
for so long Da-
uid reigned
only in Iuda.
v. 11.

:: Hence per-
haps cometh
the phraise,
that one armie
playeth vpon an-
other with small
and great arms.

and

*erie, that is,
strike and kil
their enemies
with al sortes
of gunnes. 10.
sephus li. 7. c. 1.
Aniq.*

& the name of the place was called: The field of the valiantes,
in Gabaon. † And there rose a very sore battel in that day: and
Abner was put to flight, & the men of Israel, by the seruantes
of Dauid. † And there were there the three sonnes of Sarua,
Ioab, and Abisai, and Asael: moreouer Asael was a most swift
runner, as it were one of the roes, that abide in the wooddes.
† And Asael pursued Abner, and declined not to the right
hand nor to the left omitting to pursue Abner. † Abner
therefore looked backe behind him, and said: Art thou Asael?
Who answered: I am. † And Abner said to him: Goe to the
right hand, or to the left, and apprehend one of the young
men, and take to thee his spoyles. But Asael would not leaue
but vrged him. † And againe Abner said to Asael: Retyre,
and do not folowe me, lest I be compelled to sticke thee to
the ground, and I shal not be able to lift vp my face to Ioab
thy brother. † Who contemned to heare, and would not goe
aside: Abner therefore stroke him, with his speare turned
backe in the priuy partes, and thrust him through, and he
died in the same place: and al that passed by that place, where
in Asael fel and dyed, did stay. † But whiles Ioab and Abisai
pursued Abner fleeing, the sunne went downe: and they came
as farre as the hil of the water conduit, that is ouer against the
valley the way of the desert in Gabaon. † And the children
of Benjamin were assembled together to Abner: and being
gathered in a plump, into one troupe, they stode in the
toppe of one hil. † And Abner cried out to Ioab, and said:
Shal thy sword rage vnto ytter destruction? knowest thou
not that desperation is dangerous? how long differrest thou
to say to the people, that they leaue to pursue their brethren?
† And Ioab said: Our Lord liueth, if thou hadest spoken,
in the morning had the people retyred, from pursuing their
brethren. † Ioab therefore sounded the trumpette, and al
the armie stood, neither did they pursue Israel any further,
nor enter into fight. † And Abner and his men went through
the champaigne country, al that night: and they passed Iordan,
and hauing viewed al Beth horon, came to the campe. † More-
ouer Ioab returning, after he had leift Abner, assembled al the
people: and there wanted of Dauids seruantes nintene men,
beside Asael. † But the seruantes of Dauid stroke of Benia-
min, and of the men, that were with Abner three hundred
three score, who also died. † And they tooke Asael, & buried
him in

him in the sepulchre of his father in Bethlehem: and Ioab, and the men that were with him, walked al the night, and in the very twilight they came into Hebron.

CHAP. III.

Isboseths forces daily decay, David increaseth in powre, and hath manie sonnes. 7. Abner vpon occasion of a sclander breaketh from Isboseth, and serueth David, bringing Michol to him, and much people of Israel. 23. Ioab of emulation and reuenge killeth Abner. 28. for which David is offended with Ioab, 31. and mourneth for Abner.

1 **T** H E R E was made therefore long strife between the
house of Saul, and between the house of Dauid: Dauid
prospering and alwaies stronger then himself, but the house
2 of Saul decreasing daily. † And there were sonnes borne to
Dauid in Hebron: and his first begotten was Amnon of Achi-
3 noam the Iezrahelite. † And after him Cheleab of Abigail
the wife of Nabal of Carmel: moreouer the third Absalom
the sonne of Maacha the daughter of Tolmai king of Gessur.
4 † And the fourth Adonias, the sonne of Haggith: and the
5 fifth Saphathia, the sonne of Abital. † The sixt also Iethra-
am of Eglā the wife of Dauid. these were borne to Dauid in
6 Hebron. † Therefore when there was battel between the house
of Saul and house of Dauid, Abner the sonne of Ner ruled the
7 house of Saul. † And Saul had a concubine named Respha, the
8 daughter of Aia. And Isboseth said to Abner: † Why diddest
thou go in to my fathers concubine? Who being wrath excee-
dingly for the wordes of Isboseth, said: What :: am I a dogges
head against Iuda this day, which haue done mercie vpon the
house of Saul thy father, and vpon his brethren and neere-
freinds, & haue not deliuered thee into the hands of Dauid, &
hast thou sought against me that thou mightest charge me for
9 a woman to day? † These things do God to Abner, and these
things adde he to him, vnlesse as our Lord hath sworne to
10 Dauid, so I doe truth to him. † That the kingdom be trans-
11 ferred from the house of Saul, and the throne of Dauid be
exalted ouer Israel, and ouer Iuda, from Dan to Bersabee.
† And he could not answer him any thing, because he feared
12 him. † Abner therefore sent messengers to Dauid for himself
saying: Whose is the land? And that they should say: Make
amitie with me, & my hand shal be with thee: and I wil reduce
13 vnto thee al Israel. † Who said: Very wel: I wil make amitie

:: Am I con-
temptible in
thy sight, and
yet head of
them that op-
pose against
Dauid, I that
haue donne so
much for thee,
wil not indure
to be repre-
hended, for a
small fault. So
God suffereth
the maintai-
ners of an euil
quarrel to fall
out among

them selues,
wherby the
right cause is
aduanced.

with thee: but one thing I desire of thee, saying: Thou shalt
not see my face before thou bring Michol the daughter of
Saul: and so thou shalt come, and see me. † And Dauid sent 14
messengers to Ishbosheth the sonne of Saul, saying: Restore
my wife Michol, which I betrothed to me for an hundred
prepuces of the Philistijms. † Ishbosheth therefore sent, 15
and rooke her from her husband Phaltiel, the sonne of Lais.
† And her husband folowed her, weeping as farre as Bahu- 16
rim: and Abner said to him: Goe, and returne. Who retur-
ned. † Abner also spake to the ancients of Israel, saying: 17
Both yesterday and the day before you sought Dauid that he
might reigne ouer you. † Now therefore do so: because our 18
Lord hath spoken to Dauid, saying: In the hand of my seruant
Dauid I wil saue my people Israel from the hands of the Phil-
istijms, and of al their enemies. † And Abner spake also to 19
Beniamin. And he went to speake vnto Dauid in Hebron al
things which pleased Israel, and al Beniamin. † And he came 20
to Dauid into Hebron with twentie men: and Dauid made
a feast to Abner, and to his men that came with him. † And 21
Abner sayd to Dauid: I wil rise, that I may gather vnto thee
my lord king al Israel, and may enter a league with thee, and
thou mayst reigne ouer al, as thy soule desireth. When Da-
uid therefore had brought Abner on the way, and he was
gone in peace, † forthwith Dauids seruantes and Ioab came, 22
hauing slayne the robbers, with a praye exceeding great: and
Abner was not with Dauid in Hebron, Because he had now
dismissed him, and he was departed in peace. † And Ioab, 23
and al the armie which were with him, came afterward: it
was therefore told Ioab, that Abner the sonne of Ner came
to the king, and he dismissed him, and he departed in peace.
† And Ioab went in to the king, and said: What hast thou 24
done? Behold Abner came to thee: why didst thou dismisse him
and he is gone and departed? † knowest thou not Abner the 25
sonne of Ner, that to this end he came to thee, that he might
deceiue thee, and might know thy going out, and thy coming
in, and vnderstand al things that thou doest? † Ioab therfore 26
being gone from Dauid, sent messengers after Abner, and
brought him backe from the cesterne Sira, Dauid being ig-
norant therof. † And when Abner was returned into He- 27
bron, Ioab brought him aside to the middes of the gate, to
spake vnto him in guile: and stroke him there in the priuie
partes

partes, and he died, in reuenge of the bloud of Asael his
 28 brother. † Which when Dauid had heard, that the thing
 was now done, he said: I am innocent, and my kingdom be-
 fore God for euer from the bloud of Abner the sonne of Ner,
 29 † and come it vpon the head of Ioab, and vpon al his fathers
 house: neither let there faile of the house of Ioab one hauing
 a fluxe of seede, and a leper, and houlding the distasse, and
 30 falling by the sword, lacking bread. † Ioab therefore and
 Abisai his brother slewe Abner, because he had killed Asael
 31 their brother in Gabaon in the battel. † And Dauid said to
 Ioab, and to al the people, that were with him: Rent your
 garmentes, and be girded with sacke clothes, and mourne
 before the funeral of Abner. Moreouer king Dauid folowed
 32 the beere. † And when they had buried Abner in Hebron,
 king Dauid lifted vp his voice, and wept vpon the graue of
 33 Abner: and al the people also wept. † And the king mour-
 ning and lamenting Abner, sayd: Not as cowardes are wont
 34 to die, hath Abner died. † Thy handes were not bound, and
 thy feete were not loden with fetters: but as men are wont
 to fal before the children of iniquitie, so art thou fallen. And
 35 al the people dubling it wept vpon him. † And when al the
 multitude was come to take meate with Dauid, when it was
 yet cleere day Dauid sware, saying: These thinges do God to
 me, and these adde he, if before sunne ser I shal tast bread or
 36 any thing els. † And al the people heard, and al thinges plea-
 sed them which the King did in the sight of al the people.
 37 † And al the people knewe, and al Israel in that day that it
 was not the kings doing, that Abner the sonne of Ner was
 38 slayne. † The king also said to his seruantes: Are you igno-
 rant that a prince and the greatest is slayne this day in Israel?
 39 † But I as yet :: delicate, and annointed king: moreouer the
 the sonnes of Saruia are hard to me: our Lord reward him
 that doth euil according to his malice.

weake, being
 newly recei-
 ued king, and
 not able to pu-
 nish strong of-
 fenders. But
 Ioab & others
 were afterwar
 des punished,
 3 Reg. 2.

CHAP. IIII.

*Baana and Rechab secretly kill Ioboseph: 8. bring his head to Dauid. 9. who
 condemning their fact, putteth them to death.*

1 **A**N D Ioboseph the sonne of Saul heard that Abner was
 slaine in Hebron: and his handes were weakened, and
 2 al Israel was troubled. † And the sonne of Saul had two men
 captaynes of robbers, the name of one Baana, and the name
 of the other Rechab, the sonnes of Rhemmon the Berothite

of the sonnes of Benjamin: for Beroth also was accounted in Benjamin. † And the Berothites fled into Gethaim, and were there strangers vntil that time. † And Ionathas the sonne of Saul had a sonne lame in his feete: for he was five yeares old, when the tydings came of Saul and Ionathas from Iezrahel. his nurse therefore taking him, fled: and when she made hast to flee, he fel, and was made lame: and he was called Miphiboseth. † Therefore the sonnes of Rhemmon the Berothite, Rachab and Baana coming, entered into the house of Isboseth in the heat of the day: who slept vpon his bed at noone. † And they entered into the house secretly taking eares of corne, and Rechab and Baana his brother, strooke him in priuy partes and fled. † And when they were entred into the house, he slept vpon his bed in a parler, and striking they killed him: and taking away his head they went by the way of the desert al night. † And brought the head of Isboseth to David into Hebron: and they said to the king: Behold the head of Isboseth the sonne of Saul thine enemy who sought thy life: and our Lord hath geuen my lord the king this day reuenge of Saul, and of his seede. † But David answering Rechab, and Baana his brother, the sonnes of Rhemmon the Berothite, and sayd to them: our Lord liueth, which hath deliuered my soule out of al distresse, † for so much as him that told me, and said: Saul is dead, who thought that he told prosperous thinges, I apprehended, and slewe him in Siceleg, to whom I should haue geuen a reward for his tydings. † How much more now when wicked men haue slaine an innocent man in his owne house, vpon his bed, shal I not require his bloud of your hand, and take you away from the earth? † David therefore commanded his seruantes, and they slew them, and cutting of their hands and feete, hanged them ouer the poole in Hebron: but the head of Isboseth they tooke, and buried in the sepulcher of Abner in Hebron.

CHAP. V.

With general consent David is annointed king of al Israel. 7. He taketh the towre of Sion in Ierusalem, destroying the Iebusites. 9. buildeth there a new house: 13. marieth more wiues, and hath more children. 17. The Philistines rising against him are ouerthrowen: 22. also the second time.

AN D al the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh. † Yea and yesterday also and the day before when Saul was king ouer vs, thou

thou wast he that didst leade vs forth and bring backe Israel:
 and our Lord sayd to thee: Thou shalt feede my people Israel,
 3 and thou shalt be prince ouer Israel. † The ancienes also of
 Israel came to the king into Hebron, and king David made a
 league with them in Hebron before our Lord: and they: an-
 4 noynted David to be king ouer Israel. † Thirtie yeares old was
 David when he began to reigne, and he reigned fourtie yeas-
 5 res. † In Hebron he reigned ouer Iuda seuen yeares and six
 monethes: and in Ierusalem he reigned three and thirtie yea-
 6 res ouer al Israel & Iuda. † And the king went, & al the men
 that were with him, into Ierusalem to the Iebuseite the inha-
 biter of the land: & they said to David: Thou shalt not come in
 hither, vnlesse thou take away the blind and the lame, saying:
 7 David shal not come in hither. † But: David tooke the towre
 8 of Sion, this is the cite of David. † For David had proposed
 in that day a reward to whosoeuer should strike the Iebuseite,
 and touch the gutters of the house toppes, and take away the
 blind and the lame that hated the soule of David: therefore
 it is sayd in the prouerbe: :: The blind and the lame shal not
 9 enter into the temple. † And David dwelt in the towre, and
 called it, The cite of David: & built round about from Mello
 10 and inwards. † And he went prospering and growing vp, and
 11 our Lord the God of hostes was with him. † Hiram also the
 king of Tyre sent messengers to David, and cedar trees, and
 carpenters, and masons for walles: and they built a house for
 12 David. † And David knew that our Lord had confirmed him
 king ouer Israel, and that he had exalted his kingdome ouer
 13 his people Israel. † David therefore tooke yet concubines
 and wiues of Ierusalem, after he was come from Hebron:
 and there were borne to David other sonnes also and daugh-
 14 ters: † And these be the names of them, that were borne to
 him in Ierusalem, Samua, and Sobab, and Nathan, and Sa-
 15 16 lomom, † and Iebahar, and Elisua, and Nepheg, † and Iaphia,
 17 and Elisama, and Elioda, and Eliphalet. † The Philistijms
 therefore heard that they had annointed David to be king
 ouer Israel: and they went vp al to seeke David: which when
 18 David had heard, he went downe into a hold. † And the Phi-
 19 listijms coming were spred in the Vale Raphaim. † And David
 consulted our Lord, saying: Shal I goe vp to the Philistijms?
 and wilt thou geue them into my hand? And our Lord sayd to
 David: Goe vp, because deliuering I wil geue the Philistijms

:: They an-
 noint him a-
 gaine in con-
 firmation of
 their consent
 (as Iuda had
 donne chap. 1.)
 acknowledg-
 ing Gods or-
 dinance. 1. Reg. 16.

:: King David
 now atcheued
 that the tribe
 of Iuda could
 not in the time
 of Iosue. Iosue. 15.

:: Idoles that
 haue eyes and
 can not see,
 secte and can
 not goe, shal
 not enter into
 the Church of
 Christ.

in thy hand. † Dauid therefore came into Baal Pharasim: and 10
 stroke them there, and said: Our Lord hath diuided mine ene-
 mies before me, as waters are diuided, therefore the name of
 the place was called Baal Pharasim. † And they leift there 11
 their * grauen goddes: which Dauid, and his men tooke. * scap-
 † And the Philistians added yet to go vp, and spred them 12
 selues in the Vale Raphaim † And Dauid consulted our Lord: 13
 Shal I goe vp against the Philistijms, and wilt thou deliuer
 them into my handes? Who answered: Goe not vp against
 them, but fetch a compasse behind their backe, and thou shalt
 come to them ouer against the pearre trees. † And when thou 14
 shalt heare the sound of one going in the toppe of the pearre-
 trees, then shalt thou enter battell: because then wil our Lord
 goe forth before thy face, to strike the campe of the Philli-
 stijms. † Dauid therefore did as our Lord had commanded 15
 him, and he stroke the Philistijms from Gabaa, vntil thou
 come to Gezer.

CHAP. VI.

*With great solemnitie Dauid bringeth the Arke of God from Abinadabs
 house. 6. Oze for touching it is sodenly slaine. 9. Whereupon Dauid fea-
 ring to bring it to his owne house, leaueth it in the house of Obededom three
 monethes, 12. then fetcheth it, dancing before it, though Michol scorne
 his deuotion. 17. He offereth sacrifices, distributeth giftes, blesteth the
 people. 23. And Michol is barren.*

AN D Dauid againe gathered together al the chosen of 1
 Israel, thirtie thousand. † And Dauid arose, and went, 2
 and al the people that was with him of the men of Iuda, to
 bring the arke of God, vpon which was innocated the name
 of the Lord of hostes, which sitteth in the Cherubins vpon it.
 † And they layd the arke of God vpon a new wayne: and 3
 tooke it out of the house of Abinadab, who was in Gabaa:
 and Oza, and Ahio the sonnes of Abinadab, did driue the
 new wayne. † And when they had taken it out of the house 4
 of Abinadab, who was in Gabaa, Ahio keeping the arke of
 God went before the arke. † But Dauid, and al Israel played 5
 before our Lord in al wrought wood, both on harpes, and
 lutes and timbrels and fitterns and cymbals. † And after they 6
 came to the Floore of Nachon, Oza put forth his hand to the
 arke of God, and held it: because the oxen spurned, and made
 it leane aside. † And our Lord was wrath with indignation 7
 against

- against Oza, and strooke him for the :: rashnes: who died :: Either there
 8 there before the arke of God. † And David was strooken sad, was no proba-
 for that our Lord had strooken Oza, and the name of that ble danger, &
 9 place was called: The striking of Oza vntil this day. † And cause Oza tou-
 David feared our Lord in that day, saying: How shal the arke ched the arke,
 10 of our Lord come vnto me? † And he would not haue the that he might
 arke of our Lord turne in to himself into the citie of David: hence to be ve-
 but he caused it to turne in vnto the house of Obededom the ry careful; for
 11 Getheite. † And the arke of our Lord dwelt in the house of as he vied not
 Obededom the Getheite three monethes: and our Lord blef- so much reue-
 12 sed Obededom, and al his house. † And it was told king rence, as he
 David, that our Lord had blessed Obededom, and al that he ought to haue
 had for the arke of God. David therefore went, and brought done. *1. 2. 11.*
 away the arke of God out of the house of Obededom, into *12. de mirabil.*
 13 the citie of David with ioy. † And when they had passed, *s. scrip. apud*
 that caried the arke of our Lord, six passes, he immolated an *s. Aug. 1. 1. 3.*
 14 oxe and a ramme. † And David danced with al his might
 before our Lord. moreouer David was girded with a linnen
 15 ephod. † And David, and al the house of Israel brought the
 arke of testament of our Lord in iubilation, and in sounde of
 16 trumpet. † And when the arke of our Lord was entred into
 the citie of David, Michol the daughter of Saul looking forth
 through a window, sawe king David leaping, and dancing
 17 :: before our Lord: and she despised him in her hart. † And :: To dance
 they brought in the arke of our Lord, and sette it in his place before the
 in the middes of the tabernacle, which David had pitched arke is to
 for it: and David offered holocaustes, and pacifiques before dance before
 our Lord. † And when he had accomplished offering holo- our Lord.
 18 caustes and pacifiques, he blessed the people in the name of
 the Lord of hostes. † And he distributed to al the multitude
 of Israel as wel man as woman, to euerie one, one cake of
 bread, and one roasted peece of beefe, and flowre fryed with
 oyle: and al the people went, euerie man into his house.
 20 † And David returned to blesse his owne house: and Michol
 the daughter of Saul coming forth to meete David, sayd:
 How glorious was the king of Israel to day vncouering him-
 self before the handmaydes of his seruantes, and was naked,
 21 as if one of the ribbaldes should be naked. † And David sayd
 vnto Michol: Before our Lord, which hath chosén me ra-
 ther then thy father, and then al his house, and commanded
 me that I should be duke ouer the people of our Lord in
 Israel.

Israel, † both wil I play, & wil become more vile then I haue 11
 beene: and I wil be humble in mine eies, and with the hand-
 maydes, of whom thou speakest, I wil appeare more glorious.
 † Therefore vnto Michol the daughter of Saul was there no 12
 child borne vnto the day of her death.

CHAP. VII.

*Dauids good purpose to build a Temple is differred by Gods appointment. 12.
 With promise that his sonne shal performe it, and be established in the
 kingdom. 18. For al which he rendereth thanks to God.*

AN D it came to passe when the king sate in his house, 1
 and our Lord had geuen him rest on euery side from al
 his enemies, † he sayd to Nathan the prophet: Doeſt thou 2
 see that I dwel in a house of cedar, and the arke of God is
 sette :: in the middes skinnest? † And Nathan sayd to the king: 3
 Al that is in thy hart, goe doe, because our Lord is with thee.
 † And it came to passe in that night: and behold the word 4
 of our Lord to Nathan, saying: † Goe, and speake to my ser- 5
 uant Dauid: Thus sayth our Lord: Shalt thou build me a house
 to dwel in? † For neither haue I dwelt in house from the day 6
 that I brought the children of Israel out of the Land of A-
 gypt, vntil this day: but I walked in tabernacle, and in tent.
 † Through out al the places, that I haue passed with al the 7
 children of Israel, speaking did I speake to one of the tribes
 of Israel, which I commanded to feede my people Israel,
 saying: Why did you not build me a house of cedar? † And 8
 now these thinges shalt thou say to my seruant Dauid: Thus
 sayth the Lord of hostes: I tooke thee out of the pastures fol-
 lowing the flockes, that thou shouldest be prince ouer my
 people Israel: † and I haue beene with thee wherefoeuer 9
 thou hast walked, and haue slayne al thine enemies from thy
 face: and haue made thee a great name, according to the
 name of the great ones, that are in the earth. † And I wil ap- 10
 point a place for my people Israel, and wil plant it, and they
 shal dwel vnder it, and shal be troubled no more: neither shal
 the children of iniquitie adde to afflict them as before.
 † From the day that I appointed Iudges ouer my people Is- 11
 rael: and I wil geue thee rest from al thine enemies. and our
 Lord foretelleth thee, that our Lord wil make thee a house.
 † And when thy daies shal be accomplished, and thou shalt 12
 sleepe with thy fathers, I wil rayse vp thy seede after thee,
 which

The taber-
 nacle made by
 Moyses was a
 goodliething,
 but being cou-
 ered with
 skinnest and in
 manie respec-
 tes insufficien-
 t for Gods
 seruice, Dauid
 desired to
 build a glo-
 rious Temple.
 But was not
 permitted to
 do it, for my-
 sterie sake to
 signifie that
 Christ the true
 Salomon
 should build
 his Church,
 that farre ex-
 celleth the Sy-
 nagogue of
 the Iewes, and
 old Testament
*s. Augustin. li.
 17. c. 8. de ciuit.*

- which shal come forth of thy wombe, and ^a I wil establish his
 13 kingdom. † He shal build a house to my name, and I wil
 14 establish the throne of his kingedome for euer. † ^b I wil be
 to him for a father, and he shal be to me for a sonne: who if
^c he shal do any thing vniustly, I wil rebuke him in the rod of
 15 men, and in the plagues of the sonnes of men. † But my
 mercie I wil not take away from him, as I tooke from Saul,
 16 whom I remoued from thy face. † And thy house shal be
 faithful, and ^d thy kingdom for euer before thy face, and thy
 17 throne shal be firme continually. † According to al these
 wordes, and according to al this vision, so did Nathan speake
 18 to Dauid. † And Dauid went in, and sate before our Lord,
 and said: Who am I ô Lord God, and what is my house, that
 19 thou hast brought me thus farre? † But this also hath semed
 litle in thy sight ô Lord God, vnles thou didst speake also of
 the house of thy seruant for a long time: for this is the law
 20 of Adam, Lord God. † What can Dauid therefore adde yet,
 to speake vnto thee? for thou knowest thy seruant ô Lord
 21 God. † For thy word, and according to thy hart thou hast
 done al these great things, so that thou wouldest notifie it
 22 to thy seruant. † Therefore art thou magnified ô lord God,
 because there is none like to thee, neither is there a God be-
 sides thee, in al things that we haue heard with our eares.
 23 † And what nation is there in the earth, as thy people Israel,
 for the which ^e God hath gone, that he might ^f redeme it to be
 his people, and might make him selfe a name, & doe for them
 great wonders, and horrible things vpon the earth, before
 the face of thy people, whom thou redemedst to thy self out
 24 of Ægypt, from the nations and from their goddes. † For
 thou hast confirmed thy people Israel to be an euerlasting
 25 people: and thou Lord God art become their God. † Now
 therefore ô Lord God, raise vp for euer the word, that thou
 hast spoken vpon thy seruant, and vpon his house: and doe as
 26 thou hast spoken, † that thy name may be magnified for euer,
 and it may be said: The Lord of hostes is God ouer Israel. And
 the house of thy seruant Dauid shal be established before our
 27 Lord, † because thou ô Lord of hostes God of Israel hast re-
 ueled the eare of thy seruant, saying: A house I build thee:
 therefore bath thy seruant found his hart to pray thee with
 28 this prayer. † Now therefore ô Lord God, thou art God, and
 thy wordes shal be true: for thou hast spoken to thy seruant

^a He that sup-
 poseth this
 great promise
 to be fulfilled
 in Salomon,
 erreth much
 sayeth S. Au-
 gustin. *idem*
^b S. Paul ex-
 poundeth this
 of Christ. *Heb.*

^c 7. 5.
^e This can not
 be said of
 Christ, but of
 Salomon, and
 of anie chris-
 tian. so this
 place hath mar-
 nie literal
 senses.

^d The Sea A-
 postolique, &
 priestly powre
 in the church
 of christ, is
 this perpetual
 kingdom. *s.*
Epiphanius.

Herefi. 29.

^e Here and in
 manie other
 places the He-
 brew word is
 of the plural
 number, *Elo-
 him, Goddes,*
 signifying more
 diuine Per-
 sons.

^f The worke
 of mans Re-
 demption is
 appropriated
 to God the
 Sonne.

these good things. † Beginne therefore, and blesse the house 29
of thy seruant, that it may be for euer before thee : because
thou Lord God hast spoken, by thy blessing shal the house of
thy seruant be blessed for euer.

CHAP. VIII.

*Diuers nations and countries to which Israel payed tribute, are subdued by
David, and pay tribute to Israel. 16. Chief officers are mentioned.*

ANd it came to passe after these things David stroke 1
the Philistijms, and humbled them, and David tooke
the Bridle of tribute out of the hand of the Philistijms † And 2
he stroke Moab, and measured them with :: a corde, ma-
king them euen with the earth : and he measured two cordes,
one to kil, and one to saue alieue : and Moab became seruing
David vnder tribute. † And David stroke Adarezer the sonne 3
of Rohob king of Soba, when he went forth to haue domi-
nion ouer the riuer Euphrates. † And David hauing taken 4
of his part a thousand seuen hundred horsemen, and twentie
thousand footemen, hoghsinewed al the charior horses : and
he leift of them a hundred chariotes. † There came also Syria 5
of Damascus, to bring ayde vnto Adarezer the king of Soba :
and David stroke of Syria two and twentie thousand men.
† And David put a garrison in Syria of Damascus : and Syria 6
became seruing David vnder tribute : and our Lord preserued
David in al things to whatsoeuer he went forth. † And Da- 7
uid tooke the golden armour, which the seruantes of Adar-
ezer had, and brought them into Ierusalem. † And out of 8
Bete, and out of Beroth the cities of Adar-ezer king David
tooke brasse exceeding much. † And Tou the king of Emath 9
heard, that David had striken al the force of Adar-ezer,
† And Tou sent Ioram his sonne to king David, to salute 10
him congratulating, and to geue thanks : for that he had
ouerthrowen Adarezer, and striken him . For Tou was
enemie to Adarezer, and in his hand were vessels of gold,
and vessels of siluer, and vessels of brasse : † which also king 11
David sanctified to our Lord with the siluer and gold, that
he had sanctified of al the nations, which he had subdued
† of Syria, and Moab, and the children of Ammon, and the 12
Philistijms, and Amalec, and of the spoiles of Adarezer the
sonne of Rohob king of Soba. † David also :: made himselfe 13
a name, when he returned hauing taken Syria in the Vaile of
Salt-pittes, eightene thousand being slayne : † and he put 14
souldiours

For more re-
proch David
compassing
them with cor-
des, as cattel
are enuironed,
cast them on
the ground,
and by lotte
killed some,
and spared
some alieue.

A Sere + pa
Arch in me-
morie of tri-
umph.

souldiours in Idumea, and placed a garrison: and al Idumea was made to serue David: and our Lord preserved David in al things to whatsoeuer he proceeded. † And David reigned ouer al Israel: David also did iudgement and iustice to al his people. † And Ioab the sonne of Seruia was ouer the armie: moreouer Iosaphat the sonne of Ahilud was * recorder: † and Sadoc the sonne of Achitob, and Achimelech the sonne of Abiathar, were priestes: and Saraias, scribe: † And Banaias the sonne of Ioiada was ouer: the Cerethi and Phelethi: and the sonnes of David: princes.

archers
recler.

These were archers and sling throwers of the guard. Pharaoh's chald.

Or priestes, or chief rulers. See the annotation. Gen. 47.

CHAP. IX.

Miphiboseb a lame sonne of Ionathas is piously releued by David: 9. geuing to his 7se the particuar inheritance of Saul.

7. 12. 1. Paral: 13. 7. 17.

1 **A**N D David sayd: Is there any thinke you that is remain-
2 ing of the house of Saul, that I may do mercie with
3 him for Ionathas sake? † And there was of the house of Saul,
4 a seruant named Siba: whom when the king had called vnto
5 him, he said to him: art thou Siba? And he answered: I am
6 so thy seruant. † And the king said: Is there anie remaining
7 of the house of Saul, that I may doe with him the mercie of
8 God? And Siba said to the king: There is yet living a sonne of
9 Ionathas, lame of his feete. † Where is he? quoth he. And Siba
10 sayd to the king: Behold he is in the house of Machir the
11 sonne of Ammiel in Lodabar. † King David therefore sent,
12 and tooke him out of the house of Machir the sonne of Am-
13 miel of Lodabar. † And when Miphiboseb the sonne of
14 Ionathas the sonne of Saul was come to David, he fel on his
15 face, and adored. And David said: Miphiboseb? Who an-
16 swered: Here I am thy seruant. † And David said to him:
17 Feare not, because doing I wil do mercie on thee for Ionathas
18 thy father, & I wil restore: the landes of Saul thy father, and
19 thou shalt eate bread vpon my table alwaies. † Who adoring
20 him, said: Who am I thy seruant, that thou hast respect vpon
21 a dead dogge like vnto me? † The king therefore called
22 Siba the seruant of Saul, and said to him: Al things what-
23 soeuer were Sauls, and al his house, I haue geuen to thy mas-
24 ters sonne. † Til for him therefore the land, thou and thy
25 sonnes, and thy seruants: and thou shalt bring in meates for
26 thy masters sonne, that he may be maintained: and Miphi-
27 boseb the sonne of thy lord shal eate alwaies bread: vpon

The particu- lar inherēce that pertained to Saul's fa- milie.

Not fitte at table with the

king but haue
his diet of the
kinges proui-
sion, besides
the forsaide
inheritance.

my table. And Siba had fiftene sonnes, and twentie seruants.
† and Siba said to the king: As thou my lord king hast com- 11
manded thy seruant, so wil thy seruant doe: and Miphiboseh
shal eate vpon my table, as one of the sonnes of the king.
† And Miphiboseh had a little sonne called Micha: and al 12
the kindred of the house of Siba serued Miphiboseh. † More- 13
ouer Miphiboseh dwelt in Ierusalem: because he did eate
alwaies of the kings table: and he was lame on both feete.

CHAP. X.

*Hanon king of Ammon for euil entreating Dauids men, sent vnto him of
curtesie, 7. is iustly plagued, with his confederates. 15. Also the second
time they are ouerthrowen by David.*

∴ This Naas
king of Am-
mon courto-
usly intertain-
ed Dauids frein-
des which e-
scaped from
the king of
Moab, killing
most of them
that were cō-
mended to
him, because
David had
leift his coun-
trie, and was
returned into
Iuda. 1. Reg.
22. Hister. Ec-
clesij.

AN D it came to passe after these thinges, that the king of 1
the children of Ammon died, and Hanon his sonne
reigned for him. † And David said: I wil doe mercie with 2
Hanon the sonne of Naas, as ∴ his father hath done mercie
with me. David therefore sent, comforting him by his ser-
uants vpon his fathers death. But when the seruantes of Da-
uid were come into the land of the children of Ammon,
† the princes of the children of Ammon said to Hanon, 3
their lord: Thinkest thou that for the honour of thy father
David hath sent comforters vnto thee, and not rather that
he might search, and spo into the citie, and ouerthrow it, hath
David sent his seruants vnto thee? † Hanon therefore tooke 4
the seruants of David, and thaued the one half of their breard,
and curte away halfe their garments vnto the buttockes, and
sent them away. † Which when it was told David, he sent to 5
meete them: for the men were counfounded very fowly, and
David commanded them: Tary in Iericho, til your beard be
growen, and then returne. † And the children of Ammon 6
seing that they had done iniurie to David, sent, and hyred for
wages the Syrian of Rohob, and the Syrian of Soba, twentie
thousand footemen, and of the king Maacha a thousand men,
and of Istob twelue thousand men. † Which when David had 7
heard, he sent Ioab and the whole armie of warryers. † The 8
children therefore of Ammon issued forth, and sette their
men in aray before the verie entrance of the gate: but the
Syrian of Soba, and Rohab, and Istob, and Maacha were
by them selues in the felde. † Ioab therefore seing, that 9
there

there was battel prepared against him, both before him and behind him, he picked out of al the chosen of Israel, and
 10 directed his armie agaynst the Syrian: † and the rest of the people he deliuered to Abisai his brother, who directed his
 11 armie against the children of Ammon. † And Ioab sayd: If the Syrian shal preuayle against me, thou shalt ayde me: and if the children of Ammon shal preuayle agaynst thee, I wil
 12 ayde thee. † Play the man, and let vs fight for our people, and the citie of our God: and our Lord wil doe that which is good
 13 in his sight. † Ioab therefore and the people that were with him, began to fight against the Syrians: Who immediatly fled
 14 from his face. † And the children of Ammon seeing that the Syrians were fled, they also fled from the face of Abisai, and entred into the citie: and Ioab returned from the children of
 15 Ammon, and came to Ierusalem. † Therefore the Syrians seeing that they were fallen before Israel, they gathered them
 16 selues together. † And Adar-ezer sent, and fetched out the Syrians, that were beyond the riuer, and brought their armie: and Sobach the maister of Adar-ezers warre, was their chief
 17 captaine. † Which when it was told Dauid, he gathered together al Israel, and passed ouer Iordan, and came into Helam: & the Syrians put them selues in aray against Dauid, & fought
 18 against him. † And the Syrians fled from the face of Israel, and Dauid slewe of the Syrians seuen hundred chariotes, and fourtie thousand horsemen: and Sobach the prince of the warre he
 19 stroke: who forthwith died. † And al the kinges, that were to ayde Adarezer, seeing them selues overcome of Israel, were afrajd and fled eight & fiftie thousand before Israel. And they made peace with Israel: and serued them, and the Syrians were afrajd any more to ayde the children of Ammon.

CHAP. XI.

Dauid overcome with concupiscence committeth adulterie with Bethsabee: 6. not finding other meanes to hide the crime, causeth her husband Urias to be slaine. 27. Then marieth her, she beareth a soune, and God is offended.

1 **A**N D it came to passe the yeare turning about, at such time when kinges are wont to procede to battels, Dauid sent Ioab, and his seruantes with him, and al Israel, and they spoyled the children of Ammon, and besieged Rabba: but
 2 Dauid remayned in Ierusalem. † Whiles these things were in doing, it chanced that Dauid arose from his bed after

noone, and walked in the toppes of the kinges house: and he
 saw a woman washing her self, ouer against the rooffe of his
 house: and the woman was very beautiful. † The king there- 3
 fore sent, and inquired what woman it was. And it was told
 him, that she was Bethsabee the daughter of Eliam, the wife
 of Vrias the Hetheite. † Dauid therefore sending messengers, 4
 tooke her, who when she was entered in to him, he slept
 with her: and forth with she was sanctified from her vnclen-
 nes: † and she returned into her house having conceived 5
 a childe. And sending she told Dauid, and sayd: I haue con-
 ceined. † And Dauid sent to Ioab, saying: Send me Vrias the 6
 Hetheite. And Ioab sent Vrias to Dauid. † And Vrias came 7
 to Dauid. And Dauid asked how wel Ioab did, & the people,
 and how the warre was ordered. † And Dauid sayd to Vrias: 8
 Goe into thy house, and wash thy feete. And Vrias went forth
 out of the kinges house, and the kinges meate folowed him.
 † But Vrias slept before the gate of the kinges house, with 9
 the other seruantes of his lord, and went not downe to his
 owne house. † And it was told Dauid of them that sayd: 10
 Vrias went not into his house. And Dauid sayd to Vrias: didst
 thou not come from thy iourney? Why didst thou not goe
 downe into thy house? † And Vrias sayd to Dauid: The Arke 11
 of God and Israel and Iuda dwel in paulions, & my lord Ioab
 and the seruantes of my lord abide vpon the face of the earth:
 and shal I enter into my house, to eate and to drinke, and
 sleepe with my wife? by thy health, and by the health of thy
 soule I wil not do this thing. † Dauid therefore sayd to Vrias: 12
 Tarie here also this day, and to morow I wil dismisse thee.
 Vrias taried in Ierusalem that day and the next: † and Dauid 13
 called him to eate before him and to drinke, and he made him
 drunke: who going out at euen, slept on his couche with the
 seruantes of his lord, and went not downe into his house.
 † The morning therefore was come, and Dauid wrote a 14
 letter to Ioab: and sent it by the hand of Vrias, † writing in 15
 the letter: Sette ye Vrias in the front of the battel, where the
 fight is strongest: and leaue him, that being stricken he may
 die. † Therefore when Ioab besieged the citie, he put Vrias 16
 in the place where he knew the strongest men were. † And 17
 the men issuing out of the citie, fought against Ioab, and
 therefel of the people of the seruantes of Dauid, and Vrias
 also the Hetheite died. † Ioab therefore sent, and told Dauid 18
 al the

∴ Theodosius
 the Emperour
 pretending to
 be excused
 from punish-
 ment for his
 sinnes, because
 king Dauid
 also was an ad-
 ulterer and a
 manslayer, S.
 Ambrose re-
 plied, saying:
*Thou that hast
 folowed king
 Dauid erring,
 folow him re-
 penting.* After
 which admo-
 nition the Em-
 perour most
 humbly did
 publique pe-
 nance inioyn-
 ed him by the
 Bishop. *in vrias.
 Theodosij.*

- 19 al the story of the battel: † and he commanded the messenger, saying: When thou hast told al the story of the battel to
 20 the king, † if thou see him to be angrie, and he say: Why approached you to the wal, to fight? Knew you not that manie
 21 weapons are throwen from aboue of the wal? † Who stroke Abimelec the sonne of Ierobaal? did not a woman cast vpon him a peece of a millstone from the wal, and slew him in Thebes? Why approached you nere the wal? Thou shalt say:
 22 Also thy seruant Vrias the Hertheite is slayne. † The messenger therefore departed, and came, and told Dauid al thinges
 23 that Ioab had commanded him. † And the messenger sayd to Dauid: The men haue preuailed against vs, and they issued forth to vs into the field: and we violently pursewed them
 24 euen to the gate of the citie. † And the archers shot arrowes at thy seruantes from of the wal aboue: and there died of the kinges seruantes, yea and thy seruant Vrias the Hertheite
 25 is dead. † And Dauid sayd to the messenger: Thus shalt thou say to Ioab: Let not this thing discomfort thee: for the euent of warre is diuerse: now this man, and now that man the sword consumeth: encourage thy warryers against the citie,
 26 that thou mayst destroy it, and exhort them. † Also the wife of Vrias heard, that Vrias her husband was dead, & she mourned for him.
 27 † And the mourning being past Dauid sent, and brought her in into his house, and she became his wife, and she bare him a sonne: and this thing which Dauid had done, was displeasent before our Lord.

CHAP. XII.

Nathan the prophet by a parable induceth Dauid to condemne him self of great sinne, 7. blameth and threatneth him for the same. 13. But vpon his confession denounceth remission of his sinne, with reseruatiō of temporal punishment, 15. the death of the childe. 24. Bethsabee beareth another sonne, who is called Salomon. 26. The citie of Rabbath is taken, and a rich crowne with other praye.

- 1 **O**VR Lord therefore sent Nathan to Dauid: Who when he was come to him, he sayd vnto him: There were two
 2 men in one citie, one riche, and the other poore. † The rich
 3 man had sheepe, and oxen axceding manie. † But the poore man had nothing at al, beside one litle ewe, which he had bought and nourished, and which had growen in his house together with his children, eating of his bread, and drinking
 of his

of his cuppe, and sleping in his bosome: and it was to him as
 a daughter. † And when a certayne stranger was come to
 the riche man, he sparing to take of his owne sheepe and
 oxen, to make a feast for that stranger, which was come to
 him, tooke the poore mans ewe, and made meates therof for
 the man that was come to him. † And Dauid being exce-
 dingly wrath with indignation against that man, sayd to Na-
 than: Our Lord liueth, the man that hath done this is the
 childe of death. † He shal render the ewe fourefold, because
 he hath done this thing, and hath not spared. † And Nathan
 sayd to Dauid: Thou art that man. Thus sayth our Lord the
 God of Isaael: I annointed thee to be king ouer Israel, and
 I deliuered thee from the hand of Saul, † and gaue thee the
 house of thy lord, and the wiues of thy lord in thy bosome,
 and haue geuen thee the house of Isrtel and Iuda: and if these
 thinges be litle, I wil adde farre greater thinges vnto thee.
 † Why therefore hast thou contemned the word of the lord,
 that thou wouldest doe euil in my sight? Vrias the Hethgite
 thou hast smitten with the sword, & his wife thou hast taken
 to thy wife, and hast slayne him with the sword of the chil-
 dren of Ammon. † For which thing the sword shal not de-
 part from thy house :: for euer, because thou hast despised
 me, and hast taken the wife of Vrias the Hetheite, to be thy
 wife. † Therefore thus sayth our Lord: Behold, I wil rayse
 vpon thee euil out of thine owne house, and wil take thy
 wiues before thine eies, and geue them to thy neighbour,
 and he shal slepe with thy wiues in the sight of this Sunne.
 † For thou hast done it secretly: but I wil doe this word in
 the sight of al Israel, and in the sight of the Sunne. † And
 Dauid sayd to Nathan: I haue sinned to our Lord. And Nathan
 sayd to Dauid: Our Lord also hath taken away thy sinne:
 thou shalt not die. † Neuertheles, because thou hast made
 the enemies of our Lord to blaspheme, for this thing, the
 sonne that is borne to thee, dying shal dye. † And Nathan
 returned into his house. Our Lord also stroke the child, which
 the wife of Vrias had borne to Dauid, and he was past hope.
 † And Dauid besought our Lord for the child: and Dauid
 fasted a fast, and going in aside, lay vpon the ground. † And
 the ancientes of his house came, being earnest with him, that
 he would rise from the ground: who would not, neither did
 he eate meate with them. † And it chanced the seuenth day
 that

Now & then
 some of thy
 seede shal be
 violently
 slaine: so were
 slaine three
 of his owne
 sonnes, Am-
 mon, chap. 13.
 Absalom chap.
 18. Adonias,
 3. Reg. 2. six
 sonnes of Io-
 saphat, and al
 Iorams sonnes
 saue one, 2 Pa-
 raleip. 21. also
 Ochozias, A-
 masias, Ioshas.
 2. Par 24. 25. 35.
 and the sonnes
 of Seiechias,
 himselfe ha-
 ving his eyes
 put out and so
 brought into
 Babylon. 4.
 Reg. 25.

that the infant died: and the seruantes of Dauid feared to tel him, that the child was dead. For they sayd: Behold when the child yet liued, we spake to him, and he heard not our voice: how much more if we shal say: The child is dead, wil
 19 he afflict him self? † When Dauid therefore sawe his seruantes muttering, he vnderstood that the infant was dead: and he sayd to his seruantes: Is the child dead? Who answered him:
 20 He is dead. † Dauid therefore rose from the ground; and was washed and annoynted: and when he had changed his garment, he entered into the houle of our Lord: and adored, and came into his owne house, and he called for bread, and he did
 21 eate. † And his seruantes sayd vnto him: What thing is this, that thou hast done? for the infant, when he yet liued, thou didst fast and weepe: but the child being dead, thou didst rise
 22 vp, and hast eaten bread. † Who sayd: For the infant, whiles he yet liued, I fasted and wept: for I sayd: Who knoweth if perhaps our Lord wil geue him to me, and the infant may
 23 liue? † But now because he is dead, why do I fast? Shal I be able to cal him againe any more? I shal go to him rather: but
 24 he shal not returne to me. † And Dauid comforted Bethsabee his wife, and going in vnto her, slept with her: Who bare a sonne, and he called his name Salomon, and our Lord loued
 25 him. † And he sent by the hand of Nathan the prophete, and called his name, Amiable to our Lord, because our Lord
 26 loued him. † Ioab therefore fought against Rabbath of the children of Ammon, and wonne the kinges citie. † And
 27 Ioab sent messengers to Dauid, saying: I haue fought against Rabbath, and the Citie of waters is to be taken. † Now therefore gather the rest of the people, and besiege the citie, & take
 28 it: lest when the citie shal be wastéd of me, the victorie be ascribed to my name. † Dauid therefore gathered all the people, and went forth against Rabbath: and when he had fought, he
 29 tooke it. † And he tooke the crowne of their king from his head, in weight a talent of gold, hauing most pretious stones, and it was put vpon Dauids head. Yea & the praye of the citie
 30 he caryed away exceeding much: † bringing forth also the people therof sawed them, and drew round about ouer them chariotes shod with yron: and he diuided them with kniues, and drew them through in forme of brikes: so did he to al the cities of the children of Ammon: and Dauid returned, and al the armie into Ierusalem.

*Amnon rauisheth Thamar. 20. For which Absalom killeth him. 37. and
flyeth into Geshur.*

AN D it came to passe after these thinges, that Amnon 1
the sonne of David loued the sister of Absalom the
sonne of David, being very beautiful, called Thamar, † and 2
was fond on her exceedingly, so that for the loue of her he
was sicke: because wheras she was a virgin, it seemed vnto him
had hard to doe any thing vnonestly with her. † But Amnon 3
a freind, named Ionadab the sonne of Semmaa Dauids bro-
ther, a very wise man: † Who sayd to him: Why art thou so 4
worne away with leanenes the kinges sonne, day by day? Why
doest thou not tel me? And Amnon sayd to him: I loue Tha-
mar the sister of my brother Absalom. † To whom Ionadab 5
answered: Lye vpon thy bed, and fayne sickenes: and when
thy father shal come to visite thee, say to him: Let my sister
Thamar, I pray, come to me, to geue me meate, and to make 6
me broth, that I may eate of her hand. † Amnon therefore
lay downe, and began as it were to be sicke: and when the
king came to visite him, Amnon sayd to the king: Let Tha-
mar my sister come, I beseech you, that she may make in my
sight two litle suppinges, and I may take meate of her hand.
† David therfore sent home to Thamar, saying: Come into 7
the house of Amnon thy brother, & make him broth. † And 8
Thamar came into the house of Amnon her brother: and he
lay, who taking meale tempered it: and resoluing it in his
sight she made suppinges. † And taking that which she had 9
boyled, she powred it out, and set it before him, and he would
not eate: and Amnon sayd: Put forth al from me. And when
they had put forth al, † Amnon sayd to Thamar: Bring in 10
the meate into the parler, that I may eate of thy hand Thamar
therfore tooke the suppinges, which she had made, and car-
ryed it in to Amnon her brother in the parler. † And when 11
she had offered him the meate, he caught her, and sayd: Come,
lie with me my sister. † Who answered him: Doe not so my 12
brother, doe not rauish me: for this is not lawful in Israel.
Doe not this folie. † For I shal not be able to beare my re- 13
proch, and thou shalt be as one of the foolish in Israel: but
rather speake to the king, and he wil not denie me to thee.
† But he would not rest at her petitions, but preuayling by 14
force

15 force rauished her, and lay with her. † And Amnon hated her with exceding great hatred: so that the hatred was greater, wherewith he hated her, then the loue with the which before he loued her. And Amnon said to her: Arise; and
16 goe. † Who answered him: This euil, which now thou doest against me expelling me, is greater then that which thou didst before. And he would not heare her: † but calling the
17 seruant, that ministred to him, he said: Thrust this woman out from me: and shut the doore after her. † Who was clothed
18 with a garment downe to the foote: for the kinges daughters that were virgins, vsed such kinde of garmentes. His seruant
19 therfore thrust her out: and shut the doore after her. † Who sprinkling ashes on her head, renting her long garment, and
20 her handes vpon her head, went going on, and crying. † And Absolon her brother sayd to her: hath Amnon thy brother lyen with thee? but now sister hold thy peace, he is thy brother: neither afflict thou thy hart for this thing. Thamar
therefore taryed pyning in the house of Absalom her brother. † And when Dauid the king had heard these wordes,
21 he was greeued exceedingly. † Moreouer Absalom spake not to Amnon neither good nor euil: for Absalom hated Amnon
22 because he had rauished Thamar his sister. † And it came to passe after the space of two yeares, that the sheepe of Absalom were shorne in Baalhasor, which is beside Ephraim: and
23 Absalom called al the kinges sonnes, † and he came to the king, and said to him: Behold thy seruantes sheepe are to be shorne: Let the king, I pray, with his seruantes come to his
24 seruant. † And the king said to Absalom: Doe not so my sonne, request not that we come al, & charge thee. And when he was earnest with him, & he would not goe, he blessed him.
25 † And Absalom said: If thou wilt not come, at the least let Amnon my brother, I besech thee, come with vs. And the king
26 said to him: It is not necessary that he goe with thee. † Absalom therefore was earnest with him, and he let Amnon and al the kinges sonnes goe with him. And Absalom made a feast
27 as it were the feast of a king. † And Absalom had commanded his seruantes, saying: Marke when Amnon shall be drunke with wine, and I shall say to you: Strike him, and kil him, feare not: for it is I that command you: take courage,
28 and play the valiant men. † Therefore the seruantes of Absalom did against Amnon, as Absalom had commanded them.

And al the kinges sonnes ryſing gatte vp euey one vpon their mules, and fled. † And when they yet went on in their way, 30 a rumour came to Dauid, ſaying: Abſalom hath ſtricken al the kinges ſonnes, and there is not leiſt of them ſo much as one. † The king therfore roſe vp, and rent his garmentes: 31 and fel vpon the ground, and al his ſeruantes, that ſtood about him, rent their garmentes. † But Ionadab the ſonne 32 of Semmaa Dauids brother anſwering, ſayd: Let not my lord the king thinke, that al the kinges ſonnes be ſlayne: Amnon only is dead, becauſe he was put in the mouth of Abſalom ſince the day that he rauiſhed Thamar his ſiſter. † Now 33 therfore let not my lord the king put this word vpon his hart, ſaying: Al the kinges ſonnes are ſlayne: becauſe Amnon only is dead. And Abſalom fled: and the ſeruant that was the ſcoutewatch, liſted vp his eies, and looked: and behold much people came by a byway on the ſide of the mountayne. † And Ionadab ſayd to the king: Loe the kinges 35 ſonnes be come: according to the wordes of thy ſeruant ſo is it done. † And when he had ceaſed to ſpeake, the kinges ſonnes alſo appeared: & entring in they liſted vp their voice, and wept: yea the king alſo and al his ſeruantes bewailed with an exceeding great weeping. † Moreouer Abſalom 37 fleing, went to Tholomai the ſonne of Ammiud the king of Geſſur, Dauid therfore mourned for his ſonne al daies. † And Abſalom when he was fled, and come into Geſſur, was there three yeares. † And king Dauid ceaſed to purſew 38 Abſalom, becauſe he was comforted vpon the death of Amnon.

CHAP. XIII.

Ioab ſuborning a woman firſt to propoſe the ſuite by a parable, 21. obtayneth pardon for Abſalom. 24. but ſo that he appeareth not in the kinges preſence. 25. He is exceeding ſayre, hath three ſonnes and one daughter. 29. Ioab reſuſing to deale further for his free releaſe, Abſalom burneth his cerne. 31. Then Ioab procureth his acceſſe to the king.

AND Ioab the ſonne of Saruia, vnderſtanding that the kinges hart was turned to Abſalom, † he ſent to 2 Thecua, and tooke thence a prudent woman: and he ſayd to her: Feyn e that thou mouneſt, and put on a mourning garment, and be not annoynted with oyle, that thou mayſt be as a woman now along tyme mourning for one dead.

† And

- 3 † And thou shalt goe in vnto the king, and shalt speake to him these maner of wordes. And Ioab put the wordes in her
4 mouth. † Therefore when the woman of Thecua was gone in to the king, she fel before him vpon the ground, and adored
5 and said: Saue me o king. † And the king sayd to her: What matter hast thou? Who answered: Alas, I am a widow woman:
6 for my husband is dead. † And thy handmaide had two sonnes: who fel at wordes against ecne other in the field, and there was none to slay them: and the one stroke the other,
7 and slew him. † And behold the whole kinred rysing against thy handmaide, saith: Deliuer him that hath striken his brother that we may kil him for the life of his brother, whom he hath slayne, and may cleane destroy the heire: and they seeke to extingnish my sparkle, which is leift, that there may no name remaine to my husband, nor reliques vpon the earth.
8 † And the king said to the woman: Goe into thy house, and
9 I wil geue commandement for thee. † And the woman of Thecua said to the king: Vpon me, my lord, be the iniquitie, and vpon the house of my father: but be the king and his throne innocent. † And the king said: He that shal gaynesay thee bring him to me, & he shal adde no more to touch thee.
10 † Who sayd: Let the king remember our Lord his God, that the next of blood be not multiplied to reuenge, and that they kil not my sonne. Who sayd: Our Lord liueth, there shal not
11 fal of the heares of thy sonne vpon the earth. † The woman therefore sayd: Let thy handmayde speake to my lord the
12 king a word. † And he sayd: Speake. † And the woman sayd: Why hast thou thought such a thing agaynst the people of God, and why hath the king spoken this word, that he
13 would sinne, and not bring againe his banished one? † We doe al dye, and as waters that returne not, we fal downe on the earth: neither wil God haue a soule to perish, but reuoketh, meaning that he perish not altogether that is cast of.
14 † Now therefore I come, that I may speake to my lord the king this word, the people being present. And thy handmayd sayd: I wil speake to the king, if by any meanes the king may
15 doe the word of his handmaide. † And the king hath heard, to deliuer his handmaide out of the hand of al, that would destroy me out of the inheritance of our Lord, and my sonne
16 together. † Let thy handmaide therefore say, that the word of my lord the king be made as a sacrifice. For euen as an

Angel of God, so is my lord the king, that he is moued neither with blessing nor cursing: Wherefore our Lord also thy God is with thee. † And the king answering, sayd to the woman: 18
 Hide not from me the thing that I aske thee. And the woman sayd to him: Speake my lord king. † And the king sayd: Is 19
 the hand of Ioab with thee in al these thinges? The woman answered, and sayd: By the health of thy soule, my lord king, it is neither on the left hand, nor on the right of al these thinges, which my lord the king hath spoken: for thy seruant Ioab, he commanded me, and he put al these wordes into the mouth of thy handmayde. † That I should change the forme 20
 of this speech, thy seruant Ioab commanded this: and thou my lord king, art wise, as an Angel of God hath wisdom, that thou vnderstandest al thinges vpon the earth. † And the king 21
 sayd to Ioab: Behold I being pacified haue done thy word: Goe therefore, and cal agayne the boy Absalom. † And Ioab 22
 falling vpon his face vnto the earth, adored, and blessed the king: and Ioab sayd: This day thy seruant hath vnderstood, that I haue found grace in thy sight my lord king: for thou hast done the word of thy seruant. † Ioab therefore arose 23
 and went into Gessur, and brought Absalom into Ierusalem. † But the king sayd: Let him returne into his house, and not see my face. Absalom therefore returned into his house, and the kings face he saw not. † Moreouer like as Absalom, there 25
 was not a man in al Israel so beautiful, and exceeding comelie: from the sole of the foote to the crowne there was no blemish in him. † And when he powled his heare (once a yeare 26
 he was powled, because his bush did burden him) he weighed the heare of his head at two hundred sicles, of the common weight. † And there were borne to Absalom :: three son- 27
 nes: and one daughter, named Tamar, of a goodly beautie. † And Absalom abode in Ierusalem two yeares, and saw not 28
 the kings face. † He therefore sent to Ioab, to send him to 29
 the king: who would not come to him. And when he had sent the second time, and he would not come to him, † he 30
 sayd to his seruantes: You know the slide of Ioab beside my slide, that hath barley harvest: goe therefore and burne it with fyre. The seruantes therefore of Absalom burnt the gorne with fyre. And Ioabs seruantes coming, renting their garmentes, sayd: The seruantes of Absalom haue burnt part of the slide with fyre. † And Ioab arose, & came to Absalom 31
 in his

† Praised and
 thanked the
 king.

‡ These chil-
 dren died be-
 fore him as ap-
 peareth. cha.
 18.

in his house, & sayd: Why haue thy seruantes burnt my corne
 32 with fire? † And Absalom answered Ioab: I sent to thee be-
 seching thee that thou wouldest come vnto me, and I might
 send thee to the king, and thou shouldest say to him: Where-
 fore came I out of Gessur? It was better for me to be there:
 I besech thee therefore that I may see the face of the king:
 33 & if he be mindeful of mine iniquitie, let him kil me. † Ioab
 therefore entring in to the king, told him al thinges: and
 Absalom was called, and he entered in to the king: and ado-
 red vpon the face of the earth before him: and the king
 kissed Absalom.

CHAP. XV.

*¶ Absalom getteth fauour of the people, 7. and conspireth in Hebron agaynst
 his father. 14. VVho fleeing, 19. With difficultie permitteb E ha a
 stranger to goe with him: 24. but sendeth Sadoc, and other priestes and
 leuites with the arke back into the citie. 31. Sendeth Chusai to defeate
 Achitophels counsel.*

1 **T**HEREFORE after these thinges Absalom made him
 self chariotes, and horsemen, and fiftie men, that should
 2 goe before him. † And Absalom rising early, stooode beside
 the entrance of the gate, and euerie man that had busines to
 the kinges iudgement, did Absalom cal to him, and sayd: Of
 what citie art thou? Who answering sayd: Of such a tribe of
 3 Israel am I thy seruant. † And Absalom answered him: Thy
 wordes seeme vnto me good and iust. But there is none to
 4 heare thee appointed of the king. And Absalom sayd: † Oh
 who would appoint me iudge ouer the land, that al might
 come to me which haue busines, and I might iudge iustly?
 5 † Yea and when a man came vnto him to salute him, he put
 6 forth his hand, and taking him, kyssed him. † And this did
 he to al Israel coming for iudgement, to be heard of the king,
 7 and he intised the hartes of the men of Israel. † And after
 fourtie yeares, Absalom sayd to king Dauid: Let me goe, and
 pay my vowes which I haue vowed to our Lord in Hebron.
 8 † For thy seruant vowing did vow, when he was in Gessur of
 Syria, saying: If our Lord wil bring me againe into Ierusalem,
 9 I wil sacrifice to our Lord. † And king Dauid sayd to him:
 10 Goe in peace. And he arose, and went into Hebron. † And
 Absalom sent spies into al the tribes of Israel, saying: forth-
 with as you shal heare the sound of the trumpet, say ye:
 Absalom

Absalom reigneth in Hebron. † Moreover with Absalom 11
 there went two hundred men out of Ierusalem being called,
 going with a simple hart, and vtterly ignorant of the cause.
 † Absalom also sent for Achitophel the Gilonite, Dauids 12
 counseler, from his citie Gilo. And when he immolated vi-
 ctimes, there was made a strong conspiracie, and the people
 running together increased with Absalom. † A messenger 13
 therefore came to Dauid, saying: Al Israel with al their hart
 followeth Absalom. † And Dauid said to his seruantes, that 14
 were with him in Ierusalem: Arise let vs flee: for there wil
 be no escape for vs from the face of Absalom: make hast
 to goe out, lest coming perhaps he ouertake vs, and force
 ruine vpon vs, and strike the citie in the edge of the sword.
 † And the kings seruantes said to him: al thinges whatsoe- 15
 uer our lord the king shal command, we thy seruantes wil
 gladly execute. † The king therefore went forth, and al his 16
 house on foote: & the king leift ten women his concubines
 to keepe the house. † And the king going forth & al Israel on 17
 their feet, stode farre from the house: † and al his ser- 18
 uantes walked by him, and the legions Cerethi, and Phelethi
 and al the Getheites, valiant warriers, six hundred men which
 had followed him from Geth footemen, went before the king.
 † And the king said to Ethai the Getheite: Why comest thou 19
 with vs? returne and dwel with the king, because thou art a
 stranger, and art come forth out of thy place. † Yesterday 20
 thou camest, and to day shalt thou be forced to goe forth with
 vs? but I wil goe whither I shal goe: returne, and leade
 backe thy brethren with thee, and our Lord wil doe with
 thee mercie, and veritie, because thou hast shewed grace and
 fidelitie. † And Ethai answered the king, saying: The Lord 21
 liueth, and my lord the king liueth: for that in what place so-
 euer thou shalt be, my lord king, either in death, or in life,
 there wil thy seruant be. † And Dauid said to Ethai: Come, 22
 and passe. And Ethai the Getheite passed, and al the men that
 were with him, and the rest of the multitude. † And they al 23
 wept with a lowd voice, and al the people passed: the king
 also went ouer the Torrent Cedron, and al the people march-
 ed against the way, that looketh to the desert. † And Sadoc 24
 also the priest came, and al the Leuites with him carying the
 arke of the couenant of God, and they sette downe the
 arke of God: & Abiathar ascended, til al the people was fully
 passed,

22 Concubines
 were lawfully
 married but
 had not al pri-
 uilegies as o-
 ther wiues. See
 Gen. 25. Iudic.
 19.

25 passed, which was come forth of the citie. † And the king
sayd to Sadoc: Cary backe the Arke of God into the citie: if
I thal finde grace in the sight of my Lord, he wil bring me a-
26 gayne, and wil show me it, and his tabernacle. † But if he
shal say to me: Thou pleasest me not: I am readie, let him doe
27 that which is good before him. † And the king sayd to Sadoc
the priest: O leet returne into the citie in peace: and Achimaas
thy sonne, and Ionathas the sonne of Abiathar, your
28 two sonnes let them be with you. † Behold I wil be hid in
the champayne of the desert, til there come word from you
29 aduertising me. † Sadoc therefore and Abiathar caryed backe
the Arke of God into Ierusalem: and they taried there.
30 † Moreouer Dauid went vp mount Oliuet, climbing & weeping,
going bare foete, and his head covered, yea and al the people
which was with him, their head covered went vp
31 weeping. † And it was told Dauid that Achitophel also was
in the conspiracie with Absalom, and Dauid sayd: Infatuate
23 o Lord I beseech thee, the counsel of Achitophel. † And when
Dauid went vp to the toppe of the mount, wherein he would
adore our Lord, behold there mette him Chusai the Ara-
33 chite, his garment rent and his head ful of earth. † And Dauid
sayd to him: If thou come with me, thou shalt be a bur-
34 den to me: † but if thou returne into the citie, and wilt say
to Absalom: I am t'ly seruant, o king: as I haue bene thy
fathers seruant, so I wil be thy seruant: thou shalt defeat the
35 counsel of Achitophel. † And thou hast with thee Sadoc,
and Abiathar the priests: and euery word whatsoeuer thou
shalt heare from out of the kinges house, thou shalt tel Sadoc,
36 and Abiathar the priestes. † And there are with them their
two sonnes Achimaas the sonne of Sadoc, and Ionathas the
sonne of Abiathar: and you shal send by them vnto me euery
37 word whatsoeuer you shal heare. † Chusai therefore the
frend of Dauid coming into the citie, Absalom also entred
into Ierusalem.

∴ He covered his head that he might not be seene to weepe, lest he should discouere the people. neuertheless the people also wept, and likewise covered their heades.

CHAP. XVI.

Siba bringing victuals obtaineth (by false suggestion) his maister Miphiboseths enheritance. 5. Semei curseth, and throweth stones at the king, who neuertheles forbiddeth to kil him. 15. Absalom entred into Hierusalem, 16. intertayneth Chusai, 20. and by Achitophels aduise lieth with his fathers concubines.

AND when David had passed a litle the toppē of the
 Mount, Siba the seruante of Miphiboseth appeared
 coming to meeete him, with two asses, which were loden with
 two hundred loaves, and a hundred bunches of raysons, an
 hundred masses of figges, and a bottel of wine. † And the
 king said to Siba: What meane these thinges? And Siba an-
 swered: The asses are for the kinges houshold to sitte on:
 and the loaves and the figges to eate for thy seruantes, and the
 wine to drinke if any man shal fainte in the desert. † And
 the king said: Where is thy masters sonne? And Siba answered
 the king: He hath remained in Ierusalem, saying: This day
 wil the house of Israel restore me the kingdom of my father.
 † And the king said to Siba: :: Let al thinges be thine that
 were Miphiboseths. And Siba said: I beseech thee let me find
 grace before thee, my lord king. † King David therefore came
 as farre as Bahurim: & behold there came forth thence a man
 of the kinred of the house of Saul named Semei, the sonne of
 Sera, and he proceded going forth, & cursed. † And he threw
 stones against David, & against al the seruantes of king David
 & the whole people, & al the warriers went on the right, and
 the left side of the king. † And thus spake Semei when he
 cursed the king: Come forth, come forth thou man of bloud,
 and man of Belial. † Our Lord hath repayed thee al the bloud
 of the house of Saul: because thou hast inuaded the king-
 dom for him, and our Lord hath geuen the kingdom into the
 hand of Absalom thy sonne: and behold thyne euiles presse
 thee, because thou art a man of bloud. † And Abisai the
 sonne of Seruia said to the king: Why curseth this dead dogge
 my lord the king? I wil goe, and strike of his head. † And
 the king said: What is it to me and you, ye sonnes of Saruia?
 Let him alone that he may curse: for our Lord hath :: com-
 manded him to curse David: and who is he that dare say, why
 hath he so done? † And the king said to Abisai, and to al his
 seruantes: Behold my sonne, that came out of my wombe,
 seeketh my life: how much more the sonne of Iemini? let
 him alone that he may curse according to the precept of our
 Lord: † if perhaps our Lord may respect mine affliction, and
 our Lord may render me good for this dayes cursing. † Da-
 uid therefore walked and his companie in the way with him.
 And Semei by the banke on the hils side, went ouer against
 him, cursing, and casting stones against him, and sprinkling
 earth

:: King David
 was here abu-
 sed by false in-
 formation: to
 which he
 ought not so
 easely to haue
 geuen credite.
 2 Sam. 19. v. 24.

:: God suffered
 Semei, being
 of his owne
 freewill mali-
 cious for pu-
 nishment of
 Davids sinnes
 to curse him
 but was not
 the author of
 his malice, for
 so Semei had
 committed no
 fault therein

14 earth. † The king therefore came, and al the people with
 15 him wearie, and they were refreshed there. † But Absalom
 and al his people entered into Ierusalem, yea and Achitophel
 16 with him. † And when Chusai the Arachite Dauids friend
 was come to Absalom, he said to him: God saue thee ô king,
 17 God saue thee ô king. † To whom Absalom, is this, quoth
 he, thy kindenes toward thy friend? why wentest thou not
 18 with thy friend? † And Chusai answered Absalom: Not so:
 because I wil be his, whom our Lord hath chosen, and al this
 19 people, and al Israel, and with him wil tarie. † Yea that I
 may adde this also, whom shal I serue? not the kinges sonne?
 20 as I haue serued thy father, so wil I serue thee also. † And
 Absalom said to Achitophel: Consult what we ought to doe.
 21 † And Achitophel said to Absalom: Goe in to the concubines
 of thy father, which he hath left to keepe the house: :: that
 when al Israel shal heare that thou hast defiled thy father,
 22 their handes may be strengthened with thee. † They pitched
 therefore a tent for Absalom in the house toppe, and he went
 23 in to his fathers concubines before al Israel. † And the coun-
 sel of Achitophel, which he gaue in those dayes, as if a man
 should consult God: so was al the counsel of Achitophel, both
 when he was with Dauid, and when he was with Absalom.

CHAP. XVII.

*Achitophel counselleth Absalom: presently to assault his father with forces, 7.
 Chusai perswadeth the contrarie, 15. and secretly aduertiseth the king thereof.
 23. Achitophel hangerh him self. 25. Absalom appointeth Amasa general
 of his armie. 27. Other freindes bring victuals to the kinges campe.*

1 **A**CHITOPHEL therefore said to Absalom: I wil choose
 me twelue thousand men, and rysing I wil pursue Da-
 2 uid this night. † And falling vpon him (for as much as he is
 weary, and of weakened handes) I wil strike him: and when al
 the people is fled, that is with him, I shal strike the king
 3 being desolate. † And I shal reduce al the people, as one man
 is wont to returne: for thou seekest one man: and al the peo-
 4 ple shal be in peace. † And his saying pleased Absalom, and
 5 al the ancientes of Israel. † But Absalom sayd: Cal Chusai
 6 the Arachite, and let vs heare what he also sayeth. † And
 when Chusai was come to Absalom, Absalom sayd to him:
 This manner of speache spake Achitophel: shal we doe it or
 7 no? What counsel geuest thou? † And Chusai sayd to Absa-

and then he
 could not law-
 fully haue
 benne puni-
 shed for it, as
 he was. 3. R. 4.
 2.

:: The people
 doubting lest
 Absalô might
 be reconciled
 to his father,
 were not as-
 sured vnto him
 til they saw
 such a crime
 committed
 as seemed to
 make reconci-
 liatio impossi-
 ble. So al re-
 belles and v-
 surspers of o-
 thers right,
 seeke by some
 enormous
 fact to make
 their adheren-
 tes and follow-
 ers sure vnto
 them: but God
 plagueth them
 in the end, as
 he did both
 Achitophel
 and Absalom.

lom: It is not good counſel, that Achitophel hath geuen this
time. † And agayne Chufai inferred: Thou knoweſt thy fa- 8
ther, and the men that are with him, to be verie valiant, and
of fel courage, as if a beare in the wood, her whelpes being
taken away ſhould rage: yea and thy father is a man of warre,
neither wil he abyde with the people. † Perhaps he lyeth 9
now hid ſecretely in caues, or in ſome one place where he liſt:
and when any one ſhal fal in the beginning, there ſhal one
heare whoſoeuer ſhal heare it, & ſay: There is made a ſlaugh-
ter in the people that folowed Abſalom. † And cuerie one 10
of the moſt valiant whoſe hart is as it were a lyons, ſhal fainte
for feare: for al the people of Iſrael knowe thy father to be
a valiant man, and that al be ſtrong which are with him.
† But this ſemeth vnto me to be good counſel: Let al Iſrael 11
be gathered to thee, from Dan to Berſabee, as the ſand of the
ſea innumerable: and thou ſhalt be in the middes of them.
† And we ſhal ſette vpon them in what place ſoeuer they ſhal 12
be found: and we ſhal couer them, as dew is wont to fal vpon
the earth: and we ſhal not leaue of the men, that are with
him, not ſo much as one. † And if he ſhal enter into any ci- 13
tie, al Iſrael ſhal caſt ropes vpon that citie round about, and
we wil drawe it into the torrent, that there be not found
therof not ſo much as a litle ſtone. † And Abſalom ſayd, and 14
al the children of Iſrael: The counſel of Chufai the Arachite
is better then the counſel of Achitophel: and by the wil of
our Lord was the profitable counſel of Achitophel defeated,
that our Lord might bring in euil vpon Abſalom. † And 15
Chufai ſayd to Sadoc and Abiathar the prieſtes: In this and
this maner gaue Achitophel counſel to Abſalom, and to the
Ancientes of Iſrael: and I gaue ſuch and ſuch counſel.
† Now therefore ſend quickly, and tel Dauid, ſaying: Tarie 16
not this night in the champayne of the deſert, but without
delay paſſe ouer: leſt perhaps the king be ſwalowed vp, and
al the people that is with him. † And Ionathas & Achimaas 17
ſtood by the Fountayne roſel: there went a maide and
told them: and they went forward, to report the meſſage to
king Dauid: for they could not be ſeene, nor enter into the
citie. † And a certayne boy ſaw them, and told Abſalom: 18
but they making haſt entered into the houſe of a certayne
man in Bahurim, who had a wel in his court, and they went
downe into it. † And a woman tooke, and ſpred a couering 19
ouer

- ouer the mouth of the wel, as it were drying sodde barley:
 20 and so the thing was not knowen. † And when Abshaloms
 seruantes were come into the house, they sayd to the woman:
 Where is Achimaas, and Ionathas? And the woman answered
 them: They passed in hast, hauing tasted a litle water.
 But they that sought, when they had not found, returned
 21 into Ierusalem. † And when these were gone, they went vp
 out of the wel, and going on told king Dauid, and sayd: Aryle
 ye, and passe quickly the riuer: because this maner of counsel
 22 hath Achitophel geuen against you. † Dauid therfore arose,
 and al the people that was with him, and they passed ouer Ior-
 dan, vntill it waxed light, and not one at al was remayning,
 23 which did not passe the riuer. † Moreouer Achitophel seing
 that his counsel was not executed, saddled his asse, and rose
 and went into his house and into his citie: and taking order
 with his house, hanged him self, and was buried in the se-
 24 pulchre of his father. † But Dauid came into the Campe, and
 Absalom passed ouer Iordan, he and al the men of Israel with
 25 him. † But Absalom appoynted Amasa for Ioab ouer the
 armie: and Amasa was the sonne of a man, which was called
 Iethra of Iezrael, who went in to Abigail the daughter of
 Naas, the sister of Saruia which was the mother of Ioab.
 26 † And Israel camped with Absalom in the Land of Galaad.
 27 † And when Dauid was come into the Campe, Sobi the sonne
 of Naas of Rabbath the sonnes of Ammon, and Machir the
 sonne of Amihel of Lodabar, & Berzellai the Galaadite of Ro-
 28 gelim, † presented vnto him hanginges, and rapestrie, and
 earthen vessels, wheate, and barley, and meale, and polent, and
 29 beanes, and rishe, and fryed pease, † and honie, and butter,
 sheepe, & fatte calues. and they gaue to Dauid and the people,
 that was with him, to eate: for they suspected that the people
 with hunger and thyrst was faynte in the desert.

CHAP. XVIII.

*King Dauid disposeth his armie in three partes, geuing special charge to saue
 Absalom aliue. 9. Whom neuertheles (hanging by the heares of his head
 in an oke) Ioab killeth: 16. and saueth the common people. 19. Which
 Dauid vnderstanding greatly bewayleth Absalom.*

- 2 **D**AVID therfore hauing viewed his people, appointed
 1 ouer them tribunes & centurions, † and gaue the third
 part of the people vnder the hand of Ioab, and the third part

vnder the hand of Abisai the sonne of Seruia the brother of
 Ioab, and the third part vnder the hand of Ethai, who was of
 Geth: and the king said to the people: I also wil goe forth
 with you. † And the people answered: Thou shalt not goe
 forth: for whether we shal flee, it wil be no great importance
 to them of vs: or whether the halfe part of vs shal fal, they
 wil not greatly cate: because thou alone art accounted for ten
 thousandes: it is better therefore that thou be in the citie to
 ayde vs. † To whom the king said: What seemeth good to
 you, that wil I doe. The king therefore stoode beside the gate:
 and al the people went forth by their troupes, by hundredes
 and by thousandes. † And the King commanded Ioab, and
 Abisai, and Ethai, saying: :: Saue me the child Absalom. And
 al the people heard the King commanding al the princes for
 Absalom. † The people therefore went out into the silde a-
 gainst Israel, & the battel was fought in the forest of Ephraim.
 † And the people of Israel was slayne there of Davids armie,
 and there was made a great slaughter in that day, of twentie
 thousand. † And the battel there was dispersed vpon the face
 of al the earth, and there were manie moe, whom the sword
 had consumed of the people, then they whom the sword
 denoured in that day. † And it chanced that Absalom mette
 the seruantes of David, sitting on a mule: and when the mule
 was gone in vnder a thicke oke and a great, his head stucke to
 the oke: and he hanging between heauen and earth, the mule
 that he rode vpon passed through. † And one sawe this & told
 Ioab: saying: I saw Absalom hang vpon an oke. † And Ioab
 sayd to the man that told him: If thou sawest him, why didst
 thou not nayle him to the earth, and I had geuen thee ten
 sicles of siluer, and one belt? † Who sayd to Ioab: If thou
 wouldest pay downe in my handes a thousand peeces of
 siluer, I would not lay my handes vpon the kinges sonne: for
 in our hearing the king commanded thee, and Abisai, and
 Ethai, saying: Keepe me the child Absalom. † Yea and if
 I had done agaynst my life boldly, this could not haue beene
 hid from the king, and thou wouldest haue stand agaynst it?
 † And Ioab sayd: Not as thou wilt, but I wil set vpon him
 before thee. He tooke therefore three lances in his hand,
 and thrust them in the hart of Absalom: and when as
 yet he panted, for life sticking on the oke, † there ranne ten
 yong men the squyers of Ioab, and striking they killed him.

† And

David moued with com-
 passion to-
 wardes his
 sonne Absa-
 lom, being
 in actual re-
 bellion against
 him prefigu-
 red Christs
 compassion, to-
 wardes his per-
 secuters, being
 his creatures,
 praying for
 them in his
 passion. s. Am-
 brose in Psal.
 118. v. 108.

- 16 † And Ioab sounded the trumpet, and stayed the people, that they should not pursue Israel fleeing, willing to spare the multitude. † And they tooke Absalom, and cast him in the forrest; into a great pitte, and they heaped vpon him an exceeding great heape of stones: but al Israel fled into their tabernacles. † Moreouer Absalom had erected to himself, whiles he yet liued, a title which is in the kinges Valley: for he said: I haue no sonne, and this shal be a monument of my name. And he called the title by his name, and it is called The hand of Absalom, vntil this present day. † And Achimaas the sonne of Sadoc said: I wil runne, and tel the king, that our Lord hath done him iudgement of the hand of his enemies. † To whom Ioab said: Thou shalt not be messenger this day, but thou shalt carie the message an other day: to day I wil not haue thee carie the message, for the kinges sonne is dead. † And Ioab said to Chusai: Goe, and tel the king what thou hast seene. Chusai adored Ioab, and ranne. † And againe Achimaas the sonne of Sadoc said to Ioab: What letteth if I also runne after Chusai? And Ioab sayd to him: Why wilt thou runne my sonne? thou shalt not be carrier of good tydings. † Who answered: But what if I runne? And he said to him: Runne. Achimaas therfore running a nere way out went Chusai. † And Dauid sate between the two gates: and the watchman that was in the toppe of the gate vpon the wal, lifting vp his eies, saw a man running alone. † And crying out he told the king: and the king said: If he be alone, there are good tydings in his mouth. And he making hast, and coming neerer, † the watchman saw an other man running, and crying alowde in the toppe, he said: There appeareth vnto me an other man running alone. And the king said: And this is a good messenger. † And the watchman, I behold, said he, the running of the former, as it were the running of Achimaas the sonne of Sadoc. And the king said: He is a good man: and cometh bringing good newes. † And Achimaas crying, sayd to the king: God saue thee o king. And adoring the king before him flatte to the earth, he said: Blessed be our Lord thy God, who hath shut vp the men that haue lifted vp their handes against my lord the king. † And the king said: Is the child Absalom safe? And Achimaas sayd: I saw a great tumult, when thy seruant Ioab sent, o king, me thy seruant: other thing I know not. † To whom

:Al his sonnes
being dead, for
he has once
three sonnes
& a daughter.
chap. 14. v. 27.

the king, Passe, sayd he, and stand here. † And when he had 31
 passed, and stood, † Chusai appeared: and coming he sayd: I 31
 bring good tydings my lord king: for our Lord hath iudged
 for thee this day of the hand of al that haue rysen against thee.
 † And the king sayd to Chusai: Is the child Absalom safe? 32
 To whom Chusai answering, sayd: Let the enemies of my
 lord the king become, as the child, and al that ryse against
 him vnto euil. † The king therfore being made sorie, went 33
 vp into the high chamber of the gate, and wept. And thus he
 spake, going: My sonne Absalom, Absalom my sonne: who
 would graunt me that I might die for thee, Absalom my
 sonne, my sonne Absalom.

CHAP. XIX.

*David moued by Iobabs admonition, 8. ceaseth mourning for Absalom, and
 reconcileth the rebels: 19. Semei is pardoned. 24. Miphiboseth clereth him-
 self of his seruantes false accusation, yet recouereth not his whole right.
 32. Berzellai is courteously intreated. 40. The other tribes contend with
 Iuda for their affection to the king.*

AN D it was told Iobab, that the king wept, and mour- 1
 ned for his sonne: † And the victorie was turned into 2
 mourning that day to al the people: for the people heard it sayd
 in that day: The king soroweth vpon his sonne. † And the 3
 people shunned that day to enter into the citie, as a people tur-
 ned, & fleing out of batrel is wont to shrinke aside. † More- 4
 ouer the king couered his head, and cried with a lowd voice:
 O my sonne Absalom, o Absalom my sonne, o my sonne. † Iobab 5
 therfore entring in to the king, into his house, sayd: Thou
 hast cofounded this day the countenances of al thy seruantes,
 that haue saued thy life, and the life of thy sonnes, and thy
 daughters, and the life of thy wiues, and the life of thy con-
 cubines. † Thou louest them that hate thee, and thou hatest 6
 them that loue thee: and thou hast shewed this day that thou
 carest not for thy nobles, and for thy seruantes: and in deede
 I knowe now, that if Absalom liued, and al we had beene
 layne, then it would please thee. † Now therfore arise, and 7
 come forth, and (speaking vnto them satisfie thy seruantes: for
 I sweare to thee by our Lord, that if thou wilt not goe forth,
 not one verely wil remayne with thee this night: and this
 shal be worse for thee, then al the euils, which haue come
 vpon thee from thy youth vntil this present. † The king 8
 therefore

therefore arose and sate in the gate: and it was told al the people that the king sate in the gate: and al the multitude came forth before the king, but Israel fled into their tabernacles. † Al the people also stroue in al the tribes of Israel, saying: The king hath deliuered vs out of the hand of our enemies, he hath saued vs from the head of the Philistines: and now he fled out of the land for Absalom. † But Absalom whom we annoynted ouer vs, is dead in the battel: how long are you stil, and reduce not the king? † But king Dauid sent to Sadoc, and Abiathar the priestes, saying: Speake to the Ancientes of Iuda, saying: Why come you last to bring backe the king into his house? (And the saying of al Israel was come to the king in his house.) † You are my brethren, you my bone, and my flesh, why do you last bring backe the king? † And say ye to Amasa: Art not thou my bone, and my flesh? These thinges do God to me, and these adde he, if thou be not the chiefe captayne of warfare before me alwayes for Ioab. † And he inclined the hart of al the men of Iuda, as it were of one man: and they sent to the king, saying: Returne thou, and al thy seruantes. † And the king returned, and came as far as Iordan, and al Iuda came as far as Galgal to meete the king, and to bring him ouer Iordan. † And Semei the sonne of Gera the sonne of Iemini of Bahurim made hast, and went downe with the men of Iuda to meete king Dauid † with a thousand men of Benjamin, and Siba the seruant of the house of Saul: and his siftenne sonnes, and twentie seruantes were with him: and rushing into Iordan, † passed the fordes before the king, that they might helpe ouer the kinges houshold, and doe according to his commandement. And Semei the sonne of Gera prostrate before the king, when he had now passed Iordan, † sayd to him: Impute not to me my lord the iniquitie, nor remember the iniuries of thy seruant in the day that thou my lord king wentest out of Ierusalem, nor put it in thy hart o king. † For I thy seruant acknowledge my sinne: and therefore this day I am first come of al: the house of Ioseph, and am descended to meete my lord the king. † But Abisai the sonne of Saruia answering, sayd: What shal Semei for these wordes not be slayne, because he reuiled the annoynted of our Lord? † And Dauid sayd: What is to me and you ye sonnes of Saruia? Why are you made this day as satan to me? Shal there a man be

Al the eleven tribes are called by the name of Ioseph, being chiefe after Iuda. So Semei

not of the pro-
per tribe of
Ioseph but of
Beniamin, plea-
ding for par-
don of his for-
mer fault, al-
leageth that
he came first
of the eleuen
tribes, to sub-
mitte him self
and serue the
king.

killed in Israel to day? Doe I not know that this day I am made
king ouer Israel? † And the king sayd to Semei: Thou shalt 23
not die. And he swaue to him. † Miphiboseth also the sonne 24
of Saul came downe to meete the king, his feete vnwashed,
and his beard not pouled; and he had not washed his gar-
mentes from the day that the king went forth, vntil the day
of his returne in peace. † And when he had mette the king 25
at Ierusalem, the king sayd to him: Why camest thou not
with me Miphiboseth? † And he answering, sayd: My lord 26
king, my seruant contemned me: and I thy seruant spake to
him that he should saddle me an asse, that getting on I might
goe with the king: for I thy seruant am lame. † Moreouer 27
he hath also accused me thy seruant to thee my lord king: but
thou my lord king art as an Angel of God, doe what pleaseth
thee. † For neither was my fathers house ought els, but 28
guiltie of death to my lord king: and thou hast put me thy
seruant among the guesstes of thy table? What iust complaynt
therfore haue I? or what can I further crie out to the king?
† The king therfore sayd to him: What speakest thou any 29
more? That is determined which I haue spoken: Thou, and
Siba diuide the possellions. † And Miphiboseth answered the 30
the king: Yea let him take al, for so much as my lord king is re-
turned peaceably into his house. † Berzellai also the Galaadite, 31
coming downe from Rogelim, brought the king ouer Iordan,
being readie also to attend on him beyond the riuer. † And 32
Berzellai the Galaadite was verie old, that is to say, of foure
score yeares, and he gaue the king victuals, when he abode in
the Fild: for he was an exceding rich man. † The king ther- 33
fore sayd to Berzellai: Come with me, that thou mayst rest
secure with me in Ierusalem. † And Berzellai sayd to the 34
king: How manie are the daies of the yeares of my life, that
I should goe vp with the king into Ierusalem? † I am this 35
day foure score yeares old, are my senses quicke to discerne
sweete, or lowre? or can meate or drinke delight thy seruant?
or can I heare more the voyce of singing men and singing
women? Why should thy seruant be a burden to my lord the
king? † I thy seruant wil goe forward a litle from Iordan 36
with thee: I neede not this recompense, † but I beseech thee 37
that I thy seruant may returne, and die in my citie, and be
buried by the sepulchre of my father, and my mother. But
there is thy seruant Chamaam, let him goe with thee, my lord
king,

- 38 king, and doe to him whatsoeuer semeth good to thee. † The king therfore sayd to him: Let Chamaam passe on with me, and I wil doe for him whatsoeuer shal please thee, and al, that
 39 thou shalt aske of me, thou shalt obtayne. † And when al the people and the king had passed Iordan, the king kissed Berzellai, and blessed him: and he returned into his place.
 40 † The king therfore passed into Galgal, and Chamaam with him, and al the people of Iuda had brought ouer the king, and the halfe part onlie of the people of Israel were present.
 41 † Therfore al the men of Israel concurring to the king, sayd to him: Why haue our brethren the men of Iuda stolen thee, and brought the king and his houshold ouer Iordan, and al
 42 the men of Dauid with him? † And euerie man of Iuda answered the men of Israel. Because the king is neerer to me: why art thou angrie for this matter? haue we eaten any
 43 thing of the kinges, or were there giftes geuen vs? † And a certayne man of Israel answered the men of Iuda, and sayd: I am greater by ten partes with the king, & to me pertayneth Dauid more then to thee: Why hast thou done me wrong, and it was not told me first, that I might bring backe my king? And the men of Iuda answered more sharply then the men of Israel.

CHAP. XX.

Seba raiseth rebellion, is pursued by Iobab, (10. Who in the way treacherously killeth Amasa,) 13. Abela is besieged, because Seba saucth him self there. 20. but his head being cut of and cast ouer the wal to Iobab, the armie departeth. 23. Chief men in office are mentioned.

- 1 **I**T chanced also that there was there a man of Belial, named Seba, the sonne of Bochri, a man of Iemini: and he sounded the trumpet, and sayd: We haue no part in Dauid, nor inheritance in the sonne of Isai: Returne into thy tabernacles Israel. † And al Israel was separated from Dauid, and followed Seba the sonne of Bochri: but the men of Iuda
 2 stucke to their king from Iordan vnto Ierusalem. † And when the king was come into his house to Ierusalem, he tooke the ten women his concubines, which he had leift to keepe the house, and he deliuered them into custodie, allowing them victuals: and he went not in vnto them, but they were shut vp vntil the day of their death liuing in widow-
 4 hood. † And the king sayd to Amasa: Cal me together al the

men of Iuda agaynst the third day, and be thou present. 1
 † Amasa therfore went to cal together Iuda, and taryed 5
 beyond the time appoynted which the king had assigned
 him. † And Dauid layd to Abisai: Now wil Seba the sonne 6
 of Bochri more afflict vs, then Abtalom: take therefore the
 seruantes of thy Lord, and pursue him, lest perhaps he finde
 fenced citie, & escape vs. † There went forth therfore with 7
 him Iobabs men, Cerethi also and Phelethi: and al the strong
 men yssued forth of Ierusalem to pursue Seba the sonne of 8
 Bochri. † And when they were beside the great stone, which
 is in Gabaon, Amasa coming mette them. Morcouer Iobab 9
 was clothed with a straye cote according to the measure of
 his stature, and vpon it girded with a sword hanging downe
 to the flanke, in a scabbarde, which being made for the pur-
 pose could with light mouing come forth and strike. † Iobab 9
 therfore sayd to Amasa: God saue thee my brother. And he
 held with his right hand the chinne of Amasa, as it were kis-
 sing him. † But Amasa marked not the sword, which Iobab 10
 had, who strick him in the side, and powred out his bowels
 on the ground, neither added he the second wound, and he
 dyed. And Iobab, and Abisai his brother pursued Seba the
 sonne of Bochri. † In the meane time certayne men, when 11
 they stode by the carcasse of Amasa, Iobabs company, sayd:
 Loe he that would haue bene for Iobab the companion of
 Dauid. † And Amasa embrewed with bloud, lay in the middes 12
 of the way. A certayne man saw this thar al the people stayed
 to see him, and he remoued Amasa out of the way into the
 side, and couered him with a garment, that they which
 passed might not stay because of him. † He therfore being 13
 remoued out of the way, euery man passed folowing Iobab to
 pursue Seba the sonne of Bochri. † Morcouer he had passed 14
 through al the tribes of Israel vnto Abela, and Bethmaaca:
 and al the chos'n men were gathered together vnto him.
 † They therfore came, and assaulted him in Abela, and in 15
 Bethmaaca, and they compassed the citie with munitions,
 and the citie was besieged: and al the multitude, that was
 with Iobab, laboured to destroy the walles. † And a wise 16
 woman cryed out from the citie: Heare ye, heare ye, tel Iobab:
 Approche hither, and I wil speake with thee. † Who when 17
 he was come to her, she sayd to him: Art thou Iobab? And he
 answered, I am. To whom she spake thus: Heare the wordes
 of thy

- 18 of thy handmayd. Who answered: I doe heare. † And she
 agayne sayd: A saying was vsed in the old prouerbe: They
 that aske, let them aske in Abela: and so they prospered.
 19 † Am not I she that answer truth in Israel, and thou seekest
 to subuert the citie, & to ouerthrowe a mother citie in Israel?
 Why throwest thou downe hedlong the inheritance of our
 20 Lord? † And Ioab answering, sayd: God forbid, God forbid
 that I should, I do not throw downe, nor destroy. † The
 matter is not so, but a man of mount Ephraim, Seba the sonne
 of Bochri by name, hath lifted vp his hand agaynst king
 Dauid: Deliuier him onlie, and we wil depart from the citie.
 And the woman sayd to Ioab: Behold his head shal be
 21 throwen to thee of the wal. † She therfore went to al the
 people, and spake to them wisely: who threw the head of
 Seba the sonne of Bochri being cut of, to Ioab. And he founde
 the trumpet, and they departed from the citie, euery one
 into their tabernacles: and Ioab returned to Ierusalem vnto
 22 the king. † Ioab therfore was ouer al the armie of Israel: and
 Banaias the sonne of Ioiada ouer the Cheretheites and Phe-
 24 letheites. † But Aduram ouer the tributes: moreouer Iosa-
 25 phat the sonne of Ahilud, was register. † And Siua, a scribe:
 26 and Sadoc and Abiathar, priestes. † And Ira the Iairite was
 the :: priest of Dauid.

:: Chiefe or
 great in fami-
 liaritie.

CHAP. XXI.

Famine oppressing Israel three yeares, for the sinne of Saul agaynst the Gabaonites, 6. seuen of Sauls race (7. Miphiboseth saued) are crucified. 12. Their bones with Sauls and Ionathas are buried in the Land of Benjamin. 15. Dauid hath foure great battels and victories agaynst the Philistines.

- 1 **A**N D there came a famine in the daies of Dauid three
 yeares continually: and Dauid consulted the oracle of
 our Lord. And our Lord sayd: For Saul, and his bloody house,
 2 because he slewe the Gabaonites. † The king therfore cal-
 ling the Gabaonites, sayd to them. (Moreouer the Gabaoni-
 tes were not of the children of Israel, but the reliques of the
 Amorrhaites: For the children of Israel had sborne to them,
 and Saul would strike them of zeale, as it were for the chil-
 3 dren of Israel and Iuda.) † Dauid therfore sayd to the Gabao-
 nites: What shal I do for you? And what shal be the expia-
 tion for you, that you may blesse the inheritance of our
 4 Lord? † And the Gabaonites sayd to him: We haue no

question vpon siluer and gold, but agaynst Saul, and agaynst
 his house: neither wil we that a man be slayne of Israel. To
 whom the king sayd: What wil you then that I do for you?
 † Who sayd to the king? The man, that hath wasted vs and
 oppressed vs vniustly, we must so destroy, that there be not
 so much as one leift of his stocke in al the coastes of Israel.
 † Let there be geuen vs seuen men of his children, that we
 may crucifie them to our Lord in Gabaa of Saul, once the
 chosen of our Lord. And the king sayd: I wil geue them.
 † And the king spared Miphiboseth the sonne of Ionathas
 the sonne of Saul, for the oth of our Lord, that had beene
 betwen Dauid, and betwen Ionathas the sonne of Saul.
 † The king therfore tooke the two sonnes of Respha the
 daughter of Aia, whom she bare to Saul, Armoni, and Miphi-
 boseth: and the siue sonnes of Michol the daughter of Saul,
 which she bare to Hadriel the sonne of Berzellai, that was
 of Molathi, † and gaue them into the handes of the Gaba-
 onites: who crucified them on a hil before our Lord: and
 these seuen dyed together in the first dayes of haruest, when
 she reaping of barley began. † And Respha the daughter of
 Aia taking a heare cloth, spred it vnder her vpon the rocke
 from the beginning of haruest, til water dropped vpon
 them from heauen: and she suffered not the birdes to teare
 them by day, nor the beastes by night. † And the thinges
 were told Dauid, which Respha had done, the daughter of
 Aia, the concubine of Saul. † And Dauid went, and tooke
 the bones of Saul, and the bones of Ionathas his sonne from
 the men of Iabes Galaad, who had stolen them out of the
 streate of Bethsan, in the which the Philistijms hanged them
 when they had killed Saul in Gelboe. † And he caried thence
 the bones of Saul, and the bones of Ionathas his sonne: and
 gathering the bones of them, that were crucified, † they
 buried them with the bones of Saul, and of Ionathas his
 sonne in the Land of Benjamin, in the side, in the sepulchre of
 Cis his father: and they did al thinges that the king had com-
 manded, and God was made propitious agayne to the land
 after these thinges. † And there was a battel made agayne of
 the Philistines against Israel, and Dauid went downe, and his
 seruantes with him, and fought agaynst the Philistijms. And
 Dauid saynting, † Iesbibenob, which was of the kinred of
 Atapha, the yron of whose speare weyed three hundred
 ounces,

- ounces, and he was girded with a new sword, assayed to strike
 17 Dauid. † And Abisai the sonne of Saruia reskewed him, and
 striking the Philistian killed him. Then tware Dauids men,
 saying: Thou shalt no more goe forth with vs into battel,
 18 lest thou put out the lampe of Israel. † There was also a se-
 cond battel in Gob against the Philistians: then stroke So-
 bochai of Hufathi, Saph of the stocke of Arapha of the
 19 kindred of the gyantes. † There was also a third battel in Gob
 agaynst the Philistians, in the which Adeodatus the sonne
 of the Forest a broderer the Bethlehemite stroke Goliath the
 Getheite, the shaft of whose speare was as it were a wea-
 20 uers beame. † The fourth battel was in Geth: in the which
 was a tal man, that had six fingers and six toes on eche hand
 and foote, that is foure and twentie, and he was of the race
 21 of Arapha. † And he blasphemed Israel: and Jonathan the
 22 sonne of Samaa the brother of Dauid stroke him. † These
 foure were borne of Arapha in Geth, and they fel by the hand
 of Dauid, and of his seruantes.

CHAP. XXII.

King Dauids Canticle of thankesgiuing, for his deliuerie from al enemies:

44. *With a prophetic of the reiectiō of the Iewes, and vocation of the Gentiles.*

- 1 **A**N D Dauid spake to our Lord the wordes of this song,
 in :: the day that our Lord deliuered him out of the
 2 hand of al his enemies, and out of the hand of :: Saul. † And
 he sayd:

Our Lord is my rocke, and my strength, and my sauour.

- 3 † God is my strong one, I wil hope in him: my shilde, and
 the horne of my saluation: my lifter vp, and my refuge: my
 sauour, from iniquitie thou wilt deliuer me.

- 4 † Our Lord prayse worthe wil I inuocate: and from mine
 enemies I shal be saued.

- 5 † Because the pangues of death haue compassed me: the
 streames of Belial haue terrified me.

- 6 † The ropes of hel haue compassed me: the snares of death
 haue preuented me.

- 7 † In my tribulation I wil inuocate our Lord, and I wil crie
 my God: and he wil heare my voice out of his holie temple,
 and my crie shal come to his cares.

- 8 † The earth quaked and trembled, the fundations of the
 mountaynes

After that
 Dauid was de-
 liuered from
 the handes of
 Saul (who first
 and longest &
 most dange-
 rously of al
 men persecu-
 ted him, and
 therefore is
 here specially
 named) and
 from al his e-
 nimies, corpo-
 ral & spiritual,
 when he had
 good repose
 of mind, his vi-
 sible enemies
 being subuer-

ted, and his
sinnes remit-
ted, acknow-
ledging Gods
infinite good-
nes, by inspi-
ration of the
Holie Ghost,
made this Can-
ticle of thankf-
geuing, and
praise of God.
It is inserted
amongst the
Psalmes the
17. in order, al-
one in sense,
so differing in
some wordes
that the one
explicateth
the other.

mountaynes were strycken, and shaken, because he was angrie
with them.

† A smoke arose out of his nosethrels, and a fyre from his
mouth shal deuoure: coles were kindled from him.

† And he bowed the heauens, and descended: and miste
vnder his feete.

† And he ascended vpon the Cherubins, and flew: and
glidde ouer the winges of the winde.

† He put darkenes round about him a couer: stilling
tethers out of the clowdes of heauen.

† By the shyning in his presence: the coles of fire were
kindled.

† Our Lord wil thunder from heauen: and the high one
wil geue his voice.

† He shot his arrowes and dispersed them: lightning, and
consumed them.

† And the ouerflowinges of the sea appeared, and the fun-
dations of the world were discouered at the rebuking of our
Lord, at the breathing of the spirit of his furie.

† He sent from hygh heauen, and tooke me, and drewe
me out of manie waters.

† He deliuered me from my most mightie enemy, and
from them that hated me: because they were stronger then I.

† He preuented me in the day of my affliction, and our
Lord became my stay.

† And he brought me forth into latitude, he deliuered
me, because I wel pleased him.

† Our Lord wil reward me according to my iustice: and
according to the cleannes of my handes wil he render to me.

† Because I haue kept the wayes of our Lord, and haue
not done impiously, from my God.

† For al his iudgementes are in my sight: and his pre-
ceptes I haue not remoued from me.

† And I shal be perfect with him: and shal keepe my self
from myne iniquitie.

† And our Lord wil restore vnto me according to my iu-
stice: and according to the cleannes of my handes in the
sight of his eyes.

† With the holie one thou shalt be holie: and with the
strong perfect.

† With the elect thou shalt be elect: and with the peruerse
thou shalt be peruerter.

† And

- 18 † And the poore people thou wilt saue : and the hautie in
thyne eies thou wilt humble.
- 19 † Because thou art my lampe o Lord : and thou wilt illu-
minate my darkenes.
- 20 † For in thee I wil runne girded : in my God I wil leape
ouer the wal.
- 21 † God, his way immaculate, the word of our Lord is exa-
mined by fyre : he is the shield of al that trust in him.
- 22 † Who is God beside our Lord : and who is strong beside
our God ?
- 23 † God who hath girded me with strength : and made euen
my perfecte way.
- 24 † Making my feete equal with the hartes , and setting me
vpon my high places.
- 25 Teaching my handes vnto battel : and framing myne
armes as it were a brasen bow.
- 26 † Thou hast geuen me the shield of thy saluation : and thy
mildenes hath multiplied me.
- 27 † Thou shalt enlarge my steppes vnder me : and myne
ankles shal not faile.
- 28 † I wil pursue myne enemies, and bruise them : and wil
not returne til I consume them.
- 29 † I wil consume and breake them, that they rise not : they
shal fal vnder my feete.
- 30 † Thou hast girded me with strength to battel : thou hast
bowed vnder me them that resist me.
- 31 † Myne enemies thou hast made to turne to me the backe :
them that hated me, and I shal destroy them.
- 32 † They shal crie, and there shal not be to saue, to our Lord,
and he wil not heare them.
- 33 † I wil destroy them as the dust of the earth : as the myre
of the streates wil I bruise and breake them.
- 34 † Thou wilt saue me from the contradictions of my peo-
ple : thou wilt keepe me to be :: the head of the Gentiles : the
people which I knowe not, wil serue me.
- 35 † The children alienes wil resist me, with the hearing of
the eare they wil obey me.
- 36 † The children alienes are fallen away, and shal be strayed
in their distresses.
- 37 † Our lord liueth, and my God is blessed : and the strong God
of my saluation shal be exalted.

Though
some few Gen-
tiles were sub-
dued by Da-
uid, and some
were conuer-
ted to true re-
ligion in the
old Testamēt :
yet the fulcom

Gentiles per-
taineth to the
Church of
Christ, which
is here for-
shewed and
described to
haue perpetu-
al seede for
euer.

† God which geueth me reuenges, and throwest downe 48
peoples vnder me.

† Which bringest me out from myne enemies, and from 49
them that resist me dost lift me vp: from the wicked man
thou shalt deliuer me.

† Therfore wil I confesse vnto thee o Lord among the 50
Gentiles, and wil sing to thy name.

† Magnifying the saluations of his king, and doing mercie 51
to his Christ Dauid, and to his seede for euer.

CHAP. XXIII.

*The last wordes of Dauid concerning reward of the good, 6. and punishment
of the bad. 8. A Catalogue of Dauids Valiant men.*

AN D these are Dauides last wordes. Dauid the sonne of 1
Isai sayd: The man sayd, to whom it was appointed
concerning the Christ of the God of Iacob, the excellent
Psalmist of Israel: † The Spirit of our Lord hath spoken by 2
me, and his wordes by my tongue. † The God of Israel sayd 3
to me, the Strong one of Israel hath spoken, the Dominatour
of men, the iust ruler in the feare of God. † As the light of 4
the mourning when the sunne ryseth, early without cloudes
glistereth, and as by rayne grasse springeth out of the earth.
† † Neither is my house so great with God, that he should en- 5
ter with me an eternal couenant firme in al thinges & assured.
For al my saluation, and al my wil: neither is there ought
therof that springeth not. † And transgressors shal be pluc- 6
ked vp as thornes euery one: which are not taken with
handes. † And if a man wil touch them, he shal be armed 7
with yron and a lance staffe, and kindled with fyre they shal
be burnt vnto nothing. † These be the names of the valiantes 8
of Dauid. Sitting in his chaire the wisest prince amongst
three, he is as it were the most tender litle worme of the
wood, which killed eight hundred at one brunt. † After 9
him, Eleazar the sonne of his vnckle the Ahohite among the
three valiantes, that were with Dauid when they desyed the
Philistijms, and were gathered thither into battel. † And 10
when the men of Israel were gone vp, he stood and stroke
the Philistians til his hand faynted, and waxed stiffe with the
sword: and our Lord made a great victorie that day: and the
people, that was fled, returned to take away of the spoyles of 11
them that were slayne. † And after him Semma the sonne of 12

Age

: King Dauid
in this last pro-
phetic plainly
distinguisheth
betwen the co-
uenant & pro-
mise made to
him touching
his earthlie
kingdom and
the kingdom
of Christ, who
should be
borne of his
seede.
In both which
he foretelleth
the reward of
the good and
punishment of
the bad.

Age of Arari. And the Philisthijms were gathered together in their ward: for there was there a fild ful of rice. And when the people was fled from the face of the Philisthijms, 12 † he stood in the middes of the fild, and defended it, and stroke the Philisthians: and our Lord gaue great saluation. 13 † Moreouer also before there went downe three which were princes among thirtie, and came to Dauid in the haruest time into the caue of Odollam: and the campe of the Philisthians 14 was placed in the Vale of the giants. † And Dauid was in a hold: moreouer the ward of the Philisthians was then in 15 Bethlechem. † Dauid: therefore desyred, & sayd: O that some man would geue me drinke of the water out of the cesterne, 16 that is in Bethlechem beside the gate. † Three valiantes therefore brake into the campe of the Philisthians, and drew water out of the cesterne of Bethlechem, that was beside the gate, and brought it to Dauid: but he would not drinke, but 17 red it to our Lord, † saying: Our Lord be merciful to me, that I doe not this thing: shal I drinke the bloud of these men that went, & the peril of their liues? Therefore he would 18 not drinke. These thinges did the three strongest. † Abisai also the brother of Ioab the sonne of Satuaia, was prince of three, it is he that lifted vp his speare agaynst three hundred, 19 whom he slewe, renoumed among three, † and the noblest of three, and he was the chiefe of them, but to the three first 20 he raught not. † And Banaias the sonne of Ioiada the most valiant man of great workes, of Cabseel: he stroke the two lions of Moab, and he went downe, and stroke the lyon in 21 the middes of the cesterne in the dayes of snow. † He also stroke the Egyptian, a man worthie to be a spectacle, hauing in his hand a speare: therefore when he came downe to him with a rod, by force he wrested the speare out of the hand of 22 the Egyptian, and slewe him with his owne speare. † These 23 thinges did Banaias the sonne of Ioiada. † And he renoumed among the three valiantes, which were the nobler among thirtie: but vnto the three he raught not: and Dauid made 24 him of his secrete counsel. † Asael the brother of Ioab among the thirtie, Elahanan the sonne of his vncle of Bethlechem. 25 † Semma of Harodi, Elica of Harori, † Heles of Phakti, 26 † Hira the sonne of Acces of Thecua, † Abiezer of Anathoth, 27 † Mobonnai of Husati, † Selmon the Ahoiite, Mahari the 28 Netophathite, † Heled the sonne of Baana, he also a 29 Netophathite,

:: The king proposed not this for desire of that water, but to trie and exercise his mens fortitude.
 :: Precious thinges are most mete to be offered to God.

Netophathite, Ithai the sonne of Ribai of Gabaath of the
 children of Benjamin, † Banaia the Pharathonite, Heddai 30
 of the Torrent Gaas, † Abialbon the Arbathite, Azmauerth 31
 of Beromi, † Eliaba of Salaboni: The sonnes of Iassen, Io- 32
 nathan, † Semma of Orori, Ahiam the sonne of Sarar the 33
 Ararite, † Eliphelet the sonne of Aasbai the sonne of Ma- 34
 chati, Eliam the sonne of Achitophel the Gelonite, † Hefrai 35
 of Carmel, Pharai of Arbi, † Igaal the sonne of Nathan of 36
 Soba, Bonni of Gadi, † Selec of Ammoni, Naharai the Be- 37
 rothite the squyer of Ioab the sonne of Saruia, † Ira the Ie- 38
 thrite, Gareb he also a Iethrite, † Vrias the Hetheite. Al 39
 thirtie seuen.

CHAP. XXIIII.

:: This kinne &
 punishment
 happened be-
 fore, when Da-
 uid had health
 and strength
 of bodie.

:: The furie of
 our Lord, that
 is, Satan (a fu-
 rious spirite,
 yet Gods crea-
 ture) not our
 Lord him
 selfe, but by
 permission
 only. 1. Par. 2. I.
 Satan arose a-
 gainst Israel, &
 moued David.

For Davids sinne in numbring the people, 11. three sortes of punishments
 are proposed to his election: 14. of which he chooseth the plague, and
 seuenie thousand die in three dayes. 16. God sheweth mercie. 17. David
 prayeth. 18. buildeth an altar, 25. and the plague ceaseth.

AND :: the furie of our Lord added to be angrie agaynst 1
 Israel, and stirred vp David among them saying: Goe,
 number Israel and Iuda. † And the king sayd to Ioab the 2
 General of his armie: Walke through al the tribes of Israel
 from Dan to Bersabee, and number ye the people, that I may
 know the number therof. † And Ioab sayd to the king: Our 3
 Lord thy God increase thy people, as much more as now it is,
 and agayne multiplie it an hundred fold in the sight of my
 lord the king: but what meaneth my lord the king by this
 kind of thing? † Howbeit the kinges word more preuailed 4
 then the wordes of Ioab, and of the chiefe of the armie: and
 Ioab went forth, and the captaynes of the souldiars from the
 face of the king, to number the people of Israel. † And when 5
 they had passed Iordan, they came into Aroer to the right
 hand of the citie, which is in the Vale of Gad. † And by Iazer 6
 they passed into Galaad, and into the lower countrie of
 Hodsi, and they came into the wooddie countrie of Dan. And
 going about neere Sidon, † they passed nigh to the walles of 7
 Tyre, and al the land of the Heueite, and the Chananeite,
 and they came to the south of Iuda into Bersabee: † and ha- 8
 uing viewed the whole land, after nine monethes and twentie
 dayes, they were come to Ietusalem. † Ioab therfore gaue 9
 the number of the description of the people to the king, and
 there

- there were found of Israel eight hundred thousand strong men, that could drawe sword: and of Iuda siue hundred thousand fighting men. † But Dauids :: hart strooke him, after the :: Contrition.
 10 people was numbred: and Dauid sayd to our Lord: :: I haue :: Confession.
 sinned very much in this fact: but I pray thee Lord to trans-
 ferre the iniquitie of thy seruant, because I haue done exce-
 11 ding folishly. † Dauid therfore arose in the morning, and the
 word of our Lord was made to Gad the prophere and Seer of
 12 Dauid, saying: † Goe, and speake to Dauid: Thus sayth our
 Lord: :: Choyse is geuen thee of three thinges, choose one of :: Satisfaction,
 13 them which thou wilt, that I may do it to thee. † And when
 Gad was come to Dauid, he told him, saying: Either famine
 shal come to thee seuen yeares in thy land: or three monethes
 thou shalt flee thy aduersaries, and they shal pursue thee: or
 certes three dayes the pestilence shal be in thy land. Now
 therfore deliberate, and see what word I shal answer to him
 14 that sent me. † And Dauid sayd to Gad: I am distressed exceedingly: but it is better that I fall into the hands of our Lord
 (for his mercies be manie) then into the hands of men.
 15 † And our Lord sent the pestilence in Israel, from morning The Epistle in
 vnto the time appoynted, and there died of the people from a votive Masse
 16 Dan to Bersabee seuentie thousand men. † And when the in tyme of
 Angel of Our Lord had stretched forth his hand ouer Ierusa- plague or mor-
 lem to destroy it, our Lord had pitie vpon the affliction, talitic.
 and sayd to the Angel that stroke the people: :: It is sufficient: :: Temporal
 now hold thy hand: and the Angel of our Lord was beside punishment
 17 the floore of Areuna the Iebuseite. † And Dauid sayd to our inflicted after
 Lord when he saw the Angel striking the people: I am he the guilt of
 that haue sinned, I haue done wickedly: these that are the sinne was re-
 18 sheepe, what haue they done? let thy hand, I beseeche thee mitted,
 be turned agaynst me, and agaynst my fathers house. † And
 Gad came to Dauid in that day, and sayd to him: Goe vp, and
 build an altar to our Lord in the floore of Areuna the Iebu-
 19 seite. † And Dauid went vp according to the word of Gad,
 20 which our Lord had comanded him. † And Areuna looking,
 21 † And going forth he adored the king with his face bowing
 to the earth, and sayd: What is the cause that my lord the
 king cometh to his seruant? To whom Dauid sayd: That I
 may bye of thee the floore, and build an altar to our Lord, and
 the slaughter may cease which rageth among the people.

∴ If subiectes had not propriety in their goodes, but that the right and dominion of al perteyned to the prince, then could nothing at al, in anie case be geuen gratis by the subiect, but only yelded as due, to his souereigne.

† And Arcuna sayd to Dauid : Let my lord the king take, and 22 offer, as it pleaseth him : thou hast the oxen for holocauste, and the wayne, and the yokes of the oxen for prouision of wood. † Arcuna gaue al thinges to the king : and Arcuna 23 sayd to the king : The Lord thy God receiue thy vowe. † To 24 whom the king answering, sayd : Not so as thou wilt, but I wil bye it of thee at a price, and I wil not offer to our Lord my God holocaustes :: geuen gratis. Dauid therefore bought the floore, and the oxen, for fiftie sicles of siluer : † and 25 Dauid built there an altar to our Lord, & offered holocaustes and pacifiques : and our Lord became merciful to the land, and the plague was stayed from Israel.

THE ARGUMENT OF THE THIRD BOOKE OF KINGS.

VITH commemoration of king Dauids old age, of his appointing a successour, and of his death, in the first and part of the second chapters, this booke conteyneth two other principal partes : the former is of king Salomon : of his entrance to the kingdom ; his deuotion ; wisdom ; magnificence ; riches ; great familie ; building of the Temple ; and other sumptuous palaces ; of his fall also into luxurie, and idolatrie ; in the rest of the second chapter to the end of the eleventh. The other part sheweth the diuision of the kingdom ; onlie two tribes remainyng to Roboam, Salomons sonne, with title of king of Iuda ; and tenne passing to Ieroboam his seruant, called king of Israel. So folow the seuerall reignes of Abias, Asa, and Iosaphat kinges of Iuda : and of Madab, Baasa, Ela, Zambri, Anri, Achab with Iezabel, and Ochostas kinges of Israel : with the preaching, miracles, and other actes of Abias, Elias, Eliseus, and other prophetes. in the other eleuen chapters.

The contentes of this booke, diuided into three partes.

THE

THE THIRD BOOKE OF KINGES; ACCORDING TO THE HEBREWES THE FIRST OF MALACHIM.

CHAP. I.

King David waxing old, Abisag a Sunamite is brought to him. 5. Adonias pretending to reigne, 11. Nathan and Bethsabee obtaine, 28. that Salomon is declared and annoiuted King. 41. Whereupon Adonias (his followers parting to their houses) 50. fleeth to the altar in the tabernacle, but vpon promise of safety doth homage to Salomon.

- 1  ND king David was old, and had manie daies
2 of age: and when he was couered with clothes,
3 he was not warmed. † His seruantes therfore
4 sayd to him: Let vs seeke for our lord the king
5 a yong woman a virgin, and let her stand be-
6 fore the king, and cherishe him, and sleepe in his bo-
7 some, and warme our lord the king. † They sought ther-
8 fore a beautiful yong woman in al the costes of Israel, and
9 they found Abisag a Sunamite, and brought her to the king.
† And the damsel was exceding beautiful, and she slept
with the king, and serued him, but the king did not know
her. † And Adonias the sonne of Haggith was elcuated,
saying: I wil reigne. And he made him self chariotes and
horsemen, and fiftie men, that should runne before him.
† Neither did his father controwle him at any time, saying:
Why didst thou this? And he also was very beautiful, the se-
cond borne after Absalom. † And he had talke with Ioab the
sonne of Saruia, & with :: Abiathar the priest, who furthered
Adonias side. † But Sadoc the priest, and Banaias the sonne
of Ioiada, and Nathan the prophet, and Semei, and Rei, and
the strength of Dauids armie was not with Adonias. † Ado-
nias therfore hauing immolated rammes and calues, and al
fatte beastes beside the Stone zohemoth, which was nigh to
the Fountaine Rogel, called al his brethren the sonnes of the
king,

The first part.
King Dauides
admonitions
to his sonne:
and his death.

:: For this con-
spiracie Abia-
thar was de-
posed. ch. 2.
v. 47.

king, and al the men of Iuda the seruantes of the king: † But 10
 Nathan the prophet, and Banaias, and al the strong ones, and
 Salomon his brother he called not. † Nathan therfore sayd 11
 to Bethsabee the mother of Salomon: Hast thou not heard
 that Adonias the sonne of Haggith hath reigned, and our lord
 Dauid is ignorant therof? † Now rherfore come, take coun- 12
 sel of me, and saue thy life, and thy sonne Salomons. † Goe, 13
 and enter in to king Dauid, and say to him: Didst not thou
 my lord king sweare to me thy handmayd, saying: Salo-
 mon thy sonne shal reigne after me, and he shal sitte in my
 throne? Why then reigneth Adonias? † And whiles thou 14
 art yet speaking there with the king, I wil come after thee,
 and make vp thy wordes. † Bethsabee therfore went in to 15
 the king in the chamber: and the king was exceding old, and
 Abisag the Sunamite ministred to him. † Bethsabee bowed 16
 her self, and adored the king. To whom the king sayd: What
 is thy wil? quoth he. † Who answering sayd: My lord, thou 17
 didst sweare to thy handmayd by our Lord thy God, that Sa-
 lomon thy sonne shal reigne after me, and he shal sitte in my
 throne. † And behold now Adonias reigneth, thou my lord 18
 the king not knowing therof. † He hath killed oxen, & al fatte 19
 thinges, and manie rammes, and called al the kinges sonnes,
 Abiathar also the priest, and Ioab the General of the warfarre:
 but Salomon thy seruant he called not. † Notwithstanding 20
 my lord king, the eyes of al Israel looke vpon thee, that thou
 wouldest shew them, who shal sitte in thy throne my lord
 king after thee. † And it shal be when my lord king sleepeth 21
 with his fathers, I and my sonne Salomon shal be :: sinners.
 † As she was yet speaking with the king, Nathan the prophet 22
 came. † And they told the king, saying: Nathan the prophete 23
 is here. And when he was gone in to the king, and had ad-
 ored bowing to the earth, † Nathan sayd: My lord king, didst 24
 thou say: Let Adonias reigne after me, and let him sitte vpon
 my throne? † Because he is gone downe to day, and hath im- 25
 molated oxen, and fattelinges, and manie rammes, and called
 al the kinges sonnes, and the captaynes of the armie, Abiathar
 also the priest: and they eating and drinking before him, and
 saying: God saue the king Adonias: † me thy seruant, and 26
 Sadoc the priest, and Banaias the sonne of Ioiada, and Salo-
 mon thy seruant he called not. † Is this word proceded from 27
 my lord the king, and hast thou not told me thy seruant who
 should

:: Basely effe-
 med, or puni-
 shed as offen-
 ders vpon su-
 spition of isle-
 sic.

should sitte vpon the throne of my lord the king after him?
 28 † And king Dauid answered, saying: Cal vnto me Bethsabec.
 Who when she was entered in to the king, and stood before
 29 him, † the king sware, and sayd: Our Lord liueth, which
 30 hath deliuered my soule from al distresse, † that as I sware to
 thee by our Lord the God of Israel, saying: Salomon thy
 sonne shal reigne after me, and he shal sitte vpon my throne
 31 for me, so wil I doe this day. † And Bethsabec bowing her
 contenance vnto the earth adored the king, saying: God saue
 32 my lord for euer. † King Dauid also said: Cal me Sadoc the
 priest, and Nathan the prophet, & Banaias the sonne of Ioiada,
 33 Who when they were entred in before the king, † he said to
 them: Take with you the seruantes of your lord, and sette Sa-
 lomons my sonne vpon my mule: and bring him into Gihon.
 34 † And let Sadoc the priest anoint him there, and Nathan the
 prophet to be king ouer Israel: and you shal sound the trum-
 35 pet, and shal say: God saue king Salomon. † And you shal
 goe vp after him, and he shal come, and shal sitte vpon my
 throne, and he shal reigne for me: and I wil ordaine him
 36 that he be prince ouer Israel, and ouer Iuda. † And Banaias
 the sonne of Ioiada answered the king, saying: Amen: so
 37 speake our Lord the God of my lord the king. † As our Lord
 hath bene with my lord the king, so be he with Salomon,
 and make his throne higher then the throne of my lord king
 38 Dauid. † Sadoc therfore the priest, and Nathan the prophet
 went downe, and Banaias the sonne of Ioiada, and Cherethi,
 and Phelethi: and they set Salomon vpon the mule of king
 39 Dauid, and brought him into Gihon. † And Sadoc the priest
 tooke a horne of oile out of the tabernacle, and annointed
 Salomon: and they sounded the trumpet, and al the people
 40 said: God saue king Salomon. † And al the multitude went
 vp after him, and the people singing on shaulmes, and re-
 ioycing with great gladnes, and the earth sounded of their
 41 crie. † And Adonias heard, and al that were inuited of him,
 and the feast was ended: yea and Ioab hearing the voice of
 the trumpet, said: What meaneth the crie of the citie ma-
 42 king a tumult? † As he yet spake, came Ionathas the sonne
 of Abiathar the priest: to whom Adonias said: Come in, be-
 43 cause thou art a stout man, and bringest good newes. † And
 Ionathas answered Adonias: Not so: for our lord king
 44 Dauid hath appointed Salomon king. † and hath sent with
 him

him Sadoc the priest, and Nathan the prophete, and Banaias the sonne of Ioiada, and Cerethi, and Phelerthi, and they haue set him vpon the kinges mule. † And Sadoc the priest, and Na- 45
 than the prophete haue annointed him king in Gihon: & they are gone vp thence reioysing, and the citie sounded: this is the voice that you heard. † Yea and Salomon sitteth vpon 46
 the throne of the kingdom. † And the kinges seruantes en- 47
 tring in, haue blessed our lord king Dauid, saying: God amplify the name of Salomon aboue thy name, and magnifie his throne aboue thy throne. And the king 48
 bed: † and he hath thus spoken: Blessed be our Lord the 48
 God of Israel, who hath geuen this day one sitting in my throne, mine eies seing it † They therfore were terrified, 49
 and they al arose, that had beene inuited of Adonias, and euery man went his way. † And Adonias fearing Salomon 50
 arose, and went, and held the horne of the altar. † And they 51
 told Salomon, saying: Behold Adonias fearing king Salomon, hath taken hold of the horne of the altar, saying: Let king Salomon sweare to me this day, that he wil not kil his seruant with the sword. † And Salomon sayd: If he be a good man, 52
 there shal not so much as one heare of his fal vpon the ground: but if euil shal be found in him, he shal die. † King 53
 Salomon therfore sent, and brought him out from the altar: and going in he adored king Salomon: and Salomon sayd to him: Goe to thy house.

King Dauid did not adore his sonne as a subiect adored his prince, but adored God, geuing thanks for this benefite of a successor. as it foloweth in the next verse.

CHAP. II.

Dauid geueth godlie preceptes to Salomon. 5. willeth him to punish certaine offenders: 10. and dirib. 12. Salomon reigneth. 13. Adonias, by intercession of Bethsabee, requesteth to haue Abisag to wife: 22. but is put to death for demanding her. 26. Abiathar the priest is banished, and deposed, for conspiring with Adonias. 28. Ieab also for the same cause, and former crimes is slaine. 36. Semei is confined in Ierusalem. 40. for transgressing his limites, together with old faultes is likewise slaine.

AN D the dayes of Dauid approched that he should die, 1
 and he commanded his sonne Salomon, saying: † I 2
 enter into the way of al flesh: take courage, and play the man.
 † And obserue the watches of our Lord thy God, that thou 3
 walke in his waies, and keepe his ceremonies, and his pre-
 ceptes, and iudgements, and testimonies, as is written in the
 law of Moyse: that thou mayst vnderstand al thinges which
 thou doest, and whithersoeuer thou shalt turne thy selfe:
 † that

- 4 † that our Lord may confirme his wordes, which he hath spoken of me, saying: If thy children shal keepe their waies, and shal walke before me in truth, in al their hart, and in al their soul, there shal not altogether be taken from thee a man
 5 out of the throne of Israel. † Thou knowest also what Ioab the sonne of Saruia hath done to me, what he did to the two princes of the armie of Israel, to Abner the sonne of Ner, and Amasa the sonne of Iether: whom he slewe, & shed the blood of warre in peace, & put the blood of battel in his belt, which was about his loynes, and in his shoe, which was on his feete.
 6 † Thou shalt doe therfore accotding to thy wisdom, and
 7 shalt not bring his hoare head peaceably vnto hel. † But to the sonnes also of Berzellai the Galaadite thou shalt render kindnes, and they shal eate on thy table: for they mette me
 8 when I fled from the face of Absolom thy brother. † Thou hast also with thee Semei the sonne of Gera the sonne of Iemini of Bahurim, who cursed me with a wicked curse, when I went to the Campe; but because he came downe to meete me when I passed Iordan, and I sware to him by our
 9 Lord, saying: I wil not kil thee with the sword: † doe not thou suffer him to be guiltles. But thou art a wise man, so that thou knowest what thou shalt doe to him, and thou shalt bring his
 10 hoare heare with blood vnto hel. † Dauid therefore slept with
 11 his fathers, and was buried in the citie of Dauid. † And the daies that Dauid reigned in Israel, are fourtie yeares: in Hebron he reigned seuen yeares, in Ierusalem thirtie three.
 12 † And Salomon sate vpon the throne of Dauid his father,
 13 and his kingdome was confirmed excedingly. † And Adonias the sonne of Haggith entered in to Bethsabee the mother of Salomon. Who said to him: Is thy coming peaceable? Who
 14 answered: peaceable. † And he added: I haue a word to speake
 15 with thee. To whom she said: Speake. And he: † Thou knowest, quoth he, that the kingdom was mine, and al Israel had purposed to make me ouer them to be their king: but the kingdom is transposed, & is made my brothers: for it was appointed him of our Lord. † Now therefore I desire one petition of thee; Confound not my face. Who said to him: Speake.
 16 † And he said: I pray (speake to Salomon the king (for he can not denie thee any thing) that he geue me Abisag the Sunamite to wife. † And Bethsabee said: wel, I wil speake for thee
 17 to the king † Bethsabee therefore came to king Salomon, to

The second
part.
Of Salomons
reigne, and
actes good
and bad.

∴ In al conue
rſion ſuſreſit
behoueth the
ſonne to heare
his mother.

ſpeake vnto him for Adonias: and the king aroſe to meeete her,
and adored her, and ſate downe vpon his throne: and a throne
was ſette for the kinges mother, who ſate on his right hand.
† And ſhe ſaid to him: One litle petition I deſire of thee, con- 10
found not my face And the king ſaid to her: My mother aſke:
for ∴ it behoueth not that I turne away thy face. † Who ſaid: 11
Let Abiſag the Sunamite be geuen to Adonias thy brother to
wiſe. † And king Salomon answered, and ſaid to his mother: 12
Why doeſt thou aſke Abiſag the Sunamite for Adonias? aſke
for him alſo the kingdom: for he is my brother elder then I, &
hath Abiathar the prieſt, & Ioab the ſonne of Saruiā. † Ther- 13
fore king Salomon ſware by our Lord, ſaying: Theſe thinges
doe God to me, and theſe adde he, becauſe Adonias hath
ſpoken this word againſt his life. † And now, our Lord liueth 14
which hath eſtabliſhed me, and placed me vpon the throne of
Dauid my father, and which hath made me a houſe, as he
ſpake, this day ſhal Adonias be ſlaine. † And king Salomon 15
ſent by the hand of Banaiaſ the ſonne of Ioiaſa, who ſlew
him, and he died. † To Abiathar alſo the prieſt the king ſaid: 16
Goe into Anathoth to thy field, and thou in deede art a man
of death: but to day I wil not kil thee, becauſe thou didſt carie
the arke of our Lord God before Dauid my father, & haſt ſu-
ſteyned labour in al thinges, wherein my father laboured.
† Salomon therefore ∴ caſt out Abiathar, that he ſhould not 17
be the prieſt of our Lord, that the word of our lord might
be fulfilled, which he ſpake concerning the houſe of Eli in
Silo. † And then a meſſenger came to Ioab for that Ioab had 18
turned after Adonias, and after Salomon had not turned:
Ioab therefore fled into the tabernacle of our Lord, & caught
the horne of the altar. † And it was told king Salomon, that 19
Ioab was fled into the tabernacle of our Lord, and was beſide
the altar: & Salomon ſent Banaiaſ the ſonne of Ioiaſa, ſaying:
Goe, kil him. † And Banaiaſ came to the tabernacle of our
Lord, and ſaid to him: Thus ſayth the king: Come forth.
Who ſaid: I wil not come forth, but here wil I die. Banaiaſ
reported his word to the king, ſaying: Thus ſpake Ioab, and
thus he answered me. † And the king ſaid to him: Doe as he 31
hath ſpoken: and kil him, & burie him, and thou ſhalt remoue
the innocent blond, which hath beene ſhed of Ioab, from me,
and from the houſe of my father. † And our Lord ſhal render 32
his blond vpon his head, becauſe he murdered two iuſt men, &
better

∴ By ſpecial in-
ſtinct Salomon
did this extra-
ordinarie fact
as a prophet &
miniſter of
God, execu-
ting his ſenten-
ce geuen be-
fore againſt
the houſe of
Eli for the
ſinnes of his
children, 1.
Reg. 2. v. 31.
and for Abia-
thars proper
fault owning
with Adonias
againſt Salo-
mon 3. Reg. 1.

better then him self: and slew them with his sword, my father
 Dauid not knowing, Absur the sonne of Ner general of the
 warfare of Israel, and Amasa the sonne of Isai general of the
 33 armie of Iuda: † and their blood shal returne vpon the head of
 Ioab, and vpon the head of his seede for ever. But to Dauid
 and his seede and his house, and to his throne be peace for
 34 euer from our Lord. † Banaias therfore the sonne of Ioiada
 went vp, and setting vpon him slewe him: and he was buried
 35 in his house in the desert. † And the king appoynted Banaias
 the sonne of Ioiada for him ouer the armie, and Sadoc the
 36 priest he :: placed for Abiathar. † The king also sent, and
 called Semei, and said to him: Build thee a house in Ierusalem,
 and dwell there: and thou shalt not goe out thence hither and
 37 thither. † But what day soeuer thou shalt goe out, and shalt
 passe the Torrent Cedron know that thou art to be slaine: thy
 38 blood shal be vpon thy head. † And Semei said to the king:
 The saying is good: as my lord the king hath spoken, so will
 thy seruant doe. Semei therfore dwelt in Ierusalem, many
 39 dayes. † And it came to passe after three yeares, that the ser-
 uantes of Semei fled to Achis the sonne of Maacha the king
 of Geth: and it was told Semei that his seruantes were gone
 40 into Geth. † And Semei arose, and saddled his asse, and went
 to Achis into Geth to require his seruantes, and he brought
 41 them out of Geth. † And it was told Salomon that Semei
 42 went into Geth out of Ierusalem, and was returned. † And
 sending he called him, and said to him: Did I not testifie to
 thee by our Lord, and told thee before: What day soeuer thou
 going out shalt passe hither & thither, know that thou shalt
 die? And thou didst answer me: The saying is good, which
 43 I haue heard. † Why then hast thou not kept the oath of our
 44 Lord, and the precept that I commanded thee? † And the
 king said to Semei: Thou knowest al the euil, whereof thy hart
 is pruy to thy selfe, which thou didst to Dauid my father: our
 45 Lord hath rendred thy malice vpon thy head: † And king
 Salomon be blessed, and the throne of Dauid shal be stable
 before our Lord for euer. † The king therfore commanded
 Banaias the sonne of Ioiada: who going out, stroke him, and
 he died.

CHAP. III.

King Salomon marrieth Pharaos sister. 2. offereth victims in high places. 5.
 admon. b. d. by God in his sleepe to demand what he will, he asketh wisdom.

Salomon was
 not only a King
 but also a pro-
 phet. More-
 ouer some se-
 cular princes
 doe nominate
 spiritual super-
 iours, and in-
 stall them in
 their seates
 yet their iudi-
 cation is not
 depending on
 the prince but
 the prince to
 be directed by
 them. Num. 27.
 v. 21.

to gouerne his people. 10. which God granteth him, with much riches also and glorie. 16. H: decideth a controuersie between two women contending about a liuing child and a dead.

THe kingdom therfore was established in the hand of 1
 Salomon, and he was ioyned in affinitie to Pharao the
 king of Ægypt: for he tooke his daughter, and brought her
 into the citie of Dauid, vntil he accomplished building his
 owne house, and the house of our Lord, and the wal of Ieru-
 salem round about. † But yet the people immolated in the 2
 excelses: for there was no temple built to the name of our
 Lord vntil that day. † And Salomon loued our Lord, walking 3
 in the preceptes of Dauid his father, sauing that he immolated
 in the excelses, and burnt incense. † He went therfore into 4
 Gabaon, to immolate there: for that was a verie great excelsse:
 a thousand hostes for holocaust did Salomon offer vpon that
 altar in Gabaon. † And our Lord appeared to Salomon in a 5
 dreame by night, saying: Aske what thou wilt that I may geue
 it thee. † And Salomon said: Thou hast done great mercie 6
 with thy seruant Dauid my father, euen as he walked in thy
 fight in truth, and iustice, and a right hart with thee: for
 thou hast kept thy great mercie, and hast geuen him a sonne
 sitting vpon his throne, as it is this day. † And now Lord 7
 God, thou hast made thy seruant to reigne for Dauid my fa-
 ther: but I am a litle childe, and ignorant of my going out
 and coming in. † And thy seruant is in the middes of the 8
 people, which thou hast chosen, a people infinite, which can
 not be numbred and counted for the multitude. † Thou 9
 shalt therfore geue to thy seruant a docible hart, that he may
 iudge the people, & discerne betwen good and euil. For who
 shal be able to iudge this people, this thy people great in num- 10
 ber: † The word therfore was liked before our Lord, that Sa-
 lomon had asked such a thing. † And our Lord sayd to Salo- 11
 mon: Because thou hast asked this thing, and hast not desired
 for thy self manie dayes, nor riches, nor the liues of thine ene-
 mies, but hast desired wisdom for thy self to discerne iudge- 12
 ment: † behold I haue done vnto thee according to thy wor-
 des, & haue geuen thee a wise hart and intelligent, in so much
 that none before thee hath beene like thee, nor shal arise after
 thee. † Yea and these things, which thou didst not aske, I 13
 haue geuen thee: to witte, riches, and glorie, so that none
 hath

hath beene like thee among the kinges al dayes hertofore.
 14 † And if thou wilt walke in my wayes, and keepe my pre-
 ceptes, and my commandementes, as thy father walked, I wil
 15 make thy dayes long. † Therefore Salomon awaked, and per-
 ceived that it was a dreame: and when he was come to Ieru-
 salom, he stood before the aike of covenant of our Lord, and
 offered holocaustes, and made pacifique victims, and a great
 16 feast to al his seruantes. † Then came there two women har-
 17 lottes to the king, and stood before him: † of the which one
 said: I besech thee, my lord, I and this woman dwelt in one
 house, and I was deliuered of a childe beside her in the cham-
 18 ber. † And the third day, after that I was deliuered, she also
 was deliuered, and we were together, and no other person
 19 with vs in the house, except we two. † And this womans
 20 childe died in the night. For sleping she oppressed him. † And
 rising in the dead tyme of the night, she tooke my childe
 from the side of me thy handmayd being asleepe, and layed it
 in her bosome: and her childe that was dead, she put in my
 21 bosome. † And when I was risen in the morning to geue my
 childe milke, he appeared dead: whom more diligently be-
 holding when it was cleere day, I found that it was not mine
 22 which I bare. † And the other woman answered: It is not
 so as thou sayst, but thy childe is dead, and mine liueth. On the
 contrarie part she sayd: Thou liest: for my childe liueth, and
 thy childe is dead. And in this maner they stroue before the
 23 king. † Then sayd the king: This woman saith, My childe
 liueth, and thy childe is dead. And this hath answered, No,
 24 but thy childe is dead, and mine liueth. † The king therefore
 said: Bring me a sword. And when they had brought a sword
 25 before the King, † Diuide, quoth he, the liuing child into
 two partes, and geue the halfe part to one, and halfe to the
 26 other. † But the woman, whose childe was aliuie, said to the
 king (for her bowels were moued vpon her childe) I besech
 thee my lord, geue her the childe aliuie, and kil it not. On the
 contrarie part she sayd: :: be it neither mine, nor thine, but
 27 let it be diuided. † The king answered, and said: Geue
 vnto this woman the infant aliuie, and let it not be killed
 28 for this is the mother therof. † Al Israel therefore heard the
 iudgement that the king had iudged, and they feared the
 king, seeing the wisdom of God to be in him to doe iudge-
 ment.

The Epistle
 on Monday in
 the 4. weeke
 of Lent.

:: So heretikes
 not being able
 to proue that
 their synago-
 gue is the true
 & permanent
 Church, would
 destroy the Ca-
 tholique and
 so haue none
 at al.

Chiefe men of Salomons kingdom are recited by their names, and offices. 22. likewise the provision of victuals for his house, 26. the number of his horses, 29. his wisdom excelleth al others. 32. he writte manie parables and verses, and learnedly discoursed of al thinges.

AN D king Salomon was reigning ouer al Israel: † and 1 2
 these were the princes which he had: Azarias the sonne
 of Sadoc the priest: † Elihoreph, and Ahia the sonnes of Sifa 3
 Scribes: Iosaphat the sonne of Ahilud, register: † Banaias the 4
 sonne of Ioiada, ouer the armie: and Sadoc, and Abiathar prie-
 stes. † Azarias the sonne of Nathan, ouer them that assisted 5
 the king: Zabud the sonne of Nathan priest the kings friend:
 † and Ahizar gouernour of the house: and Adoniram the 6
 sonne of Abda ouer the tributes. † And Salomon had twelue 7
 gouernours ouer al Israel, which serued out victuals for the
 king and for his house: for euerie one ministred necessities,
 eche man his moneth in the yeare. † And these are their 8
 names: Benhur in mount Ephraim. † Bendecar, in Maçces, 9
 and in Salebitin, and in Bethsames, and in Elon, and in Beth-
 hanan. † Benhesed in Araboth: his was Socho, and al the 10
 land Ephraim. † Benabinadab, whose was al Nephtali Dor, had 11
 Tapheth the daughter of Salomon to wife. † Bana the sonne 12
 of Ahilud gouerned Thanach and Mageddo, and al Bethsan,
 which is beside Sarthana vnder Iezrahel, from Bethsan vnto
 Abelmehula ouer against Iecmian. † Bengaber in Ramoth 13
 galaad: had Auothiair the sonne of Manasses in Galaad, he
 was chiefe in al the countrie of Argob, which is in Basan,
 thre score cities great and walled, which had brasen lockes.
 † Ahinadab the sonne of Addo was chiefe in Manaim. 14
 † Achimaas in Nephthali: yea he also had Basemath the daugh- 15
 ter of Salomon in mariage. † Baana the sonne of Hushi, in 16
 Aser, and in Baloth. † Iosaphat the sonne of Pharus, in Isacar. 17
 † Semel the sonne of Ela, in Benjamin. † Gaber the sonne 18
 of Uri, in the land of Galaad in the land of Sehon the king of
 the Amorrhites, & of Og the king of Basan, ouer al thinges
 that were in that land. † Iuda and Israel innumerable, as the 20
 sand of the sea in multitude: eating, and drinking, and reioy- 21
 sing. † And Salomon was in his dominion, hauing al the king-
 domes with him from the riuer of the land of the Philis-
 tines vnto the border of Ægypt: of them that offered him
 presentes,

- 22 presents, and serued him al the dayes of his life. † And the
 prouision of Salomon was euerie day thirtie measures of
 23 floure, & three score measures of meale, † tenne fat oxen and
 twentie pasture fed, & a hundred rammes, beside the venison
 24 of hartes, roes, and buffles, & fatted foule. † For he possessed
 al the countrie, which was beyond the riuer, from Thapsa
 vnto Goza, and al the kinges of those countries: and he had
 25 peace on euerie side round about. † And Iuda and Israel
 dwelt without anie feare, euerie one vnder his vine, and vnder
 his figtree, from Dan vnto Bersabe al the dayes of Salo-
 26 mon. † And Salomon had fourtie thousand stalles of chariot-
 27 horses, and twelue thousand for the saddle. † And the fore-
 saide gouernours of the king fed them: yea and the necessaries
 of king Salomonstable they gaue forth with great care in
 28 their time. † Barley also and strow for the horses, and beastes,
 they brought to the place, where the king was, according as
 29 it was appointed them. † God also gaue wisdom to Salomon
 and prudence exceding much, and latitude of hart as the sand
 30 that is in the sea shore. † And the wisdom of Salomon passed
 the wisdom of al them in the east, and of the Egyptians,
 31 † and he was wiser then al men: wiser then Ethan the Ezra-
 lite, and Heman, and Chalcol, and Dorda the sonnes of Mabel
 32 and he was renomed in al nations round about. † Salomon
 also spake :: three thousand parables: and his songues were :: These
 33 a thousand & siue. † And he disputed of trees from the cedar, books are
 that is in Libanus, vnto the hyssop which cometh out of the not extant.
 wal: and he discoursed of beastes, and foules, and creeping
 34 wormes, and fishes. † And there came from al people to heare
 the wisdom of Salomon, and from al the kinges of the earth,
 which heard his wisdom.

CHAP. V.

*Hiram king of Tyre granteth timber and workmen for building the Temple:
 Salomon allowing victuals, and paying wages. 13. the number of workmen
 and ouerseers.*

- 1 **H**IRAM also the king of Tyre sent his seruantes to Sa-
 lomom: for he heard that they had auointed him king
 for his father: because Hiram had bene Dauids friend at al
 2 time. † And Salomon sent to Hiram, saying: † Thou know-
 3 est the wil of Dauid my father, and that he could not build
 a house to the name of our Lord his God, because of warres

imminent round about vntil our Lord put them vnder the sole
 of his feete. † But now our Lord my God hath geuen me rest
 round about: and there is no satan, nor il rencounter. † Where-
 fore I purpose to build a temple to the name of our Lord my
 God, as our Lord hath spoken to Dauid my father, saying: Thy
 sonne, whom I wil geue for thee vpon thy throne, he shal
 build a house to my name. † Command therfore that thy
 seruantes cut me downe cedres out of Libanus, and let my
 seruantes be with thy seruantes: and I wil geue thee the hire
 of thy seruantes whatsoeuer thou wilt aske, for thou knowest
 how there is not in my people a man that hath skil to hew
 wood as the Sidonians. † When Hiram therfore had heard the
 wordes of Salomon, he reioysed exceedingly, and said: Blessed
 be the Lord God this day, who hath geuen vnto Dauid a sonne
 most wise ouer this people so great in number. † And Hiram
 sent to Salomon, saying: I haue heard whatsoeuer thou hast
 willed me: I wil doe al thy wil in cedre trees, and firre trees.
 † My seruantes shal bring them downe from Libanus to the
 sea: and I wil put them in boates in the sea, vnto the place,
 which thou shalt signifie to me; and wil land them there, and
 thou shalt take them: and thou shalt allow me necessaries,
 that there be meate geuen for my house. † Therfore Hiram
 gaue Salomon cedre trees, and firre trees, according to al his
 wil. † And Salomon allowed Hiram twentie thousand cores
 of wheate, for prouision for his house, and twentie cores of
 most pure oile: these thinges did Salomon geue to Hiram
 euerie yeare. † Our Lord also gaue wisdom to Salomon, as he
 spake to him: & there was peace between Hiram & Salomon,
 and both made a league. † And king Salomon chose worke-
 men out of al Israel, and the taxed number was of thirtie
 thousand men. † And he sent them into Libanus, ten thou-
 sand euerie moneth by course, so that two monethes they
 were in their houses: and Adoniram was ouer this taxing.
 † And Salomon had seuentie thousand of them that caried
 burdens, and eightie thousand hewers of stones in the moun-
 taine: † besides the ouerseers which were ouer euerie worke,
 in number three thousand, and three hundred that com-
 manded the people, and them that did the worke. † And the
 king commanded, that they should take great stones, cho-
 sen stones for the foundation of the temple, and should square
 them: † which the matons of Salomon, and matons of
 Hiram

Hiram hewed: moreouer the Giblyans prepared timber and stones, to build the house.

CHAP. VI.

*In the yeare foure hundred and foure score after the Israelites came from Egypt, Salomon, the fourth yeare of his reigne, begetteth to build the Temple.
1. The principal partes with the greatnes, forme, and ornaments thereof are described. 38. It is in building seven yeares.*

- 1 **A**N D it came to passe in the foure hundred and foure score yeare of the coming forth of the children of Israel out of the Land of Egypt, in the fourth yeare, the moneth Zio (that is the second moneth) of the reigne of Salomon
- 2 ouer Israel, he began to build a house to our Lord. † And the house, which king Salomon built to our Lord, had three score cubites in length, and twentie cubites in bredth, and
- 3 thirtie cubites in height. † And there was a porche before the temple of twentie cubites of length, according to the measure of the bredth of the temple: and it had ten cubites
- 4 of bredth before the face of the temple. † And he made in the temple * oblique windowes. † And he built vpon the
- 5 wal of the temple loftes round about, † in the walles of the house round about the temple and the oracle, and he made
- 6 sides round about. † The loft that was vnderneath, had siue cubites of bredth, & the middle loft was of six cubites in bredth, and the third loft had seven cubites of bredth. And he put beames in the house round about on the outside, that they
- 7 might not cleaue to the walles of the temple. † And the house when it was built, was built of stones hewed and perfected: and hammer, and hacher, and al the tooles of yron
- 8 were not heard in the house when it was built. † The doore of the middle side was in the wal of the house on the right
- 9 rowme, and from the middle into the third. † And he built the house, and finished it: he couered also the house with
- 10 feelings of cedre trees. † And he built a loft ouer al the house siue cubites of height, and he couered the house with
- 11 cedre timber. † And the word of our Lord came to Salomon, and humilitie
- 12 saying: † This house, which thou buildest, if thou wilt walke in my preceptes, and doe my iudgements, and keepe al my commandementes, going in them, I wil establish my
- 13 word to thee, which I spake to Dauid thy father. † And I

∴ In perfect people is neither noise of murmur in aduersitie, nor of boasting in prosperitie, but patience with silence.

will dwell in the middes of the children of Israel, and will not forsake my people Israel. † Salomon therfore built the house, 14 and finished it. † And he built the walles of the house on the 15 inside, with cedre loffes, from the pauement of the house to the toppe of the walles, and to the roofes, he couered it with cedre trees on the inside: and he couered the floore of the house with boordes of firre. † And he built loffes of cedre 16 timber of twentie cubites at the hinder part of the temple, from the pauement to the higher partes: and he made the inner house of the oracle to be :: Sanctum Sanctorum.

∴ Holie of holies
or most holie
place.

† Moreover the temple it self was fourtie cubites before the 17 doores of the oracle. † And al the house was couered within 18 with cedar, hauing roundels, and the ioynates therof coning-ly wrought and the engrauiages standing out: al thinges were couered with bordes: :: neither could there a stone appeare in the wal at al. † And he made the oracle in the middes 19 of the house, in the inner part, that he might put the arke of couenant of our Lord there. † Moreover the oracle had 20 twentie cubites in length, and twentie cubites of breadth, and twentie cubites in height. And he couered and seeled it with most pure gold. and the altar also he decked with cedar.

∴ Stones in
buildings,
and bones in
liuing bodies
represent the
state of reli-
gious perso-
nes: who being
hidde in their
Monasteries
and celles, so
much the
more fortifie
the Church,
by how much
lesse they ap-
peare abroad.
because their
offices is not to
reach, but to
mourne. S. Ber-
nard. ser. 64.

† The house also before the oracle he couered with most 21 pure gold, and fastened on plates with nailes of gold. † And 22 there was nothing in the temple that was not couered with gold: yea and al the altar of the oracle he couered with gold. † And he made in the oracle two cherubs of oliue trees, of 23 ten cubites in height. † One wing of a cherub of siue cubites, 24 and the other wing of a cherub siue cubites: that is, hauing tenne cubites, from the end of one wing vnto the end of the other wing. † Of ten cubites also was the second cherub: 25 in like measure, and the worke was one in both cherubs, † that is to say, one cherub had the height of ten cubites, 26 and in like miner the second cherub. † And he put the che- 27 rubs in the middes of the inner temple: and the cherubs extended their winges, and the one wing touched the wal, and the wing of the second cherub touched the other wal: and the other winges in the middle part of the temple touched each other. † He couered also the cherubs with gold. † And 28 29

∴ It is a clere
case, that al car

uerse engrauiages and caruing: & he made in them cherubs, and palme trees, and :: diuerse pictures, as it were standing out

30 out of the wal, and coming forth. † Yea the pauement also
 31 of the house he couered with gold within and without. † And
 in the entrance of the oracle he made litle doores of the tim-
 32 ber of oliuetrees, and fise corner postes. † And two doores
 of oliuetimber: and he graued in them pictures of Cherubs,
 and figures of Palme trees, and grauen workes standing out
 very much; and he couered them with gold: and he couered
 as wel the cherubs as the palmetrees, and the other thinges
 33 with gold. † And he made in the entrance of the temple postes
 34 of oliuetimber foure square: † and two doores of fise trees,
 one agaynst an other: and either doore was duple, and so
 35 opened with folding leaues. † And he graued cherubs, and
 palmetrees, and engraunges appearing very much: and he
 36 couered al with golden plates in square worke by rule. † And
 he built the inner court with three rowes of stones polished,
 37 and one rowe of cedar timber. † In the fourth yeare was the
 38 house of our Lord founded in the moneth of Zio: † and in
 the eleuenth yeare in the moneth Bul (that is the eight mo-
 neth) the house was perfected in al the workes therof, and
 in al the implementes therof: and he was building it seuen
 yeares.

The end of the
fourth age.

THE CONTINVANCE OF THE CHVRCH
 AND RELIGION IN THE FOVRTH AGE: FROM
 the parting of Israel out of Ægypt, to the fundation
 of the Temple. The space of 480. yeares.

WE HAVE senne already in the three first ages, or distinct times
 of the world, the beginning, increase, and continuance of the
 Church and Religion of God, without interruption. Now in this fourth age,
 in which God gave his people a written Law, it is yet more euident, that the
 same faith and religion, not only continued but also was more expressed, and
 explicated; and the Church had more varietie of Sacrifices, Sacraments, and
 other holie Rites, & Obseruances: & the two states Ecclesiastical and Temporal
 more distinguished, and each of them, especially the Priestlie and Leuitical Hie-
 rarchie, more disposed in subordination: the ciuil gouernment also vnder Dukes
 Iudges, and Kinges, more distributed among superiour and inferiour officers
 then before.

Articles of
faith, other
pointes of re-
ligion, & state
of the Church
more expres-
sed in this
fourth age
then before.

For first the principal point and ground of al religion, the beleefe in
 one God, and his proper diuine worship, is aboue al most stritly comman-
 ded, often repeated, diligently obserued by the good, and severely punished in

Beleefe in one
God.

transgressours.

transgressours. To which end and purpose, after that God had singularly selected three more renowned Patriarches, Abraham, Isaac, and Jacob, preserving them by his special grace from idolatrie, and from wicked wayes of most peoples and nations, blessed their seede, not in the whole progenie of the two former, but in Jacob onlie, whom he otherwise named Israel, multiplying his children exceedingly, yea most of al (which was most marvellous) in hard persecution: then bringing them forth of the furnace of Egypt, in his strong hand, as is recorded in the former age, at last his

Divine Lawes.

Moral.

Ceremonial

Judicial

Divine Maieſtie delivered to them his perfect and eternal Law, contained in two tables, distributed into tenne preceptes, teaching them their proper duties first towards himselfe their God and Lord, then towards each other. Adding moreover for the practise and execution thereof, other particular precepts of two sortes, to witte, Ceremonial prescribing certaine determinate manners and rites, in observing the commandments of the first table pertaining to God: and Iudicial lawes directing in particular how to fulfil the commandments of the second table, concerning our duties towards our neighbours. So we see the whole Law is nothing else, but to love God above al,

Mat. 22.

and our neighbours as our selves. The manner of performing al, is to beleue and hope in one onlie Lord God, honour and serve him alone, who made al of nothing, conserveth al, wil iudge al, and render to al men as they deserve, and therefore fully to confirme this point, he beſinneth his commandments with expresse prohibition of al false and imaginarie goddes,

Onely God to be served with divine honour.

saying (Exod. 20. v. 3.) Thou shalt not have strange goddes, & after threatens to the transgressours, and recital of the other nine commandmentes, he concludeth (v. 23.) with repetition of the first, saying: You shal not make goddes of silver, nor goddes of gold shal you make to you. The same is repeated and explained (Deut. 5.) And in the next chapter Moyses exhorting the people saith: Heare Israel, the Lord our God is one Lord. And God himselfe speaking againe saith: (Exod. 23.) See ye that I am onlie, and there is no other God besides me. The royal prophet David (2 Reg. 22. and Psalms. 17.) who is God but our God: and in sundrie other places the same doctrine of one God is grounded, confirmed, and established.

The B. Trinitie

The Myſterie of the B. Trinitie, or of three Divine Persons, is no lesse true and certaine, then that there is but one God, though not so manifest to reason, nor so expressely taught in the old Testament, yet beleued then also, and often insinuated, where God is expressed by names of the plural number: as Elobim, Elim, Elsh, Saddai, Adonai, Iſehaorsh: which import pluralitie of Persons in God, who is but one nature and substance. Distinction also of Persons in God is deduced (Exod. 31.) God saying: I wil call in the name of the Lord. That is (as S. Augustin and other fathers expound it) the second Person by his grace maketh his servants to call upon God. More distinctly

9. 154. in Exod.

(Psalms. 2.)

(*Psalm. 2.*) The Lord said to me: Thou art my Sonne, I this day haue begotten thee. (*Psalm. 109.*) The Lord said to my Lord: that is, God the Father to God the Sonne: who according to his diuinitie is the Lord of Dauid, according to his humanitie the sonne of Dauid. The same king Dauid maketh mention also of the third Person, the Holie Ghost, praying (*Psalm. 50.*) Thy holie Spirit take not from me. In the forme of blessing the people (*Num. 6.*) at three Persons seme to be understood in the name of our Lord thirfe repeated; our Lord (the Father) blesse thee and keepe thee. Our Lord (the Sonne) shew his face to thee, and haue mercie vpon thee. Our Lord (the Holie Ghost) turne his countenance vnto thee, and geue thee peace.

Mat. 22.

Of the Incarnation of the Sonne of God, we haue in this age manie prophecies and figures. Moyses evidently (*Deut. 18.*) forsheweth that after other prophets Christ the Sonne of God should come in flesh, and redeme mankind, as S. Peter teacheth (*Act. 3.*) Like wise in his Canisale, and Blessing of the tribes (*Deut. 32. & 33.*) he speaketh more expressly of Christ and his Church, then of the Iewes and thier Synagogue. The starre prophecied by Balaam (*Num. 24.*) forshewed both to Iewes and Gentiles, that Christ should subdneal nations. Iosue both in name and office was a manifest figure of IESVS Christ, Also the Iudges, and Kinges, some in one thing, some on an other, most especially king Dauid and kingsalemon, were figures of our Lord and Sauour Iesus Christ. The brasen serpent (*Num. 21.*) signified Christ to be crucified, as him selfe expoundeth it (*Ioan. 3.*) Erastly the whole Law was a p. dogogue, or conductor to bring men to Christ (*Galat. 3.*) and by him to know God and thim selfes: to wit, God omnipotent, al perfect, Creator of al, our Father, Redemer, and Sanctifier: and man his chiefearthly creature; though of himselfe weake and impotent, yet through sinne miserable, yet in nature of free condition, indueed with vnderstanding, to conceine, and discourse; and with freewil, to choose or refuse what liketh or displeaseth him.

Incarnation of Christ.

For God appointing al creatures their offices, ingrafted in al other things invariable inclination to performe the same, so that they could neither by vertue nor sinne make their state better nor worse then it was created, but ordaining Angels and men to a higher end of eternal felicitie, left their Wills free to agree vnto, or to resist his precepts, and counsels. Whereupon Angels cooperating with Gods grace were confirmed in glorie, and some reuoluing were eternally damned. Man also offending fell into damnable state, but through penance may be saued, if he cooperate with new grace of our Redemer, which is in his choise to doe, or omitte. As when God gaue his people meate in the desert (*Exod. 16.*) he so instructed them, how to receiue it and use it, without force or compulsion, that he might proue them (as himselfe speaketh)

Freewil in Angels and men

whether

whether they would walke in his law or no. And after making covenant with them (*Exod. 19. Deut. 26.*) required and accepted their voluntarie consent: entring into formal contract or bargain between him self and them: he promising on the one partie to make them his peculiar people, a priestlie kingdome, and a holie nation: they on the other partie promising loyaltye, obedience and obseruation of his commandements, saying: All thinges that our Lord hath spoken we wil doe. For which cause Gods promises are conditional (*Deut. 7.*) if thou kepe his iudgements, God wil keepe his couenant to thee. Againe most plainly (*Deut. 11.*) Behold I sette before your sight this day benediction and malediction, and (*Deut. 30.*) I cal for witnesse this day heauen and earth, that I haue proposed to you life and death, blessing and cursing. Choose therefore life that thou mayest liue. In al which it is certaine that Gods promise being firme, mans wil is variable, and so the euent not necessarie: which made Caleb hoping of victorie to say (*Iosue 14.*) if perhaps our Lord be with me. Neither doth Gods foreknowledge make the euent necessarie, for he seeth the effect in the cause, as it is voluntarie or casual: yea God knoweth al before, and some times foretelleth thinges, which conditionally would happen, and in deed (the condition sayling) come not to passe, as (*1. Reg. 23.*) God answered, that the men of Ceila would betray David (meaning if he staid there) which they did not; for he parted from thence.

Yet is not man able by this his freedome, nor otherwise of himself, to do, nor so much as to thinke anie good thing but through Gods mere mercie, and grace, geuen him without his deseruing, sufficient to al, and effectual to those that accept it. God also g.ueth particular grace for special functions; as (*Leuit. 8*) to Priestes (*Num. 11.*) to senientie ancients, and (*1. Reg. 10.*) to king Saül.

Objection of
Gods foreknowledge
answered.

Grace necessarie.

Gods command-
mentes possi-
ble to be kept.

Good workes.
Meritorious.

By which diuine assistance the commandements of God are possible, as himselfe auoucheth, saying: (*Deut. 30.*) This commandment that I command thee this day is not aboue thee. Againe; I haue sette before thee life and good, death and euil, that thou mayest loue God, walke in his wayes, and keepe his commandementes.

Workes done by grace and free will are good and commendable, Moyses so testifying (*Deut. 14.*) This is your wisdom and vnderstanding before peoples. Yea are meritorious: and rewarde are promised for the same (*Leuit. 26.*) and contrariwise punishments threatened to the transgressors. And Booz knowing rewarde to be due for wel doing, prayed God to render to Ruth (*ch. 2.*) a full reward for her wel deseruing. The royal prophet assemereth (*Psal. 118.*) that in keeping Gods preceptes is much reward. and (*Psal. 118.*) professeth that he inclined his hart to keepe them for reward.

Amongst other seruices of God, and meanes of mens saluation, external

2. Cor. 33

Sacrifice

Sacrifice is of the greatest. And therefore the maner of offering al sortes is at Diuers sortes
large prescribed in the Law, especially in the seuen first Chapters of Leuiticus. of Sacrifices
The first and principal was Holocaust, wherein al the oblation was burned Holocaust.
and consumed in the honour of God our Soueraigne Lord. The second was Sa- For sinne.
crifice for sinne, according to the diuersitie of offences and persones, wherof
part was burned, the other part remained to the priestes, except it were for the
sinnes of priestes, or of the whole multitude (Leuit. 4.) for then the priestes
had no portion, but al was offered to God. The third was pacifique sacri- Pacifique.
fice, either of thanksgueing for benefites receiued, or to obtaine Gods
fauour in al occurrent necessities, and good desires. And of both these sortes
one part was consumed in Gods honour, an other part was the priestes, the
third was theirs that gaue the oblation. In confirmation of these sacrifices God
at first miraculously sent fire to burne them (Leuit. 9.) wherof he had geuen
commandment before (Leuit. 6.) that it should be conserued, and neuer ex-
tinguished, to teach vs especially of the new Testament, that haue the real Sacri-
fice, and verie bodie of the former shadowes and figures, to nourish and keepe
the fire of charitie, not procured by our owne power, but geuen by God, that
it neuer cease, nor be extinguished in our hartes.

Fire sent from
God signified
charitie.

Likewise in the same law of Moyse, besides Circumcision instituted be-
fore (Gen. 17.) and here confirmed and continued (Leuit. 12. 10. Iud. 5.) al ho-
stes and sacrifices for sinne (Leuit. 4. 5. 6. and 7.) consecration of
Priestes, (Leuit. 8.) and the sacrifices adioyned therunto, also diuers
other washinges and purifications of legal uncleannes (Leuit. 14. 15. 16.
and 17.) were al Sacraments; signifying either first iustification and re-
mission of sinne, or increase of grace, and puritie; of which sort it is also
probable that the Paschal lambe, and Loaves of proposition were sa-
cramentes (Exod. 12. 25.) VVhich multitude S. Augustin comparing with
ours of the new Testament, sayth: The people bound with feare in
the old law, was burdened with manie sacraments. For this was
profitable to such men (saith he) to make them desire the grace,
foretold by the prophetes, which being come from the wisdom of
God becoming Man, by whom we are called into freedom, a
few most wholsome Sacraments are instituted, which hold the
societie of christian people vnder one God of a free multitude.
But as Christes Sacraments are fewer in number, so they are more excellent in
vertue. And to most of these new, the former do answere as figura and sha-
dowes. So to our Baptisme answereth Circumcision, as S. Paul teacheth
(Coloss. 1.) that Christians are circumcised in the circumcision of
Christ, buried with him in Baptisme. To our holie Eucharist, as it is
a Sacrament, did answere the Paschal lambe, & Loaves of proposition, as also
Manna, and blood of the Testament. It was prophesied Psal. 18. Adore his

Sacraments.

Manie more
in the old Te-
stament then
in the new.

Christes Sacra-
ments more
excellent.

Manus
de Sacram.
a. 9.

li. de vera
Religi.
cap. 6. 17.

Most of
Christs Sacra-
ments prefig-
ured in the
old law but
not all.

foote stoole: as holie Fathers expound it. And as the same Eucharist is a Sacrifice, it was prefigured by all the old Sacrifices of the law of nature, and of Moyses: as S. Augustin, and S. Leo do proue, and prophesied (Psalm. 19.) Be he mindful of all thy sacrifice &c. To the sacrament of holie Orders answered consecration of Priests. All the ablutions, purifications, cleansings and oblations for sinne, which in great part were both Sacraments and Sacrifices, answered to our Sacrament of Penance, which was also prefigured by the second tables of the decalogue. (Exod. 34.) More plainly forshewed by example of particular confession of sinnes and satisfaction (Num. 5. 14. and 29.) Contrition also was no lesse required, as appeareth by the example of king David. 2. Reg. 24. Marriage in the old Testament, though not a sacrament yet signified the Sacrament of Marriage among Christians. But the Sacrament of Confirmation had not any so answerable a figure, in the old law which brought not to perfection. Neither Extreme unction, because the law gave not immediate entrance into the kingdome of heaven, which defectes were signified by the high priests entring only once in the yeare into Sancta Sanctorum. Levit. 16.

S. Aug.
in hunc.
Psalm. ser
de verbis
Domini.
li. 17. ci-
uit. c. 20.
li. 1. cent.
aduers.
leg. c. 18.
S. Cyril.
li. 3. in
Ioan.
S. Leo ser.
3 de pas-
sione.

Some like im-
pediments in
use of holie
Rites.

Like wise touching practise of holie Rites; diuers uncleannes hindering participation of sacrifices, and conuersation with other men (Leuit. 14.) Degrees of consanguinitie and affinity; hindering marriage (Leuit. 18.) and sundrie Irregularities, excluding from the office of Priests (Leuit. 21.) were figuratiue resemblances of sinnes and censures, and of impediments to holie Orders, and to Marriage, in the new Testament.

Tabernacle.
Propitiatorie
with apper-
tances.

To the peculiar service of God perteyned also the Tabernacle, with the Propitiatorie, Arke, Cherubims, Table for loaves of proposition, Candlestickes, Lampes, Altars for Holocausts, & Incense, Vestments for Priestes, a brasen lauer, and other vessels described Exod. 25. et seq. All which were kept and carried by the Leuites, resting or marching in the middes of the campe. Num. 2. 3. And when the Land of Chanaan was conquered, the same were fixed in Silo. Iosus 18. Whither the people resorted at certaine set times, and upon sundrie occasions. From thence long after they took the Arke, and often upon diuers occasions removing it, made Oratories, or Chappels, wheresoeuer it rested, deuotion increasing, & religious estimation of it in all Israel. 1. Reg. 4. 7. 10. For the infidel Philistims in Achorus seing and feeling the vertue thereof, ouerthrowing their god Dagon, and them selves sore plagued found it best for them to send the Arke home to the Israelites, notwithstanding costlie and pretious oblations (1. Reg. 5. & 6.) King David most specially honoring it. (2. Reg. 6.) Who further considering that himself dwelt in a house of cedar, and the Arke of God remained in the tabernacle covered with skynnes, intended to build a more excellent house for God. 2. Reg. 7. But his goodlie purpose was deferred by Gods appointment, and

his sonne king Salomon builded the famous Temple in Hierusalem. 3. Reg. 6.

Which succeeding in place of the Tabernacle, each of them (one after the other) was the only ordinarie place of Sacrifice. The law commanding (Leuit.

17.) If anie man of the house of Israel, kill an ox, or a sheepe, or

Quest 56. a goat (to wit for Sacrifice, as S. Augustin, and other fathers expound it) in Leuit.

and offer it not at the dore of the tabernacle, (afterwards at the dore of the Temple) he shal be guiltie of bloud, as if he had shed bloud.

and so shal he perish out of the middes of his people. Neuertheles Upon occasions, and by special reuelation sacrifice was lawfully offered in other places. For so in the time of the tabernacle, Samuel the prophet, offered Sacrifice in Masphath. 1. Reg. 7.

And the prophet Elias offered Sacrifice without the Temple, when he conuincd the false prophetes of Baal. 3. Reg.

ibidem. 18. Whose fact (as S. Augustin noteth) the miracle sufficiently shewed to be donne by Gods dispensation.

And as peculiar places were dedicated, so also special times were sanctified, and diuers feastes, and festiuities partly ordained before (as the Sabbath. Gen. 2.

and Pasch Exod. 12.) Were confirmed by the Law (Exod. 20. 23.) and

others likewise instituted (Exod. 23. Leuit. 23. Num. 28. 29. and Deut. 16.)

With proper sacrifices for euerie sort. First and most general was the daile

sacrifice of a lambe euerie day twise, at morning and euening (Exod. 29.)

which was not properly a feast, but a sacred perpetual office in the tabernacle,

and after in the temple. At the rest were festiual dayes, in which it was not

lawful ordinarily to do seruile worke. The first of these was the Sabbath,

that is the seuenth and last day of euerie weke, which is our saturday: Kept stil

solemnly by the Iewes, euen at this time, in al places where they dyel; but

not by Christians, because the old Law is abrogated; and we kepe the next

day, which is Sunday, holie, by institution and tradition of the

Church. The second, Neomenia, or new moone, in which day they alwaies

beganne the moneth; and twelue such monethes made a yeare, by the course of

the moone; for by the course of the sunne, the yeare containeth eleuen dayes

more, which in three yeares make aboue a moneth. And so euerie third yeare,

and sometimes the second (for it happened seuen times in nintene yeares)

had thirtene monethes: and was called Annus embolismalis, being in-

creased by meanes of those eleuen dayes. The third feast was Pasch, or Phase,

first instituted at the parting of the children of Israel out of Egypt, in the ful

moone of the first moneth in the spring, in which the Paschal lambe was eaten,

as is prescribed; Exod. 12. The fourth feast was Pentecost, or first fruites, the

fiftieth day after Pasch, when Moses receiued the Law in mount Synai. The

fifth, the feast of Trumpets, the first day of the seuenth moneth, in grateful

memorie that a ramme sticking by the hornes, was offered in sacrifice by A-

braham in place of Isaac. The sixth was the feast of Expiation, the tenth

The Taberna-
cle, and after-
wards the
Temple, the
onlie place for
Sacrifice.

Yet God some
times dispen-
sed therein.

Feastes of the
old law,

Eight sortes of
feastes, besides
the daile sa-
crifice.

3. Bede
de Embo-
lismo. 10.
2.

Prescribed fast
from euca to
euch.

day of the seventh month; whereas Iohanne fast was also prescribed from evening of the ninth day to evening of the tenth, for remission of sinnes in general, besides particular sacrifices, and satisfaction for euery one, who of anie man found himself guiltie. The seventh was the feast of Tabernacles, seven dayes together, beginning the fifteenth of the seventh month, in remembrance of Gods special protection, when they remained in tabernacles, fourtie yeares in the desert. The eighth feast was of Assemblies and Collection, the next day after the foresaid seven, in commemoration of vntion in the people, and peaceable possession in the promised land. In this day general collection was made for necessarie expences in the publique seruice of God.

Seuenth yeare
of rest: and
Iubiley yeare.

Moreover the seuenth yeare was as a sabbath of rest (Leuit. 25.) in which no land was plowed, no vines pruned, nor the frutes gathered that sprong without mans industrie of the earth. Againe the fiftieth yeare was peculiarly made holie, and called the Iubiley, or ioyful yeare. In it all bond-men were sette free; all inheritances amongst the Israelites, being for the time, sold or otherwise alienated, & turned to the former owners.

Other ceremoni-
al obseruan-
ces.
Cleane and
uncleane.

Besides sacrifices, sacraments, holie places, holie times, and manie other sacred things belonging therto; there were yet more ceremoni- al Obseruances commanded by Moyses law, as wel pertainyng to the seruice of God in that time, as signifying christian life and maners. So certaine beastes, birdes, and fishes were reputed uncleane (Leuit. 11.) and Gods people forbid to eate them; as also that they should not eate anie bloud at all, nor fatte. Leui. 3. The reason of al which was not, as though anie creature were il in nature, but partly to auoide idolatrie, partly to exercise them in obedience, and temperance; & partly for that the same thinges signified vices and corruptions, from which Christians especially ought to refrain. Likewise Leuit. 19. they were commanded not to sowe their feldes with vnto sortes of seedes; nor to weare garmentes woven of vnto sortes of stuffe, that they might be more distinguished from Infidels by external signes, and not only by Circumcision, but especially to teach christians to practise simole innocencie, & to auoid duble & deceitful dealing.

No bloud to
be eaten, nor
fatte.

Not diuers
seedes in one
field.

No cloth of
diuers matter.

Strict com-
mandment to
keepe the
Law.

Al which, and other preceptes as wel morall, as ceremoni- al and iudicial, were most strictly commanded; the obseruers blessed & rewarded, & transgressours severely threatened with great curses (Leuit. 20. 26. Deut. 4. 17. 28.) and diuers actually punished, Exod. 32. three thousand name for committing idolatrie. Manie swallowed vp in the earth. (Num. 16.) descending quicke into hell, & manie more burned with fire from heauen, for making and faworing Sechime. Yea by one meanes & other, al that were about thentie yeare of age, coming forth of Egypt, except vnto onlie (Iosue & Caleb) died in the desert, for the general murmur of the people, Num. 11. 14. 25 & 26. Al Israel beaten in battle til one mans factor Achan was discovered & punished. Ios. 7. Al the tribes were punished for suffering publique idolatrie in Dan: and Benjamin almost

The obseruers
blest and re-
warded.

Transgres-
sours cursed
and punished.

almost extirpate, for not punishing certaine malefactors. *Iudic. 20.* And the whole people were often invaded & sore afflicted for their sinnes, as appeareth in the booke of *Iudges*. In particular also diuers were aduanced & prospered for their vertues, as *Iosue*, *Caleb*, *Phinees*, *Samuel*, *David* and others. Contrariwise *Nadab* and *Abiu* priests were miraculously burnt for offering strange fire, *Leuit. 10.* One stoned to death for gathering sticks on the sabbath day. *Num. 15.* King *Saul* deposed, for presuming to offer sacrifice, & not destroying Infidels (*1. Reg. 13. 15.*) & *Oza*, *2. Reg. 6.* suddenly slaine for touching the Ark of God, the Law forbidding vnder paine of death, *Num. 1. v. 5.* & *18. v. 7.* that none should approach to holie office being not thereto orderly called.

Of workes also of Supererogation (called counsailes not preceptes) we haue examples in Vowes, voluntarily made of thinges not commanded; the law prescribing what Vowes might be made, & by whom. *Nu. 30.* And *Num. 6.* a particular rule was proposed to such as of their owne accord, would embrace it, & a distinct name geuen them, to be called *Nazarites*, that is, Separate or Sanctified. In which state they were to remain either for a time, limited by themselves or their parents, or perpetually, if they so promised. *Iudic. 13. 1.* *Reg. 1.* For so farre as their promise extended, they were strictly obliged to performe. *Dut. 23.* When thou hast vowed a vow to our Lord thy God, thou shalt not slacke to pay it: because our Lord thy God wil require it: and if thou delay, it shal be reputed to thee for sinne. If thou wilt not promise, thou shalt be without (this) sinne. Pay thy vowes vnto the Highest, *Psal. 75.* Vow ye, and render (your Vowes) to our Lord your God, *Psal. 49.* The *Rechabites* afterwards had a like rule to the *Nazarites*; & the same perpetual (*Hierem. 35.*) neuer to drinke wine, nor to build nor dwel in houses, but in tabernacles, nor sow corne, nor plant vineyardes. Which rule though instituted by a man, yet the obseruation thereof was much commended & rewarded by God. *v. 19.* Such distinct state of religious persons, with other states of the church of Christ, were also prefigured (*Leuit. 11.*) by the cleane fishes, of three distinct waters, as some holie Fathers do mystically expound that place. To witte, the cleane fishes of the sea are the multitude of lay persons, which are dravven out of the sea of this world, and happily found good fishes in our Lords nette. *Math. 13.* The cleane fishes of the riuers, are the good and fruitful Clergie men, that water the whole earth, teaching Christian doctrine, and ministring holie Sacramentes, vnto both Rites, and Governing the whole Church. And the cleane fishes of standing pooles, are the Monastical persons, liuing perpetually in Cloysters, where good soules are alwayes readie for our Lordes table, as *S. Bernard* teacheth. Much more the more ancient fathers. *S. Bede* *S. Gregorie*, *S. Augustin*, and others explicate innumerable places of holie scripture mystically, relying therein

VVorkes of
supereroga-
tion
Vowes.

Nazarites;

Rechabites;

Three sortes
of Christians
prefigured.

Laitie.

Clergie.

Monkes.

Holie scripture
expounded
mystically.

Upon example of the new Testament so expounding the old. Namely S. Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Christ, and affirming that all things happened to the people of the old Testament in figure of the new.

Leaving therefore to prosecute the same further, which would require a verie great worke, it may here suffice to geue according to the literal sense, a briefe view of certaine other pointes of Religion, practised in this fourth age.

Where it is clere, that as Iacob the Patriarch had foretold (Gen. 48.) that Abrahams, Isaacs, and his owne name should be inuocated, so Moyses prayed God for his promise made to them, and for their sake, to pardon the people, saying: Exod. 32. Remember ô Lord Abraham, Isaac, & Israel. And our Lord was pacified, from doing the euil which he had spoken against his people. His diuine providence so disposing, that he could be hindered, by such prayers, from that which he threatened. And whereas Moyses did not directly inuocate the holie Patriarches, as Christians now call upon glorified Sainctes, to pray for them, the cause of difference is, for that now Sainctes seeing God, know in him, whatsoeuer pertaineth to their glorie, which state none before Christ attained vnto. Num 35. v. 25. Deut. 4. v. 12. Again Protestantes object, that for so much as God knoweth all our necessities desires, dispositions, and whatsoeuer is in man, it is needles (say they) superfluous & in vaine, that Sainctes should commend our causes. To this we answer, that not only glorious Sainctes, but also mortal men by Gods ordinance (by which nothing is done vainely) do such offices, as mediators between God and other men, for so Moyses told the wordes of the people to our Lord (Exod. 19.) notwithstanding Gods omniscience, or knowledge of all things. Also God expressly commanded Iobs freinds to goe to Iob, promising to heare his prayer for them. As for Sainctes hearing or knowing our prayers made to them, though onlie God of himselfe, and by his owne power, seeth mens secreete cogitations, and therefore is properly called the searcher of hartes (1. Reg. 16.) yet God communicateth this power to prophetes, to see the secreete thoughtes of others; so Samuel knew the cogitations of Saul (1. Reg. 9. v. 20.) And Abias saw by reuelation the coming of Ieroboams wife to him in Silo (3. Reg. 14.) Much more God reuealeth our present state, and ascribes to glorified soules; who are as Angels in heauen (Math. 22.) and being secure of their owne glorie, are careful (sayeth S. Cyprian) of our Sal-

uation. Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessors, mediators, and the like; for such titles are geuen to them not as to God, but by way of participation only. So Iudges are called goddes and sauours (Exod. 21. Iudic. 3.) and Priestes called goddes (Exod. 21.) Praise geuen to God and Gedeon Protection and adoration of Angels is very frequent, Exod. 23. 31.

S. Bern.
Ser. 1. de
S. An-
drea. S. Be-
da. 10. 4.
S. Aug.
cont.
Faust. S.
Greg. in
li. 1. Reg.
et in Iob.

S. Hiero.
Ep. 12. ad
Gauden.

Iob. 42.

lib. de
mortalit-
ate.

Num. 22.

Inuocation of
Patriarches.

Obiections
answered by
holie Scriptu-
res.

How Sainctes
know mens
prayers.

Titles geuen
to men in of-
fice, and to
Sainctes.

Angels ado-
red.

Num. 21. Iosue. 5. Iudic. 2. 6. 13. The names of the twelue sonnes of Israel were grauen in the two chiefe ornaments of the high priest, in the Ephod and Rationale (Exod. 28.) Manna was not only reserved as a memorie of Gods singular benefite, but also honorably reposed as a Relique: in a golden vessel, and kept in the Arke of God (Exod. 16. Heb. 9.) Iosephs bones reserved and removed (Iosue 24.) Images of holie Cherubims were made and sette together with the Arke, and Propitiatorie in the chiefe place of the Tabernacle, called Sancta Sanctorum (Exod. 25.) An image also of a serpent was made in brasse for the health of those that were stricken by serpentes (Num. 21.) Images also of lions and oxen were made, and sette vnder the soote of the lauer (called a sea) in the Temple (3. Reg. 7.) The honour done to anie holie thing, namely to the Arke (2. Reg. 6.) redounded to Gods more honour, and at this so farre from idolatrie, that quite contrarie, in presence of the Arke the idol Dagon fel to the ground, and broke in peeces. 1. Reg. 5.

Reliques.

Images.

Exequies for the dead with weeping and fasting were then practised in the Church, as appeareth by the peoples mourning for Aaron thirte dayes. Num. 20. Also for Moyses. (Deut. 34.) By the Gabaonites fasting seuen dayes for Saul and his sonnes lately slaine. 1. Reg. 31. Likewise king David with al his court mourning weeping and fasting for them. 2. Reg. 1. Al which were to no purpose, if soules departed could not be relieved by such meanes. It moreover appeareth that the same royal prophet beleued diuers places to be in hel, when he said (Psal. 85.) Thou hast deliuered my soule from the lower hel, signifying plainly that there is a lower and a higher hel: which higher the Church calleth Purgatorie. where soules suffer that paine in satisfaction for their sinnes, which remaineth not satisfied before death, & is due after the guilt of sinne is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered (Leuit. 5. 6. 16.) And David was punished by the death of his child. 2. Reg. 12. & by the plague sent amongst his people 2. Reg. 24. after his sinnes were remitted. He feared also punishment in the other world, yea many sortes and therefore prayed to be deliuered from both, saying: (Psal. 6.) Lord rebuke me not in thy furie, nor chastice me in thy wrath. that is (saith S. Gregorie) Strike me not with the reprobate, nor afflict me with those, that are purged by the punishing flames. And most expressly signifieth also a higher place called hel, saying (Psal. 15.) in the person of Christ to his Father. Thou shalt not leaue my soule in hel. From whence Christ deliuered the holie Patriarches Prophets and other perfect soules, resting without sensible paine, & brought them into heauen, vntill before him none could enter which was also signified by the cities of refuge, whence none might depart to their proper

Exequies for the dead.

Purgatorie.

Limbus patrum.

No entrance into heauen before Christ.

countrie,

To 2. in
Sept. Psal
penitent.

countrie, til the death of the high priest (Num. 35.) & by Moyses dying in the desert, and not entring into the promised land ouer Iordan. Deut. 4. 31. & 34.

Resurrection.

Presupposing the general Resurrection of al men (as a truth knownen by former traditions) king Dauid sheweth the difference of the vicked, and godlie in that time, saying (Psal. 1.) The impious shal not rise againe in iudgement: nor sinners in the counce! of the iust. That is, the vicked shal not rise to ioy & glorie, as the iust & godlie shal doe.

Iudgement.

Of general iudgement is more plainly prophesied, 1. Reg. 2. That our Lord shal iudge the endes of the earth, not that Dauid, nor Salomon; but Christ shouldraigne in his militant Church; euen to the endes of the earth, and in fine iudge the whole world: The same is confirmed Psal. 49: God wil come manifestly our God, and he wil not kepe silence. Fire shal burne forth in his sight. Psal. 95. He shal iudge the round world in equitie, and the peoples in his truth Psal. 96. Fire shal goe before him, and shal inflame his enemies round about. Againe the same royal prophete (Psalme. 48.) describeth the future and eternal state of the damned saying: as sheepe (creatures vnable to helpe themselves) they are put in hel, death shal feede vpon them. Of the blessed he addeth: And the iust shal rule ouer them in the morning, that is, in the resurrection, and Psal. 149. The Sainctes shal reioyse in glorie, they shal be ioyful in their beddes (in eternal rest.) The exaltations (prayes) of God in their throate, and two edged swordes in their handes: to doe reuenge in the nations, punishments among the peoples. To bind their kinges in fetters, and their nobles in yron manicles. That they may doe in them the iudgement that is writ-

Eternal paine of the damned and glorie of the blessed.

ten: This glorie is to al his Sainctes. And much greater glorie belongeth to Sainctes: for this is but accidental, vitered according to vulgar capacitie. The essential and perfect glorie, which no eye hath seene, nor eare hath heard.

1. Cor. 2.

Four dories of glorified bodies prefigured.

nor hart can conceiue, consisteth in seeing God. Among accidental glorious gistes, the foure dories of glorified bodies are especially prefigured: Impassibilitie by the wood Setim, wherof the Arke was made (Exod. 25.) Agilitie and Penetrabilitie in some sorte by Dauids quicknes against Goliath, and his conueying of him self into Sauls campe and forth againe (1. Reg. 17. and 26.) but a more plaine figure of Claritie was in Moyses face (Exod. 34.) which by his conversation with God, became more glorious then mortal eyes were able to behold, glistering and shining as most splendid light through cristall, described as if his skinne had benne a clere horne, appearing and spreading beams like the sunne, proceeding from the beautie of his soule, so that none of al the people could looke directly vpon him, except he covered his face.

1. Cor. 15.

Cathe-

chis.

Rom. 8.

1. c. 11.

q. 9.

Thus

Thus much concerning particular pointes of faith and religion. And it is no lesse evident, that the vniuersal Church and Citie of God stil continued: yea was more visible, and conspicuous to the whole world then before. First by Gods maruelous protection therof in the desert, and famous Victories and conquestes of the land of Chanaan. And by the excellent lawes giuen to this people; which all nations admire, and none had the like. Deut. 4. For in this fourth age, besides other lawes and preceptes, the spiritual and temporal States were more distinguished, and the Ecclesiastical Hierarchie especially disposed in subordination of one supreme head, with inferiour governors, each in their place and office, for edification of the whole bodie. For Moyses being chief ruler and conductor of the Israelites out of Egypt, receiued and deliuered to them the written Law (Exod. 20.) And for obseruation and conseruation therof by Gods expresse appointment (Leuit. 8.) consecrated Aaron the ordinarie High priest, himself remayning stil extraordinary superiour, also about Aaron. And after Aaron he consecrated in like manner his sonne Eleazar high priest, and successeur to his father (Num. 20.) To whom succeeded others in this order (1. Paralip. 6.) Phinees, Abisuc, Bocci, Ozi, Zacharias, (otherwise 1. Reg. 1. called Heli) Meraioth, Amarias (otherwise Achimelec, whom Saul slew, 1. Reg. 22.) Achitob (otherwise Abiashar, who was deposed, 3. Reg. 2.) and Sadoc, in whose time the Temple was founded.

The Church more knowne to other nations then before.

The Ecclesiastical and temporal states more distinguished.

Succession of High Priests.

To these were adioyned other Priestes, also consecrated in a prescript forme (Leuit. 8.) and Leuites ordained to assist in lower and distinct offices (Num. 3. & 4.) In the first degree the Caathites, whose office was to carrie the Sanctuarie, and vessel therof wrapped vp by the priestes, but were forbid in paine of death, to touch them, or to see them. In the second degree the Gersonites; who carried the cortines and couers of the Tabernacle, and vessel of the Altar. In the third degree the Merarites; who carried the bordes, barres, and pillars, with their seete, pinnes, cordes, and other implemētēs of the tabernacle; euerie one according to their office and burdens, Num. 4. v. vlt.

Distinction of offices in Priests & Leuites.

But in the temporal state and government Iosue of the tribe of Ephraim succeeded to Moyses (Num. 27. Deut. 3. & 34.) And after Iosue were diuers interruptions of succession, with gouerners of diuers tribes, and change of government, from Dukes to Iudges, and from Iudges to Kings. For after Iosues death the people being sore afflicted by inuasions of Infidels, God raised certaine special men, with title of Iudges to deliuer and saue them. First Othoniel of the tribe of Iuda; then Aod of Benjamin; after him Samgar (the Scripture not signifying of what tribe) then Barach with Debora of Ephraim; Gedeon of Manasse; Abimelech, his base sonne, an usurper; Thola of Issachar; Iair, and Iephthē of Manasse;

Succession of temporal princes interrupted.

Dukes:

Iudges:

Kinges.

Abesan of Iuda; Aialon of Zabulon; Abdon of Ephraim; Sampson of Dan; and Heli, who was also high priest of Aarons stocke, otherwise called Zarasias (1. Paralip. 6.) and Samuel also of the tribe of Levi a Prophet. In his time the people demanding and vying to haue a King, Saul of the tribe of Benjamin was annointed. 1. Reg. 10. But for transgressing Gods commandments, especially for exercising spiritual function without warrant (1. Reg. 13.) and not destroying idolaters (1. Reg. 15.) was deposed, and Dauid of the tribe of Iuda was annointed King; who after manie great troubles, possessed the whole kingdome, and died in peace, leauing his sonne Salomon inuested and annointed king in his throne.

Manie sinnes

in the Church.

Murmure.

Idolatrie.

Schisme.

Carnal fornication cause of Idolatrie.

The Church being thus established in distinct states and orders, albeit there were manie imperfections in al sortes of persons, and great sinnes committed, yet God so punished offenders, and chastised the whole people, that he stil conserued, the greatest, or chiefe part, in true faith and religion. For whiles they were in the desert, they murmured very often against God, and his Ministers their Superiours. (Exod. 17. Num. 11. 14. 20. 21.) Manie fel to idolatrie (Exod. 32.) Aaron not free from cooperating in the peoples sinne. Nadab and Abiu Aarons sonnes, and consecrated priestes, offered strange fire (Leuit. 16.) Core Dathan and Abiron, with their complices made a great schisme (Num. 16.) Manie committed carnal fornication with Infidels; and were thereby drawen to spiritual (Num. 25.) Of which and other like sinnes the Psalmist speaketh (Psal. 94.) exhorting his people not to harden their hartes, as in the desert their fathers had tempted God. Fourtie yeares was I offended (sayth God) with that generation, and sayd: They alwayes erre in hart. And therefore he sware in his wrath: that the same generation should not enter into the promised land of Chanaan: but their children entred and possessed it. Num. 14. Iosue. 3.

The Church afflicted for sinnes, yet was all conserued.

Again the people falling to idolatrie and other sinnes, were afflicted and fore pressed by sarraine enemies, but repenting were deliuered and saued by certain capitaines called Iudges and * Sauours: as appeareth in the booke of *Iudic. 3. Iudges. They had also tribulations by some of their owne nations, for among the Iudges one (called Abimelec) was a tyrannical vsurper. (Iudic. 9.) Saul their first King falling from God vniustly persecuted Dauid. 1. Reg. 18. &c.) Ambitious Abolom rebelled against the King his father. (2. Reg. 15.) and Seba of the tribe of Benjamin raised an other rebellion (1. Reg. 20.) Likewise Adonias, assisted by Abiathar the high priest, and by Ioab general of the armie, pretended to reigne his father Dauid yet liuing, to prevent Salomon of the kingdome (3. Reg. 1.) So God both shewed his iustice, in suffering such afflictions to happen, for punishment of sinne: and his mercie, in sauing his Church from ruine.

Moreover for preseruatiō of the Church, there were diuine Ordinances provided

ces provided by the law. For first al were strictly commanded, not to communicate with Infidels in their idolatrie (Ex. 23.) nor with Schismatikes in their schisme (Num. 16.) but to destroy al Idolaters (Num. 33.) and shunne al nouelties in religion, as a sure marke of idolatrie, or false doctrine (Deut. 13.) Further to conserue vnitie there was but one Tabernacle, and one Altar for Sacrifice, in the whole people of Israel. Whereupon when the two tribes and halfe, on the other side Iordan, had made a seuerall altar, at the tribes that dwelt in Chanaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make warre against them, except they destroyed their new altar; but being aduertised that it was only an altar of monument, and not for sacrifice, were therewith satisfied. (Iosue. 22.) Afterwards the tribe of Dan, setting vp idolatrie, and the other tribes not correcting it, they were al punished. Which happened by occasion of an other enormous sinne, committed and not corrected in the tribe of Benjamin. For the other eleuen tribes making warre against them for this iust cause, yea by Gods direction, and warrant, yet had the worse, sustaining great slaughter of men in two conflicts; and in the third Benjamin was almost destroyed. Iudic. 20.

Finally for decison of al controuerfies and ending of strife, the High Priest was expresly ordayned supreme Iudge, (Deut. 17.) And al were commanded in paine of death to submitte their opinions, and obey his sentence: With promise of Gods assistance, whereby his definitions were certaine and infallible. For in consultations of doubtles, and difficult cases, God inspired him with doctrine of veritie (Exod. 28. 29. Leuit. 8. Num. 3. 7. 9. 1. Reg. 23. 30.) Which iudgement Seate Christ admonished the Iewes to repaire vnto and folow (Matth. 23.) though the Iudges themselves did not the thinges which they taught. In so much that Caiphas, through this assistance of Gods spirit, being otherwise a wicked man, yet pronounced the truth, That one must die for the people. Which therefore S. Iohn the Euangelist ascribeth to his Chayre and office, because he was High priest that yere. Ioan. 11.

Seeing then Gods providence and continual assistance was so cleere, and assured in the Church of the old Testament, much more is the Church of Christ builded vpon a sure rocke, assured of his perpetual assistance, and always preferued from erring in Faith, or in general practise of Religion. And thus by Gods like assured ordinance of one supreme head and Iudge, S. Peter, & his Successour: for whom our Saviour prayed, that his faith should not faile. Further commanding him, that he should confirme his brethren. Al which we see is performed in the Successours of S. Peter, whereas the Successours of the other Apostles, are al failed long since. The same most assured stabilitie of the Church of Christ, is further confirmed by the whole Law and Prophetes. Namely, Deut. 32. and 33. where Moyses foretelleth more power and grace in the Church, to be collected in the

Ordinarie means of conseruing the Church.

No participation with Infidels.

No noueltie to be admitted.

But one Tabernacle.

One Altar for sacrifice.

One supreme Iudge of controuerfies.

Al bound to obey him.

His sentence infallible.

The Church of Christ preferued from erring in Religion.

Matth. 16. 23.
Luc. 22.
Ioan. 14.
16.
Eph. 4.
1. Tim. 3.

Gentiles of al natiōs, then euer was in that of the Israelites or Iews. Like-
wise, 1. Reg. 2. The same was both prefigured and prophesied by holie Anna:
The hungrie (those that desire Gods grace and glorie) are filled: vntil the
barren woman (the Church of the Gentiles) bare verie manie: & she that
had manie children was weakned. Shewing that the Church of the Iewes
had manie, vntil the plenitude of Gentiles much more abounded. Wherefore the
Psalmist inuitheth al nations to praise God, saying: Psal. 116. Praise our Lord
al ye Gentiles: praise him al ye peoples. Also 2. Reg. 7. God promised
David, saying: Thy Kingdome for euer before thy face, and thy

Not anie tem-
poral but
Christs king-
dom is in al
nations and
perpetual.

throne shal be firme continually. Which was not verified in Davids tem-
poral kingdome. For it was quickly diuided, after Salomons death, and a smal
part left to his sonne Roboam. And after the captiuitie in Babilon, his seede
had onlie title and right without possession of royal throne. Againe 2. Reg.
22. The same royal prophet in his Canticle of thankes geuing, and last prophetic-
al wordes (chap. 23.) much preferreth the spiritual kingdome of Christ, be-
fore the earthlie kingdome of the Iewes. But most specially and plainly in the
Psalmes. Psal. 2. Why did the Gentiles rage, & peoples meditate vaine
thinges? Signifying that the furie of al aduersaries rageth in vaine, against
Christ and his Church. For, I am appointed, by him (sayth Christ of his

s. Aug.
li. 17. c.
3. de ci-
uit.
s. Epiph:
heres. 29.

The Church
of Christ uni-
uersal.

Father) king ouer Sion, his holie hil. I wil geue thee (sayth God to
his sonne) the Gentiles for thine inheritance, and thy possession the
endes of the earth. Psal. 17. A people which I knew not, hath ser-
ued me. Psal. 44. The Queene (the Church) stood on thy right hand
in golden rayment, compassed with varietie; of vertues, and diuers
sortes of holie professions. Psal. 47. Mount Sion is founded with the ex-
ultation of the whole earth. For euer and euer he (Christ) shal rule
vs euermore. Psal. 86. Glorious thinges are sayd of thee, o citie of
God. But omitting innumerable other such textes, the 88. Psalm conteyneth
a large prophetic of Christ and his Church, where s. Augustin geueth vs this
brief admonition. Christiani estis, Christum agnoscite. You are Chri-
stians, agnize Christ. I wil put (sayth God) his hand in the sea,
Christ: dominion in the Gentiles, and his right hand in the riuers; al for-
ces shal serue him. He shal be high aboue the kinges of the earth. Of
the Church he addeth: I wil put his seede for euer and euer, and his
throne as the dayes of heauen. Neither do sinnes frustrate this promise of
God, therefore it followeth: But if his children shal forsake my law: and
wil not walke in my iudgements. If they shal profane my iustices,
and not keepe my commandements; What then, wil Christ for al this

Art. 4.

in hanc.
Psal.

abandon his Church, as he did the old Synagogue, of which God sayth: Deut. 32.
They haue prouoked me in that which was no God: and I wil
prouoke them, in that which is no people? Not so. How then? I wil
visite,

The Iewes wil
not see Christ:
2. Cor. 3. And
Heretikes wil
not see the

visite, sayth our Lord, their iniquities with a rodde, and their sinnes with stripes. But my mercie I wil not take away from him. *This is a Church which yet is alwayes visibler. s. Aug. in Psal. 30. conc. 2. Collat. Carthage. et cont. Donatist.*

Ibidem. strong Firmament (sayth S. Augustin) God promiset, yea sweareth, and wil not lie to David, that his seede shal continew foreuer. His throne as the Sunne in Gods sight, and the Moone perfected for euer. So this great Doctor sheweth by holie Scriptures against the Donatistes, and in them against Protestantes, that the militant Church of Christ hath bene still, and shal be Visibler, during this transitorie World.

CHAP. VII.

Salomons palace, 2. his house in the Forrest, 8. and the quenes house is built, 13. The beginning of the fifth age.
Two great brasen pillars: 23. a sea (or lauer) 27. tenne brasen feete. 38. tenne lesse lauatories, and other vessels, and implemantes pertaining to the Temple, adorned with images of Angels, and other creatures are further described.

1 **A**Nd his owne house Salomon built in thirtene yeares,
2 and brough it to perfection. † He built also the house
of the forest of Libanus of an hundred cubites in length,
and fiftie cubites in bredth, and thirtie cubites in height: and
3 foure score galleries betwen pillers of cedar: for he had cut
ceder trees into pillers. † And he decked the whole vault
4 with bordes of cedar, which was held vp with fise and
fourtie pillers. And one order had fiften pillers, † set one
5 against an other, † and looked one ouer against an other, with
equal space betwen the pillers, and ouer the pillers square
6 beames in al equal. † And the porche of the pillers he made of
fiftie cubites in length, and thirtie cubites in bredth: and an
other porche before the greater porche: and pillers, and top-
7 pes vpon the pillers. † He made also the porche of the throne,
wherein the seate of iudgement is; and couered it with cedar
8 wood from the pauement vnto the toppe. † And the litle
house, where they sate in iudgement, was in the middes of the
porche of like worke. He made also a house for the daughter
of Pharao (which Salomon had taken to wife) of such worke,
9 as also this porche. † Al of chosen stones, which were sawed
by a certain rule & measure both within & without: from the
10 foundation to the toppe of the walles, & without vnto the great
11 ter courte. † And the foundations of chosen stones, great stones
of ten or eight cubites. † And aboue there were hewed cho-
12 sen stones of equal measure, and in like maner of cedar. † And
the greater court round with three rewes of hewed stones,

and one row of planed cedar, moreouer also in the inner court
of the house of our Lord, and in the porche of the house.
† King Salomon also sent, and rooke Hiram from Tyre, 13
† the sonne of a widow woman of the tribe of Nepthali, 14
his father a Tyrian, an artificer in brasle, and ful of wisdom,
and intelligence, and skil to make al worke of brasle. Who
when he was come to king Salomon, made al his worke.
† And he cast two brasen pillars, of eightene cubites in height 15
one pillar: and a line of twelue cubites compassed both pillars.
† He made also two litle heades, which should be put vpon the 16
heades of the pillars, cast of brasle: siue cubites high one litle
head, and siue cubites the other litle head: † and as it were in 17
maner of a nette, and of cheynes knitte one to the other with
maruelous worke. Both litle heades of the pillars were cast:
seuen rewes of litle nettes in one litle head, & seuen litle net-
tes in the other litle head. † And finished the pillars, and two 18
rewes round about euerie nette, that they might couer the li-
tle heades, which were ouer the toppe of the pomegranates: in
like maner did he also to the second litle head. † And the litle 19
heades, that were vpon the heades of the pillars, were made
as it were with lile worke, in the porche, of foure cubites.
† And againe other litle heades in the toppe of the pillars 20
aboue, according to the measure of the pillar against the litle
nettes: and of the pomegranates were two hundred rewes
round about the second litle head. † And he sette two pillars 21
in the porche of the temple: and when he had erected the pil-
ler on the right hand, he called the name therof, * Iachin: in
like maner he erected the second pillar, and called the name
therof * Booz. † And vpon the heades of the pillars he put a 22
worke in maner of a lile: and the worke of the pylers was
perfected. † He made also :: a sea of founders worke of ten 23
cubites from brimme to brimme, round in cōpasse, the height
therof was of siue cubites, and a corde of thirtie cubites did
compass it, round about. † And the grauing vnder the brime 24
compassed it, ten cubites going about the lauatorie: there
were two rewes of chamfered forowed grauings cast. † And 25
it stood vpon twelue oxen, of which three looked to the
North, and three to the West, and three to the South, and
three to the East, and the sea was ouer them: whose hinder
partes were al hid inward. † And the thickenes of the laua- 26
torie was of three ounces: and the brimme thereof as it were
the

:: A vessel
called for the
bigneſſe being
a great laua-
torie.

* Firme-
nes.
* in
strength.

the brimme of a chalice, and the leafe of crisped lillie: it con-
 27 tained two thousand :: bates. † And he made ten brasen feete,
 of foure cubites in length euerie foote, and foure cubites in
 28 bredth, and three cubites in height. † And the verie worke
 it selfe of the feete, was entergrauen: and entergrauinges
 29 betwen the ioyntures. † And betwen the litle crownes and
 the playtes, lions, and oxen, and cherubs: and in the ioyntures
 likewise aboue: and vnder the lions, and oxen as it were ban-
 30 des of brasie hanging downe. † And foure wheelles at euerie
 foote, and axeltrees of brasie: and at foure sides as it were
 litle shoulders vnder the lauatorie cast, looking one against an-
 31 other. † The mouth also of the lauatorie was inward in
 the toppe of the head: and that which appeared outward,
 was of one cubite al round, and together it had one cubite
 & a halfe: and in the corners of the pillers were diuers engra-
 32 uinges: and the middle enterpillers square not round. † The
 foure wheelles also, which were at the foure corners of a foote,
 ioyned one to another vnder the foote: one wheele had in
 33 height a cubite and a halfe. † And they were such wheelles as
 are accustomed to be made in a chariote: and their axeltrees
 34 and spokes, and strakes, and naues, al cast. † For those foure
 litle shoulders also at euerie corner of one foote, were cast out
 35 of the foote and ioyned together. † And in the toppe of
 the foote was a certayne roundnes of halfe a cubite, so
 wrought, that the lauatorie might be put thereon, hauing the
 36 engraunges therof, and diuerse caruinges of it self. † He
 graued also in those sielinges, which were of brasie, and in
 the corners, cherubs, and lions, and palmetrees, as it were in
 the similitude of a man standing, that they seemed not to be
 37 engrauen, but put to round about. † After this maner made
 38 he ten feete, of one casting and measure, & like graving. † He
 made also ten lauatories of brasie: one lauatorie conteyned
 fourtie bates, and it was of foure cubites: also at euerie foote,
 39 that is ten, he put so manie lauatories. † And he sette the ten
 feete, siue on the right side of the temple, and siue on the
 leaft: and the sea he put on the right side of the temple against
 40 the East toward the South. † Hiram therefore made cauldrons,
 and shoules, and litle portes, and perfected al the worke of
 41 king Salomon in the temple of our Lord. † Two pylles, and
 two cordes of the litle heades, vpon the litle heades of the pyl-
 lers: and two litle nettes, to couer the two cordes, that were

:: Batus con-
 teyneth about
 foure galons: so
 this vessel con-
 teyned tenne
 thousand ga-
 lons.

ouer the heades of the pyllers. † And foure hundred pomegranates in the two nettes: two rewes of pomegranates in euerie nette, to couer the cordes of the litle heades, which were vpon the heades of the pyllers. † And tenne feete, and tenne lauatories vpon the feete. † And one sea, and twelue oxen vnder the sea. † And cauldrons, and shouels, and litle pottes. Al the vessels that Hiram made to king Salomon in the house of our Lord, were of bright latten. † In the champayne countrie of Iordan did the king cast those things in a clay ground, betwen Sacoth and Sarthan. † And Salomon placed al the vessel: but for the exceeding great multitude the brasie could not be weyed. † And Salomon made al the vessels in the house of our Lord: an altar of gold, and a table, wherupon the loaves of proposition should be put, of gold: † and candlestickes of gold, fixe on the right hand, and fixe on the left against the oracle, of pure gold: and as it were lilie floures, and lampes aboue of gold: and golden snuffers, † and water pottes, and fleshehookes, and phiales, and morters, and censars, of most pure gold: and the hingdes of doores of the inner Sanctum sanctorum, and of the doores of the house of the temple, were of gold. † And Salomon perfected al the worke that he did in the house of our Lord, and brought in the things that Dauid his father had sanctified, siluer and gold, and the vessel, and layed them in the treasures of the house of our Lord.

:: Had designed and dedicated to holie vses.

CHAP. VIII.

The arke is brought in, and the temple dedicated. 10. a glorious cloyde replenisheth it, 14. Salomon prayeth long to God, 55. bleſſeth the people. 62. and manie victimes are offered in this ſolemne feſtiuitie.

THEN were gathered together al the ancientes of Israel with the princes of the tribes, and the heades of the families of the children of Israel to king Salomon into Ierusalem: that they might carrie the Arke of the couenant of our Lord out of the citie of Dauid, that is, out of Sion. † And al Israel assembled to king Salomon in the moneth of Ethanim, on a solemne day, that is the seuenth moneth. † And al the ancientes of Israel came, and the priestes tooke the arke, † and caried the arke of our Lord, and the tabernacle of couenant, and al the vessels of the Sanctuarie, that were in the tabernacle: and the Priestes and the Leuites caried them. † And

5 † And king Salomon, and al the multitude of Israel, which
 was assembled vnto him, went with him before the arke, and
 they immolated sheepe and oxen without estimation & num-
 6 ber. † And the priestes brought in the arke of the couenant
 of our Lord into his place, into the oracle of the temple, into
 7 Sanctum sanctorum vnder the winges of the cherubs. † For
 the cherubs spred their winges ouer the place of the arke,
 8 and couered the arke, and the barres thereof aboue. † And
 wheras the barres stood out, and the endes of them appeared
 without in the Sanctuarie before the oracle, they appeared
 no farder outward, which also were there vntil this present
 9 day. † And in the arke there was :: nothing els but two ta-
 bles of stone, which Moyses put in it in Horeb, when our
 Lord made the couenant with the children of Israel, when
 10 they came out of the Land of Egypt. † And it came to passe,
 when the priestes were gone out of the Sanctuarie, a clowde
 11 filled the house of our Lord, † and the priestes could not stand
 and minister for the clowde: for the glorie of our Lord had
 12 filled the house of our Lord. † Then sayd Salomon: Our
 13 Lord sayd that he would dwel in a clowde. † Building I haue
 built a house for thy habitation, thy most firme throne for
 14 euer. † And the king turned his face, and :: blessed al the
 15 church of Israel: for al the church if Israel stood. † And Sa-
 lomon sayd: Blessed be our Lord the God of Israel, who
 spake by his mouth to Dauid my father, & in his owne handes
 16 hath perfected it, saying: † Since the day that I brought my
 people Israel out of Egypt, I chose no citie of al the tribes of
 Israel, that a house might be built, and my name might be
 17 there: but I chose Dauid to be ouer my people Israel. † And
 Dauid my father would haue built a houle to the name of our
 18 Lord the God of Israel: † and our Lord sayd to Dauid my fa-
 ther: In that thou hast thought in thy hart to build a house
 to my name, thou hast done wel, casting this same thing in thy
 19 mynd. † Neuerthelesse thou shalt not build me a house, but
 thy sonne, that shal come forth of thy reynes, he shal build a
 20 house to my name. † Our Lord hath confirmed his word,
 which he spake: and I stand for Dauid my father, and sitte
 vpon the throne of Israel, as our Lord hath spoken: and I
 haue built a house to the name of our Lord the God of Israel.
 21 † And I haue appoynted there a place for the arke, wherein
 the couenant of our Lord is, which he made with our fathers,

:: There was
 no more with
 in the arke,

Deut. 10. but
 on the outside
 was the rodde
 of Aaron. Nu.
 17. Heb. 9. the
 golden potte
 with Manna.
 Exod. 16. Heb. 9.
 and the booke
 of the law re-
 pected by Moy-
 ses. Deut. 31.

:: Princes blesse
 their people &
 parentes their
 children.

when they came out of the Land of Egypt. † And Salomon 22
stood before the altar of our Lord in the sight of the assemblie
of Israel, and extended his handes toward heauen, † and sayd: 23
Lord God of Israel, there is no God like to thee in heauen a-
boue, and vpon the earth beneth: which keepest couenant
and mercie with thy seruantes, that walke before thee in al
their hart. † Which hast kept to thy seruant Dauid my father, 24
the things that thou hast spoken to him: by mouth thou
didst speake, and with thy handes thou hast accomplished, as
this day proueth. † Now therefore Lord God of Israel, keepe 25
vnto thy seruant Dauid my father the things which thou
hast spoken to him, saying: There shal not be taken away of
thee a man before me, which sitteth vpon the throne of Is-
rael: :: yet so if thy children shal keepe their way, that they
walke before me as thou hast walked in my sight. † And now 26
Lord God of Israel, let thy wordes be established, which thou
hast spoken to thy seruant Dauid my father. † Is it then to 27
be thought that in deede God dwelleth vpon the earth? for
if heauen, and the heauens of heauens can not conteyne thee,
how much more this house, which I haue built? † But looke 28
toward the prayer of thy seruant, and to his petitions O Lord
my God: heare the hymne and the prayer, which thy seruant
prayeth before thee this day: † that thy eies be opened vpon 29
this house night and day: vpon the house, whereof thou sayest:
My name shal be there: that thou heare the prayer, which
thy seruant prayeth in this place to thee. † That thou heare 30
the request of thy seruant and of thy people Israel, what-
soeuer they shal pray for in this place, and thou shalt heare in
the place of thy habitation in heauen: and when thou hast
heard, thou shalt be merciful. † If a man shal sinne agaynst 31
his neighbour, and shal haue any oath, wherwith he is held
fast bound: and shal come because of the oath before thine
altar into thy house, † thou shalt heare in heauen: and shalt 32
doe, and iudge thy seruantes, condemning the impious, and
rendring his way vpon his head, and iustifying the iust, and
rewards him according to his iustice. † If thy people Is- 33
rael shal seee their enemies (because they wil sinne agaynst
thee) and doing penance, and confessing to thy name, shal
come, and pray, and beseech thee in this house; † heare in 34
heauen, and forgeue the sinne of thy people Israel, and thou
shalt reduce them vnto the land, which thou gauest to their
fathers.

∴ Salomon
knew wel
Gods condi-
tional promise,
but persecuted
not in keeping
his comand-
ments, and
therefore a
great part of
the kingdom
was take from
his children,
yet the right
of the king-
dom of Iuda
remayned to
his seede euen
to Christ our
Saviour.

∴ Reward of
good workes.

- 35 fathers. † If the heauen shal be shut, and it rayne not, be-
 cause of their sinnes, and praying in this place, they doe pe-
 36 nance to thy name, and shal be conuerted from their sinnes
 through their affliction: † heare them in heauen, and for-
 geue the sinnes of thy seruantes, and of thy people Israel: and
 shew them a good way wherein they may walke, and geue
 rayne vpon thy land, which thou hast geuen to thy people in
 37 possession. † If famine aryse in the land, or pestilence, or cor-
 rupt ayre, or blasting, or locust, or rust, and their enemie af-
 38 flict them besieging the gates, al plague, al infirmity, † al
 cursing, and banning, that shal chance to any man of thy
 people Israel: if any man shal know the wound of his hart,
 39 and shal spred forth his handes in this house, † thou shalt
 heare in heauen, in the place of thy habitation, and shalt be
 merciful agayne, and shalt so doe that thou geue to euerie
 one according to his wayes, as thou shalt see his hart (for
 40 thou onlie knowest the hart of al the children of men) † that
 they feare thee al the dayes, which they liue vpon the face of
 41 the land, which thou hast geuen our fathers. † Moreouer
 also the stranger, which is not of thy people Israel, when he
 shal come from a farre countrie for thy name (for thy great
 42 name shal be heard of, and thy strong hand, † and thy stret-
 ched out arme euerie where) when therefore he shal come,
 43 and shal pray in this place, † thou shalt heare in heauen, in
 the firmament of thy habitation, & thou shalt doe al thinges,
 for the which the stranger shal inuocate thee: that al the peo-
 ples of the earth may lerne to feare thy name, as thy people
 Israel, and may proue that thy name is inuocated vpon this
 44 house, which I haue built. † If thy people shal goe forth to
 warre agaynst their enemies, by the way, whither soeuer
 thou shalt send them, they shal pray to thee agaynst the way
 of the citie, which thou hast chosen, and agaynst the house,
 45 which I haue built to thy name, † and thou shalt heare in
 heauen their prayers, and their petitions, and shalt doe iudge-
 46 ment for them. † But if they shal sinne to thee (for there is
 no man which sinneth not) and thou being wraoth shalt deli-
 uer them to their enemies, and they shal be led captiue into
 47 the land of their enemies farre or neere, † and shal doe pe-
 nance in their hart in the place of captiuitie, and conuerted
 shal beseech thee in their captiuitie, saying: We haue sinned,
 48 we haue done wickedly, we haue dealt impiously: † and they proceed
 shal

:: External
 workes of pe-
 nance, excep-
 tance, except

shal returne to thee in al their hart, and al their soule, in the
land of their enemies, to the which they shal be led captiue :
& shal pray to thee agaynst the way of their land, which thou
gauest to their fathers, and of the citie which thou hast cho-
sen, & of the temple which I haue built to thy name: † thou 49
shalt heare in heauen, in the firmament of thy throne their
prayers, and their petitions, and shalt doe their iudgement
for them: † and shalt be merciful to thy people, which sinned 50
to thee, and to al their iniquities, where with they haue trans-
gressed agaynst thee: and thou shalt geue mercie before them,
that shal haue them captiues, that they may haue compassion
on them. † For they are thy people, and thine inheritance, 51
whom thou hast brought out of the Land of Egypt, from the
middles of the yron fornace. † That thy cies be open to the 52
petition of thy seruant, and of thy people Israel, & thou heare
there in al thinges for which they shal inuocate thee. † For 53
thou hast separated them to thee for an inheritance from al
the peoples of the earth, as thou hast spoken by Moyse thy
seruant, when thou didst bring our fathers out of Egypt.
Lord God. † And it came to passe, when Salomon had ac- 54
complished praying to our Lord al this prayer and petition,
he rose from the sight of the altar of our Lord: for he had
fastened both knees on the ground, and had spread his handes
toward heauen. † He stood therfore and blessed al the assem- 55
blie of Israel with a lowde voyce, saying: † Blessed be our 56
Lord, which hath geuen rest to his people Israel, according
to al thinges that he hath spoken: there hath not fayled so
much as one word of al the good thinges, that he spake by
Moyse this seruant. † Be our Lord God with vs, as he hath 57
beene with our fathers, not forsaking, nor reiecting vs. † But 58
incline he our hertes to him, that we may walke in al his
waies, and keepe his commandementes, and his ceremo-
nies, and iudgements whatsoeuer he commanded our fa-
thers. † And be these my wordes, wherewith I haue prayed 59
before our Lord, approching to our Lord God day and night,
that he may doe iudgement for his seruant, and for his people
Israel day by day: † that al the peoples of the earth may 60
knowe, that our Lord he is God, and there is none other be-
sides him. † Let our hart also be perfect with our Lord God, 61
that we walke in his decrees, and keepe his comādementes,
as also this day. † Therfore the king, and al Israel with him, 62
did

- 63 did immolate viſtims before our Lord. † And Salomon killed pacifique hoſtes, which he immolated to our Lord, of oxen two and twentie thouſand, and of ſheepe an hundred twentie thouſand: and they dedicated the temple of our Lord, the king, and the children of Iſrael. † In that day the king ſanctified the middes of the court, that was before the houſe of our Lord: for he made the holocauſt there, and ſacrifice, and ſatte of the pacifiques: becauſe the braſen altar, that was before our Lord, was too litle, and could not take the holocauſt, and ſacrifice, and ſatte of the pacifiques. † Salomon therfore made in that time a ſolemne feſtiuitie, and al Iſrael with him, a great multitude from the entrance of Emath vnto the Ryuer of Ægypt, before our Lord God, ſeuē daies and
66 ſeuē daies, that is, fourtene daies. † And in the eight day he diſmiſſed the people: Who :: bleſſing the king, went into their tabernacles reioyſing, and with a ioyful hart for al the good things, that our Lord had done to Dauid his ſeruant, and to Iſrael his peop^le.

CHAP. IX.

Our Lord appearing againe to Salomon. 4. admaniſeth him and his people to keepe the precepts. 6. threatening puniſhment if they do not. 10. The king of Tyre receiueth tyventie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and tovvnes. 16. Maketh diuers nations tributarie. 24. The Quene repayreth to her houſe. 25. The king offereth viſtims thriſe euerie yeare. 26. and fetcheth gold from Ophir.

- 1 **A**ND it came to paſſe when Salomon had perfected the building of the houſe, of our Lord, & the kinges houſe,
2 and al that he wiſhed and would haue done, † our Lord appeared to him the ſecond time, as he had appeared to him in
3 Gabaon. † And our Lord ſaid to him: I haue heard thy prayer & thy petition, which thou haſt prayed before me: I haue ſanctified this houſe, which thou haſt built, that I might put my name there for euer, and myne eies and my hart ſhal be there
4 alwaies. † Thou alſo if thou wilt walke before me, as thy father walked, :: in ſimplicitie of hart, and in equitie: and wilt doe
5 ordinances and my iudgementes, † I wil ſette the throne of thy kingdom ouer Iſrael for euer, as I haue ſpoken to Dauid thy father, ſaying: There ſhal not be taken away a man of thy
6 ſtocke from the throne of Iſrael. † But if by reuolting you
:: External worſhip is not acceptable to God, except it procede from internal ſinceritie and deuoti-

uen. VVher-
fore S. Augu-
stin sayth: God
is worshipped in
faith, hope, and
charitie. Euchi-
rid. c. 3.

and your children shal turne away, not following me, nor
keeping my commandementes, and my ceremonies, which
I haue proposed to you, but shal goe and worshipping strange
goddess, and adore them: † I wil take away Israel from the
face of the land, which I haue geuen them, and the temple
which I haue sanctified to my name, I wil cast away from my
sight, and Israel shal be for a prouerbe, and for a fable to al
peoples. † And this house shal be for an example: euerie one
that shal passe by it, shal wonder, and hisse, and say: Why
hath the Lord done thus to this land, and to this house?
† And they shal answer: Because they haue forsaken the
Lord their God, which brought their fathers out of the Land
of Egypt, and haue followed strange goddess, & adored them,
and worshipped them: therefore hath the Lord brought vpon
them al this euil. † And twentis yeares being complete, after
that Salomon had built the two houses, that is, the house
of our Lord, and the house of the king † (Hiram the king of
Tyre ministring to Salomon cedar trees & firre trees, and gold
according to al that he had neede) then Salomon gaue to
Hiram twentie townes in the Land of Galilee. † And Hiram
went from Tyre, to see the townes which Salomon had geuen
him, and they pleased him not, † and he sayd: Are these the
cities, which thou hast geuen me, brother? And he called them
the land * Chabal, vntil this day. † Hiram also sent to king
Salomon an hundred and twentie talentes of gold. † This is
the summe of the expences, which king Salomon offered to
build the house of our Lord, and his owne house, and Mello,
and the wal of Ierusalem, and Hefer, and Mageddo, and Gazer
† Pharae the king of Egypt came vp and tooke Gazer, and
burnt it with fire: And the Chananite, that dwelt in the citie,
he slewe, and gaue it for a dowrie to his daughter the wife
of Salomon. † Salomon therefore built Gazer, and Bethhoron
the lower, † and Baalath, and Palmira in the Land of the wil-
dernes. † And al the villages, that perteyned to him, and were
without wal, he feased, and the cities of the chariotes, and
the cities of the horsemen, and whatsoeuer pleased him to
build in Ierusalem, and in Libanus, and in al the land of his
dominion. † Al the people, that was remayning of the Amor-
rheites, and Hethaites, and Pherezeites, and Heueites, and
Iobuseites, that are not of the children of Israel: † their chil-
dren, that were remayning in the land, to witte, those whom
the

∴ Salomon did
not sel these
cities, for he
could not alie-
nate them, but
let the king of
Tyre haue the
use and reue-
newes in pay-
ment for tim-
ber, & for the
gold which he
sent.

* diuise,
or displea-
sing.

- the children of Israel could not abolish: Salomon made tributaries, vntil this day. † But of the children of Israel Salomon appoynted not any man to serue, but they were men of warre, and his seruantes, and princes, and captaynes, and ouerscers of the chariotes and horses. † And there were princes oueral the workes of Salomon, made ouerscers, fise hundred fiftie, which had the people subiect, and commanded ouer their appoynted workes. † And the daughter of Pharao went vp out of the citie of David into her house, which Salomon had built her: then did he build Mello. † Salomon also offered three tymes euerie yeare holocaustes, and pacifique vi-times vpon the altar, which he had built to our Lord, and he burnt incense before our Lord: and the temple was perfected.
- † King Salomon also made :: a name in Aflongaber, which is beside Ailath in the shore of the Readsea in the Land of Idumea. † And Hiram sent in that nauie his men, that were mariners & skilful of the sea, with the seruantes of Salomon. † Who when they were come into Ophir, the gold taken thence of foure hundred and twentie talentes, they brought to king Salomon.

СНАР. X.

The queene of Saba coming to king Salomon, admireth his wisdom, magnificence, and order of gouernement 10. she giveth and receiveth gifts: 14. Salomon receiveth much gold diuers wayes: 16. maketh golden targones. 18. a magnificent throne. 21. and much golden vessel. 25. Manie bring him presents. 26. He hath manie chariottes, horsemen. 27. abundance of silver 28. Marchantes of diuers kingdomes sel him horses.

- B**V T the Queene of :: Saba also hauing heard the fame of Salomon, in the name of our Lord came to proue him, in hard propositions. † And entring into Ierusalem with a great trayne, and riches, and camels carying spices, and gold exceeding infinite, and pretious stones, she came to king Salomon, and spake to him al thinges that she had in her hart.
- † And Salomon interpreted to her al the wordes, that she proposed: there was not a word, that the king could be ignorant of, and could not answer her. † And the queene of Saba seing al the wisdom of Salomon, and the house, which he had built, † and the meates of his table, and the habitations of his seruantes, and the orders of them that serued, and their garmentes, cupbearers, and the holocaustes which

:: Part of Arabia is called Saba, nere to Iurie. but this Saba is beyond Arabia, as S. Hierom testifieth in *Isaie.* 60 li. 17. is semeth to be in Ethiopia. for our Sauour saith Mat 12. The queene of the south came fro the endes of the earth, to heare the wisdom of salomon.

As this queene had no spirite, when she saw Salomons wisdom, so the Church gathereth of gentiles knowing Christs grace, & finding the masters of Evangelical doctrine, casting away the spirite of pride, and laying of al haughtinesse of mind, learned to distrust in her selfe, and to trust in the great mercie of other king. *8. Greg. in Psal. 7. penult. to. 2.*

* A wonderful thing, that a Queene vpon fame of a mans wisdom traueled so farre to heare him speake, and to see his gouernment, but it was Gods inspiration, to signifie by this figure, that the Church of Christ should be gathered of the Gentiles in all nations. Kinges, Queenes & most potent Princes also submitting themselves to Christ. *Isaie. 49.*

which he offered in the house of our Lord: she had no longer spirit, † and she said to the king: The report is true, which I haue heard in my countrie, † concerning thy wordes, and † concerning thy wisdom, and I did not beleue them that told me, til my selfe came, and sawe with myne eies, and haue proued that the half not been told me: greater is thy wisdom, and thy workes, then the rumour, which I haue heard. † Blessed are thy men, and blessed are thy seruantes, which stand before thee alwaies, and heare thy wisdom. † Be the Lord thy God blessed, whom thou hast pleased, and that hath sette thee vpon the throne of Israel, for that the Lord hath loued Israel for euer, and hath appointed thee king, to do iudgement and iustice. † She therefore gaue to the king an hundred and twentie talentes of gold, and spices exceding much, and pretious stones: There was no more brought so much spice, as that which the Queene of Saba gaue to king Salomon. † (But the naue also of Hiram, which caried gold out of Ophir, brought from Ophir thyne trees exceding manie, and pretious stones. † And the king made of the thyne trees the porches of the house of our Lord, and of the kinges house and harpes & vials for the singers: there were not such thyne trees brought, nor seen vntil this present daye.) † And king Salomon gaue to the queene of Saba al that she would, and asked of him: beside those thinges, which of him selfe he offered her for a royal gift. Who returned, and went into her countrie with her seruantes. † And the weight of the gold, that was brought to Salomon euerie yeare, was of six hundred sixtie six talentes of gold: † beside that, which the men brought, that were ouer the tributes, and merchantes, and al that sold light wares, and al the kinges of Arabia, and the dukes of the land. † Salomon also made two hundred shieldes of most pure gold, six hundred sicles of gold did he allow for the plates of one shield. † And three hundred tergates of tried gold: and three hundred poundes of gold garnished one terget: and the king put them in the house of the forest of Libanus. † King Salomon also made a great throne of yuorie: and couered it with gold exceding yellow, † which had sixe steppes: and the toppe of the throne was round in the hinder part: and the two handes on either side holding the seate: and two lyons stood at euery hand. † And twelue litle lyons standing vpon the sixe steppes on either side: there

was not

- 21 was not such a worke made in al kingdomes. † Yea and al the vessels, out of the which the king Salomon drunke, were of gold: and al the furniturs of the house of the forest of Libanus of most pure gold: there was no siluer, neither was it
- 22 thought of any price in the daies of Salomon, † because the kinges nauie, once in three yeares, went with the nauie of Hiram on the sea into Tharsis, bringing thence gold, and siluer, and the teeth of elephantes, and apes, and peccokes.
- 23 † King Salomon therfore was magnified aboue al the kinges
- 24 of the earth in riches, and wisdom. † And al the earth desired to see Salomons face, that they might heare his wisdom,
- 25 which God had geuen in his hart. † And euerie one presented him giftes, vessel of siluer and gold, garmentes and instrumentes for warre, spices also, and horses and mules euerie
- 26 yeare. † And Salomon gathered together the chariotes and horsemen, and there amounted to him a thousand foure hundred chariotes, and twelue thousand horsemen: and he disposed them in fenced cities, and with the king in Ierusalem.
- 27 † And he made that there was as great abundance of siluer In Ierusalem, as of stones: and of cedar trees he caused such a multitude, as if it were sycomore trees, which grow in the
- 28 playnes. † And there were horses brought for Salomon out of Ægypt, and Coa, for the kinges merchantes brought them
- 29 out of Coa, and brought them at a sette price. † And a chariote of foure horses came out of Ægypt, for sixe hundred sicles of siluer, and one horse for an hundred and fiftie. And after this maner did al the kinges of the Hetheites, and of Syria sel horses.

CHAP. XI.

Salomon louing and marrying manie women of diuers nations, is drawn by them to idolatrie. 9. God therfore offended suffreth Adad an Idumeau, 23. Razon king of Damascus, 26. and Hieroboam his owne seruant to make warre against him. 29. Abias the prophet fortelleth Hieroboam, that he shal reigne ouer tenne tribes, leauing but tivo to Salomons keyres, 38. with promise to prosper, if he serue God. 42. Salomon dieth.

- 1 **A**ND king Salomon loued manie women strangers, the daughter also of Pharao, and Moabites, and Ammonites, Idumeians, and Sidonians, and Hetheians: † of the nations, wherof our Lord sayd to the children of Israel: You shal not goe in vnto them, neither shal anie of them come in

vnto yours: for they wil most certainly turne away your hartes
 to folow their goddes. To these therefore was Salomon copled
 in most feruent loue. † And he had wiues as it were queenes 3
 seuen hundred, and concubines three hundred: and the
 women turned away his hart. † And when he was now old, 4
 his hart was depraued by women, that he folowed strange
 goddes: neither was his hart perfect with our Lord his God,
 as the hart of Dauid his father. † But Salomon worshipped 5
 Ashtarthee the goddesse of the Sidonians, and Moloch the idol
 of the Ammonites. † And Salomon did that which was not 6
 liked before our Lord, and he accomplished not to folow our
 Lord, as Dauid his father. † Then built Salomon a temple to 7
 Camos the idol of Moab, in the mount that is agaynst Ierusa-
 lem, and to Moloch the idol of the children of Ammon. 8
 † And in this maner did he to al his wiues that were stran-
 gers, which burnt frankencense, and immolated to their
 goddes. † Therefore our Lord was wrath with Salomon, be- 9
 cause his minde was turned away from our Lord the God of
 Israel, who had appeared vnto him the second tyme, † and 10
 had commanded him concerning this word, that he should
 not folow strange goddes, & he kept not the things which
 our Lord commanded him. † Our Lord therefore sayd to Sa- 11
 lomon: Because thou hast done this, and hast not kept my
 couenant, and my preceptes, which I haue commanded thee,
 breaking I wil rent asunder thy kingdom, and wil geue it to
 thy seruant. † Neuerthelesse in thy dayes I wil not doe it, be- 12
 cause of Dauid thy father: out of the hand of thy sonne I wil
 rent it, † neither wil I take away the whole kingdom, but 13
 one tribe I wil geue to thy sonne for Dauid my seruant, and
 Ierusalem. Which I haue chosen. † And our Lord rayed 14
 vp an aduersarie to Salomon, Adad an Idumeite of the kings
 seede, who was in Edom. † For when Dauid was in Idumea, 15
 and Ioab the general of the warfare was gone vp to burie
 them that were slayne, and had slayne al malekind in Idumea,
 († for Ioab taried there six monethes and al Israel, til he slew 16
 al malekind in Idumea,) † Adad him self fled, and men of 17
 Idumea of his fathers seruantes with him, to goe into Egypt:
 and Adad was a litle boy. † And when they rose out of Ma- 18
 dian, they came into Pharan, and they tooke with them men
 of Pharan, and entered into Egypt to Pharaö the king of E-
 gypt: who gaue him a house, and appoynted him meates, and
 assigned

Though plu-
 rality of wi-
 ues was then
 allowed, yet
 it was forbid
 to multiple
 manie. *Dent.*

17

3: The tribe
 of Iuda.
 4: By Ierusalem
 is vnderstood
 the tribe of
 Benjamin,
 wherein it
 stood. for there
 remained two
 tribes to Salo-
 mons heyenes.

2. Reg. 3.

- 29 assigned him land. † And Adad found grace before Pharaos exceedingly, in so much that he gaue him to wife, the germane
 30 sister of his wife Taphnes the queene. † And the sister of Taphnes bare him a sonne Genubath, and Taphnes brought him vp in the house of Pharaos: and Genubath was dwelling
 31 at Pharaos house with his children. † And when Adad in Egypt had heard, that David slept with his fathers, and that Iorb the general of the warfare was dead, he sayd to Pharaos: Dismiss me, that I may goe into my countrie. † And Pharaos sayd to him: For what lackest thou with me, that thou seekest to goe into thyne owne countrie? But he answered: Nothing: yet I beseech thee that thou dismiss me.
 32 † God also rayled vp to him an aduersarie, Razon the sonne of Eliada, who had fled Adarezer the king of Soba his lord:
 33 † and he gathered men agaynst him, and he became the captayne of theues, when David killed them: and they went to Damascus, and dwelt there, and they made him king in
 34 Damascus, † and he was an aduersarie to Israel: al the dayes
 35 of Salomon: and this is the euil of Adad, and hatred agaynst
 36 Israel, and he reigned in Syria. † Ieroboam also the sonne of Nabath, an Ephrahteite of Sareda, the seruant of Salomon, whose mother was called Serua, a woman widow listd vp
 37 his hand agaynst the king. † And this is the cause of his rebellion agaynst him, because Salomon built Mello, and filled
 38 vp the breache of the citie of Dauid his father. † And Ieroboam was a strong man and mightie: and Salomon seing the youngman of a good witte & industrious, had made him chief
 39 ouer the tributes of al the house of Ioseph. † It came to passe therfore at that tyme, that Ieroboam went out of Ierusalem, and the prophete Ahias the Silonite found him in the way, couered with a new cloke: and they two onlie were in the
 40 field. † And Ahias taking his new cloke, wherwith he was
 41 couered, :: cut it into twelue partes. † And he sayd to Ieroboam: Take vnto thee ten pieces: for thus sayth our Lord
 42 the God of Israel: Behold I wil rent the kingdom out of the hand of Salomon, and wil geue thee ten tribes. † But one
 43 tribe shal remayne to him for my seruant Dauid, and Ierusalem the citie, which I haue chosen of al the tribes of Israel:
 44 † because he hath forsaken me, and hath adored Astarthee the goddessse of the Sidonians, & Chamos the god of Moab, and Moloch the god of the children of Ammon: and hath

:: From the time that Salomon fel to idolatrie, he was more impugned by three perpetual aduersaries. Adad, Razon, and Ieroboam; mystically signifying the flesh, the world, and the diuel.

:: This fact confirmed his wordes, that he spake seriously & fained not.

not walked in my waies, to doe iustice before me, and my preceptes, and iudgements as Dauid his father. † Neither wil I take away al the kingdom out of his hand, but I wil make him prince al the daies of his life, for Dauid my seruant, whom I chose, who kept my commandmentes and my preceptes. † But I wil take away the kingdom out of his sonnes hand, and wil geue thee ten tribes: † and to his sonne I wil geue one tribe, that there may remayne a lampe to Dauid my seruant at al times before me in Ierusalem, the citie which I haue chosen, that my name might be there. † And thee wil I take, and thou shalt reigne ouer al thinges, that thy soule desireth, and thou shalt be king ouer Israel. † If therfore thou wilt heare al thinges, that I shal command thee, and wilt walke in my waies, and doe that which is right before me, keeping my commandmentes and my preceptes, as Dauid my seruant did: I wil be with thee, and wil build thee a faythful house, as I built a house to Dauid, and I wil deliuer Israel to thee: † and I wil afflict the seede of Dauid vpon this, but yet not alwaies. † Salomon therfore would haue killed Ieroboam: who arose, and fled into Ægypt to Sefac the king of Ægypt, and was in Ægypt vntil the death of Salomon. † And the rest of the wordes of Salomon, and al that he did, and his wisdom: behold they are al written in the Booke of the wordes of the daies of Salomon. † And the daies, that Salomon reigned in Ierusalem ouer al Israel, are fourtie yeares. † And Salomon :: slept with his fathers, and was buried in the citie of Dauid his father, and Roboam his sonne reigned for him.

CHAP. XII.

Roboam following youngmens counsel, 16. Ieroboam possesseth ten tribes of his Kingdom. 21. Which he endouoring to recover by warre, is admonished by a prophet to cease. 26. Hieroboam setteth vp golden calues to be adored, making temples, altares, and priestes: fitte for his purpose.

The third part.
The diuision
of the Kingdom.
Several
reignes of certain
kings;
and preaching
of special
prophetes.

AND Roboam came into Sichem: for thither was al Israel gathered together to make him king. † But Ieroboam the sonne of Nabat, when he was yet in Ægypt fugitiue from the face of king Salomon, hearing of his death, returned out of Ægypt. † And they sent and called him: Ieroboam therfore came, and al the multitude of Israel, and they spake to Roboam, saying. † Thy father layd a most hard yoke

yoke vpon vs: thou therfore diminish now a litle of thy fa-
 thers most hard empire, and of the most heauie yoke, that he
 5 layd vpon vs, and we wil serue thee. † Who sayd to them:
 Goe vntil the third day, and returne to me. And when the
 6 people was gone, † king Roboam tooke counsel with the
 ancientes, that assisted before Salomon his father, whiles
 he yet liued, and he sayd: What counsel doe you geue me,
 7 that I may answer this people? † Who sayd to him: If this
 day thou wilt yeld to this people, and condescend to them,
 and graunt to their petition, and wilt speake to them gentle
 8 wordes, they wil be thy seruantes alwaies. † Who least the
 counsel of the ancientes, which they had geuen him, and
 admitted yongmen, that had bene brought vp with him, and
 9 wayted on him, † and he sayd to them: What counsel geue
 you me, that I may answer this people, which haue sayd to
 me: Make the yoke lighter which thy father hath put vpon
 10 vs? † And the yongmen, that had bene brought vp with him,
 sayd: Thus speake to this people, which haue spoken to
 thee, saying: Thy father aggrauated our yoke, doe thou ease
 it. Thus shalt thou speake to them: My least finger is grosser
 11 then the backe of my father. † And now my father layd
 vpon you a heauie yoke, but I wil adde vpon your yoke: my
 father bette you with scourges, but I wil beate you with scor-
 12 pions. † Ieroboam therfore came, and al the people to Ro-
 boam the third day, as the king had spoken, saying: Returne
 13 to me the third day. † And the king answered the people
 rough wordes, leauing the counsel of the ancientes, which
 they had geuen him, † and he spake to them according to
 14 the counsel of the youngmen, saying: My father made your
 yoke heauie, but I wil adde to your yoke: my father bette
 you with whippes, but I wil beate you with scorpions.
 15 † And the king condescended not to the people: because
 our Lord was turned away from him, that he might rayse vp
 his word, which he had spoken in the hand of Ahias the Silo-
 16 nite, to Ieroboam the sonne of Nabat. † The people ther-
 fore seing that the king would not heare them, answered
 him, saying: What part haue we in Dauid? or what inheri-
 tance in the sonne of Isai? Goe into thy tabernacles Israel,
 now see to thy house Dauid. And Israel went into their ta-
 17 bernacles. † But ouer the children of Israel, whosoever
 18 dwelt in the cities of Iuda, Roboam reigned. † King Roboam

:: This phraise
 noteth the se-
 quel, not the
 final cause. As
 chap. 14. v. 9.

therefore sent Aduram, who was ouer the tributes: and al Israel stoned him, and he died, morcouer King Roboam in hast went vp into his chariote, and fled into Ierusalem: † and 19 Israel reuolted from the house of Dauid, vntil this present day. † And it came to passe when al Israel had heard, that 20 Ieroboam was returned, they sent, and called him, an assemblie being gathered, and they made him king ouer al Israel, neither did any man folow the house of Dauid beside the tribe of Iuda onlie. † And Roboam came to Ierusalem, and gathered together al the house of Iuda, and the tribe of Benjamin, an hundred foute score thousand chosen men warriors, to fight agaynst the house of Israel, and to reduce the kingdom to Roboam the sonne of Salomon. † But the word of our 22 Lord came to Semeias the man of God, saying: † Speake to 23 Roboam the sonne of Salomon, the king of Iuda, and to al the house of Iuda, and Benjamin, and the rest of the people, saying: † Thus sayth our Lord: You shal not goe vp, neither 24 shal you fight agaynst your brethren the children of Israel: let euerie man returne into his house, for this word is done by me. They heard the word of our Lord, and returned from their iourney as our Lord had commanded them. † And Ie- 25 roboam built Sichem in mount Ephraim, and dwelt there: and departing thence he built Phanael. † And Ieroboam 26 sayd in his hart: Now wil the kingdom returne to the house of Dauid, † if this people shal goe vp to make sacrifices in 27 the house of our Lord into Ierusalem: and the hart of this people wil be turned to their lord Roboam the king of Iuda, and they wil kil me, and returne to him. † And finding out 28

∴ A diuelish pop-
licie to make a
religion con-
formable to
the temperal
state.

∴ a deuise he made two golden calues, and sayd to them: Goe vp no more into Ierusalem: Behold thy goddess Israel, which brought thee out of the Land of Egypt. † And he put one in 29 Bethel, and the other in Dan: † and this thing was an occa- 30 sion of sinne: for the people went to adore the calfe, as farre as Dan. † And he made temples in the excelses, and priestes 31 of the abiectes of the people, which were not of the children of Leui. † And he appoynted a solemne day in the eight 32 moneth, the fifteenth day of the moneth, after the similitude of the solemnitie, that was celebrated in Iuda. And going vp he made in like maner an altar in Bethel, to immolate to the calues, which he had framed: and he ordayned in Bethel priestes of the 33 excelses, which he had made. † And he went

∴ For such are
ligion such
priestes were
fittest.

∴ Places on
hilles, where
they sacrificed

went vpon the altar, which he had built in Bethel, the twentieth day of the eight moneth, which he had forged out of his owne hart: and he made a solemnitie to the children of Israel, and went vp vpon the altar, to burne incense.

calues, and other thinges to the images of calues.

CHAP. XIII.

A prophet sent from Iuda to Bethel foretelleth the birth of Iosias, and destruction of Ieroboams altar, 4. whose hand being suddenly withered, 6. is restored by the prophets prayer. 11. The same prophet is deceived by an other prophet, and slaine by a lion. 33. Ieroboam proceedeth in impietie.

1 **A**N D behold a man of God came out of Iuda, in the word of our Lord into Bethel, Ieroboam :: standing vpon
2 the altar, and censuring. † And he cried out against the altar in the word of our Lord, and sayd: Altar, altar, thus saith our Lord: Behold a child shal be borne to the house of David, named :: Iosias, and he shal immolate vpon thee priestes of the excelses, which now doe burne frankincense on thee, and
3 he shal burne mens bones vpon thee. † And he gaue a signe in that day, saying: This shal be the signe, that our Lord hath spoken: Behold the altar shal be clouen, and the ashes shal
4 be powred out in it. † And when the king had heard the word of the man of God, which he cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Take him. And his hand withered, which he stretched forth against him: neither was he able to draw it backe vnto him.
5 † The altar also was clouen, and the ashes were powred out of the altar, according to the signe which the man of God
6 had told before in the word of our Lord. † And the king said to the man of God: Beseech the face of our Lord thy God, and pray for me, that my hand may be restored me. And the man of God besought the face of our Lord, and the kings hand was restored to him, and it became as it was before.
7 † And the king spake to the man of God: Come home with me, that thou mayst dyne, and I wil geue thee giftes.
8 † And the man of God answered the king: If thou wouldest geue me the halfe part of thy house, I wil not come with thee, nor eate bread, nor drinke water in this place:
9 † for so was it enioyned in the word of our Lord cōmanding: Thou shalt not eate bread nor drinke water, nor returne by
10 the way that thou camest. † He departed therefore by an other way, and returned not by the way, that he came into Bethel.

:: This fore-
shewing long
before the
name of a
childe that
should be
borne, import-
teth that he
should do
great thinges.
See. 4. Reg. 22.

† And

† And a certaine prophete being old dwelt in Bethel, to 11
 whom his sonnes came and told him al the workes, that the
 man of God had done that day in Bethel: and the wordes
 which he had spoken to the king, they told their father.
 † And their father sayd to them: What way went he? His 12
 sonnes shewed him the way, by which the man of God was
 gone, which came out of Iuda. † And he said to his sonnes: 13
 Sadle me and asse. Who when they had saddled it, he got vp,
 † and went after the man of God, and found him sitting 14
 vnder a terebinth: and he said to him: Art thou the man of
 God that camest out of Iuda? He answered: I am he. † And 15
 he sayd to him: Come home with me, that thou mayst eate
 bread. † Who sayd: I can not retorne, nor come with thee, 16
 neither wil I eate bread, nor drinke water in this place:
 † because our Lord spake to me in the word of our Lord, 17
 saying: Thou shalt not eate bread, and thou shalt not drinke
 water there, nor retorne by the way thou wentest. † Who 18
 sayd to him: I also am a prophet like to thee: and :: an Angel
 hath spoken to me in the word of our Lord, saying: Bring
 him backe with thee into thy house, that he may eate bread,
 and drinke water. He deceiued him, † and brought him 19
 backe with him: he did eate therfore bread in his house, and
 drunke water. † And when they sate at the table, the word, 20
 of our Lord came to the prophete, that brought him backe.
 † And he cried out to the man of God, which came out of 21
 Iuda, saying: Thus sayth our Lord: Because thou hast not
 beene obedient to the mouth of our Lord, and hast not kept
 the commandment, which our Lord thy God commanded
 thee, † and hast returned, and eaten bread, & drunke water in 22
 the place wherein he commanded thee that thou shouldest not
 eate bread, nor drinke water, thy dead bodie shal not be
 brought into the sepulchre of thy fathers. † And when he 23
 had eaten & drunke, he saddled his asse for the prophet, whom
 he brought backe. † Who when he was gone, a lion found 24
 him in the way, and :: killed him, and his bodie was cast forth
 in the way: and the asse stood by him, and the lion stood by
 the dead bodie. † And behold, men passing by saw the dead 25
 bodie cast in the way, and the lion standing beside the bodie.
 And they came and diuulged it in the citie, wherein that old
 prophet dwelt. † Which when that prophet heard, which 26
 had brought him backe out of the way, he sayd: It is the

:: This man of
 Bethel was in
 deede a pro-
 phet of God,
 but in this lied
 wickedly, and
 so deceiuing
 the other pro-
 phet, made
 him to breake
 Gods com-
 mandment, for
 which he was
 slaine VVher-
 vpon Hiero-
 boam (whom
 the wiked pro-
 phet sought
 to please) was
 lesse afraid to
 procede in
 idolatrie.

:: Not only the
 deceiver, but
 also he that is
 deceiued, is
 guiltie and pu-
 nishable for
 breakig Gods
 commandment.

- man of God, that was disobedient to the mouth of our Lord, and our Lord hath deliuered him to the lion, & he hath teine him, and killed him according to the word of our Lord, that
 27 he spake to him. † And he sayd to his sonnes: Sadle me an
 28 asse. Who when they had sadled, † and he was gone, he found his dead bodie cast forth in the way, and the asse and the lion standing by the corse: the lion :: did not eate of the
 29 dead bodie, nor hurt the asse. † The prophet therfore tooke the corse of the man of God, and layd it vpon the asse, and returning brought it into the citie of the old prophete, that
 30 they might mourne for him. † And he layd his corse in his owne sepulchre: and they mourned for him: Alas, alas my
 31 brother. † And when they had mourned for him, he sayd to his sonnes: When I shal be dead, burie me in the sepulchre, wherein the man of God is buried: beside his bones lay my
 32 bones. † For assuredly the word shal come to passe, which he hath foretold in the word of our Lord agaynst the altar that is in Bethel: and agaynst al the temples of the excelses,
 33 that are in the cities of Samaria. † After these wordes Ieroboam returned not from his wicked way: but on the contrarie part he made of the most abiect of the people priests of the excelses: Whosoever would, he filled his hand, and he
 34 was made a priest of the excelses. † And for this cause did the house of Ieroboam sinne, and was ouerthrowen, and destroyed from the face of the earth.

By this appeareth to be Gods worke and punishment.

CHAP. XIII.

Abias the prophet forbeweth the ruine of Hieroboams family: 12. namely the death of his sonne, for whom being sick, the mother consulteth the prophet. 20. Hieroboam dieth, and his sonne Nadab reigneth. 21. Some also of the people of Iuda, committing idolatrie and other sinnes, 25. the King of Egypt inuadeth and sacketh Hierusalem. 31. Roboam dieth and his sonne Abias reigneth.

- 1 **A**T that time Abia the sonne of Ieroboam was sicke.
 2 † And Ieroboam sayd to his wife: Arise, and change thy habite, that thou be not knownen to be the wife of Ieroboam, and goe into Silo, where Ahias the prophete is, which
 3 spake to me, that I should reigne ouer this people. † Take also in thy hand ten loaves, and crackneles, and a vessel of honie, and goe to him: for he wil shew thee what shal happen to this childe. † The wife of Ieroboam did as he had
 4 spoken:

spoken: and rising vp went into Silo, and came into the house of Ahias: but he could not see, because his eies were dimme for age. † And our Lord sayd to Ahias: Behold the wife of Ieroboam cometh in, to consult thee concerning her sonne that is sicke: thus and thus shalt thou speake to her. When she therfore entered in, and dissembled to be that she was, † Ahias heard the sound of her feete entring in at the doore, 6 and sayd: Come in Ieroboams wife: Why dost thou fayne thy self to be an other woman? But I am sent to thee a heauie messenger. † Goe, and tel Ieroboam: Thus sayth our Lord 7 the God of Israel: Because I haue exalted thee out of the middes of the people, and made thee prince ouer my people Israel: † and haue rent the kingdom of the house of Dauid, 8 and geuen it to thee, and thou hast not beene as my seruant Dauid, who kept my commandementes, and folowed me in al his hatt, doing that which was wel liked in my sight: † but 9 hast wrought euil aboute al, that haue beene before thee, and hast made thee strange and molten goddes, :: that thou mightest prouoke me to anger, and hast reiected me behind thy backe: † therfore behold I wil bring in euils vpon the house 10 of Ieroboam, and wil strike of Ieroboam him that pisseth to the wal, and the inclosed, and the vilest in Israel: and I wil cleanse the remaynes of the house of Ieroboam, as dung is wont to be cleansed til al be pure. † They that shal die of 11 Ieroboam in the citie, them the dogges shal eate: and they that shal die in the field, them the foules of the ayre shal deuoure: because our Lord hath spoken. † Thou therfore arise, and 12 goe into thy house: and in the verie entrance of thy secte into the citie, the childe shal die, † and al Israel shal mourne 13 for him, and shal burie him: for this onlie of Ieroboam shal be brought into the sepulchre, because vpon him hath beene found a good word from our Lord the God of Israel, in the house of Ieroboam. † And our Lord wil appoynt to him self 14 a king ouer Israel, that shal strike the house of Ieroboam in this day, and in this time: † and our Lord the God of Israel shal 15 strike it, as a reede is wont to be moued in the water: and he shal plucke out Israel from this good countrie, which he gaue to their fathers, and shal scatter them ouer the Riuer: because they haue made to them selues groues, to prouoke our Lord. † And our Lord shal deliuer Israel for the sinnes of Ieroboam, 16 who hath sinned, &c made Israel to sinne. † The wife therfore 17 of Ieroboam

¶ Ieroboam did not wittingly and of purpose set vp false goddes, to the end he might prouoke God to anger: for his intention only was to kepe the people from going to Ierusalem, lest by that occasion they should returne to Roboam their Lord, King of Iuda. ch. 12. v. 27. But he settig vp idols he did prouoke God consequently to anger. So here and in other places this phrase: that he might prouoke:

- of Ieroboam arose, and departed, and came into Thersa: and when she entered the threshold of the house, the childe died, 18 † and they buried him. And al Israel mourned for him according to the word of our Lord, which he spake in the hand of 19 his seruant Ahias the prophete. † But the rest of the wordes of Ieroboam, how he fought, and how he reigned, behold they are written in the Booke of the wordes of the daies of 20 the kinges of Israel. † And the daies, that Ieroboam reigned, are two and twentie yeares: and he slept with his fathers: and 21 Nadab his sonne reigned for him. † Morcouer Roboam the sonne of Salomon reigned in Iuda: one and fourtie yeares old was Roboam when he began to reigne: seuentene yeares 22 reigned he in Ierusalem the citie, which our Lord chose to put his name there, of al the tribes of Israel. And his mothers 23 name was Naama an Ammonite. † And Iudas did euil before our Lord, and prouoked him aboue al thinges, that their fa- 24 thers had done, in their sinnes which they sinned. † For they also built them altars, and statues, and groues vpon euerie 25 high hil, and vnder euerie tree ful of grene leaves: † yea and effminates were in the land, and they did al the abominations of the gentiles, which our Lord destroyed before the face of 26 the children of Israel. † And in the fifth yeare of the reigne of Roboam, Sefac the king of Ægypt came vp into Ierusalem, 27 † and tooke the treasures of the house of our Lord, and the kinges treasures, and al thinges he spoyled: the shieldes also 28 of gold, which Salomon had made: † for the which Roboam made brasen shieldes, & deliuered them into the hand of the 29 captaynes of shield bearers, and of them that kept watch before the doore of the kinges house. † And when the king went into the house of our Lord, they that had the office to goe before, caried them: and after ward they recaried them 30 to the armourie of the shieldbearers. † And the rest of the wordes of Roboam, & al that he did, behold they are written 31 in the Booke of the wordes of the daies of the kinges of Iuda. † And there was warre between Roboam and Ieroboam alwaies. † And Roboam slept with his fathers, and was buried with them in the citie of Dauid: and his mothers name was Naama an Ammonite: and Abias his sonne reigned for him.

CHAP. XV.

Abias reigneth wickedly in Iuda three yeares. 8. After him his sonne Asa succeeding destroyeth idolatrie, reigning fourtie one yeares. 16. VVho hauing

that it might be fulfilled, and the like, signifieth not the final cause, but the sequelle of other factes, without direct intention.

warres with the king of Iſrael, maketh league with the king of Syria, 24. Aſa dying Ioſaphat ſucceedeth. 25. Nadab reigneth wickedly two yeares in Iſrael, is then ſlaine by Baſa of the tribe of Iſſachar, 29. and his whole familie is deſtroyed. 33. Baſa alſo reigneth wickedly twentie foure yeares.

THEREFORE in the eighteenth yeare of king Ieroboam the ſonne of Nabat, Abias reigned ouer Iuda. † Three yeares reigned he in Ieruſalem: the name of his mother was Maacha the daughter of Abeffalom. † And he walked in al the ſinnes of his father, which he had done before him: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. † But for Dauids ſake our Lord his God gaue him a lampe in Ieruſalem, that he might rayſe vp his ſonne after him, and eſtabliſh Ieruſalem: † :: becauſe Dauid had done right in the eies of our Lord, and had not declined from al thinges, which he commanded him, al the daies of his life, except the matter of Vrias the Hetheite. † But there was warre betwen Roboam and Ieroboam al the time of his life. † And the reſt of the wordes of Abias, and al that he did, are they not written in the Booke of the wordes of the kinges of Iuda? And there was warre betwen Abias and Ieroboam. † And Abias ſlept with his fathers, and they buried him in the citie of Dauid: and Aſa his ſonne reigned for him. † In the twentieth yeare therfore of Ieroboam the king of Iſrael reigned Aſa the king of Iuda. † And he reigned one & ſourtie yeares in Ieruſalem. His mothers name was Maaca, the daughter of Abeffalom. † And Aſa did right before the ſight of our Lord, as Dauid his father: † and he tooke away the effemmate out of the land, and he purged al the filth of the idols, which his fathers had made. † Moreouer he removed alſo Maaca his mother, that ſhe ſhould not be princeſſe in the ſacrifices of Priapus, and in the groue which ſhe had conſecrated: and he deſtroyed her denne, and brake the moſt filthie idol, and burnt it in the torrent cedron: † but :: the excelses he did not take away. Otherwiſe the hart of Aſa was perfect with our Lord al his daies: † and he caried in thoſe thinges, which his father had ſanctified, and vowed into the houſe of our Lord, ſilver and gold, and veſſels. † And there was warre betwen Aſa, and Baſa the king of Iſrael al their daies. † Baſa alſo the king of Iſrael went vp into Iuda, and built Ram, that no man might go out or come in of Aſaes ſide

Dauids poſteritie conſecrated for his ſake.

Thoſe altars which Salomon had made for his wines, that were idolaters: not, but al which Roboam and Abias had

- 18 side the king of Iuda. † Aſa therfore taking al the ſiluer, and gold that remained in the treaſures of the houſe of our Lord, and in the treaſures of the kinges houſe, gaue it into the handes of his ſeruantes: and he ſent to Benadad the ſonne of Tabremon the ſonne of Hezion, the king of Syria, which dwelt in Damafcus, ſaying: † There is a league betwixt my father and thy father: therfore I haue ſent thee giſtes, ſiluer and gold: and I deſire thee that thou come, and make void the league, that thou haſt with Baafa the king of Iſrael, and he may retire from me. † Benadad agreeing to king Aſa, ſent the princes of his armie into the citiees of Iſrael, and they ſtroke Ahion, and Dan, and Abeldomum of Maacha, and al Cenneroth, to witte, al the Land of Nephthali. † Which when Baafa had heard, he intermitted to build Rama, and returned into Therſa. † But king Aſa ſent word into al Iuda, ſaying: Let no man be excuſed, and they tooke ſtones from Rama, and the timber therof, wherwith Baafa had built, and Aſa of it built Gabaa Benjamin, and Maſpha.
- 23 † But the reſt of al the wordes of Aſa, and al his forces, and al that he did, & the citiees that he built, are not theſe written in the Booke of the wordes of the dayes of the kinges of Iuda? Howbeit in the time of his old age he was diſeaſed in his ſecte. † And he ſlept with his fathers, & was buried with them in the citie of Dauid his father. And Ioſaphat his ſonne reigned for him. † But Nadab the ſonne of Ieroboam reigned ouer Iſrael the ſecond yeare of Aſa the king of Iuda: and he reigned ouer Iſrael two yeares. † And he did that which is euil in the ſight of our Lord, and walked in the waies of his father, and in his ſinnes, wherwith he made Iſrael to ſinne.
- 27 † And Baafa the ſonne of Ahiaſ of the houſe of Iſſachar, lay in wayte againſt him, and ſtroke him in Gebbethon, which is a citie of the Philiftines: for Nadab and al Iſrael beſieged Gebbethon. † Baafa therfore ſlew him in the third yeare of Aſa the king of Iuda, and reigned for him. † And when he reigned, he ſtroke :: al the houſe of Ieroboam: he leaſt not ſo much as one ſoule of his ſeede, til he deſtroied him according to the word of our Lord, which he had ſpoken in the hand of Ahiaſ the Silonite; † for the ſinnes of Ieroboam, which he had ſinned, and wherwith he had cauſed Iſrael to ſinne, and for the offence, wherwith he prouoked our Lord the God of Iſrael. † But the reſt of the wordes of Nadab, and al

made, or ſuffered to be made for their owne people he pulled downe. Ioſias afterward deſtroied alſo thole which Salomon had made. 2. Paral.

34.

The author of ſchiſme pur- niſhed in his poſteritie.

that he wrought, are not these things written in the Booke of the wordes of the daies of the kinges of Israel? † And there 32
was warre betwen Asa and Baasa the king of Israel al their
daies. † In the third yeare of Asa the king of Iuda, reigned 33
Baasa the sonne of Ahias, ouer al Israel in Therfa foure and
twentie yeares. † And he did euil before our Lord, & walked 34
in the waies of Ieroboam, and in his sinnes, wherwith he
made Israel to sinne.

CHAP. XVI.

Iehu for prophesying the destruction of Baasa and his house, 7. is slaine. 8. yet his sonne Ela reigneth twyo yeares. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people choosig Amri (prince of the armie) their king. 18. Zambri desperately burnesh himselfe and the kings palace, 21. an other part folow Thebni as king til his death. 23. Amri reigneth tyvelue yeares wickedly. 29. His sonne Achab succedeth, marieth Ierabel, and serueth Baal. 34. In the meane time Hiel repaireth Iericho.

AND the word of our Lord came to Iehu the sonne of Hanani agaynst Baasa, saying: † For so much as I haue 2
exalted thee out of the dust, & sette thee duke ouer my people Israel, but thou hast walked in the way of Ieroboam, and hast
made my people Israel to sinne, that thou mightest anger me
with their sinnes: † behold, I wil cut downe the posteritie 3
of Baasa, and the posteritie of his house, and I wil make thy
house as the house of Ieroboam the sonne of Nabat. † Who- 4
soever of Baasa shal die in the citie, him shal the dogges eate:
and whosoever of his shal die in the countrie, him shal the
fowles of the ayre deuoure. † But the rest of the wordes of 5
Baasa, and whatsoever he did, and his battels, are not these
things written in the Booke of the wordes of the daies of the
kinges of Israel? † Baasa therefore slept with his fathers, and 6
was buried in Therfa: and Ela his sonne reigned for him.
† And when the word of our Lord came in the hand of Iehu 7
the sonne of Hanani the prophete agaynst Baasa, and agaynst
his house, and agaynst al the euil, that he had done before our
Lord, to anger him in the workes of his handes, that it should
be made as the house of Ieroboam: for this cause he slew him,
that is to say, Iehu the sonne of Hanani, the prophete. † In 8
the sixe and twentieth yeate of Asa the king of Iuda, reigned
Ela the sonne of Baasa ouer Israel in Therfa two yeares. † And 9
his seruant Zambri rebelled agaynst him, the captayne of the
halfe

halfe part of the horsemen: and Ela was in Therfa drinking, and dronken in the house of Arsa the gouernour of Therfa.

- 10 † Zambri therfore rushing in, stroke and slew him in the seuen and twentieth yeare of Asa the king of Iuda, & he reigned
 11 for him. † And when he teigned, and sate vpon his throne, he stroke al the house of Baasa, and he leaft not of it one that
 12 could pyssle agaynst a wal, & his kinsfolke and frendes. † And Zambri destroyed al the house of Baasa, according to the
 word of our Lord, that he had spoken to Baasa in the hand of
 13 Iehu the prophet, † for al the sinnes of Baasa, and the sinnes of Ela his sonne, who sinned, and made Israel to sinne, pro-
 14 uoking our Lord the God of Israel in their vanities. † But the rest of the wordes of Ela, and al that he did, are not these
 written in the Booke of the wordes of the daies of the kinges
 15 of Israel: † In the seuen and twentieth yeare of Asa the king of Iuda, reigned Zambri seuen daies in Therfa: moreouer the
 16 armie besieged Gebbethon a citie of the Philisthines. † And when they heard that Zambri had rebelled, and slayne the
 king, :: al Israel made Amri their king, who was General of
 17 the warfare ouer Israel that day, in the campe. † Amri therfore went vp, and al Israel with him from Gebbethon, and
 18 they besieged Therfa. † And Zambri seing that the citie should be taken, he went into the palace, and burnt him self with
 19 the kinges house: and he died † in his sinnes, which he had sinned doing euil before our Lord, and walking in the way of
 Ieroboam, and in his sinne; wherewith he made Israel to sinne.
 20 † But the rest of the wordes of Zambri, and of his treason, and tyrannie, are not these thinges written in the Booke of
 21 the wordes of the dayes of the kinges of Israel: † Then was the people of Israel diuided into two partes: the halfe part of
 the people folowed Thebni the sonne of Gineth, to make
 22 him king: and the halfe part Amri. † But the people that was with Amri, preuayled ouer the people that folowed
 Thebni the sonne of Gineth: and Thebni died, and Amri
 23 reigned. † In :: the one and thirteenth yeare of Asa the king of Iuda Amri reigned ouer Israel, twelue yeares: in Therfa he
 24 reigned six yeares. † And he bought the mount of Samaria of Somer for two talentes of siluer: and he built it, and he
 called the citie which he had built, by the name of Semer the
 25 lord of the mount of Samaria. † And Amri did euil in the sight of our Lord, and wrought wickedly aboue al, that were
 before

:: Al those that were in the campe chose their general to be their king and preuailed therein: though an other half of Israel chose and folowed an other for a time.

:: Thebni being then dead he reigned peaceably for he began his reigne the 17. yeare of Asa. 15. & 16. and reigned in al 12. yeares.

before him. † And he walked in al the way of Ieroboam the sonne of Nibar, and in his sinnes wherwith he made Israel to sinne: that they might anger our Lord the God of Israel in theit vanities. † But the rest of the wordes of Amri, and the battels he made, are not these thinges written in the Booke, of the battels that he made are not these thinges written in the Booke of the wordes of the daies of the kinges of Israel? † And Amri slept with his fathers, and was buried in Samaria and Achab his sonne reigned for him. † But Achab the sonne of Amri reigned ouer Israel the eight and thirteth yeare of Asa the king of Iuda. And Achab the sonne of Amri reigned ouer Israel in Samaria two and twentie yeares. † And Achab the sonne of Amri did euil in the sight of our Lord aboue al, that were before him. † Neither did it suffice him that he walked in the sinnes of Ieroboam the sonne of Nabar: besides he tooke to wife Iezabel the daughter of Ethbaul the king of the Sidonians. And he went, and serued Baal, and adored him. † And he sette an altar to Baal in the temple of Baal, which he had built in Samaria, † and he planted a groue: and Achab added in his worke, prouoking our Lord the God of Israel aboue al the kinges of Israel, that were before him. † In his daies Hiel of Bethel built Iericho: in Abiram his first borne he founded it, and in Segub his last he sette vp the gates therof: according to the word of our Lord, which he spake in the hand of Iosue the sonne of Nun.

∴ When Hiel began to build Iericho, his eldest sonne died, so the rest successiue, that the last died when he finished the building: because God by the mouth of Iosue had forbidden the building therof.

Iosue. 8.

CHAP. XVII.

Elias by his prayer butteth the heauen from raiming. 2. Is fed by a crow. 8 and by a vidooy of sarepta. 13. Whose posse of meale, and barrel of oyle diminisheth not. 17. Her sonne dieth, and is rayssed to life.

AN D Elias the Thesbite of the inhabitants of Galaad said to Achab: Our Lord liueth the God of Israel, in whose sight I stand, if there shal be these yearer dew and rayne, but according to the wordes of my mouth. † And the word of our Lord came to him, saying: † Depart from hence, and goe agaynst the East, and be hidde in the Torrent carith, which is agaynst Iordan, † and there thou shalt drinke of the torrent: and I haue commanded the rauens that they feede thee there † He therefore went, and did according to the word of our Lord: and when he was gone, he sate in the Torrent carith, which is against Iordan. † The rauens also brought him bread and

- and flesh in the morning, in like maner bread and flesh in the
 7 euening, and he dranke of the torrent. † But after certayne
 daies the torrent was dried: for it had not rayned vpon the
 8 earth. † Therefore the word of our Lord came to him, saying: *The Epistle on*
 9 † Arise, and goe into Sareptha of the Sidonians, and thou *Tuesday in the*
 shalt rarie there: for I haue commanded a wydow woman *2 weke of*
 10 there to feede thee. † He arose, and went into Sareptha. And *Lent.*
 when he was come to the gate of the citie, the wydow wo-
 man appeared to him gathering stickes, and he called her, and
 sayd to her: Geue me a litle water in a vessel, that I may drinke.
 11 † And when she went to fetch it, he cried after her saying:
 Bring me also, I beseeche thee, a morsel of bread in thy hand.
 12 † Who answered: Our Lord thy God liueth, I haue no bread,
 but so much meale in a pottle as a hand can hold, and a litle oile
 in a vessel: behold I gather two stickes, that I may goe in, and
 dresse it for me and my sonne, that we may eate, and die. *The epistle on*
 13 † To whom Elias sayd: feare not, but goe, and doe as thou *Friday in the*
 hast sayd: but first make for me of the same meale a litle harch *4. weke of*
 cake, and bring it to me: and for thy self and thy sonne thou *Lent.*
 14 shalt make after ward. † For thus sayth our Lord the God of
 Israel: The pottle of meale shal not fayle, nor the vessel of
 oile be diminished vntil the day, wherein our Lord wil geue
 15 rayne vpon the face of the earth. † Who went and did accord-
 ing to the word of Elias: and he did eate, and she, and her
 16 house: and from that day † the pot of meale sayled not, and
 the vessel of oyle was not diminished, according to the word
 17 of our Lord, which he spake in the hand of Elias. † And it
 came to passe after these thinges, the sonne of the woman, the
 goodwife of the house, fel sicke, and the sicknesse was verie
 18 vehement so that there remayned no breath in him. † She
 therfore sayd to Elias: What is to me and thee thou man of
 God? comest thou vnto me, that myne iniquities might be re-
 19 membred, and thou mightest kil my sonne? † And Elias sayd
 to her: Geue me thy sonne. And he tooke him from her bo-
 some, and caried him into the vpper chamber where him self
 20 abode, and layd him vpon his bed. † And he cried to our
 Lord, and sayd: O Lord my God, what the widow also with
 whom I am after a sort susteyned, hast thou afflicted, that thou
 21 wouldest kil her sonne? † And he stretched forth, & measured
 him selfe vpon the childe three tymes, & he cried to our Lord,
 and sayd: O Lord my God, let the soule of this childe, I beseeche
 thee,

: To this que-
 sion (sayth S.
 Augustin) the
 prophet an-
 swered in spi-
 rite: No. For
 God killed
 not this childe
 to afflict so
 good a mo-
 ther, butto
 confirme her
 in true religi-
 on & comforte
 her by rayning
 him from
 death. So La-
 zarus died not
 to remaine
 dead, but to
 be rayled to
 life, for Gods
 more glorie:
Iean. 11. 4.
S. Aug. li. 2. q.
S. ad simplicite.

thee, returne into his bodie. † And our Lord heard the voice 22
of Elias: and the soule of the child returned into him, and
he reuiued. † And Elias tooke the childe, and brought him 23
downe from the vpper chamber into the lower house, and
deliuered him to his mother, and sayd to her: Behold thy
sonne liueth. † And the woman sayd to Elias: Now, in this 24
I haue knowen that thou art a man of God, and the word of
our Lord in the mouth is true.

CHAP. XVIII.

*The third yeare of famine, Elias meeting the chief gouernour of Achabs house,
hardly perswadeth him to tel Achab, that he is present. 17. Achab blameth
Elias; but Elias freely auoucheth that not he, but Achab troubleth Israel.
19. By a miracle foure hundred and fiftie falsprophetes are conuincd, 40.
and are slaine. 41. Elias prayeth and it rayneth.*

∴ Abdias adored Elias as the prophete of God, and a holie man not with ciuil honour, for in the world Abdias was the greater person nor with diuine honour, for that had benne idolatrie. It was therefore religious honour, called *dulia*, due to spiri-
tual excellencie of Gods seruantes.

AFTER manie daies the word of our Lord came to Elias, 1
the third yeare, saying: Goe, and shew thy self to Achab,
that I may geue rayne vpon the face of the earth. † Elias ther- 2
fore went to shew himself to Achab: and there was sore fa-
mine in Samaria. † And Achab called Abdias the gouernour 3
of his house: and Abdias did feare our Lord very much. † For 4
when Iezabel killed the prophetes of our Lord, he tooke an
hundred prophetes, and hid them by fiftie and fiftie in caues;
and fed them with bread and water. † Achab therefore sayd 5
to Abdias: Goe into the land to al the fountaynes of waters,
and into al valleys, if perhaps we may finde grasse, and saue
the horses and mules, and the beastes may not vtterly perish.
† And they diuided the countries betwen them, that they 6
might goe circuite about them: Achab went one way, and
Abdias an other way seuerally. † And when Abdias was in 7
the way, Elias mette him: who when he knew him, ∴ fel on
his face, and sayd: My lord, art not thou Elias? † To whom 8
he answered: I am. Goe, and tel thy lord: Elias is here. † And 9
he sayd: What haue I sinned, that thou deliuerest me thy ser-
uant into the hand of Achab, that he may kil me? † Our 10
Lord thy God liueth, there is no nation or kingdom, whither
my lord hath not sent to seeke thee: and al answering: He is
not here: he adiured al kingdomes and nations, for that thou
wast not found. † And now thou sayest to me: Goe, and tel 11
thy lord: Elias is here. † And when I am departed from thee, 12
the Spirit of our Lord wil carie thee into a place, that I know

not: and I entering in shal tel Achab, and not finding thee,
 he wil kil me: and thy seruant seareth our Lord from his
 13 infancie. † Hath it not beene told thee my lord, what I did
 when Iezabel killed the prophetes of our Lord, that I hid of
 the prophetes of our Lord an hundred men, by fiftie and fiftie
 14 in caues, and fed them with bread and water? † And now
 thou sayst: Goe, and tel thy lord: Elias is here: that he may
 15 kil me? † And Elias sayd: The Lord of hostes liueth, before
 16 whose face I stand, this day wil I appeare to him. † Abdias
 therfore went to meete Achab, and told him: and Achab
 17 came to meete Elias. † And when he had seene him, he sayd:
 18 Art thou he that doest truble Israel? † And he sayd: not I
 haue troubled Israel, but thou, and the house of thy father,
 who haue forsaken the commandmentes of our Lord, and
 19 haue folowed Baalim. † Neuerthelesse send now, and gather
 vnto me al Israel in the mount of Carmel, and the prophetes
 of Baal foure hundred fiftie, and the prophetes of the groues
 20 foure hundred, which eate of Iezabels table. † Achab sent
 to al the children of Israel, and gathered together the pro-
 21 phetes in the mount of Carmel. † And Elias coming to al
 the people, sayd: :: How long halt you on two sides? If our
 Lord be God, folow him: but if Baal, folow him. And the
 22 people did not answer him a word. † And Elias sayd agayne
 to the people: I onlie remayne a prophete of our Lord: and
 23 the prophetes of Baal are foure hundred and fiftie men. † Let
 two oxen be geuen vs, and let them choose to them selues
 one ox, and cutting it into peeces let them lay it vpon wood,
 but put no fyre vnder: and I wil dresse the other ox, and wil
 24 lay it vpon wood, and put no fire vnder. † Inuocate ye the
 names of your goddes, & I wil inuocate the name of my Lord:
 and the God that shal heare by fyre, let the same be God. And
 25 al the people answering sayd: A very good proposition. † Elias
 therfore sayd to the prophetes of Baal: Choofe you one ox,
 and make it first, because you are manie: & inuocate the names
 26 of your goddes, and put no fire vnder. † Who when they had
 taken the ox, which he gaue them, they dressed it: and they
 inuocated the name of Baal from morning vntil midday,
 saying: Baal heare vs. And there was no voice; nor any that
 answered: and they leaped ouer the altar, that they had made.
 27 † And when it was now midday, Elias iested at them, saying:
 Crie with a louder voice: for he is God, and perhaps he spea-

Such zelous
 expostulation
 is necessarie to
 al Neutials in
 religion who
 are neither hots
 nor cold, but
 lukewarme.
 such as Angels
 detest Apoc. 3.

keth, or is in his innce, or in the way or at the least he slepeth,
 that he must be waked. † They cried therefore with a lowd
 voice, and cut them selues after their rite with knives and
 lincets, til they were all embrewed with blood † And after
 the midday was past, and whiles they prophced, the time
 was come, when they vsed to offer sacrifice, neither voice was
 heard, nor any did answer, nor attend them praying: † Elias
 sayd to all the people: Come vnto me. And the people coming
 to him, he repayred the altar of our Lord, that was destroyed.
 † And he tooke twelue stones according to the number of
 the tribes of the children of Iacob, to whom the word of
 our Lord came, saying: Israel shal be thy name. † And he
 built of the stones an altar in the name of our Lord: and he
 made a water gutter, as it were by two furrowes round about
 the altar, † and he layed the wood in order, and diuided the
 oxe in iointes, and layd it vpon the wood, † and said: Fill
 foure buckettes with water, and powre vpon the holocauste,
 and vpon the wood. And againe he sayd: Doe it also the se-
 cond time. Who hauing donne it the second time, he said: The
 third time also doe the same. And they did so the third time,
 † and the waters ranne about the altar, and the trough of the
 conduite was filled. † And when it was now time that the ho-
 locauste should be offered, Elias the prophete coming said:
 Lord God of Abraham, and Isaac, & Israel, shew this day that
 thou art the God of Israel, and I thy seruant, & that according
 to thy commandment I haue done all these things. † Heare me
 Lord, heare me: that this people may learne, that thou art our
 Lord God, & thou hast conuerted their hart againe. † And the
 fire of our Lord fel, & deuoured the holocauste, & the wood,
 and the stones, licking also the dust, and the water, that was
 in the water gutter. † Which when all the people had seene,
 they fel on their face, and said: Our Lord he is God, our Lord
 he is God. † And Elias said to them: Apprehend the prophetes
 of Baal, and let not one escape of them. Whom when they had
 taken, Elias brought them to the Torrent cison, and killed
 them there. † And Elias sayd to Achab: Goe vp, eate, and
 drinke: because there is sound of much raine. † Achab went
 vp to eate and drinke: and Elias went vp into the toppe of
 Carmel, and flatte on the earth put his face between his knees,
 † and he said to his seruant: Goe vp, and looke toward the
 sea. Who when he was gone vp, and had looked, he said: There
 is nothing.

¶ When mi-
 racles are at-
 tempted for
 trial of the
 truth, the di-
 uels powre is
 restrayned, &
 only the truth
 is testified: Our
 Lord working
 withal, & con-
 firming the do-
 ctirin with sig-
 nes folowing.
 Mat. xli.

is nothing. And againe he said to him: Returne seuen tymes.

- 44 † And in the seuen th time: Behold a litle cloud as it were a mans foote, came vp from the sea. Who said: Goe vp and say to Achab: Yoke thy chariote and goe downe, lest the raine preuent thee. † And when he returned him selfe hither and thither, behold the heauens were darkened, and cloudes, and winde, and there fel great raine. Achab therfore going vp
45 went into Iezrahel: † and the hand of our Lord was made vpon Elias, and his loynes girded he ranne before Achab, vntil he came into Iezrahel.

CHAP. XIX.

Elias sleing Iezabel, in the desert eateth a harth cake and drinketh water, brought by an Angel, and so goeth fourtie dayes and nightes vnto mount Horeb. 9. Lamenting that he alone is leift of the prophetes of God. 15. God commandeth him to returne to Damascus, and anoint HaZael king of Syria, Iebu king of Israel, and Eliseus a prophet: 18. and telleth him, there remaine seuen thousand in Israel, which haue not bowed to Baal.

- 1 **A**N D Achab told Iezabel al thinges that Elias had done, and how he had killed al the prophetes with the sword.
2 † And Iezabel sent a messenger to Elias, saying: These thinges do the goddes to me, and these adde they, if this houre to
3 morow I make not thy soule as the soule of one of them. † Elias therfore was afraid, & rysing he went whither soeuer his wil caried him: and he came into Bersabee of Iuda, and
4 leaft his seruant there, † and went forward into the desert, one dayes iourney. And when he was come, and sate vnder a iuniper tree, he desired for his soule to die, and sayd: It sufficeth me Lord, take my soul: for I am not better then my fathers. † And he cast him self downe, and slept in the shadow of the iuniper tree: and behold an Angel of our Lord touched him, and sayd to him: Arise, and eate. † He looked, and beheld at his head harthbaked bread, and a vessel of water: he therfore did eate, and drinke, and he slept againe.
7 † And the Angel of our Lord returned the second time, and touched him, and said to him: Arise, eate: for thou hast yet
8 a great way to goe. † Who when he was risen: did eate and drinke, & walked in the strength of that meate fourtie daies, and fourtie nightes, vnto the mount of God, Horeb. † And when he was come thither, he taried in a caue: and behold the word of our Lord vnto him, & he said to him: What doest thou
9 here Elias: † But he answered: With zeale haue I beene zelous
10

¶ Elias knew no other at that instant in the tenne tribes, that were not partakers in idolatrie; but there were in deede seuen thousand (v. 18.) that bowed not their knees to Baal. And the whole kingdom of Iuda obserued true religion, where Aia then reigned, and after him Iosaphat: both good kinges, chap. 15. v. 11. 22. v. 43. 2. Par. 15. c. 17.

¶ Elias prophesied that these two should be kinges, and cast his cloke ouer Elizeus. v. 19. Elizeus declared to Hazael, that he should be king. 4. Reg. 8. another prophet annointed Iehu. 4. Reg. 9.

for our Lord the God of hostes: because the children of Israel haue forsaken thy couenant: thy altars haue they destroyed, & thy prophetes they haue slaine with the sword, & I alone am leaft, & they seeke my life to take it away. † And he said 11 to him: Come forth, and stand in the mount before our Lord: and behold our Lord passeth, and a great winde, and strong ouerthrowing mountaynes, and breaking rockes before our Lord: not in the winde is our Lord, and after the winde an earth quake: not in the earth quake is our Lord, † and 12 after the earth quake fire: not in the fire is our Lord, and after the fire a wistling of a gentle winde. † Which when 13 Elias had heard, he couered his face with his mantel, and coming forth stood in the doore of the caue, and behold a voyce vnto him, saying: What doest thou here Elias? † And 14 he answered: With zeale haue I beene zelous for our Lord the God of hostes: because the children of Israel haue forsaken thy couenant: thyn altars they haue destroyed, and thy prophetes they haue slaine with the sword, and I alone am leaft, and they seeke my life to take it away. † And our Lord sayd 15 to him: Goe, and returne into thy way by the desert of Damiascus: and when thou art come thither thou shalt anoint Hazael king ouer Syria, † and Iehu the sonne of Namfi thou 16 shalt anoynt king ouer Israel: and Eliseus the sonne of Saphat, which is of Abelmeula, thou shalt anoynt prophet for thee. † And it shal be, whosoever shal escape the sword of 17 Hazael, him Iehu shal kil: and whosoever shal escape the sword of Iehu, him shal Eliseus kil. † And I wil leaue me 18 in Israel seuen thousand men, whole knees haue not beene bowed before Baal, and euerie mouth, that hath not adored him kyssing his handes. † Elias therfore departing thence, 19 found Eliseus the sonne of Saphat, ploughing with twelue yoke of oxen, and he was one of them that ploughed with twelue yoke of oxen: and when Elias came to him, he cast his mantel vpon him. † Who forth with leauing the oxen 20 ranne after Elias, and said: Let me kisse, I pray thee, my father, and my mother, and so I wil follow thee. And he sayd to him: Goe, and returne: for that which was my part, I haue donne to thee. † And returning from him, he tooke a yoke 21 of oxen, and killed them, and sod the flesh with the plough of the oxen, and gaue to the people, and they did eate: and yfing vp he departed, and folowed Elias, & ministred to him.

The Syrians threatening and besieging Samaria, 13. God signifieth by a prophet to Achab, that he shal haue the victorie. 20. Which he obtaineth. 23. Also the second yeare fighting in the champaine. 31. But sauing the king of Syrians life, and making league with him, 35. one of the children of the prophetes being slaine, for not stryking when he was so commanded, 37. an other denounceth reuenge to Achab, for not killing the Syrian King.

1 **M**OREOVER Benadad the king of Syria, gathered together al his host, & two & thirtie kinges with him, & horses, and chariotes: and going vp fought agaynst Samaria,
 2 and besieged it. † And sending messengers to Achab the king
 3 of Israell into the citie, † he said: Thus saith Benadad: Thy siluer, and thy gold is mine: and thy wiues, and thy principal
 4 children be mine. † And the king of Israel answered: According to thy word my lord king, I am thine, and al that is
 5 mine. † And the messengers returning, said: Thus saith Benadad, which sent vs vnto thee: Thy siluer, and thy gold, and
 6 thy wiues, and thy children thou shalt geue me. † To morow therfore this verie houre I wil send my seruantes to thee, and they shal searce thy house, and the house of thy seruantes: and al that pleaseth them, they shal put in their handes, and
 7 take away. † And the king of Israel called al the ancientes of the land, and said: Marke, and see that he seeketh to intrappe vs. for he sent to me for my wiues, and children, and for the
 8 siluer and gold: and I said not nay. † And al the ancientes, and al the people said to him: Heare not, neither agree vnto
 9 him. † He therfore answered the messengers of Benadad: Tel my Lord the king: Al thinges for the which thou didst send to me thy seruant in the beginning I wil doe: but this thing
 10 I can not doe. † And the messengers returning made report vnto him, who sent againe, and sayd: These thinges doe the goddes to me, and these adde they, if the dust of Samaria shal suffice for the hanfulles of al the people, that foloweth me.
 11 † And the king of Israel answering, sayd: Tel him :: Let not
 12 the girded glorie as the vngirded. † And it came to passe, when Benadad had heard this word, himself and the kinges dranke in pavilions, and he sayd to his seruantes: Besette the
 23 citie, and they did besette it. † And behold a prophete coming to Achab the king of Israel, said to him: Thus sayth our Lord: Hast thou in dede sene al this exceeding great multitude? behold,

:: Not at the putting on of armour, is time to boast of victorie, but rather at putting it of. For those that are girded, and strongly armed down wisely in trusting their owne strength, and conserning

their aduersaries: for by so doing they are often ouerthrowne. And those that distrusting them selues trust in God, one way or other alwaies preuaile. A necessarie lesson, both in temporal and spiritual warfare.

behold, I wil deliuer them into thy hand this day: that thou mayst know, that I am the Lord. † And Achab said: By whom? 14
And he said to him: Thus saith our Lord: By the seruantes of the princes of the prouinces. And he said: Who shal begin to fight? And he said: Thou. † He therfore mustered the seruantes of the princes of the prouinces, and he found the number of two hundred thirtie two: and he mustered after them the people, al the children of Israel, seuen thousand. † And 15
they went forth at noone. But Benadad dranke al drunken in his tent, and two and thirtie kinges with him, which were come to ayde him. † The seruantes therfore of the princes of the prouinces issued forth in the forefront. Benadad therfore sent. Who told him, saying: Men are come forth out of 17
Samaria. † And he said: Whether they come for peace, take them aliue: or els to fight, aliue take ye them. † The seruantes 19
therfore of the princes of the prouinces issued forth, and the rest of the armie folowed: † and euerie one stroke the man, 20
that came against him: and the Syrians fled, and Israel pursued them. Benadad also the king of Syria fled on horsebacke with his horsemen. † Moreouer the king of Israel issuing 21
forth stroke the horses and chariotes, and he stroke Syria with a great slaughter. † And a prophet coming to the king 22
of Israel, said to him: Goe, and take courage, and know, and see what thou doest: for the year folowing the king of Syria wil come vp against thee.) † But the seruantes of the king of 23
Syria said to him: The goddesses of the mountaynes be their goddesses, therfore haue they ouercome vs: but it is better that we fight against them in the champaine, & we shal ouercome them. † Thou therfore do this word: Remoue al the kinges 24
from thine armie, and put captains for them: † and repaire the number of souldiars, that are slaine of thine, and horses according to the old horses, & chariotes according to the chariotes, which thou hadst before: and we wil fight against them in the champaine, and thou shalt see that we shal ouercome them. He beleued their counsell, and did so. † Therfore after 26
a year was passed, Benadad mustered the Syrians, and went vp into Aphec, to fight against Israel. † Moreouer the children of Israel were mustered, and taking victuals they went forth, on the contrarie side, and camped against them, as it were two litle flockes of goates: but the Syrians filled the land. († And a man of God coming, said to the king of Israel: 28

Thus

- Thus saith our Lord: Because the Syrians haue said: The Lord is God of the mountaines, and is not God of the Valleys: I will geueal this great multitude into thy hand, and :: you shal
- 29 know that I am the Lord.) † And seuen dayes did these, and they direct their armies one against the other, and in the seuenth day was the battel fought: and the children of Israel stroke of the Syrians an hundred thousand footemen in one
- 30 day. † And they that remained in Aphec, fled into the citie: and the wal fel vpon seuen and twentie thousand men, that were least. Moreover Benadad fleing entered the citie, into
- 31 a chamber that was within a chamber, † and his seruantes said to him: Behold, we haue heard that the kinges of the house of Israel are merciful: Let vs therfore put sackclothes on our loynes, and cordes on our heades, and goe forth to
- 32 the king of Israel: perhaps he wil saue our liues. † They girded their loines with sackclothes, and put cordes on their heades, and came to the king of Israel, and said to him: Thy seruant saith: Let my soule liue, I besech thee. And he said:
- 33 If he be yet alius he is my brother. † Which the men tooke for good lucke: and in hast caught the word of his mouth, and said: Thy brother Benadad. And he said to them: Goe and bring him to me. Benadad therfore came out to him, and he
- 34 lifted him vp into his chariote. † Who said to him: The cities which my father tooke from thy father, I wil render: doe thou make thee stretes in Damascus, as my father made in Samaria, and I confederate wil depart from thee. He therfore
- 35 made a league, and dimissed him. † Then a certaine man of the children of the prophetes sayd to his selow in the word
- 36 of our Lord: Strike me. But he would not strike. † To whom he said: Because thou wouldest not heare the word of our Lord, behold thou shalt depart from me, and a lion shal strike thee. And when he was departed a litle from him,
- 37 a lyon found him, and slew him. † But finding also an other man, he said to him: Strike me. Who stroke him, and wound
- 38 ded him. † The prophete therfore went, and mette the king in the way, and with sprinkling of dust changed his face and
- 39 his eies. † And when the king passed by, he cried to the king, and said: Thy seruant went forth to fight hand strokes: and when a certaine man was fled, one brought him to me, and said: Keepe this man: who if he shal slippe away, thy life shal
- 40 be for his life, or thou shalt pay a talent of siluer. † And

Manie victo-
ries and other
benefites were
bestowed v-
pon Achab, to
make him
knowe God:
but he cōtem-
ning them al
remained in
his impietic,
and finally was
slaine. ch. 22.
v. 38.

whiles I being troubled turned hither and thither, sodenly he appeared not. And the king of Israel sayd to him: This is thy iudgement, which thy self hast decreed. † But he forthwith wyped of the dust from his face, and the king of Israel knew him, that he was of the prophetes. † Who sayd to him: Thus sayth our Lord: :: Because thou hast let goe out of thy hand a man worthie to die, thy life shal be for his life, and thy people for his people. † The king of Israel therfore returned into his house, contemning to heare, & raging came into Samaria.

CHAP. XXI.

Naboth for denying his Vineyard to King Achab, is by quene Iezabels commandment, falsely accused, and stoned to death. 10. Achab hastening to possesse the Vineyard, Elias the prophet threatneth him manie euiles. 23. and no lesse to Iezabel: both being obstinate in sinne. 27. Yet Achab for feare of punishment, doth external workes of penance, and thereby escapeth part of the temporal plagues.

AN after these wordes, at that tyme Naboth the Iezrahelite had a vineyard, which was in Iezrahel, beside the palace of Achab the king of Samaria. † Achab therfore spake to Naboth, saying: Geue me thy vineyard, that I may make me a garden of herbes, because it is high, and ioyning to my house, and :: I wil geue thee for it a better vineyard: or if thou thinke it more commodious for thee, the price of siluer, so much as it is worth. † To whom Naboth answered: Our Lord be merciful to me, that I geue not the inheritance of my fathers to thee. † Achab therfore came into his house with indignation, and fretting vpon the word, that Naboth the Iezrahelite had spoken to him, saying: I wil not geue thee the inheritance of my fathers. And casting him self vpon his bed, he turned away his face to the wal, and did not eate bread. † And Iezabel his wife went in vnto him, and sayd to him: What is this matter, whereupon thy soule is greued? and why eatest thou not bread? † Who answered her: I spake to Naboth the Iezrahelite, and sayd to him: Geue me thy vineyard, taking money for it: or if it please thee, I wil geue thee a better vineyard for it. And he sayd: I wil not geue thee my vineyard. † Iezabel therfore his wife sayd to him: Thou art of great authoritie, and doest wel gouerne the kingdome of Israel: Arise, and eate bread, and be of good cheere, I wil geue thee the vineyard of Naboth the Iezrahelite. † She

Foolish pittie in sparing a dangerous & common enemy is offensive to God, & severely punished by his iudice.

If no subiect were lord of any land, but only at the kings pleasure & kings were proper lordes of all the landes in their kingdomes, then Achab might haue taken Naboths vineyard; especially geuing him a better, or money for it. Neither was it a vaine scruple in Naboth, to conserue his ancestors inheritance. For

- 8 lite. † She therfore wrote letters in the name of Achab, and signed them with his ring, and sent to the ancientes, and the chiefe men that were in his citie, and dwelt with Naboth.
- 9 † And this was the tenor of the letters: Proclame a fast, and
- 10 make Naboth sitte among the chiefe of the people, † and suborne two men the children of Belial agaynst him, and let them beare false testimony: that he hath :: blessed God and the king: and bring him forth, and stone him, and so let him
- 11 die. † His citizens therfore the ancientes and chiefe men, that dwelt with him in the citie, did as Iezabel had commanded them, and as it was written in the letters which she
- 12 sent to them: † they proclaimed a fast, and made Naboth
- 13 sitte among the chiefe of the people. † And two men the children of the diuel being brought forth, they made them sitte agaynst him: but they, as deuclish men, gaue testimonie agaynst him before the multitude: Naboth hath blessed God and the king: for the which thing they brought him forth
- 14 without the citie, and killed him with stones. † And they
- 15 sent to Iezabel, saying: Naboth is stoned, and is dead. † And it came to passe, when Iezabel had heard that Naboth was stoned, and dead, she spake to Achab: Arise, and possesse the vineyard of Naboth the Iezrahelite, who would not agree vnto thee, and geue it taking money: for Naboth liueth not,
- 16 but is dead. † Which when Achab had heard, to witte, that Naboth was dead, he arose, & went downe into the vineyard
- 17 of Naboth the Iezrahelite, to possesse it. † The word of our
- 18 Lord therfore came to Elias the Thesbite, saying: † Arise, and goe downe to meete Achab the king of Israel, who is in Samaria: behold he goeth downe to the vineyard of Naboth,
- 19 to possesse it: † and thou shalt speake to him, saying: Thus sayth our Lord: Thou hast slayne, moreouer also thou hast possessest. And after these wordes thou shalt adde: Thus sayth our Lord: In this place, wherein the dogges haue licked the
- 20 bloud of Naboth, they * shal licke thy bloud also. † And Achab sayd to Elias: Hast thou found me thyne enemy? Who sayd: I haue found thee, for that thou art sold, to doe euil in
- 21 the sight of our Lord. † Behold I wil bring euil vpon thee, and wil cut downe thy posteritie, and wil kil of Achab him that pisseth agaynst the wal, and the inclosed, and the last in
- 22 Israel. † And I wil make thy house, as the house of Ieroboam the sonne of Nabat, and as the house of Baasa the sonne of

both his denialis here iustificied, and Achabs extortion condemned. *S. Ambrosius li. 3. offic. c. 9.* counteth Naboth a Martyr, See Annot. 1.

Reg. 8.

:: To auoide horre of blasphemie holie scripture oftentimes the terme blessing for cursing.

Ahiah: because thou hast done, to prouoke me to anger, and hast made Israel to sinne. † But of Iezabel also our Lord spake, 23 saying: The dogges shal eate Iezabel in the field of Iezrahel. † If Achab die in the citie, the dogges shal eate him: but if 24 he die in the field, the foules of the ayre shal eate him. † Ther- 25 fore there was not such an other as Achab, who was sold to doe euil in the sight of our Lord: for his wife Iezabel sette him on, † and he became abominable, in so much that he 26 folowed the idols, which the Amorrhaites had made, whom our Lord consumed before the face of the children of Israel. † Therefore when Achab had heard these wordes, he rent 27 his garmentes, and couered his flesh with haercloth, and fasted and slept in sackcloth, and walked casting downe his head. † And the word of our Lord came to Elias the Thesbite, 28 saying: † Hast thou not seene Achab humbled before me? 29 therefore, because he hath humbled him self for my sake, I wil not bring in the euil in his dayes, but in his sonnes daies wil I bring the euil vpon his house.

CHAP. XXII.

Achab King of Israel consulting and beleuing false prophetes rather then Michaels a true prophet, accompanied with Iosaphat king of Iuda, resolueth to fight against the Syrians for Ramoth Galaad. 26. Committeeth Michaels to prison, 29. proceedeth to the warre, 34. is slaine, and Ochozias succedeth. 41. Iosaphat refuseth to traffike longer with Ochozias; dieth, and his sonne Ioram reigneth. 52. Ochozias foloweth the euil steppes of his parents.

THERE passed therefore three yeares without warre between Syria and Israel. † And in the third yeare, Iosaphat the king of Iuda went downe to the king of Israel. († And the king of Israel sayd to his seruantes: are you ignorant that Ramoth-Galaad is ours, and we neglect to take it out of the hand of the king of Syria?) † And he sayd to Iosaphat: Wilt thou come with me to fight into Ramoth Galaad? † And Iosaphat sayd to the king of Israel: As I am, so thou also: my people and thy people are one: and my horsemen thy horsemen. And Iosaphat sayd to the king of Israel: Aske, I beseech thee, this day the word of our Lord. † The king of Israel therefore assembled the prophetes, about foure hundred men, and he sayd to them: Shal I goe into Ramoth Galaad to fight, or sitte stil? Who answered: Goe vp, and our Lord wil geue it into the kinges hand. † And Iosaphat sayd: Is there not here

- here some prophete of our Lord, that we may aske by him:
- 8 † And the king of Israel sayd to Iosaphat: There is one man least, by whom we may aske our Lord: but I hate him, because he doeth not prophecie vnto me good, but euil, Micheas the sonne of Iemla. To whom Iosaphat sayd: Speake not-so ô king. † The king of Israel therfore called a certaine eunuch, and sayd to him: Make hast, and bring hither Micheas the sonne of Iemla. † And the king of Israel, and Iosaphat the king of Iuda sate eche in his throne clothed with royal attyre, in a court beside the doore of the gate of Samaria, and al the prophetes prophecied before them. † Sedecias the sonne of Chanaana made him self :: hornes of yron, and sayd: Thus sayth our Lord: With these shalt thou strike Syria, til thou destroy it. † And al the prophetes in like maner prophecied, saying: Ascend into Ramoth Galaad, and goe prosperously, & our Lord wil deliuer it into the Kinges handes. † But the messenger, that went to cal Micheas, spake to him, saying: Behold the wordes of the prophetes with one mouth preach good thinges to the king: let thy word therfore be like to theirs, and speake good thinges. † To whom Micheas sayd: Our Lord liueth, whatsoeuer our Lord shal tel me, that wil I speake. † He therfore came to the king, and the king sayd to him: Micheas, shal we goe into Ramoth Galaad to fight, or sitte stil? To whom he answered: :: Ascend, and goe prosperously, and our Lord wil deliuer it into the kinges handes. † But the king sayd to him: I adiure thee agayne and agayne, that thou speake not to me but that which is true in the name of our Lord. † And he sayd: I saw al Israel dispersed in the mountaynes, as sheepe not hauing a shepeheard, and our Lord sayd: These haue no maister: let euerie man returne into his house in peace. († Therfore the king of Israel sayd to Iosaphat: Did I not tel thee, that he doeth not prophecie me good, but alwaies euil?) † But he adding, sayd: Therfore heare the word of our Lord: I saw our Lord sitting vpon his throne, and al the hoste of heauen assisting him on the right hand and on the left: † and our Lord sayd: Who shal deceiue Achab the king of Israel, that he may goe vp, and fal in Ramoth Galaad? And one sayd these maner of wordes, and an other otherwise. † And there came forth a spirit, and stood before our Lord, and sayd: I wil deceiue him. † To whom our Lord spake: Wherein? † And he sayd: I

justly suspecting the schismatical false prophetes, aduised the other King to consult a true prophet of God.

:: False prophetes imitate true prophetes in some exterior thinges, to make their prophecies seeme more authentical. Such hornes appeared in a propheticall vision to Zacharie the prophet. Zach. x. v. 18.

:: The prophet geueth not this for a resolute answer, but seeing the king wil goe, he prayeth he may goe prosperously. And the king conceiue no otherwise of his answer, and therfore vrgeth him to answer resolutely in the next wordes. I adiure thee &c.

will goe forth, and be a lying spirit in the mouth of al his prophetes. And our Lord sayd: Thou shalt deceiue, and shalt preuayle: :: goe forth, and doe so. † Now therfore 23 behold our Lord hath geuen the spirite of lying in the mouth of al thy prophetes, that are here, and our Lord hath spoken euil agaynst thee. † And Sedecias the sonne of Cha- 24 naana came, and smote Micheas on the cheeke, and sayd: Hath the Spirit of our Lord least me, and hath it spoken to thee? † And Micheas sayd: Thou shalt see in that day, when 25 thou shalt enter into thy chamber, :: within the chamber to be hid. † And the king of Israel sayd: Take Micheas, and let 26 him tarie with Amon the gouernour of the citie, and with Ioab the sonne of Amelech, † and tel them: Thus sayth the 27 king: Cast this man into prison, and feede him with bread of tribulation, and water of distresse, til I returne in peace. † And Micheas sayd: If thou returne in peace, our Lord hath 28 not spoken in me. And he sayd: Heare a lye peoples. † Ther- 29 fore the king of Israel went vp, and Iosaphat the king of Iuda into Ramoth Galaad. † The king of Israel therfore sayd 30 to Iosaphat: Take armour, and goe into the battel, and put on thyne owne garmentes. Moreouer the king of Israel changed his habite, and went into the battel. † And the 31 king of Syria had commanded the princes of his chariotes. thirtie and two, saying: You shal not fight agaynst any lesser, or greater, but agaynst the king of Israel onlie. † When ther- 32 fore the princes of the chariotes had secne Iosaphat, they suspected that he was the king of Israel, and making a violent assault they fought agaynst him: & Iosaphat cried out. † And 33 the princes of the chariotes perceiued that he was not the king of Israel, and they ceased from him. † And a certaine 34 man bent his bow, directing the arrow at al aduerture, and :: by chance he stroke the king of Israel between the lunges and the stomacke. But he sayd to his cohere: Turne thy hand, and carrie me out of the armie, because I am greuously wounded. † The battel therfore was fought that day, and 35 the king of Israel stood in his chariote agaynst the Syrians, and he died in the euening: & the bloud of the wound ranne into the middes of the chariote, † and the herauld sounded 36 in al the armie before the sunne sette, saying: Euerie man returne into his citie, and into his countrie. † And the king 37 died, and was carried into Samaria: and they buried the king

in Samaria,

:: The coherence of the text sheweth that God only permitted, but commanded not the duel to deceiue Achab. So S. Augustin. li. 2. q. 71. ad Simplic. S. Greg. li. 2. c. 21. Moral, and other fathers explicate this & like places. :: VVhen this false prophet heard that the king was slaine he hidde himselfe, fearing the kings sonnes, that they would kill him. Iosephus li. 2. c. 14. An. 517.

:: It happened by chance in respect of the archers intention, but otherwise by Gods providence directing his hand. So Achabs craftie perswading Iosaphat to put on his

38 in Samaria, † and washed his chariote in the poole of Sa-
 maria, and the dogges licked his bloud, and they washed the
 raynes of the bridle, according to the word of our Lord
 39 which he had spoken. † But the rest of the wordes of Achab,
 and al that he did, and the house of yuorie, that he built, and
 of al the cities that he built, are not these thinges written in
 the Booke of the wordes of the daies of the kinges of Israel?
 40 † Achab therfore slept with his fathers, and Ochozias his
 41 sonne reigned for him. † But Iosaphat the sonne of Asa be-
 gan to reigne ouer Iuda the fourth yeare of Achab the king
 42 of Israel. † Fiue and thirtie yeares old was he when he began
 to reigne, and siue and twentie yeares he reigned in Ierusa-
 lem: the name of his mother was Azuba the daughter of Sa-
 43 lai. † And he walked in al the way of Asa his father, and he
 declined not from it: and he did that which was right in the
 44 sight of our Lord. † But yet he tooke not away the excelses:
 for as yet the people did sacrifice, and burnt incense in the
 45 excelses. † And Iosaphat had peace with the king of Israel.
 46 † But the rest of the wordes of Iosaphat, and his workes,
 which he did, and his battels, are not these thinges written in
 the Booke of the wordes of the daies of the kinges of Iuda?
 47 † Yea and the remnant of the effeminate, which remainned
 48 in the daies of Asa his father, he tooke out of the land. † Nei-
 49 ther was there then a king appoynted in Edom. † But king
 Iosaphat had made nauies on the sea, which should saile into
 Ophir for gold: and they could not goe, because they were
 50 broken in Asiongaber. † Then sayd Ochozias the sonne of
 Achab to Iosaphat: Let my seruantes goe with thy seruantes
 51 in the shippes. And Iosaphat would not. † And Iosaphat slept
 with his fathers, and was buried with them in the Citie of
 52 Dauid his father: and Ioram his sonne reigned for him. † And
 Ochozias the sonne of Achab began to reigne ouer Israel in
 Samaria, in the seuententh yeare of Iosaphat the king of Iuda,
 53 and he reigned ouer Israel two yeares. † And he did euil in
 the sight of our Lord, and walked in the way of his father and
 his mother, and in the way of Ieroboam the sonne of Nabat,
 54 who made Israel to sinne. † He serued also Baal, and adored
 him, and prouoked our Lord the God of Israel, according to
 al thinges which his father had done.

kinglie attyre.
 (7. 30.) him
 self fighting in
 vulgar at-
 mour, saued
 him not from
 iust reuenge.

THE ARGVMENT OF THE FOV RTH BOOKE OF KINGS.

The kingdom
of Iuda con-
serued in Da-
uids seede.

Many royal fa-
milies begūne
and destroyed
in the king-
dom of Israel.

This booke
divided into
two partes.

THIS fourth booke prosecuteth the historie of the two Kingdomes of Iuda and Israel, to the seuerall captiuities of them both. Shewing manie special vertues and heroical actes of good Kinges, Prophetes, and other godlie persons: and diuers crimes of the wicked. For in Iuda were some good kinges, highly commended; some euil, Whom God spared in this World for Dauids sake. So that in both sortes King Dauids seede continued in his throne, and royal state (first in the twelue tribes, afterward in two) nere foure hundred fourscore yeares. And after the captiuitie (as wil appeare in the age ensuing) it was conserued in honour and estimation, til Christ our Saniour. But in the Kingdome of Israel (or tenne tribes) which stood about two hundred fiftie yeares, was great change, by rayssing and extirpating royal families. All their kinges were bad, yet partly were ses vp by God himself, partly suffered to reigne; and in both Kingdomes, were true and false prophetes, God vsing the ministerie of al, to his owne glorie, the good of his Church, and punishment of others, and sometimes of themselves. So this booke may be divided into two partes. In the seuentene former chapters, are recorded ioyntly and mixtly the principal thinges donne in both kingdomes, til the captiuitie of the tenne tribes. The other eight chapters containe other thinges donne in Iuda, vntil their captiuitie in Babylon.

THE FOV R T BOOKE OF KINGS:

ACCORDING TO THE HEBREWES,

THE SECOND OF MALACHIM.

CHAP. I.

Ochozias King of Israel consulting Beelzebub, for his sicknes, is blamed by Elias, and fortold, that he shal die. 9. Fire from heauen deuoureth two capitaines with eib of them fiftie men. 13. The third by his more modestie escapeth the like danger, 15. With him Elias cometh to the King. 17. The same King dieth, and his brother Ioram succedeth.

The first parte.
Of thinges
donne in both
kingdomes,
with the decli-
nation and
ruine of
Israel.



ANd Moab moued warre agaynst Israel, after that Achab was dead. † And Ochozias fel through the 2
blanchions of his vpper chamber which he had in
Samaria, and was sicke: and he sent messengers,
saying to them: Goe, consult Beelzebub the god
of Accaron, whether I may liue of this my infirmitie. † And 3
an Angel

an Angel of our Lord spake to Elias the Thesbite, saying: Arise, and goe vp to meeete the messengers of the king of Samaria, and thou shalt say to them: What is there not a God in Israel, that ye goe to consult Beelzebub the god of Accaron? † Wherefore thus saith our Lord: From the bed on which thou art ascended, thou shalt not goe downe, but dying thou shalt die. And Elias went away. † And the messengers returned to Ochozias. Who said to them: Why are you returned? † But they answered him: A man mette vs: and sayd to vs: Goe, and returne to the king, that sent you, and you shalt say to him: Thus saith our Lord: Doeſt thou therefore send to consult Beelzebub the god of Accaron, because there was no God in Israel? Therefore from the bed, which thou art vpon, thou shalt not goe downe, but dying thou shalt dye. † Who said to them: What shape and habite had that man, which mette you, and spake these wordes? † But they said: A hearie man, and girded about his raines with a girdle of lether: Who said: :: It is Elias the Thesbite. † And he sent vnto him a captaine of fiftie men, and the fiftie that were vnder him. Who went vp and sayd to him sitting in the toppe of the mount: Man of God, the king hath commanded that thou come downe. † And Elias answering, sayd to the captaine of fiftie men: If I be a man of God, :: let fyre come downe from heauen, and deuoure thee, and thy fiftie. Fyre therefore came downe from heauen, and deuoured him and the fiftie men that were with him. † And he sent againe vnto him an other captaine of fiftie men, and his fiftie with him. Who spake to him: Man of God, Thus saith the king: Make halt, come downe. † Elias answering said: If I be a man of God, let fyre come downe from heauen, and deuoure thee, and thy fiftie. Fyre therefore came downe from heauen, and deuoured him, and his fiftie. † Agayne he sent a third captaine of fiftie men, and the fiftie that were with him. Who when he was come, bowed his knees toward Elias, and prayed him and sayd: Man of God despise not my life and the liues of thy seruantes that are with me. † Behold fyre came downe from heauen, and hath deuoured the two first captaynes of fiftie men, and the fifties, that were with them: but now I beseech thee that thou haue mercie on my life. † And an Angel of our Lord spake to Elias, saying: Goe downe with him, feare not. He therefore arose, and went

:: Elias was known by his much hayre, and distinct habite, from ordinary men.

:: In zeale of iustice Elias procured fire from heauen to burne these proud capitaines and their men, as he procured fire to burne the holocaust, and then slew the fals prophets. 3. Reg. 18. apud. Aug. li. 2. c. 20. de mirabil. s. Script.

downe with him to the king, † and ſpake to him: Thus ſaith 16
our Lord: Becauſe thou haſt ſent meſſengers to conſult Beel-
zebub the god of Accaron, as though there were not a God
in Iſrael, of whom thou mighteſt aſke the word, therfore
from the bed, which thou art aſcended vpon, thou ſhalt not
deſcend, but dying thou ſhalt die. † He died therfore accor- 17
ding to the word of our Lord which Elias ſpake, & Ioram his
brother reigned for him, in the ſecond yeare of Ioram the
ſonne of Ioſaphat the king of Iuda: for he had no ſonne.
† But the reſt of the wordes of Ochozias, which he wrought, 18
are not theſe written in the Booke of the wordes of the daies
of the kinges of Iſrael?

CHAP. II.

*Eliſeus wil not part from Elias. 7. Fiſtie diſciples folow them to Iordan. 8.
The water is diuided by Elias cloke, and they two paſſe the drie chanel, 9.
Elias is aſſumpted in a fire chariote, and his duple ſprite is geuen to Eliſeus,
13. Who returning by like miraculous meanes ouer Iordan, the diſciples re-
ceiue and honour him as their religious Superiour. 16. They ſeike Elias, but
find him not. 19. Eliſeus amendeth the waters by caſting in ſalts. 23. Boyes
are torne by beares for mocking Eliſeus.*

AN D it came to paſſe, when our Lord would take vp 1
Elias by a hurle winde into * heauen, Elias and Eliſeus
went from Galgal. † And Elias ſayd to Eliſeus: Sitte here, 2
becauſe our Lord hath ſent me as far as Bethel. To whom
Eliſeus ſayd: Our Lord liueth, and thy ſoule liueth, I wil not
leauē thee. And when he was come downe to Bethel, † the 3
children of the prophetes, that were in Bethel, went forth to
Eliſeus, and ſayd to him: Doeſt thou know, that this day our
Lord wil take thy maiſter from thee? Who answered: I alſo
know it: hold your peace. † And Elias ſayd to Eliſeus: Sitte 4
here, becauſe our Lord hath ſent me into Iericho. And he
ſayd: Our Lord liueth, & thy ſoule liueth, I wil not leauē thee.
And when they were come to Iericho, † the children of the 5
prophetes, that were in Iericho, came to Eliſeus, and ſayd to
him: Doeſt thou know that this day our Lord wil take away
thy maiſter from thee? And he ſayd: I alſo know it, hold your
peace. † And Elias ſayd to him: Sitte here, becauſe our Lord 6
hath ſent me as farre as Iordan. Who ſayd: Our Lord liueth,
and thy ſoule liueth, I wil not leauē thee: They went therfore
both together, † & fiſtie men of the children of the prophetes 7
folowed

* ayre or
lower
heauen.

22. VVhether E-
lias was car-
ried being ta-
ken vp into
the ayre, is vn-
certain: but cer-
taine that he
yet liueth, and
muſt dye As ſ.
Augustin tea-
cheib. li. 9. c. 6.
de Gen. ad lit.
See Annot. in
Gen. 6. & Apo-
ſalip. 11.

folowed them , who also stood ouer agaynst them, farre of:
 8 but they two stood vpon Iordan. † And Elias tooke his man-
 tel, and folded it together, and smote the waters, which were
 diuided into two partes, and they both passed ouer by the drie
 9 land. † And when they were ouer, Elias sayd to Elifeus: Aske
 what thou wilt haue me to doe for thee, before I be taken
 from thee. And Elifeus sayd: I besech thee that in me may
 10 be :: thy duple spirit. † who answered: Thou hast asked a :: He desired
 hard thing: Neuerthelesse if thou see me, when I shal be taken not duple spi-
 ren to his ma-
 11 thou see me not , thou shalt not haue it. † And when they ster, but the
 duple spirite
 went forward, and going talked together, behold a fyrie cha- of prophecy-
 riote, and fyrie horses parted them two asunder: and Elias ing, and of
 12 ascended by a hurle winde into heauen. † And Elifeus saw working mira-
 him, and cried: My father, my father, the chariote of Israel, cles, which E-
 and the guider therof. And he saw him no more: and he tooke lias had. 7. 15.
 13 his garments, and rent them in two peeces. † And he tooke
 vp the mantel of Elias, that was fallen to him: and returning
 14 he stood vpon the banke of Iordan, † and with the mantel of
 Elias, that fel downe to him, he smote the waters, and they
 were not diuided. And he sayd: Where is the God of Elias,
 now also? and he smote the waters, and they were diuided
 15 this way and that way, and Elifeus passed ouer. † And the
 children of the prophetes, that were in Iericho, ouer agaynst
 him seing him, sayd: The spirit of Elias hath rested vpon Eli-
 feus. And coming to meete him, :: adored him flatte to the :: They adored
 16 ground, † and they sayd to him: Behold, there are with thy him for his ho-
 lines, and be-
 seruantes fiftie strong men, that can goe, and seeke thy mai- cause God had
 geuen him the
 17 ster, lest perhaps the spirit of our Lord hath taken him, and spirit of so
 great a pro-
 18 cast him vpon one of the mountaines, or into one of the val- phete, not for
 wordlie, but
 19 leis. Who sayd: Send not. † And they forced him, til he a- spiritual excel-
 lencie, & ther-
 greed, and sayd: Send. And they sent fiftie men. Who when fore not with
 ciuill but reli-
 20 they had sought three daies, found not. † And they returned gious honour.
 to him: but he dwelt in Iericho, and he sayd to them: Did I
 19 not say to you: Send not? † The men also of the citie sayd to
 Elifeus: Behold the habitation of this citie is verie good, as
 thy selfe my lord perceiuest: but the waters are very il, and
 20 the ground barren. † But he sayd: Fetch me a new vessel,
 21 and put salt into it. Which when they had brought, † going
 out to the fountayne of the waters, he cast salt into it, and
 sayd: Thus sayth our Lord: I haue amended these waters, and

death shal no more be in them, nor barrenesse. † The wa- 22
 ters therfore were amended vntil this day, according to the
 word of Eliseus, which he spake. † And from thence he went 23
 vp into Bethel: & when he went vp by the way, little laddes
 came forth out of the citie, and mocked him, saying: Come
 vp baldhead, come vp baldhead. † Who when he had looked 24
 backe, he saw them, & cursed them in the name of our Lord:
 and two beares came forth out of the forest, & tore of them
 two and fourtie boyes. † and from thence he went into the 25
 mount of Carmel, and from thence he turned into Samaria.

CHAP. III.

*Ioram king of Israel accompanied with the kinges of Iuda & Edom, fighteth
 against the king of Moab, for not paying tribute according to their league.
 9. wanting waters. 16. Eliseus procuresh sufficient without raine: and
 prophesieth Victoria. 21. The king of Moab deceived by a vision is over-
 throwne in the fildes. 26. then being besieged immolateth his first begotten
 sonne: and the Israelites leaue the siege.*

AND Ioram the sonne of Achab reigned ouer Israel in 2
 Samaria: the eighteenth ycare of Iosaphat the king of
 Iuda. And he reigned twelue ycares. † And he did euil before 2
 our Lord, but not as his father and mother: for he tooke away
 the statues of Baal, which his father had made. † Neuerthe- 3
 les in the sinnes of Ieroboam the sonne of Nabat, who made
 Israel to sinne, he stucke fast, and departed not from them.
 † Moreouer Mesa the king of Moab, nourished manie 4
 sheepe, and he payed to the king of Israel an hundred thou-
 sand lambes, and a hundred thousand rammes with their
 fleeces. † And when Achab was dead, he brake the league, 5
 which he had made with the king of Israel. † Therfore king 6
 Ioram went forth that day out of Samaria, and mustered al
 Israel. † And he sent to Iosaphat the king of Iuda, saying: 7
 The king of Moab is reuolted from me, come with me against
 him to battel. Who answered: I wil come vp: he that is mine,
 is thine: my people, thy people: & my horses thy horses. † And
 he said: What way shal we goe vp? but he answered: By the 8
 desert of Idumea. † Therfore the king of Israel, and the king 9
 of Iuda, and the king of Edom went forward, and compassed
 seuen daies iourney, neither was there water for the armie,
 and the beastes, that folowed them. † And the king of Israel 10
 said: Alas alas alas, our Lord hath gathered vs three kinges
 together,

- together, that he might deliuer vs into the handes of Moab.
- 11 † And Iosaphat ſaid: Is there not here a prophet of our Lord, that we may beſech our Lord by him? And one of the ſeruantes of the king of Iſrael answered: Here is Eliſeus the ſonne of Saphat, which powred water vpon the handes of
- 12 Elias. † And Iosaphat ſayd: The word of our Lord is with him. And the king of Iſrael went downe to him, and Iosaphat
- 13 the king of Iuda, and the king of Edom. † And Eliſeus ſaid to the king of Iſrael: What is to me and thee? goe to the prophetes of thy father, and thy mother. And the king of Iſrael ſaid to him: Why hath our Lord gathered together theſe three kinges, that he might deliuer them into the handes of Moab?
- 14 † And Eliſeus ſaid to him: The Lord of hoſtes liueth, in whole ſight I ſtand, If I did not reuerence the face of Iosaphat the king of Iuda, I would not certes haue harkened to
- 15 thee, nor looked on thee. † But now bring me hither a plaier on instrumentes. And when the player ſang, the hand of our
- 16 Lord came vpon him, and he ſaid: † Thus ſaith our Lord:
- 17 Make the chanel of this torrent diches and diches. † For thus ſaith our Lord: You ſhal not ſee winde, nor raine: and this chanel ſhal be filled with waters, & you ſhal drinke, and your
- 18 families, & your beaſtes. † And this is a ſmal thing in the ſight of our Lord: moreouer he wil deliuer alſo Moab into your
- 19 handes. † And you ſhal ſtrike euerie fenced citie, and euerie principal citie, and :: ſhal cut downe al fruiteful trees, and ſhal ſtoppe vp al fountaines of waters, and euerie goodlie
- 20 field you ſhal couer with ſtones. † It came to paſſe therfore in the morning, when they vſed to offer the ſacrifice, and behold, water came by the way of Edom, and the ground was
- 21 filled with waters. † But al the Moabites hearing that the kinges were come vp to fight againſt them, they called together al that were girded with a belt vpon them, and they
- 22 ſtoode in the borders. † And ryſing early in the morning, and the ſunne being now riſen ouer againſt the waters, the Moabites ſaw the waters ouer againſt them red, as it were
- 23 bloud, † and ſaid: It is the bloud of the ſword: the kinges haue fought among them ſelues, and are ſlaine one of an
- 24 other: now goe on forward to the pray, Moab. † And they went forward into the campe of Iſrael: Moreouer Iſrael ryſing vp, ſtroke Moab: but they fled before them. They
- 25 therfore that had ouercome, came and ſtroke Moab, † and

::It was forbid
Deut. 20. to
cut downe
fruit trees in
the land of
Chanaan,
which the Iſ-
raelite ſhould
poſſeſſe, but
the land of
Moab pertey-
ned not to
them and ſo it
was not prohi-
bited to any
that countie
vpon iuſt of-
fence.

deſtroyed the cities: & euerie principal field they filled euerie man caſting ſtones: and they ſtopt vp al the fountaines of waters: and cut downe al trees that bare fruite, ſo that there remained onlie brike walles: and the citie was beſette of the ſlingers, and for a great part therof was ſtrooken. † Which 26 when the king of Moab had ſeene, to witte, that the enemies had preuayled, he tooke with him ſeuē hundred men that crew ſword, to breake in vpon the king of Edom: and they could not. † And taking his firſt begotten ſonne, that ſhould 27 haue reigned for him, he offered him an holocauſt vpon the wal: and there was great indignation in Iſrael, and forth with they retyred from him, and returned into their countrie.

CHAP. IIIL.

Eliſeus ſo multiplieth a poore widowes oyle, that ſhe payeth her debtes and li- ueth of the reſt. 8. By his prayers a Sunamite woman hath a ſonne. 18. Which dying he rayſeth to life. 38. He taketh away the bitterneſſe of coloquintida, which by chance was put in the pottle, 42. and feedeth manie with few leaues.

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third weeke of
Lent.

ANd a certayne woman of the wiues of the prophetes 1 cried to Eliſeus, ſaying: Thy ſeruant my husband is dead, and thou knoweſt that thy ſeruant was one that feared God, & behold the creditour is come to take away my two ſonnes. 2 to ſerue him. † To whom Eliſeus ſayd: What wilt thou that I doe for thee? Tel me, what haſt thou in thy houſe? But ſhe answered: I thy handmaid haue nothing in my houſe, but a 3 litle oyle, to anoynt me withal. † To whom he ſayd: Goe, 3 borrow of al thy neighbours emptie veſſels not a few. † And 4 goe in, and ſhut thy doore, when thou art within, thou and thy ſonnes: and powre therof into al theſe veſſels: and when they ſhal be ful, thou ſhalt take them away. † The woman 5 therefor went, and ſhut the doore vpon her, and vpon her ſonnes: they brought her veſſels, and ſhe powred in. † And 6 when the veſſels were ful, ſhe ſayd to her ſonne: Bring me yet a veſſel. And he answered: I haue none. And the oyle ſtood. † And ſhe came, and told the man of God. And he ſayde, 7 Goe, ſel the oyle, and pay thy creditour: and thou and thy ſonnes liue of the reſt: † And there came a certayne day, 8 and Eliſeus paſſed by Sunam: and there was there a great woman, which held him to eate bread: and when he paſſed often that way, he turned in to her to eate bread. † Who 9 ſayd

sayd to her husband: I perceiue that this is a holie man of
 10 God, which passeth by vs often. † Let vs therfore make him
 a litle chamber, and sette him a litle bed in it, and a table, and
 a stoole, and a candlesticke, that when he cometh to vs he may
 11 tarie there. † There came therfore a certayne day, and coming
 12 he turned in to the chamber, and rested there. † And he sayd
 to Giezi his seruant: Call this Sunamite. Who when he had
 13 called her, and she stooke before him, † he sayd to his ser-
 uant: Speake to her: Behold thou hast diligently ministred
 to vs in al thinges, what wilt thou that I doe for thee? hast
 thou any busines, and wilt thou that I speake to the king, or
 the general of the warrefare? Who answered: I dwell in the
 14 middes of myne owne people. † And he sayd: What wil she
 then that I doe for her? And Giezi sayd: Aske not: for she
 15 hath no sonne, and her husband is old. † He therfore coman-
 ded him to cal her: who when she was called, and stooke be-
 16 fore the doore, † he sayd to her: At this tyme, this self same
 houre, if life accompanie, thou shalt haue a sonne in thy
 wombe. But she answered: Doe not I besech thee my lord,
 17 man of God, doe not lie to thy handmayd. † And the we-
 man conceiued, and brought forth a sonne in that time,
 18 and in the self same houre, that Elifeus had sayd. † And
 the childe grewe. And vpon a cerraine day, when going
 19 forth he went to his father, vnto the reapers, † he sayd
 to his father: My head aketh, my head aketh. But he said
 20 to his seruant, take him, and bring him to his mother, † who
 when he had taken him, and brought him to his mother, she
 21 sette him vpon her knees vntil noone, and he dyed. † And
 she went vp, and laid him vpon the bed of the man of God,
 22 and shut the doore: and going forth † called her husband,
 and sayd: Send with me, I besech thee, one of the seruantes,
 and an asse, that I may runne to the man of God, and returne.
 23 † Who sayd to her: For what cause doest thou goe to him?
 The Calendes be not to day, nor the Sabbath. Who answered:
 24 I wil goe. † And she saddled the asse, and commanded her
 seruant: driue, and make hast, make no stay in going. And doe
 25 that which I command thee. † She therfore went forward,
 and came to the man of God into mount Carmel: and when
 the man of God saw her ouer against him, he said to Giezi his
 26 seruant: Behold that Sunamite. † Goe therfore to meete her,
 and say to her: Is al wel about thee, and about thy husband,
 and

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and about thy sonne? Who answered: Wel. † And when she
 was come to the man of God into the mount, she caught his
 feet: and Giezi came to remoue her. And the man of God
 said: Let her alone, for her soule is in anguish, and our Lord
 hath hid it from me, and hath not told me. † Who said to him: 28
 Did I aske a sonne of my Lord? Did I not say to thee: Mocke
 me not? † And he said to Giezi: Girde thy loynes, and take
 my staffe in thy hand, & goe. If a man meete thee, salute him
 not: and if any man salute thee, answer him not: and thou
 shalt put my staffe vpon the face of the childe. † Morcouer 29
 the mother of the childe said: Our Lord liueth, and thy soul
 liueth, I wil not leaue thee. He arose therefore, and folowed
 her. † But Giezi was gone before them, and had put the staffe 31
 vpon the face of the childe, & there was not voice, nor sense:
 and he returned to meete him, and told him, saying: :: The
 childe is not risen. † Eliseus therefore went into the house, and
 beheld the childe lay dead on his bed: † and going in he shut 33
 the doore vpon him, & vpon the childe & prayed to our Lord.
 † And he went vp, and lay vpon the childe: and he put his 34
 mouth vpon his mouth, & his eies vpon his eies & his handes
 vpon his handes: and he bowed him self ouer him, and the
 childes flesh was warmed. † But he returning, walked vp and 35
 downe in the house, once hither & thither: & he went vp, and
 lay vpon him: and the childe gaped seuen tymes, and opened
 his eies. † And he called Gierzi, & said to him: Call this Suna- 36
 mite. Who being called, went in vnto him: Who said: Take
 thy sonne. † She came, and fel at his feete, and adored vpon 37
 the ground: and tooke her sonne, and went out, † and Eliseus 38
 returned into Galgal. And there was a famine in the land, and
 the children of the prophetes dwelt before him; and he sayd
 to one of his seruantes: Sette on a greate potte, and seeth
 broth for the children of the prophetes. † And one went 39
 out into the field to gather wilde herbes: and he found as it
 were a wilde vine, and gathered of it the colocynthides of
 the field, and filled his mantel, and returning cut it into the
 potte of broth, for he knew not what it was. † They therefore 40
 poured it to their selowes, to eate: and when they had tasted
 of the broth, they cried, saying: Death is in the potte, man of
 God. And they could not eate. † But he sayd: Bring meale, 41
 and when they had brought it, he cast it into the potte, and
 said: powere in for the multitude, that they may eate. And
 there

∴ God sent his
 law by his ser-
 uant, and it
 auailed not to
 mankinde
 dead in sinnes.
 But he coming
 & accommo-
 dating himself
 to our infirmi-
 tie, participat-
 ing our death
 we are quic-
 med. So S. Au-
 gustine mysti-
 cally applieth
 this figuratiue
 miracle to
 Christ and his
 Church. li. 12.
 c. 35. cons. Fast.
 Manich. and
 manielike
 thinges of the
 old Testament
 he sheweth to
 be figures of
 the new.

- 42 there was no more anie bitternesse in the pottle. † And a certaine man came from Baalsalita bringing to the man of God loaves of the first fruites, twentie barley loaves, and new wheate in his scrippe. But he said: Geue to the people, that
 43 they may eate. † And his seruant answered him: How much is this, that I should sette it before an hundred men? Agayne he said: Geue to the people, that they may eate: for thus
 44 saith our Lord: They shall eate, and there shall be least. † He therfore sette it before them: who did eate, and there was least according to the word of our Lord.

CHAP. V.

Naaman the general capitaine of Syria is cleansed of depresse, by washing himself as Eliscus appointeth him seuen times in Ioraan. 15. professeth his bel of in one God promising to serue him. 20. Giezi taketh giftes of Naaman, 25. and is stricken With leprosie.

- 1 **N**AAMAN the General of the warfare of the king of Syria, was a great man with his lord, and honorable: for by him our Lord gaue health to Syria: and he was a vali-
 2 ant man and rich, but a leper. † Moreouer out of Syria there were come forth robbers, and had led away captiue out of the Land of Israel a litle gitle, which wayted vpon the wife of
 3 Naaman. † Who said to her maistresse: I would my lord had bene with the prophete, that is in Samaria: surely he would
 4 haue cured him from the leprosie, which he hath. † Naaman therfore went into his lord, and told him saying: Thus and
 5 thus hath the wench of the Land of Israel spoken. † And the king of Syria sayd to him: Goe, & I wil send letters to the king of Israel who when he was sette forward, and had taken with him ten talentes of siluer, and six thousand peeces of gold, and
 6 ten change of rayment, † he brought the letters to the king of Israel, in these wordes: When thou shalt receiue this letter, know that I haue sent to thee Naaman my seruant, that thou
 7 mayest cure him of his leprosie. † And when the king of Israel had read the letters, he rent his garmentes, and said: Am I God, that I can kil, and geue life, because this man hath sent to me, that I should cure a man of his leprosie? marke, and
 8 see that he seeketh occasions against me. † Which when Eliscus the man of God had heard, to witte, that the king of Israel had rent his garmentes, he sent to him, saying: Why hast thou rent thy garmentes? let him come to me and let him
 Aaaaa know

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know that there is a prophet in Israel. † Naaman therfore 9
 came with horses and chariotes, and stood at the doore of the
 house of Eliſeus: † and Eliſeus ſent a meſſenger to him, ſaying: 10
 Goe and be waſhed ſeuē times in Iordan, and thy fleſh ſhal
 receiue health, and thou ſhalt be cleane. † Naaman being 11
 angrie departed, ſaying: I thought he would come out to me,
 and ſtanding would inuocate the name of the Lord his God,
 and touch with his hand the place of the leproſie, and cure
 me. † What are not Abana, and Pharphar the riuers of Dama- 12
 ſcus, better then al the waters of Iſrael, that I may be waſhed
 in them, and be made cleane? Therfore when he had turned
 him ſelf, and went away with indignation, † his ſeruantes came 13
 vnto him, & ſpake to him: Father, & if the prophet had ſayd a
 great thing to thee, certes, thou ſhouldeſt haue done it: how
 much more wheras now he ſayd vnto thee: Be waſhed, and
 thou ſhalt be cleane? † He went downe, & waſhed in Iordan 14
 ſeuē times according to the word of the man of God, and his
 fleſh was reſtored, as the fleſh of a litle childe, & he was made 15
 cleane † And returning to the man of God with al his trayne,
 he came, and ſtood before him, & ſayd: In very deede I know
 that there is no other God in al the earth, but only in Iſrael. I
 beſech the therfore to take a benediction of thy ſeruant. † But 16
 he answered: Our Lord liueth, before whom I ſtand, I wil not
 take it. And when he would haue forced him, he did in no-
 wiſe agree. † And Naaman ſayd: As thou wilt, but I beſech 17
 thee: graunt vnto me thy ſeruant, that I may take of :: the
 earth the burden of two mules: for thy ſeruant wil no more
 make holſeaſt, or victimes to ſtrange goddes, but to the
 Lord. † But this onlie is it, for which thou ſhalt beſech the 18
 Lord for thy ſeruant, when my maiſter ſhal goe into the tem-
 ple of Remmon, to adore: and he leaning vpon my hand, if I
 ſhal adore in the temple of Remmon, he adoring in the ſame
 place, that the Lord pardon me thy ſeruant for this thing.
 † Who ſayd to him: Goe in peace. He therfore went from 19
 him in the ſpring time of the earth. † And :: Giezi the ſeruant 20
 of the man of God ſayd: My maiſter hath ſpared Naaman this
 Syrian, that he tooke not of him the things which he brought:
 Our Lord liueth, I wil runne after him, and wil take ſome
 thing of him. † And Giezi folowed at the backe of Naaman: 21
 whom when he ſaw running toward him, he lept downe from
 his chariote to mete him, and ſaid: Are al thinges wel? † And 22
 he ſayd:

:: In reſpect of
 Gods ſpecial
 electing and
 ſanctifying the
 land of Cha-
 naan, by his
 true religion,
 Naaman right
 ly eſtemed
 that earth ſit-
 ter for an altar
 then the earth
 of his owne
 countrie.
 :: Giezi preſi-
 gured Iudas
 the falſe Apo-
 ſtle of Chriſt.
 and al thoſe

he said: Wel. my maister hath sent me to thee, saying: Euen now there are come to me two yong men from mount Ephraim, of the children of the prophetes: geue them a talent of siluer, and two change of rayment. † And Naaman sayd: It is better that thou take two talentes. And he forced him, & bound the two talentes of siluer in two bagges, and the duble rayment, & layd it vpon two of his seruantes, who also caried it before him. † And when he was come now in the euening, he tooke it out of their hand, & layd it vp in the house, & dismissed the men, and they departed. † And himself going in, stood before his maister. And Elifeus said: From whence comest thou Ciezi? Who answered: Thy seruant hath not gone any whither. 26 † But he sayd: Was not my hart present, when the man returned out of his chariote to meete thee? Now therfore thou hast receiued siluer, and taken rayment, to bye oliuetes, and vineyardes, and sheepe, and oxen, and seruantes, and hand- 27 maides. † But the leprosie also of Naaman shal cleaue to thee, and to thy seede, for euer. And he went out from him a leper as it were snow.

A N N O T A T I O N S.

CHAP. V.

19 *Goe in peace.*] Schismaticques, as they are commonly (but improperly) now called in England, which being in mind and iudgement Catholiques, goe sometimes to Protestantes common prayers, or sermons, draw an excuse of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to goe and setue his king in the temple, when he adored an Idol. But who-soeuer wil duly consider this example, shal find great difference in respect of the times, places, persons, and of the very doubtles proposed, between this mans case and ours. For before Christs Gospel was promulgate, neither al Articles of faith were so expressely taught, nor the external profession therof so strictly commanded, as now they are in time of more grace, which geueth more ayde to mans weaknes, wherein also more perfection is required, and therfore our Sauour exacteth of al to *conferre him*, and his Religion, *before men: els he wil denie them before his Father.* Likewise in the place, where this Nobleman dwelt, his presence in the temple, and seruice to the king, could not be accounted a reuolt from true religion, which was neuer professed there, nor be scandalous to anie man being al Infidels: but in a christian' countrie, where al beare the name of Christians, especially where men are at controuersie about the true Christian religion, al that frequent, or repaire to the same assemblies, for publike seruice of God, are reputed to be of the same religion; or els dissemblers, as it were to haue no care of religion, knowing God, and not glorifying him as God. and reuolting from the truth which they had lerned. The difference also of persons is great. For this Nobleman hauing before his conuersion serued his king, in the office of sustaining him, when he bowed to the Idol, if he should haue refused to do the same, it would rather haue bene supposed, that he disdaind

that buy or sel spiritual thinges for money who by their avarice lose Gods grace, and gaine in fame in this worl'd, and eternal damnation in the next. *s. Aug. ser. 208. de tempore.*

The case of going to heretical seruice, and Naamans going to the temple of an idol differ in diuers respects. Difference of times.

Of places,

Of persons.

Rom 1.
2. Pet. 1.

his Maister, or shewed disloyaltie, then thought, that he retrayned for religion: whereas in our case, verie few do such temporal seruice, about the king in the church: and such as doe carrie the sword, scepter, or the like, are accounted of that religion, which is there practised; except they manifest the contrarie, as this man did, and our men commonly do not. Yea if anie do say they are Catholiques, and yet goe to the Protestantes church, they are counted of that rank, S. Paul speaketh of, which *confesse they know God, but denie him in their deedes.*

The things
demanded dif-
fer much.

Tit. 2.

And those which refuse such an office, can not be iudged disloyal, because it is sufficiently knowne, that Catholiques refuse of mere conscience. An other most especial difference is in the things demanded. This Syrian promising expressly before the Prophet, and his owne great trayne, that he would neuer againe serue false goddes, and that he would serue the onlie true God, and for that purpose caried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himself, desired not to doe anie thing, wherby he might seme to serue an Idol: but that when the king leaning vpon him, should adore Remmon, he might bow with his maister, not adoring the Idol, for he resolved and promised the contrarie, but adoring God Almighty, in whom now he beleued. And this the Prophet approued, in that time, place, and person to be lawfull. But those that now in England goe to Protestants seruice, or sermons, do neither publicly renounce al heresies, nor professe to frequent Masse, the true Sacrifice of the Christian Church, nor aouch the erecting of an Altar, but goe to church, to shew them selues obedient to the Parliamt law, which abandoned the true Diuine Seruice, and in place thereof appointed & commanded al to be present, at a new forme of common prayer, thereby making it a distinctiue signe of conformitie, and participation in that religion, which these dissemblers in their consciences know to be false.

D. Bristons Motiono. 23.

Personal pre-
sence at here-
tical seruice in
England, a di-
stinctiue signe
of conformity
to heresie.

This example therefore doth in no sorte warrant their going to the heretical church, but contrariwise admonisheth al to take resolution in our case (as Naaman did in his) of our Eliseus, or spiritual Superior, and if he should say: Goe in peace, then might they pleade an excuse, but the sayth: None can goe without incurring greuous siane, and eternal damnation. The case being so much different from Naamans. It is in deede more like to that of Eleazarus, and other Machabees, who were commanded by eating syrians flesh, to depart from the law of God, and their fathers. VVhich by no meanes was lawfull to doe, nor to make shew of doing it, but rather to dye, as they did most gloriously.

2. Machab. 6.
7.

A case very
like to ours

CHAP. VI.

Eliseus maketh iron to swimme vpon the water: 8. leadeth the king of Syria his men (sent to apprehend him) blindly into samaria. 20. Where their eyes being opened, they are curiously intertained, and freely dismissed. 24. The Syrians besiege Samaria. 26. For extreme famine a mother eateth her child. 31. And the king commandeth to kil Eliseus.

ANd the children of the prophetes sayd to Eliseus: Be- 1
hold the place, wherein we dwel before thee is streite
for vs. † Let vs goe as far as Iordan, and take out of the wood 2
enerie man some timber, that we may build there a place to
dwel in. Who said: Goe. † And one of them sayd: Come 3
therefore thou also with thy seruantes. He answered: I wil
come

- 4 come. † And he went with them. And when they were
5, come to Iordan they cut wood. † And it chanced, that when
one had cut downe timber, the head of the axe fel into the
water: and he cried out, and said: Alas alas alas my lord, this
6 same also I: did borow. † And the man of God sayd: where
fel it? and he shewed him the place: he therfore cut of a pece
7 of wood, and cast it thither: and the yron did swimme, † and
he said: Take it vp. Who stretched forth his hand, and tooke
8 it. † And the king of Syria fought against Israel, and tooke
counsell with his seruantes, saying: In that and that place let
9 vs lay embushmentes. † Therfore the man of God sent to
the king of Israel, saying: Beware thou passe not into such a
10 place: because the Syrians are there in embushmentes. † The
king of Israel therfore sent to the place, which the man of
God had told him, and preuented him, and looked wel to him
11 self there not once or twise. † And the hart of the king of
Syria was troubled for this thing. And calling together his
seruantes, he sayd: Why doe you not tel me who is the betraier
12 of me to the king of Israel? † And one of his seruantes sayd:
Not so my lord king, but Elifeus the prophet, which is in
Israel, telleth the king of Israel al wordes, whatsoeuer thou
13 shalt speake in thy priuy chamber. † And he sayd to them:
Goe, and see where he is: that I may send, and take him. And
14 they told him, saying: Behold in Dothan. † He therfore sent
thither horses and chariotes, and the force of his armie:
who when they were come in the night, they besette the
15 citie. † And the seruant of the man of God rising early,
went out, and saw an armie round about the citie, and horses
and chariotes: and he told him, saying: Alas alas alas my lord,
16 what shal we doe. † But he answered: Feare not: for there are
more with vs then with them. † And when Elifeus had
17 prayed, he sayd: Lord open the eies of this man, that he may
see. And our Lord opened the eies of the seruant, and he
behold: and loe the mountaine full of horses, and of fire cha-
18 riores round about Elifeus. † But the enemies went downe
to him: moreouer Elifeus prayed to our Lord, saying: Strike,
I beseech thee, this people with blindenesse. And our Lord
smote them, that they saw not, according to the word of Eli-
19 feus. † And Elifeus sayd to them: This is not the way neither is
this the citie: folow me, & I wil shew you the man, whom you
20 seeke. He therfore led them into Samaria: † and when they

His grief was great, because he had not meanesto recompence the losse to the owner.

A husband-man, in yorke-shire called Kettle had the gift to see euil spirites, whereby he often detected & hindered their bad purposes. Non. brig. li. 2. c. 21. Rev. Anglie.

were entered into Samaria, Eliſeus ſaid: Lord open the cies of theſe men, that they may ſee. And our Lord opened their eies, and they ſaw them ſelues to be in the middes of Samaria. † And the king of Iſrael ſaid to Eliſeus, when he had ſene 21 them: Shal I ſtrike them, my father? † And he ſaid: Thou 22 ſhalt not ſtrike them: for thou didſt not take them with thy ſword, and thy bow, that thou mayſt ſtrike them: but :: ſet bread and water before them, that they may eate and drinke, and goe to their maiſter. † And a great preparation of mea- 23 tes was ſette before them, and they did eate and drinke, and he diſmiſſed them, and they went away to their maiſter, and the robbers of Syria came no more into the Land of Iſrael. † And it came to paſſe after theſe thinges, Benadad the king 24 of Syria gathered together al his armie, and went vp, and beſieged Samaria. † And there was a great famine in Samaria: 25 and ſo long it was beſieged, til the head of an aſſe was ſold for foure ſcore ſiluer peeces, & the fourth part of a cab of pigeons dung, for ſiue ſiluer peeces. † And when the king 16 of Iſrael paſſed by the wall, a certayne woman cried out to him, ſaying: Saue me my lord king. † Who ſayd: No, our 17 Lord ſaue thee: how can I ſaue thee? of the floore, or of the preſſe? And the king ſayd to her: What ayleth thee? Who answered: † This woman ſayd to me: Geue thy ſonne, that 28 we may eate him to day, & my ſonne we wil eate to morrow. † We therfore boyled my ſonne, and did eate him. And I ſayd 29 to her the next day: Geue thy ſonne, that we may eate him. Who hath hid her ſonne. † Which when the king had 30 heard, he rent his garmentes, and paſſed by the wal. And al the people ſaw the hearecloth, which he ware next vpon his fleſh. † And the king ſayd: Theſe thinges doe God to 31 me, and theſe adde he, if the head of Eliſeus the ſonne of Saphat ſhal ſtand vpon him this day. † But Eliſeus ſate in 32 his houſe, and the ancientes ſate with him. He therfore ſent a man before: and before that meſſenger came, he ſayd to the ancientes: Doe you know that this murderers ſonne hath ſent to cut of my head? See therfore, when the meſſenger ſhal come, ſhut the doore, and ſuffer him not to enter in: for behold the ſound of his maiſters feete is behinde him. † Whiles he was yet ſpeaking to them, the meſſenger appea- 33 red, which came to him. And he ſayd: Behold, this ſo great euil is of our Lord: what ſhal I looke for more of our Lord?

:: By bread and water is vnder ſtood ordinarie meate and drinck. v. 23.

Elifeus prophesieth plentie of corne the next day, and death to a chiefe man that wil not beleue it. 3. Foure Lepers going to yeld themselves to the Syrians, 6. Whoby Gods providence are frighted and fled away, 9. bring newes therof to Samaria, 12. Which by trial is found true, 16. And so there is plentie of corne, and the incredulous nobleman is trod to death, with presse of multitude in the gate, as the prophet foretold.

- 1 **A**ND Elifeus sayd: Heare ye the word of our Lord: Thus sayth our Lord: At this time to morow a bushel of floure shal be at one stater, and two bushels of barley at one
 2 stater, in the gate of Samaria. † One of the Dukes, vpon whose hand the king leaned, answering the man of God, sayd: If our Lord shal make fludgates in heauen, :: can that
 3 possibly be which thou speakest? Who sayd: Thou shalt see it with thine eies, and shalt not eate therof. † There were
 4 therefore foure men lepers, beside the entrance of the gate: who sayd one to another: What meane we to be here til we
 5 die? † Whether we enter into the citie, we shal die for famine: or whether we tarie here, die we mult: come therefore, and let vs runne away to the campe of Syria. If they spare vs, we shal liue: but if they wil kil vs, we shal die neuerthelesse.
 6 † They arose therefore in the euening, to come to the campe of Syria. And when they were come to the beginning of the
 7 campe of Syria, they found no man there. † For our Lord had made them in the campe of Syria to heare the sound of chariotes, and horses, and of a verie great armie: and they sayd one to an other: Behold the king of Israel hath for wages hyred agaynst vs the kinges of the Hetheites, and of the Egy-
 8 tians, and they are come vpon vs. † They arose therefore, and fled in the darke, and leaft their tentes, and their horses and asses in the campe, and fled desirous to saue their liues only.
 9 † Therefore when these lepers were come to the beginning of the campe, they entered into one tabernacle, and did eate and drinke: and they tooke thence siluer, and gold, and rayment, and went, and hid it: againe they retutned to an other tabernacle, and from thence likewise taking away they
 10 hid it. † And they said one to an other: We doe not wel: for this is a day of good tydings. If we shal hold our peace, and wil not tel vntil morning, we shal be blamed of a heinous offence: Come, let vs goe, and make report in the kinges
 court.

:: Discourse of mans reason can not reach to the powre of God, who can do al that he wil, and wil doe al that he faith: therefore the incredulous are iustly punished.
 v. 20.

court. † And when they were come to the gate of the citie, 10
 they told them saying: We went to the campe of Syria, and
 found no man there, but horses, and asses tyed, and the tentes
 pitched. † The porters therfore went, and told it to the king 11
 within his palace. † Who arose in the night, & sayd to his ser- 12
 uants: I tel you what the Syrians haue done to vs: They
 know that we suffer great famine, and therfore they are gone
 out of the campe and lie hid in the fieldes, saying: When they
 shal come forth out of the citie, we wil take them aliue, and
 then we may enter into the citie. † But one of his seruantes 13
 answered: Let vs take fīue hortes that are remaining in the
 citie (because they onlie are in the whole multitude of Israel
 for the other are consumed) and sending, we may trie. † They 14
 brought therfore two horses, and the king sent into the
 campe of the Syrians, saying, Goe ye, and sec. † Who went 15
 after them as far as Iordan: and behold al the way was ful
 of rayment, and vessels, which the Syrians had cast away,
 when they were amased, and the messengers returning told
 the king. † And the people going forth spoyled the campe of 16
 Syria: and a bushel of floure became at one stater, and two
 bushels of barley at one stater, according to the word of
 our Lord. † Moreouer the king appoynted that duke, 17
 on whose hand he leaned, to stand at the gate: whom the
 multitude trode in the entrance of the gate, & he died, accor-
 ding as the man of God had spoken, when the king came
 downe to him. † And it came to passe according to the word of 18
 the man of God, which he spake to the king, when he sayd:
 Two bushels of barley shal be at one stater, and a bushel of
 floure at one stater, this verie tyme to morow it the gate of
 Samaria: † when that duke answered the man of God, and 19
 sayd: Although our Lord would make fludgates in the heauen,
 can this be done which thou speakest? And he said to him:
 Thou shalt see with thine eyes, and shal not eare therof. † It 20
 chanced therfore to him as it was foretold, and the people
 trode him in the gate, and he died.

CHAP. VIII.

*After senen yeares famine fortold by Eliseus, the Sunamite Woman return-
 ing home, recouereth her landes and reuenewes. 7. Eliseus forbeweth the
 death of Benadad king of Syria, and cruel reigne of Hazael. 16. Ioram
 reigning in Iuda, the Idumeans reuolt from him. also Lohana. 23. He dieth,
 and his sonne Oschozias succeedeth.*

- 1 **A**Nd Eliſeus ſpake to the woman, whoſe ſonne he reſto-
 red to life, ſaying: Ariſe, goe thou and thy houſe, and
 ſojourne whereſoener thou ſhalt finde: for our Lord hath
 called a famine, and it ſhal come vpon the land ſeuē yeares.
 2 † Who aroſe, & did according to the word of the man of God:
 & going with her houſhold, he ſojournd in the land of the
 3 Philiftijms many dayes. † And when the ſeuē yeares were en-
 ded, the woman returned out of the Land of the Philiftijms:
 and ſhe went forth to ſpeake to the king for her houſe, and for
 4 her landes. † And the king ſpake with Giezi the ſeruant of
 the man of God, ſaying: Tel me al the meruelous thinges that
 5 Eliſeus hath done. † And when he had told the king how he
 had rayſed a dead man, the woman appeared, whoſe ſonne he
 had reuiued, crying to the king for her houſe, and her landes.
 And Giezi ſayd: My lord king, this is the woman, and this is
 6 her ſonne, whom Eliſeus rayſed. † And the king asked the
 woman: who told him. And the king gaue her an eunuch,
 ſaying: Reſtore her al thinges that are hers, and al the reue-
 newes of the landes, from the day, that ſhe leaſt the land vntil
 7 this preſent. † Eliſeus alſo came to Damafcus, and Benadad
 the king of Syria was ſicke: and they told him, ſaying: The
 8 man of God cometh hither. † And the king ſayd to Hazael:
 Take with thee preſentes, and goe to meete the man of God,
 and conſult the Lord by him, ſaying: Can I eſcape of this
 9 myne infirmitie? † Hazael therfore went to meete him, ha-
 uing with him preſentes, and al good thinges of Damafcus,
 the lodes of fourtie camels. And when he ſtood before him,
 he ſayd: Thy ſonne Benadad the king of Syria hath ſent me
 10 to thee, ſaying: Can I recouer of this mine infirmitie? † And
 Eliſeus ſayd to him: Goe, tel him: :: Thou ſhalt be healed:
 11 but our Lord hath ſhewed me that dying he ſhal die. † And
 he ſtood with him, and was troubled ſo far that he bluſhed:
 12 and the man of God wept. † To whom Hazael ſayd: Why
 doeth my lord weepe? But he ſayd: Becauſe I know what
 euils thou wilt doe to the children of Iſrael. Their ſenſed ci-
 ties thou wilt burne with fyre, and their yongmen thou wilt
 kil with the ſword, and their litle ones thou wilt daſh in pec-
 13 ces, and women with childe thou wilt diuide. † And Hazael
 ſayd: What am I thy ſeruant a dog, that I ſhould doe this
 great thing? And Eliſeus ſayd: Our Lord hath ſhewed me
 14 that thou ſhalt be king of Syria. † Who when he was departed

:: This was
 true in ſome
 ſenſe, ſicknes
 ending when
 death came.

from Elifeus, came to his maister, who sayd to him: What sayd Elifeus to thee? But he answered: He told me: Thou shalt recouer health. † And when the next day was come, he tooke 15
 a couerlette, and powred water thereon, and spred it vpon his face: who being dead, Hazael reigned for him. † In the fifth 16
 yeare of Ioram the sonne of Achab the king of Israel, and of Iosaphat the king of Iuda, reigned Ioram the sonne of Iosaphat the king of Iuda. † He was two and thirtie yeares old 17
 when he began to reigne, and he reigned eight yeares in Ierusalem. † And he walked in the waies of the kinges of Is- 18
 rael, as the house of Achab had walked: for :: the daughter of Achab was his wife: and he did that which is euil in the sight of our Lord. † But our Lord would not destroy Iuda, 19
 for Dauid his seruant, as he had promised him, to geue him a lampe to him, and to his children alwaies. † In his daies re- 20
 uolted Edom, from being vnder Iuda, and made to it self a king. † And Ioram came to Seira, and al the chariotes with 21
 him: and he arose in the night, and stroke the Idumeans, that had beset him, and the captaynes of the chariotes, and the people fled into their tabernacles. † Edom therfore reuolted 22
 from being vnder Iuda, vntil this day. Then Lobna also reuolted at that time. † But the rest of the wordes of Ioram, and 23
 al that he did, are not these thinges written in the Booke of the wordes of the kinges of Iuda? † And Ioram slept with 24
 his fathers, and was buried with them in the Citie of Dauid, and Ochozias his sonne reigned for him. † In the twelfth 25
 yeare of Ioram the sonne of Achab the king of Israel, reigned Ochozias the sonne of Ioram the king of Iuda. † Two and 26
 twentie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ierusalem: the name of his mother was Athalia the daughter of Amri the king of Israel. † And he walked in the waies of the house of Achab: and 27
 he did that which is euil before our Lord, as the house of Achab: for he was the sonne in lawe of the house of Achab. † He went also with Ioram the sonne of Achab, to fight a- 28
 gaynst Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Ioram: † Who returned to be cured, in 29
 Iezrahel: because the Syrians wounded him in Ramoth fighting agaynst Hazael the king of Syria. Moreouer Ochozias the sonne of Ioram the king of Iuda, went downe to visite Ioram the sonne of Achab into Iezrahel, because he was sicke there.

Athalia v. 26.
 is called the
 daughter of
 Amri. VVher-
 fore it semeth
 that either she
 was the adop-
 ted daughter
 of her brother
 Achab, or is
 there called
 the daughter
 of her grand-
 father.

Iehu is anointed king of Israel, 7. to destroy the house of Achab and Iezabel.

14. He presently killeth Ioram king of Israel, 27. Likewise Ochozias king of Iuda. 30. also Iezabel, who is eaten by dogges.

1 **A**ND Elifeus the prophete called one of the children of
the prophetes, and sayd to him : Girde thy loynes , and
take this litle boxe of oyle in thy hand, and goe into Ramoth
2 Galaad. † And when thou shalt come thither, thou shalt see
Iehu the sonne of Iosaphat the sonne of Namsi : and going in
thou shalt rayse him out of the middes of his brethren , and
3 shalt bring him into an inner chamber . † And holding the
litle boxe of oyle, thou shalt powre vpon his head, and shalt
say : Thus sayth our Lord : I haue anoynted thee king ouer
Israel. And thou shalt open the doore, and flee, and shalt not
4 stay there. † The yongman therfore the childe of a prophete
5 went into Ramoth Galaad, † and entered in thither: and be-
hold the captaynes of the armie sate, and he sayd : I haue a
word to thee o prince: And Iehu sayd : to whom of vs al? But
6 he sayd : To thee o prince. † And he arose, and went into the
chamber: but he powred oyle vpon his head, and sayd : Thus
sayth our Lord the God of Israel: I haue anoynted thee king
7 ouer the people of the Lord of Israel , † and thou shalt strike
the house of Achab thy maister, and I wil reuenge the bloud
of my seruantes the prophetes , and the bloud of al the ser-
8 uantes of the Lord of the hand of Iezabel. † And I wil de-
stroy al the house of Achab, and wil kil of Achab him that
pisseth agaynst a wal, and the shut vp, and the meanest in Is-
9 rael. † And I wil make the house of Achab, as the house of
Ieroboam the sonne of Nabat, and as the house of Baasa the
10 sonne of Ahias. † Iezabel also the dogges shal eate in the
field of Iezrahel, neither shal there be anie to burie her. And
11 he opened the doore, and fled. † And Iehu went forth to his
maisters seruantes. Who said to him : Are al thinges wel? Why
came this madde man to thee? Who sayd to them: You know
12 the man, and what he spake. † But they answered: It is false,
but rather doe thou tel vs. Who sayd to them : Thus and thus
he spake to me: and he sayd : Thus sayth our Lord, I haue
13 anoynted thee king ouer Israel † They therfore made hast,
and euerie man taking his mantel layd it vnder his feete ,
after the similitude of a iudgement seate, & they sounded the

trumper, and sayd: Iehu hath the kingdom. † Iehu ther- 14
fore the sonne of Iosaphat the sonne of Namsi conspired
agaynst Ioram: Moreouer Ioram had besieged Ramoth
Galaad, he, and al Israel agaynst Hizzael the king of Syria:
† and was returned to be cured in Iezrael of the woundes, 15
for the Syrians had wounded him, fighting against Hazael the
king of Syria. And Iehu sayd: If it please you, let no man goe
forth fugitiue out of the citie, lest he goe, and tel in Iezrael.
† And he mounted, and went into Iezrael: for Ioram was 16
sicke there, and Ochozias the king of Iuda was come downe
to visite Ioram. † The watchman therefore, that stood vpon 17
the toure of Iezrael, saw the troupe of Iehu coming, & said:
I see a troupe. And Ioram said: Take a Chariote, and send to
meete them, and let him that goeth say: Are al thinges wel?
† He went therefore, that was gotten vp into the chariote, to 18
meete him, and sayd: Thus saith the king: Are al thinges
peaceable? And Iehu sayd: What hast thou to doe with peace?
passe, and folow me. The watchman also told, saying: The
messenger came to them, & returneth not. † He sent also the 19
second chariote of horses: and he came to them, and said:
Thus saith the king: Is there peace? And Iehu sayd: What
hast thou to doe with peace? passe, and folow me. † And the 20
watchman told, saying: He is come as far as they, & returneth
not: and it is the pace as it were the pace of Iehu the sonne of
Namsi, for he goeth amayne. † And Ioram sayd: Make readie 21
the chariote. And they made readie his chariote, and Ioram
the king of Israel went forth, and Ochozias the king of Iuda,
ech in their chariotes, and they went forth to meete Iehu, and
found him in the field of Naboth the Iezraelite. † And 22
when Ioram had seene Iehu, he sayd: Is there peace Iehu? But
he answered: What peace? The fornications of Iezabel thy
mother, and her manie sorceries are in their vigour. † And 23
Ioram turned his hand, and sleing sayd to Ochozias: Treason
Ochozias. † Moreouer Iehu bent his bow with his hand, 24
and stroke Ioram betwen the shoulders: and the arrow went
out through his hart, and immediatly he fel in his chariote.
† And Iehu sayd to captaine Badacer: Take him; throwe 25
him forth in the field of Naboth the Iezraelite: for I re-
member when I and thou sitting in a chariote did folow
Achab this mans father, that our Lord lifted vp this burden
vpon him, saying: † If not for the bloud of Naboth, and 26
the

∴ VVhen Na-
both was falsly
accused & vn-
iustly stoned

the bloud of his children, which I ſaw yeſterday, ſayth our Lord, I requite thee not in this field ſayth our Lord. Now therefore take him, and throw him into the field according to
 17 the word of our Lord. † But Ochozias the king of Iuda ſeing this, fled by the way of the houſe of the garden: and Iehu purſewed him, and ſaid: This man alſo ſtrike ye in his chariote. And they ſtroke him in the going vp of Guer, which is beſide Iebſaam: who fled into Mageddo, and died
 23 there. † And his ſeruantes layd him vpon his chariote, and caried him into Ieruſalem: and they buried him there in his
 29 ſepulchre with his fathers in the Citie of David. † In the eleuenth yeare of Ioram the ſonne of Achab, reigned Ocho-
 30 zias ouer Iuda, † and Iehu came into Iezrahel. Moreouer Iezabel hearing of his entrance, paynted her face with ſt-
 bicke ſtone, and decked her head, and beheld through the
 31 window † Iehu coming at the gate, and ſayd: Can there be
 32 peace to Zambri, that killed his maiſter? † And Iehu liſted vp his face to the window, and ſayd: What is ſhe? And two
 33 or three eunuches bowed them ſelues to him. † But he ſayd to them: Caſt her downe headlong, & they threw her downe and the wal was ſprinkled with the bloud, and the hoofes of
 34 the horſes trode her. † And when he was entered in, to cate, and to drinke, he ſayd: Goe, and ſee that curſed woman, and
 35 burie her: becauſe ſhe is a kings daughter. † And when they went to burie her, they found nothing but the ſkul, and the
 36 ſeete, and the extreme partes of the handes. † And returning they told him. And Iehu ſayd: It is the word of our Lord, which he ſpake by his ſeruant Elias the Theſbite, ſaying: In
 the field of Iezrahel ſhal the dogges cate the fleſh of Iezabel,
 37 † and the fleſh of Iezabel ſhal be as dung vpon the face of the earth in the field of Iezrahel, ſo that they which paſſe by ſhal ſay: Is this that ſame Iezabel?

CHAP. X.

The Samaritanes fearing the force of Iehu, chooſe no other king, but offer him their ſeruice: 6. and by his commandment kil the late kings ſeuente ſonnes. 11. Fourtie two brothers of Ochozias late king of Iuda are ſlaine. 15. Iehu making league with Ionadab, viterly deſtroyeth Achabs houſe. 18. by a ſtratagem killeth al the worſhippers of Baal, 26. burneth his ſtatua, & turneth his temple into a iake: 28. but maintaineth Ieroboams golden calues. 32. The Affyrians afflict Iſrael. 34. Iehu dieth, and his ſonne Ioachaz reigneth.

AND Achab had ſeuentie ſonnes in Samaria: Iehu ther-
fore wrote letters, and ſent into Samaria to the chiefe
of the citie, and to the ancientes, and to them that brought
vp Achabs children, ſaying: † As ſowne as you ſhal receiue
theſe letters, ye that haue your maiſters ſonnes, and chariotes,
and horſes, and ſenſed cities, and armour, † chooſe the better,
and him that ſhal pleaſe you of your maiſters ſonnes, and ſet
him vpon his fathers throne, and fight for the houſe of your
lord. † They were ſore afrayd, and ſayd: Behold two kinges
could not ſtand before him, and how ſhal we be able to reſiſt?
† The ouerſeers therfore of the houſe, and the rulers of the
citie, and the ancientes, and the tutors ſent to Iehu, ſaying:
We are thy ſeruantes, whatſoeuer thou ſhalt command we
wil doe, neither wil we make vs a king: Doe thou whatſoeuer
pleaſeth thee. † And he wrote letters to them agayne, the ſe-
cond tyme, ſaying: If you be mine, and obey me, take the
heades of your maiſters ſonnes, and come to me this verie
houre to morow into Iezrahel. Moreouer the kinges ſonnes,
ſeuentie men were brought vp with the chiefe of the citie.
† And when the letters were come to them, they tooke the
kinges ſonnes, and ſlew ſeuentie men, and put their heades in
baskets, and ſent them to him into Iezrahel. † And a meſſen-
ger came, & told him, ſaying: They haue brought the heades
of the kinges ſonnes. Who answered: Lay them in two heapes
by the entrance of the gate vntil morning. † And when it
was light, he went forth, and ſtanding ſayd to al the people:
You are iuſt: If I haue conſpired agaynſt my maiſter, and haue
ſlayne him, who hath ſtrooken al theſe? † See therfore now
there hath not fallen of the wordes of our Lord on the
ground, which our Lord ſpake vpon the houſe of Achab, and
our Lord hath done that which he ſpake in the hand of his
ſeruant Elias. † Iehu therfore ſmote al that were leaſt of the
houſe of Achab in Iezrahel, and al his nobles, and familiars,
and prieſtes, til there remayned no reliques of him. † And he
aſoſe, and came into Samaria: and when he was come to the
cabbins of the ſhepehardes in the way, † he found the bre-
thren of Ochozias the king of Iuda, and he ſayd to them:
What are you? Who answered: We are the brethren of Ocho-
zias, and are come downe to ſalute the kinges ſonnes, and
the queenes ſonnes. † Who ſayd: Take them aliuie. Whom
when they had taken aliuie, they killed them in a ceſterne be-
ſide

side the cabbin, two and fourtie men, and he least not any of
 15 them. † And when he was gone thence, he found :: Iona-
 dab the sonne of Rechab coming to meete him, and he blef-
 sed him. And he sayd to him: Is thy hart right as my hart with
 thy hart? And Ionadab sayd: It is. If it be so, quoth he, geue
 me thy hand. Who gaue him his hand. But he lifted him vp to
 16 him into the chariote, † and sayd to him: Come with me,
 and see my zeale for our Lord. And being sette in his chariote,
 17 † he brought him into Samaria. And he stroke al that were
 least of Achab in Samaria, til there was not one, according
 18 to the word of our Lord, which he spake by Elias. † Iehu
 therfore assembled al the people, and sayd to them: Achab
 worshipped Baal a litle, but :: I wil worshipec him more.
 19 † Now therfore cal to me al the prophetes of Baal, and al his
 seruantes, and al his priestes: let there be none but that he
 come, for I haue a great sacrifice to Baal: He that shal be
 wanting shal not liue. Moreouer Iehu did this craftely, that
 20 he might destroy the worshippers of Baal. † And he sayd:
 21 Sanctifie a solemne day to Baal. And he called † and sent
 into al the borders of Israel, and al the seruantes of Baal came:
 there was least not one that came not. And they entered into
 the temple of Baal: and the house of Baal was filled, from
 one end to the other. † And he sayd to them that were ouer
 22 the garmentes: Bring forth garmentes for al the seruantes of
 23 Baal. And they brought them forth garmentes. † And Iehu
 going in, and Ionadab the sonne of Rechab into the temple
 of Baal, sayd to the worshippers of Baal: Search, and see lest
 perhaps there be any with you of the seruantes of the Lord,
 24 but that there be the seruantes of Baal onlie. † They therfore
 went in to make victimes and holocaustes: but Iehu had pre-
 pared him without fourescore men, and sayd to them: Who-
 soeuer shal escape of these men, whom I wil bring into your
 25 handes, his life shal be for the life of him. † And it came to
 passe, when the holocauste was ended, Iehu commanded his
 souldiars and captaynes: Goe in, and strike them, let none
 escape. And the souldiars and captaynes stroke them in the
 edge of the sword, and cast them forth: and they went into
 26 the citie of the temple of Baal, † and brought forth the statue
 27 out of Baals temple, and burnt it, † and brake it in peeces.
 They destroyed also the temple of Baal, and made iakes for
 28 it vntil this day. † Iehu therfore destroyed Baal out of Israel:

† but

:: This Iona-
 dab instituted
 a peculiar rule
 of religious
 abstinence:
 which his po-
 sterity duly ob-
 serued. *Ierem.*
 35.

:: Iehu sinned
 in feaining, and
 causing others
 to sacrifice to
 Baal, his zeale
 wanting both
 discretion and
 equitie for euit.
*must not be done
 that good may
 come thereof.*
Rom. 3.

∴ Moral good
workes done
in ſtate of mor-
tal ſinne not
meriting eter-
nal life, are
often reward-
ed temporally.
s. Aug. cont.
mend. c. 2.

† but yet from the ſinnes of Ieroboam the ſonne of Nabat, 29
who made Iſrael to ſinne, he departed not, neither forſooke
he the golden calues, that were in Bethel, and Dan. † And 30
our Lord ſayd to Iehu: ∴ Becauſe thou haſt diligently done
that which was right, and that pleaſed in mine eies, and haſt
done al thinges that were in my hart, againſt the houſe of
Achab: thy children ſhal ſitte vpon the throne of Iſrael to the
fourth generation. † Moreouer Iehu obſerued not to walke 31
in the law of our Lord the God of Iſrael in al his hart: for he
departed not from the ſinnes of Ieroboam, who had made
Iſrael to ſinne. † In thoſe daies our Lord began to be wearie 32
of Iſrael: and Hazael ſmote them in al the coſtes of Iſrael,
† from Iordan agaynſt the Eaſt quarter, al the land of Galaad, 33
and Gad, and Ruben, and Manaſſes, from Aroer, which is
vpon the Torrent Arnon, and Galaad, and Baſan. † But the 34
reſt of the wordes of Iehu, & al that he did, and his ſtrength,
are not theſe thinges writen in the Booke of the wordes of
the dayes of the kinges of Iſrael: † And Iehu ſlept with his 35
fathers, and they buried him in Samaria: and Ioachaz his
ſonne reigned for him. † And the dayes which Iehu reigned 36
ouer Iſrael, be eight and twentie yeares in Samaria.

CHAP. XI.

*Athalia killing al the kinges progenie (except Ioas, who is ſaued by his aunt)
Usurpeth the kingdom. 4. But the ſeuenth yeare Ioiada the high prieſt
crowneth Ioas king. 13. cauſeth Athalia to be ſlaine, 17. and maketh coue-
nant between God, the king, and the people.*

∴ Ambition
cauſe of much
crueltie.

∴ Our Sauour
calleth this
high prieſt, Za-
charias; which
ſignifieth bleſ-
ſed of our Lord,
for the iuſtice
which he did
towards Atha-
lia and Ioas. s.
Hierom. li. 4. in
Math. c. 23.

BV T Athalia the mother of Ochozias ſeing her ſonne 1
dead, aroſe, and ∴ ſlew al the kinges ſeede. † But Iſabab 2
king Iorams daughter, the ſiſter of Ochozias, taking Ioas
the ſonne of Ochozias, ſtole him out of the middes of the
kinges children, that were ſlaine, and his nurce out of the
bedchamber: and hid him from the face of Athalia, that
he ſhould not be ſlaine. † And he was with her ſixe yeates 3
ſecretly in the houſe of our Lord. Moreouer Athalia reigned
ouer the land. † And in the ſeuenth yeare ∴ Ioiada ſent and 4
taking the centurions, and the ſouldiars brought them in to
him into the temple of our Lord, and made a couenant with
them: and adiuring them in the houſe of our Lord, ſhewed
them the kinges ſonne: † and commanded them, ſaying: 5
This is the thing, which you muſt doe. † Let the third part 6
of you

- of you goe in on the Sabbath, and keep the watch of the kinges house. And let a third part be at the gate Sur: & let a third part be at the gate behind the dwelling of the shildebearers: and you shall keepe the watch of the house of Messa.
- 7 † But let two partes of you al that goe forth on the Sabbath, keepe the watch of the house of our Lord about the king.
- 8 † And you shall gard him round about, hauing weapons in your hands: & if anie man shall enter the precinct of the temple, let him be slaine: and you shall be with the king coming in & going out. † And the centurions did according to al things, that Ioiada the priest had commanded them: & euerie one taking their men, that went in on the Sabbath, with them that went out in the Sabbath, came to Ioiada the priest. † Who gaue them the speares, & the weapons of king David, which were in the house of our Lord. † And they stood euerie one hauing their weapons in their hand, on the right side of the temple, vnto the leaft side of the altar, & of the temple, about the king. † And he brought forth the kinges sonne, and put vpon him the diademe, and the couenant: and they made him king, and anoynted him: and clapping with the hand, sayd:
- 13 God saue the king. † And Athalia heard the voice of people running: and she going in to the multitudes into the temple of our Lord, † saw the king standing vpon the tribunal seate according to the maner, and the singers, and trumpettes nere him, and al the people of the land reioysing, and sounding the trumpettes: and she rent her garmentes, and cried: A conspiracie, a conspiracie. † But Ioiada commanded the centurions, that were ouer the armie, and sayd to them: Lead her forth without the precinct of the temple, and whosoever shall follow her, let him be stricken with the sword. For the priest had sayd: Let her not be slaine in the temple of our Lord. † And they layd handes on her: and threw her by the way of the entrance of the horses, beside the palace, and she was slaine there. † Ioiada therfore made a couenant between our Lord, and the king, and between the people, that it should be the people of our Lord, and between the king and the people.
- 18 † And al the people of the land entered into the temple of Baal, and destroyed his altars, and his images they brake in peces stoutly: Marthan also the priest of Baal they slew before the altar. And the priest sette gardes in the house of our Lord.
- 19 † And he tooke the centurions, and the legions of Cerethi

Great respect
is to be had of
holie places.
Vvhersof cometh the priuilege of Sanctuary.

and Phlethi, and al the people of the land, and they brought the king from the house of our Lord: and they came by the way of the gate of the shildebearers into the palace, and he sat vpon the throne of the kinges. † And al the people of 20 the land reioysed, and the citie was quiet: but Athalia was slaine with the sword in the kinges house. † And Ioas was 21 seuen yeates old, when he began to reigne.

CHAP. XII.

Ioas willet the priestes to repaire vbat needeth in the temple, receiuing al the money offered there. 6. vvhich they not performing, the high priest prouideth that al is amended, 16. the priestes receiuing only the money due to themselves. 17. Hazael king of Syria taking Geth, and threatening Ierusalem is pacified vvith money. 19. Ioas is traitarously slaine by his seruantes, and his sonne Amasias reigneth.

IN the seuenth yeare of Iehu reigned Ioas: and he reigned 1
fourtie yeares in Ierusalem The name of his mother was 2
Sebia of Bersabee. † And Ioas did right before our Lord al 2
the daies, that Ioiada the priest taught him. † But yet the ex- 3
celses he tooke not away: for the people immolated & burnt 3
incense in the excelses. † And Ioas sayd to the priestes: Al 4
the money of the sanctified thinges, which is brought into 4
the temple of our Lord by the passengers, which is offered for 4
the price of a soule, and which of their owne accord, and of 4
their owne free hart they bring into the temple of our Lord: 5
† let the priestes take it according to their order, and mayn- 5
teine reparations of the house, if they shal see any thing that 5
needeth reparation. † Therefore vntil the three and twentieth 6
yeare of king Ioas, the priestes did not make reparations of 6
the temple. † And king Ioas called Ioiada the high priest and 7
the priestes, saying to them: Why make you not the repara- 7
tions of the temple? Take you therefore money no more ac- 7
cording to your order, but render it to the reparation of the 7
temple. † And the priestes were prohibited to take money 8
anie more of the people, and to make the reparations of the 8
temple. † And Ioiada the high priest tooke * a treasure, and 9
opened a hole in the toppé, and sette it by the altar at the 9
right hand of them that goe into the house of our Lord, and 9
the priestes that kept the doores, did cast into it al the money, 9
that was brought to the temple of our Lord. † And when 10
they saw that there was very much money in the treasure, the 10
kinges

2: That is, the
ordinarie ob-
lation for ech
particular per-
son. *Exod. 30.*

* a chest
or almes
boxe.

10 kings scribe, and the high priest went vp, and powred it out,
 and counted the money, that was found in the house of our
 11 Lord: † and they gaue it according to number and measure
 into their hand, which did ouersee the masons of the house
 of our Lord: who bestowed it on carpenters, and on masons,
 12 such as wrought in the house of our Lord, † and made repa-
 rations: and on them that hewed stones, and that they should
 bye trees, and stones, that were hewed, so that the reparation
 of the house of our Lord was accomplished in al things,
 13 which had neede of cost to vphold the house. † But yet there
 were not made of the same money the watter porttes of the
 temple of our Lord, and the fleshhookes, and censars, and
 trumpets, and euerie vessel of gold and siluer, of the money,
 14 that was brought into the temple of our Lord. † For it was
 geuen them that did the worke, that the temple of our Lord
 15 might be repayed: † and there was no account made with
 those men, that receiued the money to distribute it to the
 16 craftes men, but vpon their fidelitie they bestowed it. † But
 the money for offence, & the money for sinnes, they brought
 not into the temple of our Lord, because it was the priestes.
 17 † Then Hazael the king of Syria went vp, and fought agaynst
 Geth, and tooke it: and directed his face to goe vp to Ierusa-
 18 lem. † For which cause Ioas the king of Iuda tooke al the
 sanctified things, which Iosaphat, and Ioram, and Ochozias
 his fathers the kings of Iuda had † consecrated, and which
 him self had offered: and al the siluer, that could be found in
 the treasures of the temple of our Lord, and in the kings pa-
 lace: and sent it to Hazael the king of Syria, and he retired
 19 from Ierusalem. † But the rest of the wordes of Ioas, and al
 that he did, are not these things written in the Booke of the
 20 wordes of the daies of the kings of Iuda? † And his seruantes
 arose, and conspired among them selues, and stroke Ioas in
 21 the house of Mello in the descent of Sella. † For Iosachar the
 sonne of Semaath, and Iozabad the sonne of Somer his ser-
 uantes, stroke him, and he died: and they buried him with
 his fathers in † the citie of Dauid, and Amasias his sonne
 reigned for him.

::Dedicated to
 holie vlc.

:: He was bu-
 ried in the ci-
 tie but not in
 the sepulcher
 of the kings.
 2 Paral. 24. for
 his impietie
 in the latter
 part of his life.

CHAP. XIII.

Ioabaz King of Israel is afflicted by the Syrians, 4. and deliuered. 6. Yet de-
 stroyeth not idolatrie. 8. dieth, and his sonne Ioas foloweth his euil steppes.
 14. Eliseus being sicke willeth the king to shoote, 18. and to strike the

earth, Who ſtriking thiſe, is told th it he ſhal thiſe ſtrike the Syrians. 20. Elifeus dieth, and a dead man is reuiued touching his bones. 22. Ioas recovereth th at which the Syrians had taken from Iſrael.

IN the three and twentieth yeare of Ioas the ſonne of Ochozias the king of Iuda, reigned Ioachaz the ſonne of Iehu ouer Iſrael in Samaria, ſeuenteene yeares. † And he did euil before our Lord, and ſolowed the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne, and declined not from them. † And the furie of our Lord was wrath againſt Iſrael, and he deliuered them into the hand of Hazael the king of Syria, and into the hand of Benadad the ſonne of Hazael, alwaies. † But Ioachaz beſought the face of our Lord, and our Lord heard him: for he ſaw the diſtreſſe of Iſrael, that the king of Syria had broken them: † and our Lord gaue a ſauour to Iſrael, and they were deliuered out of the hand of the king of Syria: and the children of Iſrael dwelt in their tabernacles as yeſterday and the day before. † But yet they departed not from the ſinnes of Ieroboam who made Iſrael to ſinne, but they walked in them: for the grone alſo remayned in Samaria. † And there were leaſt to Ioachaz of the people but ſiftie horſemen, and ten chariotes, and ten thouſand footmen: for the king of Syria had ſlaine them, and had brought them as duſt by threshing in the barne floore. † But the reſt of the wordes of Ioachaz, and al that he did, and his ſtrength, are not theſe thinges writen in the Booke of the wordes of the daies of the kinges of Iſrael? † And Ioachaz ſlept with his fathers, & they buried him in Samaria: and Ioas his ſonne reigned for him. † In the ſeuene and thirtieth yeare of Ioas the king of Iuda reigned Ioas the ſonne of Ioachaz ouer Iſrael in Samaria ſixtene yeares, † and he did that which is euil in the ſight of our Lord, he declined not from al the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne, but he walked in them. † But the reſt of the wordes of Ioas, and al that he did, and his ſtrength, how he fought againſt Amasias the king of Iuda, are not theſe thinges writen in the Booke of the wordes of the dayes of the kinges of Iſrael? † And Ioas ſlept with his fathers: but Ieroboam ſate vpon his throne. Moreouer Ioas, was buried in Samaria with the kinges of Iſrael. † And Elifeus was ſicke of an infirmirie, wherof alſo he died: and Ioas the king of Iſrael went downe to him,

- to him, and wept before him, and ſayd: My father, my father,
 15 the chariote of Iſrael and the gardner therof. † And Eliſeus
 ſayd to him: fetch a bow and arrowes. And when he had
 16 brought him a bow, and arrowes, † he ſayd to the king of
 Iſrael: Put thy hand vpon the bow. And when he had put
 17 his hand, Eliſeus put his handes ouer the kings handes, † and
 ſayd: Open the caſt window. And when he had opened it,
 Eliſeus ſayd: Shote an arrow. And he ſhot. And Eliſeus ſayd:
 The arrow of the ſaluation of our Lord, and the arrow of
 ſaluation agaynſt Syria: and thou ſhalt ſtrike Syria in Aphec,
 18 til thou conſume it. † And he ſayd: Take vp the arrowes.
 Who when he had taken them agayne, he ſayd to him: Strike
 the earth with a iauelin. And when he had ſtriken three ti-
 19 mes, and ſtood ſtil, † the man of God was angrie with him,
 & ſayd: If thou hadſt ſtriken ſiue or ſix or ſeuene times, thou
 hadſt ſtriken Syria euen to deſtruction: but now three times
 20 ſhalt thou ſtrike it. † Eliſeus therefore died, and they buried
 him. And the rousers of Moab came into the land the ſame
 21 yeare. † And certayne perſons burying a man, ſaw the ro-
 uers, and threw the bodie in the ſepulchre of Eliſeus. Which
 when it had touched the bones of Eliſeus, the man reuiued,
 22 and ſtood vpon his feete. † Hazael therefore the king of Syria
 23 afflicted Iſrael al the daies of Ioachaz: † and our Lord had
 mercie on them, and returned to them for his couenant,
 which he had with Abraham, and Iſaac, and Iacob: and he
 would not deſtroy them, nor vtterly caſt them away, vntil
 24 this pretent time. † And Hazael the king of Syria died, and
 25 Benadad his ſonne reigned for him. † Moreouer Ioas the
 ſonne of Ioachaz, rooke the cities out of the hand of Bena-
 dad the ſonne of Hazael, which he had taken out of the hand
 of Ioachaz his father by the right of warre, three times did
 Ioas ſtrike him, and he deliuered the cities to Iſrael.

∴ It was reuei-
 ſed to the pro-
 phet that ſo
 often as the
 king ſhould
 ſtrike the
 earth, ſo often
 he ſhould
 haue victories
 againſt the Sy-
 rians, but not
 how often he
 would ſtrike
 on the earth.

CHAP. XIII.

*Amasias king of Iuda killeth thoſe that had ſlaine his father; 7. and ſtrikeſh
 Edom. 8. Prouoking Ioas king of Iſrael to warre, receiueth a contem-
 tible answer: 11. prouoking againe is beaten in battle, and Ieruſalem is
 ranſact. 15. Ioas dieth and his ſonne Ieroboam foloweth the bad ſteppes
 of the firſt Ieroboam; yet recouereth manie places loſt before. and dying
 his ſonne Zacharias reigneth.*

IN the second year of Ioas the sonne of Ioachaz the king
 of Israel reigned Amasias the sonne of Ioas the king of
 Iuda. † Fiue and twentie yeares old was he when he began
 to reigne: and nine and twentie yeares he reigned in Ierusa-
 lem, the name of his mother was Ioadan of Ierusalem. † And
 he did right before our Lord, but yet not as Dauid his father.
 He did according to al things, which Ioas his father did:
 † but this onlie that he tooke not away the excelses: for yet
 the people immolated, and burnt incense in the excelses.
 † And when he obtayned the kingdom, he smote his seruants,
 which had slaine the king his father: † but their children
 that killed him, he did not put to death, according to that
 which is written in the booke of the law of Moyfes, as our
 Lord commanded, saying: The fathers shal not die for the
 children, neither shal the children die for the fathers: but
 euerie one shal die in his owne sinne. † He smote Edom in
 the Vail of Salt pittes ten thousand, and tooke the rocke in
 battel, and called the name therof, Iestehele vntil this present
 daye. † Then Amasias sent messengers to Ioas the sonne of
 Ioachaz, the sonne of Iehu the king of Israel, saying: Come,
 let vs see one another. † And Ioas the king of Israel sent
 agayne to Amasias the king of Iuda saying: A thistle of Liba-
 nus sent to a cedar tree, which is in Libanus, saying: Geue
 thy daughter to my sonne to wife. And the beastes of the
 forest, that are in Libanus, passed and trode the thistle. † Thou
 striking hast preuayled ouer Edom, and thy hart hath puffed
 thee vp: be content with the glorie, and sit in thy house: Why
 prouokest thou euil, that thou mayst fall and Iuda with thee.
 † And Amasias agreed not. And Ioas the king of Israel went
 vp, and they saw eche other, he and Amasias the king of Iuda
 in Bethsames a towne of Iuda. † And Iuda was strooken be-
 fore Israel, and euerie man fled into their tabernacles. † But
 Ioas the king of Israel did take Amasias the king of Iuda the
 sonne of Ioas, the sonne of Ochozias, in Bethsames, and
 brought him into Ierusalem: and he brake downe the wal of
 Ierusalem, from the gate of Ephraim vnto the gate of the
 corner, fowre hundred cubites. † And he tooke al the gold,
 and siluer, and al the vessel, that were found in the house of
 our Lord, and in the kinges treasures, and hostages, and re-
 turned into Samaria. † But the rest of the wordes of Ioas
 which he did, and his strength, wherewith he fought against
 Amasias

Deut. 24.

:: Amongst
 kinges being
 at variance,
 Seing one an o-
 ther importu-
 neth, as much
 as to fight a
 battle.

Amasias the king of Iuda, are not these things written in the
16 Booke of the wordes of the daies of the kinges of Israel: † And
Ioas slept with his fathers, and was buried in Samaria with the
17 kinges of Israel: & Ieroboam his sonne reigned for him. † And
Amasias the sonne of Ioas the king of Iuda liued, after that
18 Ioas the sonne of Ioachaz the king of Israel was dead, fiftene
yeares. † But the rest of the wordes of Amasias, are not
these things written in the Booke of the wordes of the daies
19 of the kinges of Iuda: † And there was a conspiracie made
against him in Ierusalem: but he fled into Lachis. And they
20 sent after him into Lachis, and killed him there. † And they
caried him away vpon horses, and he was buried in Ierusalem
21 with his fathers in the Citie of Dauid. † And al the people of
Iuda tooke Azarias sixtene yeares old, and made him king for
22 his father Amasias. † He built Elath, and restored it to Iuda,
23 after that the king slept with his fathers. † In the fiftenth
yeare of Amasias the sonne of Ioas the king of Iuda, reigned
Ieroboam the sonne of Ioas the king of Israel in Samaria, one
24 and fourtie yeares: † and he did that which is euil before
our Lord. He departed not from al the sinnes of Ieroboam:
25 the sonne of Nabat, who made Israel to sinne. † He restored
the borders of Israel from the entrance of Emath, vnto the Sea
of the wildernesse, according to the word of our Lord the
God of Israel, which he spake by his seruāt Ionas the sonne of
Amathi, the prophete, who was of Geth, which is in Opher.
26 † For our Lord saw the affliction of Israel exceeding bitter,
and that they were consumed vnto the imprisoned & meanest
27 persons, and that there was none to helpe Israel. † Neither
did our Lord determine that he would destroy the name of
Israel from vnder heauen, but he sūed them in the hand of
28 Ieroboam the sonne of Ioas. † But the rest of the wordes of
Ieroboam, and al that he did, and his strength, wherwith he
fought, and how he restored Damascus, and Emath to Iuda in
Israel, are not these things written in the Booke of the wor-
29 des of the daies of the kinges of Israel: † And Ieroboam slept
with his fathers the kinges of Israel, and Zacharias his sonne,
reigned for him.

CHAP. XV.

*Azarias beginneth W l. 4. afterward (for offering incense on the altar. 2.)
Paralip. 26.) is stricken with leprosie, cast out of the temple, and from con-
uersation with the peoples, his sonne Ioathan ruling the kingdom. 8. Sellum
killceb*

killeth Zacharias king of Israel and reigneth in his place. 14. After one moneth Manabem killeth Sellum & reigneth also wickedly. 19. Maketh league with the Syrians. 22. dieth and his sonne Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The Assyrians spoyle the countrie, and carie away manie captiues. 30. Osee killeth Phacee and reigneth. 32. In the meane time Ioathan regning in Iuda is infested with enemies. 38. dieth, and his sonne Achaz reigneth.

:: Otherwise called Ozias.

2. Paral. 26.

Mat. 1.

:: This punishment was inflicted vpon him, for his presumption to offer incense on the altar. 2. Paral. 26.

:: He was buried honorably in the cisse of Dauid, that is, nere to the walles, but in the silde, because he was a leper euen to his death. 2. Paral. 26.

IN the seuen and twentieth yeare of Ieroboam the king 1
of Israel reigned :: Azarias the sonne of Amasias the king
of Iuda. † He was sixtene yeares old, when he began to 2
reigne, and two and fiftie yeares he reigned in Ierusalem:
the name of his mother was Iechelia of Ierusalem, † And he 3
did that which was liked before our Lord, according to al
things that his father Amasias did. † But the excelses he de- 4
stroyed not: as yet the people sacrificed, and burnt incense in
the excelses. † And our Lord stroke the king, and he was :: a 5
leper vntil the day of his death, and he dwelt in a free house
a part: but Ioathan the kinges sonne gouerned the palace,
and iudged the people of the land. † But the rest of the 6
wordes of Azarias, and al that he did, are not these things
written in the Booke of the wordes of the daies of the kinges
of Iuda? † And Azarias slept with his fathers: and they 7
buried him with his ancetors :: in the citie of Dauid, and Ioathan
his sonne reigned for him. † In the eight and thirtieth 8
yeare of Azarias the king of Iuda, reigned Zacharias the
sonne of Ieroboam ouer Israel in Samaria sixe monethes:
† and he did that which is euil before our Lord, as his fathers 9
had done: he departed not from the sinnes of Ieroboam the
sonne of Nabat, who made Israel to sinne. † And Sellum 10
the sonne of Iabes conspired against him: and smote him
openly, killed him, and reigned for him. † But the rest of 11
the wordes of Zacharias, are not these written in the Booke
of the wordes of the dayes of the kinges of Israel? † This is 12
the word of our Lord, which he spake to Iehu, saying: Thy
children shal sit vnto the fourth generation vpon the throne
of Israel. And so it came to passe. † Sellum the sonne of Iabes 13
reigned the nine and thirtieth yeare of Azarias the king of
Iuda: and reigned one moneth in Samaria. † And Manabem 14
the sonne of Gadi went vp from Therfa: and he came into
Samaria, and smote Sellum the sonne of Iabes in Samaria,
and slew

15 and ſlew him, & reigned for him. † But the reſt of the wordes
of Sellum, & his conſpiracie, wherwith he wrought treaſon,
are not theſe thinges written in the Booke of the wordes of
16 the dayes of the kinges of Iſrael: † Then Manahem ſtroke
Thapſa and al that were in it and the borders therof from
Therſa, for they would not open vnto him: and he ſlew al
17 women therof that were withchilde, and ripped them. † In
the nine and thirtieth yeare of Azarias the king of Iuda, reig-
ned Manahem the ſonne of Gadi ouer Iſrael ten yeares in Sa-
18 maria. † And he did that which was euil before our Lord: he
departed not from the ſinnes of Ieroboam the ſonne of Na-
19 bat, who made Iſrael to ſinne al his dayes. † Phul alſo the king
of the Aſſyrians came into the land, and Manahem gaue to
Phul a thouſand talentes of ſiluer, that he ſhould ayde him, &
20 eſtabliſh his kingdom. † And Manahem put a raxe of ſiluer
vpon Iſrael, on them that were mightie and riche to geue the
king of the Aſſyrians, ſiftie ſicles of ſiluer euerie man: and the
king of the Aſſyrians returned, and taried not in the land.
21 † But the reſt of the wordes of Manahem, and al that he did,
are not theſe thinges written in the Booke of the wordes of
22 the daies of the kinges of Iſrael: † And Manahem ſlept with
23 his fathers: and Phaceia his ſonne reigned for him. † In the
ſifteth yeare of Azarias the king of Iuda reigned Phaceia the
24 ſonne of Manahem ouer Iſrael in Samaria two yeares: † and
he did that which was euil before our Lord: he departed not
from the ſinnes of Ieroboam the ſonne of Nabat, who made
25 Iſrael to ſinne. † And Phacee the ſonne of Romelia, his cap-
taine conſpired againſt him, and ſtroke him in Samaria, in
the towre of the kinges houſe beſide, Argob and beſide Arie,
and with him ſiftie men of the children of the Galaadites,
26 and he ſlewe him, and reigned for him. † But the reſt of the
wordes of Phaceia & al that he did, are not theſe thinges writ-
ten in the Booke of the wordes of the daies of the kings
27 of Iſrael. † In the two and ſifteth yeares of Azarias the king
of Iuda reigned Phacee the ſonne Romelia ouer Iſrael in Sa-
28 maria twenty yeares. † And he did that which was euil be-
fore our Lord: he departed not from the ſinnes of Ieroboam
29 the ſonne of Nabat, who made Iſrael to ſinne. † In the daies
of Phacee the king of Iſrael came Theglathphalaſar the king
of Aſſur, &:: tooke Aion, and Abel the houſe of Maachar and
Ianoë, and Cedès, and Aſor, and Galaad, and Galilee, and al
the land

:: Some men
of Ruben, Gad,
Manaſſes, and
Nepthali,
were caried
captiues into
Aſſyria.

Otherwife
called Azarias.

2 I.

the land of Nepthali: and transported them vnto the Assy-
rians. † And Olee the sonne of Ela conspired, and lay in 30
wayte against Phacee the sonne of Romelia, and stroke him,
and slew him: and he reigned for him the twentieth yeare of
Ioatham the sonne of Ozias. † But the rest of the wordes of 31
Phacee, and al that he did, are not these things written in the
Booke of the wordes of the dayes of the kings of Israel:
† In the second yeare of Phacee the sonne of Romelia the 32
king of Israel, reigned Ioatham the sonne of Ozias the king
of Iuda. † Fieue and twentie yeares old was he when he began 33
to reigne, and sixtene yeares he reigned in Ierusalem: the
name of his mother was Ierusal, the daughter of Sadoc.
† And he did that which was liked before our Lord: accor- 34
ding to al things, which Ozias his father had done, did he
worke. † Howbeit the excelses he tooke not away: as yet 35
the people immolated, and burnt incense in the excelses, he
built the highest gate of the house of our Lord. † But the rest 36
of the wordes of Ioatham, and al that he did, are not these
things written in the Booke of the words of the dayes of the
kings of Iuda: † In those dayes our Lord began to send into 37
Iuda Rasin the king of Syria, and Phacee the sonne of Ro-
melia. † And Ioatham slept with his fathers, and was buried 39
with them in the citie of Dauid his father, and Achaz his
sonne reigned for him.

CHAP. XVI.

*Achaz king of Iuda besides other idolatrie, sacrificeth his owne sonne to
idoles. 5 The kinges of Israel and Syria besieging Ierusalem, the Assy-
rians are hyred to releue it. 10. Achaz causeth Urias to make an altar like
to one in Damascus, 14. in place of Gods altar: 17. remoueth diuers o-
ther things perteyning to diuine seruice, 19. dieth, and his sonne Ezechias
reigneth.*

IN the seuenth yeare of Phacee the sonne of Romelia 1
reigned Achaz the sonne of Ioatham king of Iuda.
† Twentie yeares old was Achaz when he began to reigne, 2
and he reigned sixtene yeares in Ierusalem: he did not that
which was pleasing in the sight of our Lord his God, as Dauid
his father. † But he walked in the way of the kings of Israel: 3
moreouer also he consecrated his sonne, making him passe
through fire according to the idols of the Gentils: which our
Lord destroyed before the children of Israel. † He immolated 4
also

- also victimes, and burnt incense in the excelses, and on the
 5 hills, and vnder euery tree full of greene leaues. † Then
 went vp Rasin the king of Syria, and Phacee the sonne of
 Romelia the king of Israel into Ierusalem to fight: & when
 they besieged Achaz, they were not able to ouercome him.
 6 † At that time Rasin the king of Syria restored Aila to Syria,
 and threw out the Iewes out of Aila: and the Idumeians came
 7 into Aila, and dwelt there vnto this day. † And Achaz sent
 messengers to Theglathphalasar the king of the Assyrians,
 saying: I am thy seruant, and thy sonne: come vp, and saue
 me out of the hand of the king of Syria, and from the hand
 of the king of Israel, which are risen together against me.
 8 † And when he had gathered together the silver and gold,
 that could be founde in the house of our Lord, and in the
 kings treasures, he sent giftes to the king of the Assyrians.
 9 † Who also agreed to his wil: for the king of the Assyrians
 went vp into Damascus, and wasted it: and he transferred
 10 the inhabitants therof to Cyrene, but Rasin he slew. † And
 king Achaz went forth to meete Theglathphalasar the king
 of the Assyrians into Damascus, and when he had seene the
 altar of Damascus, king Achaz sent to Vrias the priest a pa-
 terne of it, and a similitude according to al the worke therof.
 11 † And Vrias the priest built an altar, according to al things,
 which king Achaz had commanded, from Damascus, so did
 the priest Vrias, whilest king Achaz came from Damascus.
 12 † And when the king was come from Damascus, he saw the
 altar and worshipped it: and went vp and immolated holo-
 13 caustes, and his sacrifice, † and offered libamentes, and
 powred the blood of the pacifiques, which he had offered
 14 vpon the altar. † Moreouer the altar of brasle that was be-
 fore our lord, he remoued from the face of the temple, and
 from the place of the altar, and from the place of the temple
 of our Lord: and he sett it at the side of the altar toward the
 15 North. † King Achaz also comanded Vrias the priest, saying:
 Vpon the greater altar offer the morning holocaust, and the
 euening sacrifice, and the kings holocaust, and his sacrifice,
 and the holocaust of the whole people of the land, and their
 sacrifices, and their libamentes: and al the blood of the
 holocaust, and al the blood of the victime thou shalt poure
 out vpon it: but the altar of brasle shalbe prepared readie at
 16 my pleasure † Vrias therefore the priest did according to al
 things,

things, which king Achaz had commanded him. † And king 17
Achaz tooke the engrauen seete, and the lauatorie that was
vpon them: and he tooke downe the * sea from the oxen of
brasse, that held it vp, and put it vpon the pauement paved
with stone. † The * Musach also of the Sabbath, which he 18
had built in the temple: and the entrie of the king outward,
he turned into the temple of our Lord because of the king of
the Assyrians. † But the rest of the wordes of Achaz, which 19
he did, are not these written in the Booke of the wordes of the
dayes of the kinges of Iuda: † And Achaz slept with his fa- 20
thers, and was buried with them in the cite of Dauid, and
Ezechias his sonne reigned for him.

CHAP. XVII.

*Salmanaſar king of Assyrians maketh Osee king of Israel tributarie, and
perceiuing his endeavour to be deliuered therof, imprisoneth him; after
three yeares siege taketh Samaria, and carieth the people captiue into Assi-
ria. 7. At which God permitteth for diuers great sinnes here recited.
25. The new inhabitants of the countie not knowing God, are deuoured by
lions. VVherupon a true priest is sent to instruct them. 29. but they lea-ning
the rites of true religion do mixt the same with idolatrie.*

IN the twelfth yeare of Achaz king of Iuda, reigned Osee 1
the sonne of Ela in Samaria ouer Israel nine yeares. † And 2
he did euil before our Lord: but not as the kinges of Israel,
that had bene before him. † Against him came vp Salmanasar 3
king of the Assyrians, and Osee was made seruant to him, and
payd him tributes. † And when the king of the Assyrians had 4
found, that Osee endeavouring to rebel had sent messengers to
Sua the king of Ægypt, that he might not pay tributes to the
king of the Assyrians, as euery yeare he was accustomed, he 5
besieged him, and cast him blound into prison. † And he ran-
ged through al the land: and going vp to Samaria, he besieged
it three yeares. † And in the ninth yeare of Osee, the king 6
of Assyrians tooke Samaria, and transferred Israel vnto the
Assyrians: and he put them in Hala, and in Habor beside the
riuer of Gozan, in the cities of the Medes. † For it came to 7
passe, when the children of Israel had sinned to our Lord their
God, which brought them out of the land of Ægypt, and out
of the hand of Pharao the king of Ægypt, they worshipped
strange goddes. † And they walked according to the rite of
the Gentiles, which our Lord had consumed in the sight of
the

* the
great ves-
sel.
* the
place
where
the king
offered.

the children of Israel, and of the kings of Israel: because they
 9 had done in like manner. † And the children of Israel offended
 our Lord their God with wordes not right: & built them ex-
 celses in al their cities from the Towre of watchmen vnto the
 10 fenced citie. † And they made them statutes & groues on euerie
 11 high hil, and vnder euerie thicke woddie tree: † and burnt
 there incense vpon the altars after the maner of the Gentiles,
 which our Lord remoued from their face: and they did wic-
 12 ked things, prouoking our Lord. † And they worshipped
 the filthes, wherof our Lord commanded them, that thou
 13 should not doe this thing. † And our Lord testified in Israel
 and in Iuda by the hand of al the Prophetes and Seers, saying:
 Returne from your most wicked wayes, and keepe my pre-
 cepts, and ceremonies according to al the law, which I com-
 manded your fathers: and as I haue sent to you in the hand
 14 of my seruantes the Prophetes. † Who heard not, but harde-
 ned their necke according to the necke of their fathers, who
 15 would not obey our Lord their God. † And they cast away
 his ordinances, and the couenant that he made with their fa-
 thers, and the testifications, wherewith he contested them: and
 they folowed vanities, and did vaynly: and they folowed the
 Gentiles, that were round about them, concerning which
 our Lord had commanded them, that they should not doe as
 16 they did. † And they forsooke al the preceptes of our Lord
 their God: and made to them selues two molten calues, and
 groues, and adored al the hoste of heauen: and they serued
 17 Baal, † and consecrated their sonnes, and their daughters
 through fyre: and they gaue themselues to deuinations, and
 soothsayings: and they deliuered vp themselues to doe euil
 18 before our Lord, :: that they might prouoke him. † And our
 Lord was wrath with Israel vehemently, and tooke them
 away from his sight, and there remayned but the tribe of Iuda
 19 onlie. † But neither Iuda it self kept the commandementes
 of our Lord their God: but walked in the errours of Israel,
 20 which it had wrought. † And our Lord reiected al the seede
 of Israel, and afflicted them, & deliuered them into the hand
 21 of the spoylers, til he threwe them away from his face: teuen
 now from that time, when Israel was rent from the house of
 Dauid, and made Ieroboam the sonne of Nabat their king:
 for Ieroboam seperated Israel from our Lord, and made them
 22 sinne a great sinne. † And the children of Israel walked in

:: That is, con-
 sequently they
 did prouoke
 him. as 3. Reg. 14. v. 2.

al the finnes of Ieroboam, which he had done : and they departed not from them, † vntil our Lord tooke away Israel 23
 from his face, as he had spoken in the hand of al his seruantes
 the Prophetes : and Israel was transported out of their land
 vnto the Assyrians, vntil this day. † And the king of the Assy- 24
 rians brought from Babylon, and from Cutha, and from
 Auah, and from Emath, and from Sepharuaim : and placed
 them in the cities of Samaria for the children of Israel :
 who possessed Samaria, and dwelt in the cities therof. † And 25
 when they began to dwel there, they feared not our Lord : and
 our Lord sent lions vpon them, which killed them. † And it 26
 was told the king of the Assyrians, and sayd. The nations,
 which thou hast transferred, and made to dwel in the cities of
 Samaria, know not the ordinances of the God of the land :
 and the Lord hath sent lions vpon them : and behold they
 kil them, for that they know not the rite of the God of the
 land. † And the king of the Assyrians commanded, saying : 27
 Bring thither one of the priestes, which you brought thence
 captiue, and let him goe, and dwel with them : and let him
 teach them the ordinances of the God of the land † Therefore 28
 when one of those priestes, which were led captiue from Sa-
 maria, was come, he dwelt in Bethel, and taught them how
 they should worship our Lord. † And euerie Nation framed 29
 their owne god, and put them in the highe temples, which
 the Samaritanes had made, Nation and Nation in their
 cities, where they dwelt. † For the men of Babylon made 30
 Socothbenoth : and the Cuthaites made Nergel : and the men
 of Emath made Asima. † Moreouer the Heueites made Ne- 31
 bahaz & Tharthac. And they that were of Sepharuaim burnt
 their children in fyre, to Adramelech, and Anamelech the
 goddes of Sepharuaim. † and neuetheles they : worshipped 32
 our Lord. And they made to themselues of the vilest persones
 priestes of the excelses, and they placed them in the highe
 temples. † And when they worshipped our Lord, they serued 33
 also their owne goddes according to the custome of the Na-
 tions out of the which they were transported to Samaria :
 † vntil this present day they folow the old maner : they feare 34
 not our Lord, neither keepe they his ceremonies, and iudge-
 ments, and law, and the commandemet, which our Lord
 commanded the children of Iacob, whom he surnamed Israel :
 † and he had made a covenant with them, & had commanded 35
 them,

∴ Not truly
 worshipped
 but made shew
 to worshippinge.
 For true wor-
 ship of God
 admitteth not
 worship of
 anie false god.
 n. 34.

CHAP. XVIII.

The second
part,
Actes of other
kinges til the
captiuitie of
Iuda,

: This image
of a serpent
not only when
it wrought
miraculous
health, but
also long after
was worthely
referred in
memorie of
the benefite:
but when the

people offered sacrifice vnto it, which is proper to God only, good Ezechias did laudably breake it And to shew that there was no deitie in it: called it *Nohestun*, that is, a peece of brasse. And so in the Catholique Church when anie holie Relique or Image is abused, it is taken away, or the error otherwise corrected. *ser. 8.*

Aug. li. 10. c. 8. cinit. Ser. 14. de verb. Apost. 101. de temp.

Assyrians, and serued him nor. † He stroke the Philisthians 8 as farre as Gaza, & al the borders, from the Towre of watchmen vnto the fenced citie. † In the fourth yeare of king 9 Ezechias, which was the seuenth yeare of Osee the sonne of Ela the king of Israel, came vp Salmanasar the king of the Assyrians into Samaria, and assaulted it, † and tooke it. For 10 after three yeares, in the sixt yeare of Ezechias, that is, the ninth yeare of Osee the king of Israel, Samaria was taken: † and the king of the Assyrians transported Israel vnto the 11 Assyrians, and placed them in Hala, and in Habor riuers of Gozan in the cities of the Medes: † because they heard not 12 the voice of our Lord their God, but transgressed his covenant: al things, that Moyse the seruant of our Lord commanded, they heard not, neither did they it. † In the fourteenth 13 yeare of king Ezechias, came vp Sennacherib the king of Assyrians to al the fenced cities of Iuda: and tooke them. † Then 14 sent Ezechias the king of Iuda messengers to the king of the Assyrians into Lachis, saying: I haue sinned, retyre from me: and al that thou shalt put vpon me, I will beare. Therefore the king of the Assyrians put a taxe vpon Ezechias the king 9 of Iuda, three hundred talents of siluer, and thirtie talents of gold. † And Ezechias gaue al the siluer that was found in 15 the house of our Lord, and in the kings treasures. † At that 16 time Ezechias brake the doores of the temple of our Lord, and the plates of gold, which he had fastened on them, and gaue them to the king of the Assyrians. † But the king of 17 the Assyrias sent Tharthan, and Rabсарis, and Rabfaces from Lachis to king Ezechias with a strong powre to Ierusalem: who when they were come vp they came to Ierusalem, and stood beside the conduite of the vpper poole, which is in the way of the fullers field. † And they called the king: and there 18 went out to them Eliacim the sonne of Helcias gouernour of the house and Sobna the Scribe and Ioah the sonne of Asaph, the * register. † And Rabfaces sayd to them: Speake 19 to Ezechias: Thus sayth the great king, the king of Assyrians: What is this confidence, that thou dost stay vpon? † Perhaps thou hast taken counsel, to prepare thy selfe 20 to battle. Wherin hast thou confidence, that thou darest to rebel? † Dost thou hope in Ægypt a staffe of reede and 21 broken, vpon which if a man leane, broken into splinters it wil enter into his hand, and pearce it? so is Pharao the king of Ægypt

* or recorder.

- 22 of Ægypt, to al that haue confidence in him. † But if you wil say to me: We haue confidence in our Lord God: is not this he, whose excelses and altars Ezechias hath taken away: and he commanded Iuda and Ierusalem: Before this altar
- 23 shal you adore in Ierusalem? † Now therfore passe to my lord the king of the Assyrians, and I wil geue you two thousand horses, and see whether you be able to haue ryders for
- 24 them. † And how can you resiste before one prince of the least seruantes of my lord? Hast thou confidence in Ægypt
- 25 for the chariotes and horsemen? † Why am I come vp without the wil of the Lord to destroy it? The Lord sayd to me:
- 26 Goe vp to this land, and destroy it. † And Eliacim the sonne of Helcias, and Sobna, and Ioah said to Rabfaces: We pray thee that thou speake to vs thy seruantes in Syryake: for we vnderstand this tongue: and speake not to vs in the Iewes language, the people hearing it, which is vpon the
- 27 wal. † And Rabfaces answered them, saying: What did my lord send me to thee, that I should speake these wordes, and not rather to the men that sit vpon the wal, that they may eate their owne dung, and drinke their vrine with you?
- 28 † Rabfaces therfore stood, and cryed out with a loud voyce in the Iewes language, and sayd: Heare ye the wordes of the
- 29 great king, the king of the Assyrians. † Thus sayth the king: Let not Ezechias seduce you: for he shal not be able to deliuer you out my hand. † Neither let him geue you confidence vpon the Lord, saying: Our Lord deliuering wil deliuer vs, and this citie shal not be geuen into the hand of the king of the Assyrians. † Doe not heare Ezechias. For thus sayth the king of the Assyrians: Doe with me that which is profitable for you, and come forth to me: and euery man shal eate of his vineyard, and of his figge tree: and you shal drinke waters of your owne cisternes, † til I come, and transporte you into a land, that is like to your land, into a fruiteful land, and plentiful of wyne, a land of bread and of vineyardes, a land of oliuetes, and of oyle and honie, and you shal liue, and shal not die. Heare not Ezechias, who deceiueth you, saying:
- 33 Our Lord wil deliuer vs. † Did the goddes of Nations deliuer their land from the hand of the king of Assyrians? † Where is the God of Emath & Arphad? Where is the God of Sepharuaim, of Ana, and Aua? did they deliuer Samaria out of my hand? † What are they among al the goddes of nations, which

He falsly ad-
deth of his
owne that he
should destroy it.
For Isaias pro-
phesied the
contrarie, that
the Assyrians
campe should
be destroyed.
Isaie. 37. and
so it came to
passe. ch. 19. v.
35. 2. Pharaul 32.

¶ Paganes and
Heretikes are
foolish & im-
pudent to com-
pare their false
goddes and
phancies with
God almighty
and Catho-
lique Reli-
gion.

haue deliuered their countrey out of my hand, that the Lord can deliuer Ierusalem out of my hand: † The people therfore 36 held their peace, and did not answer him any thing: for they had receiued the kings commandement that they should not 37 answer him. † And Eliacim the sonne of Helcias, gouernour of the house, and Sobna the scribe, and Ioahc the sonne of Asaph register came to Ezechias, their garments rent, and told him the wordes of Rabfaces.

CHAP. XIX.

Ezechias in affliction requesteth the prayers of Isaías the prophete. 6. Who assisteth him of Gods helpe. 8. The king of the Assyrians stil threatneth and blasphemeth. 15. Ezechias praiceth, 20. and God hearing the prayers of the one, and blasphemies of the other. 28. promisseth to protect Ierusalem. 35. An Angel in one night killeth an hundred fourscore and fíue thousand of the Assyrians campe, their king returneth to Niníue, is there slaine by two of his owne sonnes, and an other sonne reigneth in his place.

V HEN things when Ezechias the king had heard, 1 he rent his garmentes, and was couered with sackcloth, and entered into the house of our Lord. † And he sent 2 Eliacim the gouernour of the house, and Sobna the scribe, and the ancientes of the priestes couered with sackclothes, to Isaías the prophete the sonne of Amos. † Who sayd to 3 him: Thus saith Ezechias: This day is a day of tribulation, and rebuke, and of blasphemie: the children are come to the birth, and the woman in trauel hath not strength. † If per- 4 haps our Lord thy God wil heare al the wordes of Rabfaces, whom the king of the Assyrians his maister hath sent to vpbraid the liuing God, and reprove with wordes, which our Lord thy God hath heard: and make thou prayer for the remanentes that are found. † The seruantes therfore of king 5 Ezechias came to Isaie. † And Isaie sayd to them: Thus shal 6 you say to your maister: Thus sayth our Lord: Feare not for the wordes, which thou hast heard, with which the seruantes of the king of the Assyrians haue blasphemed me. † Behold I wil send into him a spirit, and he shal here a mes- 7 sage, and shal returne into his country, and I wil ouerthrow him with the sword in his country. † Rabfaces therfore 8 returned, and found the king of Assyrians expugning Lobna: for he heard that he was departed from Lachis. † And when 9 he had heard of Tharaca the king of Æthiopia, saying: Behold,

Behold, he is come forth to fight agaynst thee : and went
 10 agaynst him, he sent messengers to Ezechias, saying: † Say
 this to Ezechias the king of Iuda: Let not thy God seduce
 thee, in whom thou hast confidence : neither say thou: Ieru-
 salem shal not be deliuered into the handes of the king of the
 11 Assyrians. † For thou thy self hast heard what the kinges of
 the Assyrians haue done to al the countries, how they haue
 12 spoyled them : canst thou therfore onlie be deliuered ? † Why
 haue the goddes of the Nations deliuered al those, whom my
 fathers haue destroyed, to witte, Gozan, & Haran, and Reseph,
 and the children of Eden, which were in Thelassar ? † Where
 13 is the king of Emath, and the king of Arphad, and the king of
 14 the cite of Sepharuaim, of Ana and Aua ? † Therefore when
 Ezechias had receiued the letters of the hand of messengers, &
 had read them, he went vp into the house of our Lord, & layd
 15 them open :: before our Lord, † & prayd in his sight, saying: Lord God of Israel, which sittest vpon the cherubins, thou art
 the only God of al the kinges of the earth: thou madest heauen
 16 and earth: † Incline thine care, and heare : open Lord thine
 eies, and see : and heare al the wordes of Sennacherib, who
 17 hath sent to vpbraid vnto vs the liuing God. † In verie deede
 Lord, the kinges of the Assyrians haue destroyed Nations,
 18 and the countries of al. † And they haue cast their goddes
 into fire: for they were not goddes, but the workes of mens
 19 handes of wood and stone, and they destroyed them. † Now
 therfore O Lord our God, saue vs from his hand, that al the
 kingdomes of the earth may know, that thou art the Lord
 20 the onlie God. † And Isaie the sonne of Amos sent to Eze-
 chias, saying: Thus saith our Lord the God of Israel: That
 which thou hast besought me concerning Sennacherib the
 21 king of the Assyrians, I haue heard. † This is the word, that
 our Lord hath spoken of him: The :: virgine daughtre of Sion
 hath dispised thee, and scorned thee : Behinde thy backe hath
 22 the daughter of Ierusalem wagged her head. † Whom hast
 thou vpbraid, and whom hast thou blasphemed ? against
 whom hast thou exalted thy voice, and lifted vp thine eies
 23 in high ? against the holie one of Israel. † By the hand of thy
 seruantes thou hast vpbraid our Lord, and hast sayd : In the
 multitude of my chatiotes haue I climed the height of mou-
 taynes, in the toppe of Libanus, and haue cut downe high
 cedars therof, and the chosen firetrees of it. And I haue

:: Before the
 Arke & Propi-
 tiatorie being
 the special
 place of
 prayer.

:: Though
 manie in the
 kingdom of
 Iuda fel to id-
 lattie, yet in
 respect of the
 rest publikly
 professing
 true faith and
 religion the
 Church is stil
 called a virgin
 and despiseth
 and idolaters
 blasphemers,
 and false
 goddes.

2. A pleasant
hill in the for-
rest.

entered into the borders therof, & the Forrest of the Carmel
therof † haue I cut downe. And I haue drunke strange wa- 24
ters, and haue dried vp with the steppes of my feete al the
waters inclosed. † Why, hast thou not heard what I haue 25
done from the begining? From ancient daies I haue made
that thing, and now I haue brought it to effect: and fenced
cities shal be into ruine of litle hilles bickering together.
† And they that sitte in them, weake of hand, they haue 26
trembled and are confounded, they became as the grasse of
the field, and the greene herbe of the rooves of houses, which
withered before it came to ripenesse. † Thy habitation, and 27
thy going out, and thy coming in, and thy waye I haue kno-
wen before, & thy furie against me. † Thou hast bene madde 28
against me, & thy pride hath ascended into myn eares: I ther-
fore wil put a ring in thy nostrels, and a bitte in thy lippes,
and wil bring thee back into the way, by the which thou
camest. † And to thee Ezechias this shal be a signe: Eate this 29
yeare what thou shalt finde: & in the second yeare, the things
that growe of themselues: moreouer in the third yeare sawe
ye and reape: plant ye vineyardes, and eate the fruite of them.
† And whatsoeuer shal be least of the house of Iuda, shal take 30
roote downeward, and beare fruit vpward. † For out of Ieru- 31
salem there shal remmantes goe forth, and that which is to
be saued from the mounte of Sion: the zeale of the Lord of
hostes shal doe this. † Wherefore thus sayth our Lord of the 32
king of the Assyrians: He shal not enter into this citie, nor
shoote arrowe into it, neither shal shield occupie it, nor muni-
tion compasse it. † By the way, that he came, he shal returne: 33
and into this citie he shal nos enter, sayth our Lord. † And 34
I wil protect this citie. and wil saue it for my self, and for Da-
uid my seruant. † It came to passe therefore in that night, an 35
Angel of our Lord came, and stroke in the campe of the Assy-
rians an hundred eightie fise thousand. And when he was
risen early, he sawe al the bodies of the dead, † and Senna- 36
cherib the king of the Assyrians departing went away, and
taried in Niniue. † And when he adored in the temple of 37
Nefroch his god, Adramelech and Sarasar his sonnes stroke
him with the sword, and they fled into the land of the Arme-
nians, and Asarhaddon his sonne reigned for him.

*Ezechias being sick is told by Iſaias that he ſhal die: but praying to God ob-
taineth ſiftene yeares longer life, 8. and in confirmation thereof receiueth
a ſigne in Achaz dial, returning back tenne lines. 12. To the Aſſyrians
bringing him preſents, he ſheweth al his treasures. 16. Which Iſaias repro-
uing prophecieth the captiuitie of Iuda. 20. Ezechias dieth, and his ſonne
Manaſſes reigneih.*

IN thoſe dayes Ezechias was ſick euen to death: and Iſaie
the ſonne of Amos the prophete, came and ſayd to him:
Thus ſayth our Lord God: Take order with thy houſe, for
2 thou ſhalt die, and ſhalt not liue. † Who turned his face to the
3 wal, and prayed our Lord, ſaying: † I beſech thee Lord, re-
member I pray thee how I haue walked before thee in truth,
and in a perfect hart, and haue done that which is liked be-
4 fore thee. Ezechias therfore wept with great weeping. † And
before Iſaie was gone out of the middes of the court, the
5 word of our Lord came to him, ſaying: † Returne, and tel
Ezechias the prince of my people: Thus ſayth our Lord the
God of Dauid thy father: I haue heard thy prayer, and ſeene
thy teares: and behold I haue healed thee, the third day thou
6 ſhalt goe vp to the temple of the Lord. † And I wil adde to
thy daies ſiftene yeares: yea & out of the hand of the king of
Aſſyrians I wil deliuer thee, and this citie, & I wil prote&t this
7 citie for my ſake, and for Dauid my ſeruant. † And Iſaie ſaid:
Fetch me a bunch of figges. Which when they had brought,
8 and had layd it vpon his ſore, he was cured. † And Ezechias
had ſayd to Iſaie: What ſigne ſhal there be, that our Lord wil
heale me, and that I ſhal goe vp the third day to the temple
9 of our Lord? † To whom Iſaie ſayd: This ſhal be the ſigne
from our Lord, that our lord wil doe the word, which he hath
ſpoken: Wilt thou that the ſhadow goe forward ten lines, or
10 that it goe backe ſoe many degrees. † And Ezechias ſayd:
It is an eaſie matter for the ſhadow to goe forward ten lines,
neither wil I that this be done, but that it returne back ten
11 degrees. † Iſaie therfore the prophet inuocated our Lord, :: If theſe tenn
and brought backe the ſhadow by :: the lines, by the which lines importe
it was now gone downe in the dial of Achaz, backward ten ſo manie hou-
12 degrees. † In that time Berodach Baladan, the ſonne of res, then the
Baladan, the king of the Babilonians ſent letters and giſtes to dial going
Ezechias: for he had heard that Ezechias had bene ſicke. forwardes a-
gaine, by like.

degrees, this day was increased by twentie houres, and soe was longer then that in which Iosue procured stay of the sunne the space of one day, to witte of twelue houres. *Iosue. 10. as S. Dyonise thinketh. Epist: ad Polycarp: See Glossa græd: in Iosue.*

† And Ezechias reioysed in their coming, and he shewed 13
them the house of aromatical spices, and gold and siluer, and diuerse precious, odours, oyntementes also, and the house of his vessels, and al that he had in his treasures. There was not any thing which Ezechias shewed them, not in his house, and in al his powre. † And Isaie the prophete came 14
to king Ezechias, and sayd to him: What sayd these men? or from whence came they to thee? To whom Ezechias said: From a far countrie they came to me out of Babylon. † But he answered: What saw they in thy house? Ezechias 15
sayd: They saw al things whatsoeuer are in my house: there is nothing that I haue not shewed them in my treasures. † Isaie 16
therefore said to Ezechias, heare the word of our Lord: † Be- 17
hold the daies shal come, & al things shal be taken away, that are in thy house, and that thy fathers haue layd vp vntil this day, into Babylon: there shal not anie thing remayne, sayth our Lord. † Yea of the children also that come forth of thee, 18
whom thou shalt beget shalbe taken away, and they shal be eunuches in the palace of the king of Babylon. † Ezechias said 19
to Isaie: The word of our Lord which thou hast spoken is good: be there peace and truth in my daies. † But the rest 20
of the wordes of Ezechias, and al his strength, and how he made a poole, and a conduite, and brought waters in to the citie, are not these things written in the Booke of the wordes of the daies of the kinges of Iuda? † And Ezechias slept with 21
his fathers, and Manasses his sonne reigned for him.

CHAP. XXI.

For the enormous impietie of Manasses, 10. God threatneth destruction of the kingdom. 16. He spilleth innocent blood, 18. dieth, and his sonne Amen reigneth also wickedly: 23. is slaine by his seruantes, and his sonne Iosias reigneth.

TWELVE yeares old was Manasses, when he began to 1
reigne, & he reigned siue and fiftie yeares in Ierusalem: the name of his mother was baphsiba. † And he did euil in 2
the sight of our Lord, according to the idols of the Nations, which our Lord destroyed from the face of the children of Israel. † And he was turned, and built the excelses, which 3
Ezechias his father had destroyed: and he sette vp. altars to Baal, and made groues, as Achab the king of Israel had done: and he adored al the host of heauen, and worshipped it.

† And

- 4 † And he built altars in the house of our Lord, of the which
 5 our Lord sayd: In Ierusalem I wil put my name. † And he
 6 built altars to al the host of heauen in the two courtes of the
 7 temple of our Lord. † And he made his sonne passe through
 fyre: and he vsed soothsaying, and obserued diuinations, and
 made pithones, and multiplied inchanters, to doe euil before
 8 our Lord, and to prouoke him. † He sette also the idol of the
 groue, which he had made in the temple of our Lord: con-
 cerning the which our Lord spake to Dauid, and to Salomon
 his sonne: In this temple, and in Ierusalem, which I haue
 chosen out of al the tribes of Israel, I wil put my name for-
 9 euer. † And I wil noe more make the foote of Israel to be
 moued out of the land, which I gaue to their fathers: yet so
 if in worke they shal keepe al things, that I haue commanded
 them, al the law which my seruantes Moyses commanded
 10 them. † But they heard not: but were seduced by Manasses,
 to doe euil :: aboute the Nations, which our Lord destroyed
 before the face of the children of Israel. † And our Lord
 spake in the hand of his seruantes the prophetes, saying:
 11 † Because Manasses the king of Iuda hath done these most
 wicked abominations, passing al thinges that the Amor-
 rheites did before him, and hath made Iuda also to sinne in
 12 his filthes: † therfore thus sayth our Lord the God of Israel:
 Behold I wil bring in euils vpon Ierusalem and Iuda: that
 13 whosoever shal heare it, both his eares shal tingle. † And
 I wil stretch out vpon Ierusalem the corde of Samaria, and
 the weight of the house of Achab: and I wil wipe out Ierusa-
 lem, as tables are wont to be wiped out, and wyiping out I wil
 turne it, and draw often the pencil vpon the face therof.
 14 † :: But I wil leaue remnantes of mine inheritance, and wil
 deliuer them into the handes of their enemies: and they shal be
 15 vnto waste, and vnto spoile to al their aduersaries: † because
 they haue done euil before me, and haue continewed pro-
 uoking me, from the day that their fathers came out of E-
 16 gypt, vntil this day. † Moreouer Manasses shed also inno-
 cent bloud exceeding much til he filled Ierusalem euen to the
 mouth: beside his sinnes, wherein he made Iuda to sinne, to
 17 doe euil before our Lord. † But the rest of the wordes of
 Manasses, and al that he did, and his sinne, which he sinned,
 are not these thinges written in the Booke of the wordes of
 18 the dayes of the kinges of Iuda: † And Manasses slept with
 his

:: the Iewes
 sinned more
 greuously re-
 uolting from
 the Law of
 God and con-
 temning the
 admonitions
 of holie pro-
 phetes, then
 the nations
 that had nei-
 ther law nor
 prophetes to
 instruct them.

:: God stil pre-
 served some
 in true reli-
 gion, though
 they also suf-
 fered tribula-
 tions with the
 wicked for
 the general
 sinnes of the
 king and peo-
 ple. *psal. 88. v.*
35. Yea this
 king Manasses
 in captiuitie
 became vertu-
 ous and reco-
 uered his
 kingdom. *2.*
Patalip. 33.

his fathers, and was buried in the garden of his house, in the garden of Oza: and Amon his sonne reigned for him. † Two and twentie yeares old was Amon when he began 19 to reigne: two yeares also he reigned in Ierusalem: the name of his mother was Messalemeth the daughter of Ieteba. † And he did euil in the sight of our Lord, as Manasses 20 his father had done. † And he walked in al the way, by the 21 which his father had walked: and he serued the filthes, which his father had serued, and he adored them, † and forlooke 22 our Lord the God of his fathers, and walked not in the way of our Lord. † And his seruantes lay in wayte agaynst 23 him, and slewe the king in his house. † But the people of 24 the land stroke al them, that had conspired agaynst king Amon: and made Iofias his sonne their king for him. † But 25 the rest of the wordes of Amon which he did, are not these writen in the Booke of the wordes of the dayes of the kinges of Iuda? † And they buried him in his sepulchre, in the 26 garden of Oza: and Iofias his sonne reigned for him.

CHAP. XXII.

Iofias repayreth the temple, and Diuine seruice. 8. The booke of law is found 11. Whereupon they consult our Lord, 15. and are foretold that much euil shal fall vpon them, 18. but the good king shal dye in peace.

EIGHT yeares old was Iofias when he began to reigne, he reigned one and thirtie yeares in Ierusalem: the name of his mother was Idida, the daughter of Hadaia of Besecath. † And he did that which was liked before our Lord, and 2 walked in al the waies of Dauid his father: he declined not to the right hand, or to the lefte. † And in the eighteenth yeare 3 of king Iofias, the king sent Saphan the sonne of Asia, the sonne of Messulam, the scribe of the temple of our Lord, saying to him: † Goe to Helcias the high priest, that the 4 money may be gathered into a summe, which hath beene brought into the temple of our Lord, which the porters of the temple haue gathered of the people, † and let it be geuen 5 to the workemen by the ouerseers of the house of our Lord: who also shal distribute it to them that worke in the temple of our Lord, to make the reparations of the temple: † that 6 is, to the carpenters and masons, and to them that mend broken places: and that timber may be bought, and stones out of the quarries to repayre the temple of our Lord. † Yet let not 7 the

the money which they receiue be accounted to them, but let
8 them haue it in their powre, and vpon their fidelitie. † And
Helcias the highe priest sayd to Saphan the scribe: I haue
found the Booke of the law in the house of our Lord: and
Helcias gaue the volume to Saphan, who also did reade it.
9 † Saphan also the scribe came to the king, and reported vnto
him that which he had commanded, and sayd: Thy seruantes
haue gathered into a summe the money, which is found in the
house of our Lord: and they haue geuen it to be distributed
to the workemen, by the ouerseers of the workes of the
10 temple of our Lord. † Saphan also the scribe told the king,
saying: Helcias the priest hath geuen me a Booke. Which
11 when Saphan had read before the king, † and the king had
heard the wordes of the law of our Lord, he rent his gar-
12 mentes. † And he willed Helcias the priest, and Ahicam
the sonne of Saphan, and Achobor the sonne of Micha,
and Saphan the Scribe, and Asaia the kinges seruant, saying:
13 † Goe and consult our Lord for me, and for the people, and
for al Iuda, concerning the wordes of this volume, which is
found: for the great wrath of our Lord is kindled agaynst vs:
because our fathers haue not heard the wordes of this Booke,
14 to doe al that is written for vs. † Helcias therfore the priest,
and Ahicam, and Achabor, and Saphan, and Asaia went to
Holda a propheteffe the wife of Seilum the sonne of Thecua,
the sonne of Araas keeper of the garmentes, who dwelt in
15 Ierusalem in the :: second: and they spake to her. † And she
answered them: Thus sayth our Lord the God of Israel: Tel
16 the man, that sent you to me: † Thus sayth our Lord: Be-
hold, I wil bring euils vpon this place, and vpon the inha-
bitantes therof, al the wordes of the law which the king of
17 Iuda hath read: † because they haue forsaken me, and haue
sacrificed to strange goddes, prouoking me in al the workes
of their handes: and my indignation shal be kindled in this
18 place, and shal not be quenched. † But to the king of Iuda,
that sent you to consult our lord, thus you shal say: Thus
sayth our Lord the God of Israel: For that thou hast heard
19 the wordes of the volume, † and thy hart is stricken with
feare, and thou art humbled before the Lord, hearing the
wordes agaynst this place, and the inhabitantes therof, to
witte that they should become a wonder and a curse: and
hast rent thy garmentes, and wept before me, and I haue

:: VWithin the
second wall
the citie ha-
uing three
walls. 3. Reg. 3.

heard it, sayth our Lord: † therfore I wil gather thee to thy 20
fathers, and thou shalt be gathered to thy sepulchre in peace,
that thy eies may not see al the euils, which I wil bring in
vpon this place.

CHAP. XXIII.

*Iofias reading the law before the people, they al promise to serue God. 4. All
things belonging to Idolatrie are cast forth of the temple, 8. and other places
of Iuda. 15. He also destroyeth the altar in Bethel (not remouing the bones
of a prophet) 19. and other altares in Samaria: killeth the false priestes. 21.
And maketh a notorious great Pasch. 26. Yet God threatheth the captiuitie
of Iuda for their sinnes. 29. Iofias is slaine in battle by the king of Egypt: and
his sonne Ioachaz reigneth. VVho after three monethes is deposed by the king
of Egypt, and his brother Eliacim, henceforth called Ioakim, made king.*

AN D they reported to the king that which she had sayd. 1
Who sent: and al the ancientes of Iuda and Ierusalem
were assembled to him. † And the king went vp to the temple 2
of our Lord, and al the men of Iuda, and al that dwelt in Ieru-
salem with him priestes and prophetes, and al the people from
litle to great: and in hearing of al he read al the wordes of the
Booke of the couenant, which was found in the house of our
Lord. † And the king stood vpon the steppe: and made a coue- 3
nant with our Lord, to walke after our Lord, & kepe his pre-
ceptes, and testimonies and ceremonies, with al their hart, and
with al their soule, and to performe the wordes of this coue-
nant, which were written in that booke: & the people agreed
to the couenant: † And the king willed Helcias the high 4
priest, & the priestes of the second order, & al the porters, that
they should cast out of the temple of our Lord al the vessels,
that had bene made to Baal, and in the groue, and to al the host
of heauen: & he burnt them without Ierusalem in the Valley
cedron, and caried the dust of them into Bethel. † And he 5
destroyed the Southsayers, which the kings of Iuda had ap-
pointed to sacrifice in the excelses in the cities of Iuda, and
round about Ierusalem: and them that burnt incense to Baal,
and to the Sunne, and to the Moone, and to the twelue signes,
and to al the host of heauen. † And he caused the groue to 6
be caried forth out of the house of our Lord without Ieru-
salem in the Valley cedron, & he burnt it there, and brought
it into dust, and threw it vpon the sepulchres of the common
people. † He destroyed also the litle houses of the effeminate, 7
which

- which were in the house of our Lord, for the which the
 8 women woue as it were little houses of the groue. † And he
 gathered together al the priestes of the cities of Iuda: and he
 contaminated the excelses, where the priestes did sacrifice
 from Gabaa vnto Bersabee: and he destroyed the altars
 of the gates in the entrance of the doore of Iosue chief of the
 citie, which was on the left hand of the gate of the citie.
 9 † Howbeit the priestes :: of the excelses went not vp to the
 altar of our Lord in Ierusalem: but only they did eate azimes
 10 in the middes of their brethren. † He contaminated also
 Topheth, which is in the Valley of the sonne of Ennom:
 that no man should consecrate his sonne or daughter by fyre
 11 to Moloch. † He tooke away also the horses, which the
 kings of Iuda had geuen to the Sunne, in the entrance of
 the temple of our Lord, beside the chamber of Nathanme-
 lech the eunuch, who was in Pharurim: and the chariotes
 12 of the Sunne he burnt with fire. † The altars also that were
 vpon the roofes of the vpper chamber of Achaz, which the
 kings of Iuda had made, and the altars which Manasses had
 made in the two courtes of the temple of our Lord, the king
 destroyed: and he ranne from thence, and sprinkled the
 13 ashes of them into the Torrent cedron. † The excelses also
 that were in Ierusalem on the right side of the Mount of
 offence, which Salomon the king of Israel had built to Asta-
 roth the idol of the Sidonians, and to Chamos the scandal
 of Moab, and to Melchom the abomination of the children
 14 of Ammon, the king destroyed. † And he brake in peces the
 statues, and cut downe the groues: and he filled their places
 15 with the bones of dead men. † Moreouer the altar also, that
 was in Bethel, and the excelse, which Ieroboam the sonne
 of Nabat had made, who made Israel to sinne: and that
 altar, and excelse he destroyed, and burnt, and brake into
 16 powder, and the groue also he burnt. † And Iosias turning,
 saw there sepulchres, that were in the mount: and he sent
 and tooke the bones out of the sepulchres, and burnt them
 vpon the altar, and polluted it according to the word of our
 Lord, which the man of God spake, who had foretold these
 17 things. † And he sayd: What title is that, which I see? And the
 citizens of that citie answered: It is the sepulchre of the man
 of God, which came from Iuda, and foretold these thinges
 18 which thou hast done vpon the altar of Bethel. † And he sayd:

:: Because they
 had offered sa-
 crifice to false
 goddes and in
 vnlawful pla-
 ces they were
 suspended
 from offering
 anie more sa-
 crifice at al.

3. Reg.
 22.

3. Reg.
 13.

Let him alone, let no man moue his bones. And his bones remayned vntouched with the bones of the prophet, that came out of Samaria. † Moreouer al the temples of the excelses, which were in the cities of Samaria, which the kinges of Israel had made to prouoke our Lord, Iosias tooke away: and he did to them according to al the workes, which he had done in Bethel. † And he slew al the priestes of the excelses, that were there vpon the altars: and he burnt mens bones vpon them: & turned into Ierusalem. † And he commanded al the people, saying: Make a Phase to our Lord your God, according as it is writen in the booke of this couenant. † For there was not such a Phase made from the daies of the Iudges, which iudged Israel, and of al the daies of the kinges of Israel, and of the kinges of Iuda, † as in the eighteenth yeare of king Iosias this Phase was made to our Lord in Ierusalem. † Yea and the Pythones, and Southsayers, and the images of idols, and the filthes, and the abominations, that had bene in the land of Iuda and Ierusalem, Iosias tooke away: that he might establiſh the wordes of the law, that were writen in the Booke, which Helcias the priest found in the temple of our Lord. † There was no king before him like to him, that returned to our Lord in al his hart, & in al his soule, and in al his powre according to al the law of Moyſes: neither after him did there arise the like to him. † But yet our Lord was not auerted from the wrath of his great furie, wherwith his furie was wrath agaynst Iuda: for the prouocations, wherwith Manasses had prouoked him. † Our Lord therefore sayd Iuda also wil I take away from my face, as I haue taken away Israel: and I wil reiect this citie, which I chote Ierusalem, and the house, wherof I sayd: My name ſhal be there. † But the rest of the wordes of Iosias, and al that he did, are not these thinges writen in the Booke of the wordes of the daies of the kinges of Iuda: † In his dayes came vp Pharaos Nechao the king of Ægypt, agaynst the king of Assyrians to the riuer Euphrates: and Iosias the king went to meete him: and was slaine in Mageddo, when he had seene him. † And his seruantes caried him dead from Mageddo: & they brought him into Ierusalem, and buried him in his sepulchre. And the people of the land tooke Ioachaz the sonne of Iosias: and they anoynted him, and made him king for his father. † Three and twenty yeares old was Ioachaz when he began to reigne, and he reigned

∴ Iosephus writeth that this godlie king gaue thirte thousand lambes and kiddes to the poore people for their Pasch & thre thousand oxen for Holocaustes. The priestes also & Leuites added more of their owne. *li. 10. Antiq. c. 5.*

∴ Albeit Manasses repented, and was restored to Gods fauour, & to his kingdom. *2. Paral. 3.* Yet his sinnes were temporally punished, both in himself, and his posteritie.

he reigned three monethes in Ierusalem: the name of his
 32 mother was Amital, the daughter of Ieremie of Lobna. † And
 he did euil before our Lord, according to al thinges which
 33 his fathers had done. † And Pharao Necho bound him in
 Rebla, which is in the land Emath, that he should not reigne
 in Ierusalem: and he sette a penaltie vpon the land, an hun-
 34 dred talentes of siluer, and a talent of gold. † And Pharao
 Necho made Eliacim king the sonne of Iosias, for Iosias his
 father: and turned his name Ioakim. Moreouer he tooke
 Ioachaz and brought him into Ægypt, and he died there.
 35 † And Ioakim gaue the siluer and the gold to Pharao, when
 he had taxed the land vpon euerie man, that it might be payd
 according to the precept of Pharao: and he exacted of euerie
 man according to his abilitie, as wel siluer as gold of the peo-
 36 ple of the land: to geue vnto Pharao Necho. † Fiue and
 twentie yeares old was Ioakim, when he begau to reigne:
 and he reigned eleuen yeares in Ierusalem: the name of his
 37 mother was zebida the daughter of Phadaia of Ruma. † And
 he did euil before our Lord according to al thinges, which his
 fathers had done.

CHAP. XXIIII.

*Ioakim serueth the king of Babylon three yeares. 2. Manie rousers infest his
 countrie. 5. He dieth, and his sonne Ioachim reigneth 10. The king of Ba-
 bylon carrieth king Ioachim, and al the chief p rsones, and treasures into
 Babylon, 17. appointing Matthania, whom he nameth Sedecias, king of
 Iuda. 20. VVho reuol:eth from the king of Babylon.*

1 **I**N his daies came vp Nabuchodonosor the king of Baby-
 lon, and Ioakim was made his seruant three yeares: and
 2 he rebelled agaynst him againe. † And our Lord sent in vpon
 him the rousers of the Chaldees, and the rousers of Syria, and
 the rousers of Moab, & the rousers of the children of Ammon:
 and he sent them into Iuda, to destroy it, according to the
 word of our Lord, which he had spoken by his seruantes the
 3 prophetes. † And this by the word of our Lord was done
 against Iuda, to take it away before him for al the sinnes of
 4 Manasses which he did, † and for the innocent bloud, that
 he had shed, & filled Ierusalem with the bloud of innocentes:
 5 & for this thing God would not be made propitious. † But the
 rest of the wordes of Ioakim, and al that he did, are not these
 thinges writen in the Booke of the wordes of the daies of

∴ Not dying in peace, for he was slaine by Nabuchodonosor, Iesephus li. 10. c. 8. Ant. And his bodie was cast out of the citie, according as Ieremie prophesied c. 22. with the burial of an asse shal he be buried, &c.

the kinges of Iuda? And Ioakim ∴ slept with his fathers: † and 6
 Ioachin his sonne reigned for him. † And the king of Ægypt 7
 added no more to come out of his countrie: for the king of
 Babylon had taken al that had beene the kinges of Ægypt,
 from the riuer of Ægypt, vnto the riuer Euphrates. † Eightene 8
 yeares old was Ioachin when he began to reigne, and he reig-
 ned three monethes in Ierusalem: the name of his mother
 was Nohesta the daughter of Elnathan of Ierusalem. † And 9
 he did euil before our Lord, according to al thinges which his
 father had done. † At that time came vp the seruantes of Na- 10
 buchodonosor for the king of Babylon into Ierusalem, and the
 citie was compassed with fortes. † And Nabuchodonosor 11
 the king of Babylon came to the citie with his seruantes to
 assault it. † And Ioachin the king of Iuda went forth to the 12
 king of Babylon, he and his mother, and his seruantes, and
 his nobles, and his eunuches: and the king of Babylon recei-
 ued him the eight yeare of his reigne. † And he brought forth 13
 from thence al the treasures of the house of our Lord, and
 the treasures of the kinges house: and he cut in peces al the
 golden vessel, which Salomon the king of Israel had made
 in the temple of our Lord, according to the word of our Lord.
 † And he transported al Ierusalem, and al the princes, and al 14
 the strong men of the armie, ten thousand into captiuitie:
 and euerie artificer and incloser: and nothing was left, sauing
 the poore sorte of the people of the land. † He transported 15
 also Ioachin into Babylon, and the kinges mother, and the
 kinges wiues, and his eunuches: and the iudges of the land he
 led into captiuitie from Ierusalem into Babylon. † And al the 16
 strong men, seuen thousand, and the artificers, and inclosers
 a thousand, al valiant men and warries: and the king of Baby-
 lon led them captiues into Babylon. † And he appointed 17
 Matthanias his vncle for him: and called his name Sedecias.
 † One and twentie yeares old was Sedecias when he began 18
 to reigne, and he reigned eleuen yeares in Ierusalem: the
 name of his mother was Amital, the daughter of Ieremie of
 Lobna, † And he did euil before our Lord, according to al 19
 thinges which Ioakim had done. † For our Lord was wrath 20
 against Ierusalem and against Iuda, til he cast them away
 from his face: and Sedecias ∴ revolted from the king of
 Babylon.

∴ In this he greuously offended hauing sworn to seru him. And therefore Ezechiel. c. 17. foretelleth the miserie that wil fall vpon him. shal he that brake covenant scape? &c.

Nabuchodonosor king of Babylon besieging Ierusalem two yeares, the souldiars pressed with famine flee away. King Sedecias also fleeth, 5. is taken and brought before Nabuchodonosor. 7. Al his sonnes are slaine in his sight: his eyes are put out, and he is caried into Babylon: the Temple, the kinges palace, and other houses burned; the walles destroyed, the people caried captiue 12. except poore husbandmen. 13. Al vessel of brasce, siluer, and gold broken and transported. 18. Saraias high priest, and other principal men are slaine. 22. Godolias made gouernour, 25. is slaine by Ismael. 27. Ioachim is deliuered from prison, and exalted by a new king of Babylon.

- 1 **A**N D it came to passe in the ninthe yeare of his reigne, the tenth moneth, the tenth day of the moneth, came Nabuchodonosor the king of Babylon, himselfe and al his armie vnto Ierusalem, and they besette it: and built rampires
2 round about it. † And the citie was shut vp & trenched about
3 vntil the eleuenth yeare of king Sedecias, † the ninth day of the moneth: and there was a sore famine in the citie, neither
4 was there bread for the people of the land. † And a breach was made into the citie: and al the men of warre fled in the night by the way of the gate, which is betwen the duple wal toward the kinges garden (moreouer the Chaldees besieged the citie round about) Sedecias therfore fled by the way, that
5 leadeth to the champayne of the wildernes. † And the armie of the Chaldees pursewed the king, and ouertooke him in the plaine of Iericho: and al the warriors, that were with him,
6 were disperfed, and forsooke him. † They therfore hauing taken the king, brought him to the king of Babylon into
7 Reblatha, who spake iudgement with him. † And he slew the sonnes of Sedecias before his face, and he :: put out his eies, and bound him with cheynes, and :: brought him into
8 Babylon. † The fifth moneth, the seuenth day of the moneth, that is, the ninetenth yeare of the king of Babylon, came Nabuzardan the General of the armie, the seruant of the king of
9 Babylon into Ierusalem. † And he burnt the house, of our Lord, the kings house, and the houses of Ierusalem, & euerie
10 house he burnt with fyre. † And al the armie of the Chaldees, which was with the General of the souldiars, destroyed the
11 walles of Ierusalem round about. † And Nabuzardan the General of the armie, transported the remnant of the people that remained in the citie, and the fugitiues, that were fled to the
king of

Certaine false prophetes perswaded the king and the people not to beleue the prophetes, which forwarned them of these calamities, because (sayd they) they contradicted one another, Ieremie saying (h. 32. & 34.) the eyes of Sedecias should see the eyes of Nabuchodonosor, and should be led into Babylon: and Ezechiel saying (c. 12. v. 13.) that he should not see Babylon. Both saying most truly: for he was caried thither after his eyes were put out Iosephus. li. 10. Antiq. c. 10.

king of Babylon, and the rest of the comon people. † And of 12
the poore of the land he leift dressers of vineyardes and hus-
bandmen. † And the brasen pillers, that were in the temple of 13
our Lord, and the feete, and the sea of brasle, which was in the
house of our Lord, the Chaldees brake, and transported al the
brasle into Babylon. † The portes also of brasle, and masars, 14
and forkes with three teeth, and cuppes, and litle mortars,
and al the vessel of brasle, in the which they ministred, they
tooke away. † Moreouer also the censars, and phials: those 15
that were of gold: and that were of siluer the General of
the warfare tooke, † that is, two pillers, one sea, and the 16
feete which Salomon had made in the temple of our Lord:
there was :: no weight of the brasle of al the vessels. † One pil- 17
ler had eightene cubites in height: and the litle head of brasle
vpon it was three cubites in height: and the nette, and the
pomegranates vpon the litle head of the pillar, al of brasle: 18
the second also had the like adorning. † Also the general of the
armie tooke Saraias the chiefe priest, and Sophonias the se- 19
cond priest, and three porters. † And of the citie one Eu-
nuch, which was captayne ouer the men of warre: and siue 20
men of them, that wayted before the king, whom he found
in the citie, and Sopher the captaine of the armie who proued
the yong souldiars of the people of the land: and threescore 21
men of the common people, which were found in the citie.
† Whom Nabuzardan the General of the armie taking, 22
brought them to the king of Babylon into Reblatha. † And
the king of Babylon stroke them, and slew them in Reblatha 23
in the land of Emath: and Iuda was transported out of their
land. † And he made Godolias the sonne of Ahicam the 24
sonne of Saphan Gouvernour ouer the people, that was leift in
the land of Iuda, which Nabuchodonosor the king of Ba-
bylon had leift. † which when al the captaynes of the soul- 25
diars had heard, they and the men that were with them, to
witte, that the king of Babylon had appoynted Godolias,
there came to Godolias into Masp: Ismael the sonne of Ma-
thanias, and Iohanan the sonne of Cuiée, and the Saraia the
sonne of Thanehumeth a Netophathite, and Iezonias the
sonne of Maachathi, they and their felowes. † And Go- 24
dolias sware to them and to their companions, saying: Be
not afrayd to serue the Caldees: tarie in the countrie, and
serue the king of Babylon, and it shal be wel with you † But 25
it came

∴ There was
so exceeding
much, that
they wel could
not, or did not
weight.

it came to passe in the seventh moneth, there came Ismahel the sonne of Nathanias, the sonne of Elisama of the kinges : By Gods special prouidence king
 seede, and ten men with him : and stroke Godolias, who also Ioachim (other
 died : yea the Iewes also & the Chaldees, that were with him wise called Iechonias. 2. Par.
 62 in Maspha. † And at the people rising vp from litle to great, 3. & Mat. 1.)
 & the captaynes of the souldiars, came into Ægypt fearing the is exalted, and
 72 Caldees. † But it came to passe in the seuen and thirteenth yeare set ouer al the
 of the Transmigration of Ioachim the king of Iuda, in the Iewes; vnto
 twelfth moneth, the seuen and twentieth day of the moneth: whom others
 Euilmerodach the king of Babylon, in the yeare, that he succede in like
 began to reigne, : lifted vp the head of Ioachim the king of authoritie, and
 23 Iuda out of prison. † And he spake vnto him courteously : so is fulfilled
 and he sette his throne about the throne of the kinges, that the prophecie
 29 were with him in Babylon. † And he changed his garmentes, of Iacob. Gen.
 which he had in the prison, and he did eate bread alwayes in 49. The scepter
 30 his sight, al the dayes of his life. † A certayne prouision also shal not be taken
 he appointed for him without intermission, which was also from Iuda, nor
 geuen him of the king day by day, al the daies of his life. a duke of his
 shiegh til he
 come that is to
 be sent.

THE ARGVMENT OF
 PARALIPOMENON.

PARALIPOMENON, that is, A supplement of thinges ommit-
 ted, called by the Hebrewes Dibre haiaimim, The wordes of the The significa-
 dayes, or Chronicle, is an Abridgement briefly shewing, besides diuers tion of the
 genealogies, from the beginning of the world, the faith and religion both name; and the
 of the progenitors, and of spring of the Patriarch Iacob, whose progenie God contents of
 chose and made his peculiar people; and in that nation more particularly this booke.
 recounting the Actes of king Dauid, and other kinges of his line, til they were
 led captiue into Babylon. A booke of such and so great importance
 (sayeth S. Hierom.) as whosoever without it arrogateth the know-
 ledge of Scriptures, may mocke himselfe. The author is vncertaine,
 but probably it semeth to be gathered by Esdras, out of other booke
 and traditions, for the perfecting of the old Testament : and is vndoubtedly
 canonical Scripture. In hebrew it is al one booke, but being large, is Diuided into
 the Greekes and Latines parted into two. And the first booke may be diuided
 into three principal partes. The first nine chapters contayne diuers genealogies;
 first by the only right line from Adam to Noe, then by diuers lines of Noes
 progenie, but most specially of Iacobs twelue sonnes. The first booke into
 reiection, and death of king Saul is repeated. The other nineteene chapters are three partes:
 of Dauid; to wit, of his election to be king, and inunction, his vertues, his
 fautes also, and his special Actes, concerning Gods seruice, gouernment of the
 people; and prouision made for building Gods Temple.

Epist. ad
 Paulin.

Diuided into
 two bookes.

The first
 booke into
 three partes

THE FIRST BOOKE OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

The first part.
Genealogies
partly of other
progenies of
Adam, but spe-
cially of Ia-
cobs issue.

The genealogie of Adam in the right line to Noe, and his three sonnes, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham 26. Abrahams generations by the line of Ismael, 32. by the sonnes of Cetura, 34. and by the line of Isaac; and his sonne Esau; 43. With their kinges, 51. and dukes.

:: Adam had
two other son-
nes before
Seth, but Cains
race was utter-
ly extinguis-
hed by the
flood, and A-
bel had no chil-
dren.



D A M, :: Seth, Enos, † Cainan, Malaleel, 1 2
Iared, † Henoch, Mathusale, Lamech, † Noe, 3 4
Sem, Cham, and Iapheth. † The sonnes of 5
Iapheth: Gomer, and Magog, & Madai, and
Iauan, Thubal, Mosoch, Thiras. † Moreover 6
the sonnes of Gomer: Ascenez, and Riphath,
and Thogorma. † And the sonnes of Iauan: Elisa and Tharsis, 7
Cethim and Dodanim. † The sonnes of Cham: Chus, and 8
Mesraim, and Phut, & Chanaan. † And the sonnes of Chus: 9
Saba, and Heuila, Sabacha, & Regma, and Sabathaca. More-
ouer the sonnes of Regma: Saba, and Dadan. † And Chus 10
begat Nemrod: this begane to be mightie in the earth. † But 11
Mesraim begat Ludim, and Ananim, and Laabim, & Neph-
ruim, † Phetrusim also, and Cassuim: from whom came Phi- 12
listhim, & Caphthorim. † But Chanaan begat Sidon his first- 13
borne, the Hebreite also, † and the Iebuseite, and the Amer- 14
rheite, & the Gergeseite, † & the Heueite, and the Araceite, 15
and the Sineite. † The Aradium also, and the Samareite, and 16
the Hamatheite. † The sonnes of Sem: Aclam, and Assur, and 17
Arphaxad, & Lud, and Aram, and Hus, and Hul, and Gether,
and Mosoch. † And Arphaxad begat Sale, who also begat 18
Heber. † Moreover to Heber were borne two sonnes, the 19
name of one was Phaleg, because in his daies the earth was
diuided; and the name of his brother Iectan. † And Iectan 20
begat Elmodad, and Saleph, & Asarmoth, and Iare, † Adoram 21
also

22 also, and Vsal, and Decla, † Hebal also, and Abimael, and
 23 Saba, moreouer † also Ophir, and Heuila, and Iobab. Al these
 24 are the sonnes of Iactan: † :: Sem, Arphaxad, Sale, † Heber
 25 Phaleg, Ragau, † Serug, Nachor, Thare, † Abram, this is
 26 :: Abraham. † And the sonnes of Abraham, Isaac & Ismael.
 27 † And these are the generations of them, The first begotten
 28 of Ismael, Nabaioth, and Cedar, and Adbeel, and Mabsam,
 29 † and Masma, and Duma, Massa, Hadad, and Thema, † Ietur,
 30 Naphis, Cedma. these are the sonnes of Ismael. † And the
 31 sonnes of Cetura Abrahams concubine, which she bare: Zam-
 32 ran, Iecsan, Madan, Madian, Iesboc, and Sue. Moreouer the
 sonnes of Iecsan: Saba, and Dadan. And the sonnes of Dadan:
 33 Assurim, and Latussim, and Laomim. † And the sonnes of
 Madian: Ephra, and Ephraim, and Henoch, and Abida, and Eldaa.
 34 Al these the sonnes of Cetura. † And Abraham begat Isaac:
 35 whose sonnes were Esau, & Israel. † The sonnes of Esau: Eli-
 36 phaz, Rahuel, Iebus, Ihelom, and Core. † The sonnes of Eli-
 phaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Ama-
 37 lec. † The sonnes of Rahuel: Nahath, Zara, Samma, Meza.
 38 † The sonnes of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Efer,
 39 Disan. † The sonnes of Lotan: Hori, Homam. And the sister
 40 of Lotan was Thamna. † The sonnes of Sobal: Alian, and
 Manahath, and Ebal, Sephi, & Onam. The sonnes of Sebeon:
 41 Aia & Ana. The sonnes of Ana: Dison. † The sonnes of Dison:
 42 Hamram, and Eseban, and Iethran, and Charan. † The sonnes
 of Efer: Balaan, and Zauan, and Iacan. The sonnes of Disan:
 43 Hus and Aran. † These be the kinges, that reigned in the
 Land of Edom, before there was a king ouer the chidren of
 Israel: Bale the sonne of Beor: and the name of his citie,
 44 Deneba. † And Bale died, and Iobab the sonne of Zare of
 45 Bosra, reigned for him. † And when Iobab also was dead,
 46 Husam of the Land of the Themanes reigned for him. † And
 Husam also died, and Adad the sonne of Badad reigned for
 47 him, who stroke Madian in the Land of Moab: and the name
 of his citie was Auith. † And when Adad also was dead, Semla
 48 of Masreca reigned for him. † But Semla also died, and there
 reigned for him Saul of Rohoboth, which is situate besides
 49 the riuer: † Saul also being dead, Balanan, the sonne of Acho-
 50 bor reigned for him. † But this also died, and Adad reigned
 for him: whose cities name was Phau, and his wife was called
 Meetabel the daughter of Matred, the daughter of Mezaab.

:: As before the
 rightline of
 Adam to Noe
 so here from
 his sonne Sem
 to Abram.
 :: For myserie
 sake God
 changed his
 name to Abra-
 ham. Gen. 17:

† And Adad being dead, there began to be dukes in Edom 51
 for kinges: duke Thamna, duke Alua, duke Ierheth, † duke 52
 Oolibama, duke Ela, duke Phinon, † duke Cenez, duke 53
 Theman, duke Mabfar, † duke Magdiel, duke Hiram. these 54
 be the dukes of Edom.

A N N O T A T I O N S.

Differences of
 names, num-
 bers, & times,
 found in holie
 Scriptures,
 make them
 hard to be
 vnderstood.

BECAUSE in diuers holie Scriptures, and especially in these bookes of Paralipomenon, manie difficulties occurre concerning diuers persons, and places; as also differences of numbers, and times; in reconciling wherof the holie Fathers and Doctōrs haue much laboured, making sometimes large commentaries to satisfie them selues, and other diligent searchers of the truth, & to remoue the obloquies of detractors from the authoritie of holie Scripture, whose learned explanations of such obscurities if we should cite, it would be ouer long, and contrarie to our purpose of brief Annotations; here once for often, we wil present to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines do reconcile such apparent contradictions.

diuers meanes
 to reconcile
 seeming contra-
 dictions in ho-
 lie Scriptures.

First, it is euident by sundrie examples, that manie persons, places; and some other things had diuers names; & so are sometimes called by one name, sometimes by an other. Secondly (which is more common) manie were called by the same names, and so must be distinguished by the differences of times, places, qualities, or other circumstances. Thirdly, in genealogies and other histories, children are not alwaies called the sonnes, or daughters of their natural parentes, but sometimes of legal fathers; and sometimes also of those that adopted them for their children; and sometimes of their grandfathers, or former progenitors. Fourthly, sometime for mysterie sake, an other number is expresse, being true in the mystical sense, differing from the precise number according to the historie. As in the genealogie of Christ the Evangelist counteth thrise fourtene generations from Abraham to our Sauour, differing from the historie of the old Testament. Fifthly, euen in the historie it self, sometimes holie Scripture counteth only the greater numbers, omitting the lesser, and in some other addeth also the odde numbers. Sixtly, the Scriptures speake often by tropes, as mentioning part for the whole, or the whole for the part; so by the figure Synechdoche, Christ is said to haue bene three dayes dead, that is, one whole day and part of other two. And some king liuing or reigning so manie yeares and part of an other, and his successeur reigning the other part, ech part is countend to each of them for a whole yeare, and so a yeare is added, more then is in the precise number. Seuenthly, sometimes the sonnes reigned together with their fathers, as Ioathan reigned his father Ozias yet liuing. 4. Reg. 15. & so both their reignes are sometimes counted, sometimes their seueral yeares, as euerie one reigned alone. Eightly, the times of vacancies, in the gouernment of the Iudges, reignes of kinges, and the like, are sometimes omitted in calculation, sometimes adioyned to the predecessor, or successor. Ninthly, sometimes the holy Scripture mentioneth the only time that one lined or reigned wel, as it were blotting out the rest with obliuion. So Saul is sayd to haue reigned two yeares (1. Reg. 13.) VVho wel and euil reigned much longer. Tenthly, by error in writing, wordes, names, and especially numbers may easely be changed, and can not easely be corrected. By these or other like meanes, al the holie Scriptures may be defended, though none ought to pre-

Luc. 3.

Mat. 1.

sume

Not priuate
but publike
spirit of the
Church ex-
pounder of
holie Scrip-
ture.

sume by his priuate spirit, to vnderstand and expound al Scriptures; which are hard not only by reason of their profound sense, surpassing mans natural capacity, but also for that in outward apparence, sometimes there seeme to be contradictions; but in dede neither are, nor can be vitiated by the Holie Ghost, the Spirit of truth, Inditer of the whole sacred Bible. And therefore we must relie vpon Gods Spirit, speaking in his spouse the Church, commended vnto vs by those Scriptures, wherof we are sufficiently assured.

2. Pet. 1.
7. 20.

CHAP II.

The names of Israels twelue sonnes. 3. The geneologie of Iuda, first in the right line to Dauid, the seuenth sonne of Isar: 16. then other genealogies of the same Iuda.

- 1 **A**ND the children of :: Israel: Ruben, Simeon, Leui, Iuda, :: This patri-
2 Issachar, and Zabulon, † Dan, Ioseph, Benjamin, Neph- arch first cal-
3 thali, Gad, and Aser. † The sonnes of Iuda: Her, Onan, and led *Iacob* signi-
Sela. these three were borne to him of the Chananite the fying *supplater*
daughter of Sue. And Her the first begotten of Iuda, was euil was afterward
4 before our Lord, and he slewe him. † And Tamar his daugh- called *I Israel*,
5 ter in law bare him Phares and Zara. † Therefore al the tharis, *seing*
sonnes of Iuda, were siue. † And the sonnes of Phares, Hefron God, or *valens*
6 and Hamul. † The sonnes also of Zara: Zamri, and Ethan, *with God. Gen*
7 and Eman, Chalcal also, and Dara, together siue. † And 35.
the sonnes of Charmi: :: Achar, who troubled Israel, & sinned :: Either this
8 in the theft of the anathema. † The sonnes of Ethan: Aza- man had two
9 rias. † And the sonnes of Hefron that were borne to him: Ie- names, or
10 rameel, and Ram, and Calubi. † Moreouer Ram begat Ami- there is error
nadbab, and Aminadab, begat Nahasson, the prince of the in the last let-
11 children of Iuda. † Nahasson also begat Salma, of whom ter, here, or
12 was borne Booz. † But Booz begat Obed, who also begat *10/ue. 7.*
13 Isai. † And Isai. begat the first begotten Eliab, the second
14 Abinadab, the third Simmaa, † the fourth, Nathanael, the
15 fifth Raddai, † the sixt Afom, the seuenth Dauid. † Whose
16 sisters were Saruia, and Abigail. The sonnes of Saruia: Abi-
17 sai, Ioab, and Asael, three. † And Abigail beare Amasa, whose
18 father was Iether the Ismaelite. † But :: Caleb the sonne of :: Otherwise
Hefron tooke a wife named Azuba, of whom he begat Ie- called Calubi,
19 riorh: and her sonnes were Iaser, and Sobab, and Ardun. v. 9.
19 † And when Azuba was dead, Caleb tooke to wife Ephratha:
20 who bare him Hur. † Moreouer Hur begat Vri: and Vri begat
21 Bezeleel. † After these thinges Hefron went in to the daughter
of Machir the father of Galaad, and tooke her, when he was
22 three score yeares old: who bare him Segub. † But Segub also
Ggggg } begat

begat Iair, & possessed three and twentie cities in the Land of
 Galaad. † And he tooke Gessur, and Aram the townes of 23
 Iair, and Canath, and the villages therof, threescore cities,
 al these are :: the sonnes of Machir the father of Galaad.
 † And when Hefron was dead: Caleb went in to Ephrata. 24
 Hefron also had to wife Abia who bare him Ashur the fa-
 ther of Thecua. † And there were borne sonnes to Ierameel 25
 the firstbegotten Hefron, Ram his firstborne, and Buna,
 and Aram, and Afom, and Achia. † Ierameel married also an 26
 other wife, named Atara, which was the mother of Onam.
 † But the sonnes also of Ram the firstbegotten of Ierameel, 27
 were Moos, Iamin, and Acar. And Onam had sonnes Semei, 28
 and Iada. And the sonnes of Semei: Nadab, and Abisur. † But 29
 the name of Abisurs wife, was Abihail, who bare him Ahob-
 ban, and Molid. † And the sonne of Nadab were Saled, & Ap- 30
 phaim. And Saled died without children. † But the sonne of 31
 Apphaim, Iesi: which Iesi begat Sefan. Moreouer Sefan begat
 Oholai. † And the sonnes of Iada the brother of Semei: Ie- 32
 ther, and Ionathan. But Iether also died without children.
 † Moreouer Ionathan begat Phaleth, and Ziza. These were 33
 the sonnes of Ierameel. † And Sefan had noe sonnes, but 34
 daughters: and a seruant an Aegyptian, named Ieraa. † And 35
 he gaue him his daughter to wife: who bare him Erthei. † And 36
 Erthei begat Nathan, and Nathan begat Zabad, † Zabad also 37
 begat Ophlal, & Ophlal begat Obed, † Obed begat Iehu, Iehu 38
 begat Azarias, † Azarias begat Helles, and Helles begat Elasa, 39
 † Elasa begat Sisamoi, Sisamoi begat Sellum, † Sellum be- 40
 gat Icamiam, and Icamia begat Elisama. † And the sonnes 41
 of Caleb the brother of Ierameel: Mesa his firstbegotten, 42
 he is the father of Ziph: and the sonnes of Marfa the father
 of Hebron. † Moreouer the sonnes of Hebron, Core, and 43
 Thaphua, and Recem, and Samma. † And Samma begat 44
 Raham, the father of Iercaam, and Recem begat Sammai.
 † The sonne of Sammai, Maon: and Maon the father of 45
 Bethsur. † And Ephra the concubine of Caleb bare Haran, 46
 and Mosa, and Gezez: Moreouer Haran begat Gezez. † And 47
 the sonnes of Iahaddai, Regom, and Ioathan, and Gesan, and
 Phalet, and Ephra, and Saaph. † The concubine of Caleb 48
 Maacha bare Saber, and Tharana. † And Saaph the father of 49
 Madmena begat Sue the father of Machbena, and the father
 of Gabaa. But the daughter of Caleb, was Achsa. † These 50
 were

:: By sonnes as
 often else-
 where, are vn-
 stood nephe-
 wes and other
 offspring.

were the sonnes of Caleb, the sonne of Hur the firstbegotten
 51 of Ephrata, Sobal the father of Cariathiarim. † Salma the
 52 father of Bethlehem, Hariph the father of Bethgader. † And
 there were sonnes of Sobal the father of Chariathiarim, he
 * dwell- 53 that saw the halfe of the * restings. † and of the kinred of
 lings, or 54 Cariatharim, the Iethreites, and Aphurtheites, and Sema-
 resting 55 rheites, and Maseretes. Out of these issued the Saraites, and
 places. Esthaolites. † The sonnes of Salma, Bethlehem, and Netophathi, the
 Crownes of the house of Iobab, and the Halfe of
 the resting of Sarai, † The kinredes also of the scribes
 dwelling in Iabes, singing and founding, and abiding in tabernacles. These are the Cineites, which came from heate of
 the father of the house of Rechab.

:: Valient men
 by whose help
 Iobab got vi-
 ctories and
 triumphant
 crownes.

CHAP. III.

The sonnes of King Dauid. 10. The line of the Kinges of Iuda from Salomon to Iosias. 15. With diuers generations of the same Iosias.

1 **B** V T Dauid had these sonnes, which were borne to him
 in Hebron: the firstbegotten Aminon of Achinoam the
 2 Iſraelite, the second Daniel of Abigail the Carmelite, † the
 third Absolom the sonne of Maacha the daughier of Tolmai
 the king of Gessur, the fourth Adonias the sonne of Aggith,
 3 † the fift Sapharias of Abital, the sixth Iethraham of Eglai
 his wife. † Six sonnes therfore were borne to him in Hebron,
 4 where he reigned seuen yeares and six monethes. And in
 5 Ierusalem he reigned three and thirtie yeares. † Moreouer in
 Ierusalem sonnes were borne to him, Simmaa, and Sobab,
 6 and Nathan, & Salomon, foure of Bethſabea the daughter of
 7 Ammiel, † Iebaar also and Elifama, † and Eliphaleth, and
 8 Noge, and Nepheg, and Iaphia, † moreouer Elisanna, and
 9 Eliada, and Elipheleth, nine: † al these the sonnes of Dauid,
 beside the sonnes of his concubines: and they had a sister
 10 Thamar. † And the sonne of Salomon, Roboam: whose
 11 sonne Abia begat Aſa. Of this also was borne Iosaphat, † the
 father of Ioram: which Ioram begat Ochozias, of whom
 12 rose Ioaſ: † and his sonne Amasias begat Azarias. Moreouer
 13 Azarias the sonne of Iorathan † begat Achaz, the father of E-
 14 zechias, of whom was borne Manasſes. † But Manasſes also
 15 begat Amon the father of Iosias. † And the sonnes of Iosias
 were, the firstbegotten Iohanam, the second :: Ioakim, the
 16 third Sedecias, the fourth Sellum. † Of Ioakim was borne
 Iechonias,

:: S. Matthew
 omitteth this
 Ioakim, and
 counteth Ie-
 chonias as the
 sonne of Iosias.
 The same Ieco-
 nias was also
 otherwise cal-
 led Ioachim.

4 R (S. 24. v. 6.)
 & 25. v. 27. S.
 Hierom. li. 1. 11
 Matth.

Iechonias, and Sedecias. † The sonnes of Iechonias were Asir, 17
 Salathiel, † Melchiram, Phadaia, Senneser, & Iecemia, Sama, 18
 and Nadabia. † Of Phadaia were borne Zorobabel and Semei. 19
 Zorobabel begat Mosollom, Hananias, and Salomith their
 sister: † Hafaba also, and Ohol, and Barachias, and Hafadias, 20
 Iasabhesed, siue. † And the sonne of Hananias, Phaltias the 21
 father of Ieseias, whose sonne was Raphaia. This mans sonne
 also Arnan, of whom was borne Obdia, whose sonne was Se-
 chenias. † The sonne of Sechenias: Semeia, whose sonnes were 22
 Hattus, and Iegaal, and Baria, and Naaria, and Saphar, : six
 in number. † The sonnes of Naaria, Elioenai, & Ezechias, and 23
 Ezricam, three. † The sonnes of Elioenai, Oduia, and Eliasub, 24
 and Phelcia, and Accub, and Iohanan, and Dalaia, and Anani,
 feuen.

CHAP. IIII.

*Other genealogies of Iuda: 24. and of Simeon, 29. by whom the progenie of
 Cham, 42. and reliques of Amelacites are subdued.*

THE sonnes of Iuda: Phares, Hefron, and Charmi, and 1
 Hur, and Sobal. † But Raia the sonne of Sobal begat 2
 Iahath, of whom were borne Ahumai, and Laad. these be
 the kinredes of Sarathi. † This allo is the stocke of Etam: 3
 Iezrahel, and Iefema, and Iedebos. And the name of their
 sister Afalephuni. † And Phanuel the father of Gedor, and 4
 Ezar the father of Hofa, these are the sonnes of Hur the first
 begotten of Ephratha the father of Bethlehem. † But Assur 5
 the father of Thecua had two wiues, Halaa, & Naara. † And 6
 Naara bare him Oozam, and Hephher, and Themani, and
 Ahasthari. these are the sonnes of Naara. † Moreouer the 7
 sonnes of Halaa, Sereth, Isaar, and Ethnan. † And Cos begat 8
 Anob, and Soboba, and the kinred of Aharchel the sonne
 of Arum. † And Iabes was honorable about his brethren, 9
 and his mother called his name Iabes, saynig: Because I bare
 him in sorow. † But : Iabes inuocated the God of Israel, 10
 saying: If blessing thou wilt blesse me, and wilt enlarge
 my borders, and thy hand be with me, and thou wilt make
 that I be not oppressed by malice. And God granted the
 things that he prayed for. † And Caleb the brother of Sua 11
 begat Mahir, who was the father of Esthon. † Moreouer 12
 Esthon begat Bethrapha, and Phelle, and Tehinna the father
 of the citie of Nias: these are the men of Recha. † And the 13
 sonnes of Genez, Othoniel, and Saraia. Moreouer the sonnes
 of

: Semeia with
 his siue sonnes
 are counted
 six sonnes of
 Sechenias,
 though Se-
 meia only was
 his proper
 sonne, the o-
 ther his ne-
 phewes. See an-
 notation. ch. 1.
 ym. 3.

: In ioyning
 a vow to his
 prayer he imi-
 tated holie Ia-
 cob. Gen. 28.
 And they both
 desired tempo-
 ral things for
 the better ser-
 uing of God,
 & aduancing
 his glorie; e-
 specially that
 they might be
 assisted with
 grace not to
 yeld to tentati-
 ons, nor sinne
 of malice.

- 14 of Othoniel, Hathath, and Maonathi, † Maonathi begat Ophra, & Saraia begat Ioab :: the father of the Vale of Artificers: for there were artificers. † And the sonnes of Caleb the sonne of Iephone, Hir, and Ela, and Naham. The sonnes also of Ela: Cenez. † The sonnes also of Iacideel: Ziph, and Zipha, Thiria, and Asrael. † And the sonnes of Esra, Iether, and Mered, and Ephraim, and Ialon, and he begat Mariam, and 18 and Sammai, and Iesba the father of Esthamo. † Also his wife Iudaia, bare Iared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoë, and these are the sonnes of Bethia the daughter of Pharao, whom 19 Mered tooke. † And the sonnes of the wife of Odaia the sister of Naham the father of Ceila, Garmi, and Esthamo, 20 which was of Macathii. † The sonnes also Simon, Amnon, and Rinna the sonne of Hanan, and Thilon. And the sonnes 21 of Iesi, Zoheth, and Benzoheth. † The sonnes of Sela the sonne of Iuda: Her the father of Lecha, and Laada the father of Marefa, and the kinredes of their house that worke silke 22 in the House of oath. † And he that made the Sunne to stand, and the men of Lying, and Secure, and Burning, which were princes in Moab, and which returned into Lahem. and these 23 are old wordes. † These are potters, dwelling in Plantinges, and in Hedges, with the king in his workes, and they abode 24 there. † The sonnes of Simeon: Namuel, and Iamin, Iarib, 25 Zara, Saul: † Sellum his sonne, Maplam his sonne, Masma 26 his sonne. † The sonnes of Masma: Hamuel his sonne, Zachur 27 his sonne, Semei his sonne. † The sonnes of Semei sixtene, and six daughters: but his brethren had not manie sonnes, and the whole kintred could not reach to the summe of the 28 children of Iuda. † And they dwelt in Bersabee, and Molada, 29 and Harsufahal, † and in Bala, and in Afom, and in Tholad, 30 † and in Bathuel, and in Hormi, and in Siceleg, † and in Bethmarcaboth, and in Harsufusim, and in Bethberai, and in 31 Saarim. these were their cities vntil king David. † Their townes also: Etam, and Aen, Rhemmon, and Thochen, and 32 Asan, siue cities. † And al their villages round about these cities vnto Baal. this is their habitation, and the distribution 33 of their dwellings. † Mosabab also and Iemlech, and Iosab the sonne of Amasias, † and Ioel, and Iehu the sonne of Iosab 34 bia the sonne of Saraia, the sonne of Asiel, † and Elioenai, and Iacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and

Chief lord of the valley; where the artificers dwelt that made the Temple.

Banaia, † Ziza also the sonne of Zephei the sonne of Allon 37
 the sonne of Idaia the sonne of Semri the sonne of Samaia.
 † These renowned princes in their kinredes, & in the house 38
 of their affinities they were multiplied exceedingly. † And 39
 they went forth to enter into Gador as far as the East side of
 the valley, and to seeke pastures for their flockes. † And they 40
 found fatte pastures, and very good, and a countrie very large
 and quier and fruitfull, in the which before had dwelt the
 stocke of Cham. † These therefore, whom before we descri- 41
 bed by name, came in the dayes of Ezechias the king of Iuda:
 and they stroke their tabernacles, and the inhabitantes that
 were found there, & cleane destroyed them vntil this present
 day: and they dwelt for them, because they found there most
 fatte pastures. † Also of the children of Simeon there went 42
 into mount Seir six hundred men, hauing their princes Phal-
 tias and Naaria and Raphaia and Oziel the sonnes of Iessi:
 † and they stroke the remnant of the Amalecites, which were 43
 able to escape, and they dwelt there for them vntil this day.

CHAP. V.

*Genealogies of Ruben, whose birthright, concerning dubble portion, is translated
 to Ioseph, the principalltie to Iuda, with their speciall actes. 11. Also of Gad.
 18. who with Ruben, and half tribe of Manasse, subdue the Agarenes:
 25. but for their sinnes are led captiue into Assyria.*

ALso the sonnes of Ruben the first begotten of Israel 1
 (for he was his first begotten: :: but when he had violat-
 ed his fathers bed, his first birthright was giuen to the sonnes
 of Ioseph the sonne of Israel, and he was not reputed for the
 first begotten. † Moreouer Iudas, which was the strongest 2
 among his brethren, of his stocke sprang the princes: but
 the first birthright was reputed to Ioseph.) † The sonnes 3
 then of Ruben the first begotten of Israel: Enoch, & Phallu,
 Elfron, and Charmi. † The sonnes of Ioel: Samia his sonne, 4
 Gog his sonne, Semei his sonne, † Micha his sonne, Reia his 5
 sonne, Baal his sonne, † Beera his sonne, whom Theglath- 6
 phalsar the king of the Assyrians led away captiue, and
 he was prince in the tribe of Ruben. † And his brethren, and 7
 al his kinred, when they were numbred by their families,
 had these princes Ichiel, and Zacharias. † Moreouer Bala the 8
 sonne of Azaz, the sonne of Samma, the sonne of Ioel, he
 dwelt in Aroer as far as Nebo, and Beelmeon. † Agaynst the 9
 east quarter

east quarter also he dwelt vnto the entrance of the desert,
 and the riuer Euphrates. For they possessed a great number
 10 of cattel in the land of Galaad. † And in the daies of Saul
 they fought agaynst the Agarenes, and stewe them, and dwelt
 for them in their tabernacles, in al the quarter, that looketh
 11 to the East of Galaad. † But the children of Gad dwelt ouer
 12 agaynst them in the land of Basan, as far as Selcha: † Iohel
 the head, and Sapham the second: and Ianai, and Saphat in
 13 Basan. † And their brethren according to the houses of their
 kinredes, Michael, and Mosollam, and Sebe, and Iorai, and
 14 Iacan, and Zie, and Heber, seuen. † These are the sonnes of
 Abihail, the sonnes of Huri, the sonne of Iara, the sonne of
 Galaad, the sonne of Michael, the sonne of Iesefi, the sonne
 15 of Ieddo, the sonne of Buz. † Also the brethren of the sonne
 of Abdiel, the sonne of Guni, prince of the house in their
 16 families. † And they dwelt in Galaad, and in Basan, and in the
 townes therof, and in al the suburbs of Saron, vnto the
 17 borders. † Al these were numbred in the daies of Ioatham
 the king of Iuda, and in the daies of Ieroboam the king of
 18 Israel. † The children of Ruben, and of Gad, and of halfe the
 tribe of Manasses, men of warre, carying sheildes, & swordes,
 and bending the bow, and taught to battels, four and fourtie
 thousand, and seuen hundred threescore going forth to fight.
 19 † They fought agaynst the Agarenes: but the Iturcians, and
 20 Naphis, and Nodab † gaue them ayde. And the Agarenes
 were deliuered into their handes, and al that were with
 them, because they called vpon God when they fought: and
 21 he heard them, :: because they beleued in him. † And they
 rooke al that they possessed, Camels fiftie thousand, and
 sheepe two hundred fiftie thousand, and asses two thousand,
 22 and of men an hundred thousand soules. † And manie fel
 downe wounded: for it was the battel of our Lord. And they
 23 dwelt for them vntil the transmigration. † Also the children
 of the halfe tribe of Manasses possessed the land, from the
 costes of Basan vnto Baal, Hermon, and Sanir, and mount
 24 Hermon, for the number was great. † And these were the
 princes of the house of their kinred, Ephher, and Iesi, and
 Eliel, and Efriel, and Ieremia, and Odoia, and Iediel, most
 valiant men and mightie, and renowned princes in their
 25 families. † But they forsooke the God of their fathers, and
 fornicated after the goddes of the peoples of the land, whom

:: Of these and
 the like, S. Paul
 sayth: By faith
 they ouercame
 kingdomes, Heb:
 11.

God tooke away before them. † And the God of Israel rayled vp the spirit of Phul king of the Assyrians, and the spirit of Thelgathphalnasar king of Assur: and he transported Ruben, and Gad, and the halfe tribe of Manasses, and brought them into Lahela, and into Habor, and to Ara, and to the riuer of Gozan, vntil this day.

CHAP. VI.

The genealogies of Leui, 4. With the right line of Aaron by Eleazar to Iosedec, high priest in the captiuitie of Babylon, 16. other progenies of his three sonnes; Gerson, Caath, and Merari, 31. With their offices in the temple: 49. only Aarons sonnes admitted to priesthood. 54. Particular possessions of the Leuites dwelling amongst the other tribes.

THE sonnes of Leui: Gerson, Caath, and Merari. † The sonnes of Caath: Amram, Isaar, Hebron, and Oziel. † The children of Amram: Aaron, Moyses, and Maria. The sonnes of Aaron: Nadab and Abiu, Eleazar, and Ithamar. † Eleazar begat Phinees, and Phinees begat Abisue, † and Abisue begat Bocci, & Bocci begat Ozi. † Ozi begat Zariaias, and Zariaias begat Maraiioth. † Moreouer Meraiioth begat Amarias, and Amarias begat Achitob. † Achitob begat Sadoc, and Sadoc begat Achimaas, † Achimaas begat Azarias, Azarias begat Iohanan, † Iohanan begat Azarias, the same is he that executed the priestlie office in the house, which Salomon built in Ierusalem. † And Azarias begat Amarias, and Amarias begat Achitob, † and Achitob begat Sadoc, and Sadoc begat Sellum, † Sellum begat Helcias, and Helcias begat Azarias, † Azarias begat Saraias, and Saraias begat Iosedec. † Moreouer Iosedec went forth, when our Lord transported Iuda, and Ierusalem by the handes of Nabuchodonosor. † The sonnes then of Leui: Gerson, Caath, and Merari. † And these be the names of the sonnes of Gerson: Lobni and Semei. † The sonnes of Caath: Amram, and Isaar, and Hebron, and Oziel. † The sonnes of Merari: Moholi and Musi. And these are the kinredes of Leui according to their families. † Gerson, Lobni his sonne, Iahath his sonne, Zamma his sonne, † Ioah his sonne, Addo his sonne, Zara his sonne, Iethrai his sonne. † The sonnes of Caath, Aminadab his sonne, Core his sonne, Afir his sonne, † Elcana his sonne, Abiathaph his sonne, Afir his sonne. † Thahath his sonne, Vriel his sonne, Ozias his sonne, Saul his sonne. † The sonnes of Elcana: Amasai,

∴ The lineal
succession of
High priestes
from Aaron to
the captiuitie
in Babylon.
Nicephorus coun-
teth some others
among these. li.
2. c. 4. Iosephs
also differeth
from this eata-
logue. li. 10. c.
11.

2. Paral.
26.

26 Amasai, and Achimoth, † and Elcana: The sonnes of Elcana:
 27 Sophai his sonne, Nahath his sonne, † Eliab his sonne, Iero-
 28 ham his sonne, Elcana his sonne, † The sonnes of Samuel:
 29 the first begotten Vallen, and Abia. † And the sonnes of
 30 Merari, Moheli: Lobpi his sonne, Semei his sonne, Oza his
 31 sonne, † Sammaa his sonne, Haggia his sonne, Asaia his
 32 sonne. † These are they, whom David appointed ouer the
 singing men of the house of our Lord, since the Arke was
 placed: † and they ministred before the tabernacle of testi-
 monie, singing vntil Salomon built the house of our Lord in
 Ierusalem: and they stood according to their order in the
 33 ministerie. † And these are they, which assisted with their
 sonnes, of the sonnes of Caath, Hemam singing man, the
 34 sonne of Ioel, the sonne of Samuel, † the sonne of Elcana,
 the sonne of Ieroham, the sonne of Eliel, the sonne of Thohu,
 35 † the sonne of Suph, the sonne of Elcana, the sonne of Ma-
 36 hath, the sonne of Amasai, † the sonne of Elcana, the sonne
 37 of Iohel, the sonne of Azaries, the sonne of Sophonias, † the
 sonne of Thahath, the sonne of Asir, the sonne of Abiasaph,
 38 the sonne of Core, † the sonne of Isaar, the sonne of Caath,
 39 the sonne of Leui, the sonne of Israel. † And his brother
 Asaph, who stood on his right hand, Asaph the sonne of
 40 Barachias, the sonne of Samaa, † the sonne of Michael, the
 41 sonne of Bafaia, the sonne of Melchia, † the sonne of Athanai,
 42 the sonne of Zara, the sonne of Adaia, † the sonne of Ethan,
 43 the sonne of Zamma, the sonne of Semei. † the sonne of Ieth,
 44 the sonne of Gerson, the sonne of Leui. † And the children
 of Merari their brethren, on the left hand, Ethan the sonne
 45 of Cusi, the sonne of Abdi, the sonne of Maloch, † the sonne
 46 of Hasabia, the sonne of Amasia, the sonne of Helcias, † the
 47 sonne of Amasai, the sonne of Boni, the sonne of Somer, † the
 sonne of Moholi, the sonne of Mofi, the sonne of Merari, the
 48 sonne of Leui. † Their brethren also the Leuites, which were
 ordained for al the ministerie of the tabernacle of the house
 49 of our Lord. † But Aaron, and his sonnes burnt incense vpon
 the altar of holocaust, and vpon the altar of incense, for euerie
 worke of Sancta Sanctorum: and to pray for Israel according
 to al thinges, which Moyse the seruant of God had comman-
 50 ded. † And these are the sonnes of Aaron: Eleazar his sonne,
 51 Phinees his sonne, Abisue his sonne † Bocci his sonne, Ozi
 52 his sonne, Zarahia his sonne, † Meraioth his sonne, Amarias
 his sonne,

:: In Sadoc. (3. his sonne, Achitob his sonne, † :: Sadoc his sonne, Achimaas
 Reg. 2.) the high priest-
 hood was reduced to the
 line of Eleazar
 which by
 Gods ordinance was transla-
 ted to Heli of
 Ithamars line
 but stil contin-
 ued in the
 line of Aaron.
 The rest of Sa-
 dochs line by
 Achimaas &c.
 to Iosedech in
 the captiuitie
 appeareth be-
 fore, v. 9. ad 15.

his sonne, Achitob his sonne, † :: Sadoc his sonne, Achimaas 53
 his sonne. † And these are their habitations by the townes and 54
 confines, to witte, of the sonnes of Aaron, according to the
 kinredes of the Caathires: for they were fallen to them by
 lotte. † They gaue therfore to them Hebron in the Land of 55
 Iuda, and the suburbes therof round about: † but the fieldes 56
 of the citie, and the townes to Caleb the sonne of Iephone.
 † Moreouer to the sonnes of Aaron they gaue cities, to flee 57
 vnto, Hebron, and Lobna, and the suburbes therof, † Iether 58
 also and Esthemo with the suburbes therof, yea & Helon, and
 Dabir with their suburbes: † Asan also & Bethsemes, & their 59
 suburbes. † And of the tribe of Benjamin: Gabee and the sub- 60
 urbes therof, Almath with the suburbes therof, Anothoth also
 with the suburbes therof, al the cities, thirtene, by their kin- 61
 redes. † And to the children of Caath the residue of their kin-
 red they gaue of the halfe tribe of Manasses in possession ten 62
 cities. † Moreouer to the children of Gerson by their kinredes
 of the tribe of Issachar, & of the tribe of Aser, and of the tribe 63
 of Nephthali, and of the tribe of Manasses in Basan, thirtene
 cities. † And to the sonnes of Merari by their kinredes of the 64
 tribe of Ruben, and of the tribe of Gad, and of the tribe of Za-
 bulon, they gaue by lot twelue cities. † Also the children of 65
 Israel gaue to the Leuites cities, and their suburbes: † and they
 gaue by lot, of the tribe of the children of Iuda, & of the tribe 66
 of the children of Simeon, and of the tribe of the children of
 Benjamin, these cities, which they called by their names, † and
 to them, that were of the kinred of the sonnes of Caath, and
 the cities in their borders were of the tribe of Ephraim.
 † They therfore gaue them cities, to flee vnto, Sichem with 67
 the suburbes therof in mount Ephraim, and Gazer with the
 suburbes therof, † Iecmaam also with the suburbes therof, 68
 and Bethhoron in like maner, † moreouer Helon also with 69
 the suburbes therof, and Gethremmon in like maner. † More- 70
 ouer of the halfe tribe of Manasses, Aner & the suburbes ther-
 of, Balaam and the suburbes therof: to witte, to them, which
 were least of the kinred of the sonnes of Caath. † And to the 71
 sonnes of Gersom of the kinred of the halfe tribe of Manas-
 ses, Gaulon in Basan, and the suburbes therof, and Astaroth 72
 with the suburbes therof. † Of the tribe of Issachar, Cedee 72
 and the suburbes therof, and Dabereth with the suburbes
 therof, † Ramoth also and the suburbes therof, and Anem 73
 with

74 with the suburbes therof. † And of the tribe of Aſer: Maſal
 75 with the suburbes therof, & Abdon in like manner, † Hucac
 alſo and the suburbes therof, and Rohob with the suburbes
 76 therof. † Moreouer of the tribe of Nephtali, Cedec in Ga-
 lilee and the suburbes therof, Hamon with the suburbes
 77 therof, and Cariathaim, and the suburbes therof. † And to the
 reſt of the ſonnes of Merari: of the tribe of Zabulon, Rem-
 mono and the suburbes therof, and Thabor with the subur-
 78 bes therof: † beyond Iordan alſo ouer agaynſt Iericho, agaynſt
 the Eaſt of Iordan, of the tribe of Ruben, Boſor in the wilder-
 neſſe with the suburbes therof, and Iaſſa with the suburbes
 79 therof, † Cademoth alſo and the suburbes therof, and Me-
 80 phaath with the suburbes therof. † Moreouer alſo of the
 tribe of Gad, Ramoth in Galaad and the suburbes therof, and
 81 Manaim with the suburbes therof, † yea and Heſebon with
 the suburbes therof, and Iezer with the suburbes therof.

CHAP. VII.

*Genealogies of Iſſachar, 6. Benjamin, 13. Nephtali, 44 Manaſſes, 20. Ephra-
 im, 30. and Aſer.*

1 **M**OREOVER the ſonnes of Iſſachar: Thola, and Phua,
 2 Iaſub and Simeron, foure. † The ſonnes of Thola:
 Ozi and Raphaia, and Ieriel, and Iemai, and Ieſem, and
 Samuel, princes by the houſes of their kinredes. Of the
 ſtocke of Thola were numbred moſt valiant men in the daies
 3 of Dauid, two and twentie thouſand ſix hundred. † The
 ſonnes of Ozi: Izrahia, of whom were borne Michael, and
 4 Obadia, and Ioel, and Ieſia, ſiue, al princes. † And with them
 by their families and peoples, readie girded to battel, moſt
 valiant men, ſix and thirtie thouſand: for they had many
 5 wiues, and children. † Their bretheren alſo through al the
 kinred of Iſſachar, moſt ſtrong to fight, were numbred foure
 6 ſcore and ſeuenthouſand. † The ſonnes of Benjamin: Bela,
 7 and Bechor, & : Iadihel, three. † The ſonnes of Bela: Eſbon,
 and Ozi, and Oziel, and Ierimoth, and Vrai, ſiue princes of
 their families, and moſt ſtrong to fight, and their number
 8 was twentie two thouſand and thirtie foure. † Moreouer
 the ſonnes of Bechor: Zamira, and Ioas, and Eliezer, and
 Eliocnai, and Amri, and Ierimoth, and Abia, and Anathoth,
 9 and Almath al theſe: the ſonnes of Bechor. † And there were
 numbred by their families princes of their kinredes moſt
 valiant

:: Gen. 46. this
 third ſonne is
 called Aſbel:
 & ſeuene more
 are there reci-
 ted. And ſo
 in the reſt is
 much diſſe-
 rence: but al
 may be recon-
 ciled by ſuch
 rules as are
 noted. chap. I.

valiant vnto battel, twentie thousand and two hundred.
 † Moreover the sonnes of Iadihel: Balon. And the sonnes 10
 of Bilan: Iehus, and Beniamin, and Aod, and Chanana, and
 Zerhan, and Tharsis, Ahisfahar. † al these the sonnes of Iadi- 11
 hel, princes of their kinredes, most valiant men, seuentene
 thousand, and two hundred going forth to battel. † Sepham 12
 also, and Hapham the sonnes of Hic: and Hafim the sonnes
 of Aher. † And the sonnes of Nephthali: Iafiel, and Guni, 13
 and Iezer, and Sellum, the sonnes of Bala. † Moreover the 14
 sonne of Manasses, Ezrieh: and his concubine the Syrian bare
 Machir the father of Galaad. † And Machir rooke wiues for 15
 his sonnes Happhim, and Saphan: and he had a sister named
 Maacha: the name of the second Salphaad, and to Salphaad
 were borne daughters. † And Maacha the wife of Machir 16
 bare a sonne, and she called his name Phares: moreover the
 name of his brother, was Sares: and his sonnes, Vlam, and Re-
 cen. † And the sonne of Vlam, Badan. These are the children 17
 of Galaad, the sonne of Machir, the sonne of Manasses. † And 18
 his sister :: *Queene* bare :: Goodlieman, and Abiezer, and -
 Mohola. † And the sonnes of Semida were, Ahin, and Sechem, 19
 and Leci, and Anion. † And the sonnes of Ephraim: Suthala, 20
 Bared his sonne, Thahath his sonne, Elada his sonne, Tha-
 hath his sonne, and this mans sonne Zabad, † and this mans 21
 sonne Suthala, and this mans sonne Ezer, and Elad: and the
 men of Geth borne in the land slewe them, because they
 came downe to inuade their possessions. † Eghraim therfore 22
 their father mourned many daies, and his brethren came to
 comfort him. † And he went in vnto his wife: who conceived 23
 and bare a sonne, and he called his name Beria, for that he
 was borne in the euils of his house: † and his daughter was 24
 Sara, who built Bethhoron, the nether and the vpper, and
 Ozenfara. † Moreover his sonne Rapha, and Reseph, and 25
 Thale, of whom was borne Thaan, † who begat Laadan: this 26
 mans sonne also was Ammiud, who begat Elisama, † of 27
 whom was borne Nun, who had Iosue his sonne. † And their 28
 possession and habitation, was Bethel with her daughters,
 and agaynst the east of Noran, and on the west quarter of
 Gazer in her daughters, Sichem also with her daughters, as
 farre as Asa with her daughters. † Also neere the children of 29
 Manasses Bethsan and her daughters, Thanach & her daugh-
 ters, Mageddo and her daughters: Dor and her daughters: in
 these

:: *Molechesh:*
Regina Queene.
 :: *Is'hod, Virum*
decorum. that
 is, A comelie
 personable or
 goodlie man.
 So we leaue
 the hebrew
 names in this
 place because
 S. Ierom, and
 the whole
 Church doth
 so in the latin
 text, which we
 translate.

30 these dwelt the children of Ioseph, the sonne of Israel. † The
 children of Aser: Iemna, and Iesua, and Iessui, and Baria, and
 31 Sara their sister. † And the sonnes of Baria: Heber, and Mel-
 32 chiel: he is the father of Barfaith. † And Heber begat Ieph-
 33 lar, and Somer, and Hotham, and Suaa their sister. † The
 sonnes of Iephlat: Phosech, and Chamaal, and Aloth: these
 34 be the sonnes of Iephlat. † Moreouer the sonnes of Somer:
 35 Ahi, and Roaga, and Haba, and Aram. † And the sonnes of
 36 Helem his brother: Supha, and Iemna, and Selles, and Amal.
 37 † The sonnes of Supha: Sue Harnapher, and Sual, and Beri,
 38 and Iamra, † Bosor, and hod, and Samma, and Salusa, and
 39 Iethran, and Bera. † The sonnes of Iether: Iephone, and
 40 Phalpha, and Ara. † And the sonnes of Olla: Arec, and haniel
 and Resia. † Al these be the sonnes of Aser, princes of their
 kinredes, the chosen and most valiant dukes of dukes: and
 their number of the age that was fitte for battel, was six and
 twentie thousand.

CHAP. VIII.

The progenie of Benjamin is further recited vnto Saul: 33. and his Issue.

1 **A**ND Benjamin begat Bale his first begotten, Asbel the
 2 second, Ahara the third, † Nohaa the fourth, and
 3 Rapha the fifth. † And the sonnes of Bale were: Addar, and
 4 Gera, and Abiud, † Abisue also, and Naaman, and Ahoe;
 5 6 † and also Gera, and Sephuphan, and Huram. † These are
 the sonnes of Abod, princes of their kinredes that dwelt in
 7 Gabaa, which were transported into Manahath. † And Naa-
 man, and Achia, and Gera he transported them, and begat
 8 Oza, and Ahiud. † Moreouer he begat Saharaim in the coun-
 trie of Moab, after he dismissed Husim and Bara his wiues.
 9 † And of Hodes his wife he begat Iobab, and Sebia, and
 10 Mosa, and Molchom, † Iehus also, and Sechia, and Marma.
 11 these ate his sonnes ptinces in their families. † And Mehusim
 12 begat Abitob, and Elphaal. † Moreouer the sonnes of Elphaal
 Heber, and Misaam, and Samad: this man built Ono, and Lod,
 13 and her daughters. † And Baria, and Sama princes of their
 14 kinredes that dwelt in Aialon: these droue away the inhabi-
 15 tantes of Geth. † And Ahio, and Sefac, and Ierimoth, † and
 16 Sabadia, and Arod, and Heder, † Michael also, and Iespha,
 17 and Ioha the sonnes of Baria. † And Zabadia, and Mosollam,
 18 and Hezeci, and Heber, † and Iesamari, and Iezlia, and Iobab

sonnes of Elphaal, † and Iacim, and Zechri, and Zabdi, 19
 † and Elioenai, and Seletai, and Eliel, † and Adaia, and 20
 Baraia, and Samarath the sonnes of Seimei. † And Iespham, 21
 and Heber, and Eliel, † and Abdon, and Zechri, and Hanan, 22
 † and Hanania, and Elam, and Anathothia, † and Iephdaia, 23
 and Phanuel the sonnes of Sefac. † and Samfari, and Sohoria 24
 and Otholia, † and Iersia, and Elia, and Zechri, the sonnes 25
 of Ieroham. † these be the patriaches, and princes of their 26
 kinredes, which dwelt in Ierusalem. † And in Gabaon dwelt 27
 Abigabaon, and the name of his wife Maacha: † And his first 28
 begotten sonne Abdon, and Sur, and Cis, and Baal, and 29
 Nadab. † Gedor also, and Ahio, and Zacher, and Macelloth: 30
 † and Macelloth begat Samaa: and they dwelt ouer agaynst 31
 their brethren in Ierusalem with their brethren. † And Ner 32
 begat Cis, and Cis begat Saul. Moreouer Saul begat Ionathas, 33
 and Melchisua, and Abinadab, and Esbaal. † And the sonne of 34
 Ionathas, Meribbaal: and Meribbaal begat Micha. † The 35
 sonnes of Micha, Phithon, and Melech, & Tharaa, and Ahaz.
 † And Ahaz begat Ioada: and Ioada begat Alamath, and Az- 36
 moth, and Zamri: moreouer Zamri begat Mofa, † and Mofa 37
 begat Banaa, whose sonne was Rapha, of whom was borne
 Elasa, who begat Afel. † Moreouer Afel had six sonnes of 38
 these names, Ezricam, Bochrui, Ismahel, Saria, Obdia, and
 Hanan. al these the sonnes of Afel. † And the sonnes of Esec 39
 his brother, Vlam the first begotten, and Iehus the second,
 and Eliphalet the third. † And the sonnes of Vlam were most 40
 strong men, and archers of great force: and hauing many
 sonnes and nephewes, vnto an hundred fiftie. Al these the
 children of Beniamin.

CHAP. IX.

*Who of Israel (after the captiuitie) first inhabited Ierusalem. 10. Who
 exercised the offices of Priestes, 14. and Leuites, 35. With repetition of part
 of Sauts progenie.*

∴ The genealo-
 gies of Is-
 rael being hi-
 therto recited
 before their
 captiuitie, o-
 thers are now
 added which
 first returned
 to Ierusalem
 after their re-
 l ease.

AL Israel therefore ∴ was numbred: and the summe of 1
 them was written in the Booke of the kinges of Israel,
 and Iuda: and they were transported into Babylon for their
 sinne. † And they that dwelt first in their possessions and in 2
 their cities: Israel, and the Priestes, and the Leuites, and the
 Nathineans. † There dwelt in Ierusalem of the children of 3
 Iuda, and of the children of Beniamin, also of the children of
 Ephraim,

- 4 Ephraim, and Manasses. † Othei the sonne of Ammiud, the sonne of Amri, the sonne of Omrai, the sonne of Bonni, of the
5 sonnes of Phares the sonne of Iuda. † And of Siloni: Asaia the
6 first begotten, and his sonnes. † And of the sonnes of Zara: Iehuel, and their brethren, six hundred ninetie. † Moreouer
7 of the sonnes of Benjamin: Salo the sonne of Mosollam, the
8 sonne of Odiua the sonne of Asana: † and Iobania the sonne of Ieroham: and Ela the sonne of Ozi, the sonne of Mochori: and Mosollam the sonne of Saphatias, the sonne of Rahuel,
9 the sonne of Iebania, † and their brethren by their families, nine hundred fiftie six, Al these princes of their kinredes by
10 the houses of their fathers. † And of the priestes: Iedaia,
11 Ioiarib, and Iachin: † Azarias also the sonne of Helcias, the sonne of Mosollam, the sonne of Sadoc, the sonne of Maraioth, the sonne of Achitob, high priest of the house of
12 God. † Moreouer Adaia the sonne of Ieroham, the sonne of Phassur, the sonne of Melchias: and Maasai the sonne of Adiel, the sonne of Iezra, the sonne of Mosollam, the sonne
13 of Mosollamith, the sonne of Emmer. † their brethren also princes by their families a thousand seuen hundred three score, most able men of strength to the worke of the mini-
14 sterie in the house of God. † And of the Leuites: Semeia the sonne of Hassub the sonne of Ezricam, the sonne of Hasebia
15 of the sonnes of Merari. † Bacbacar also a carpenter, and Galal, and Mathania the sonne of Micha, the sonne of Zechri
16 the sonne of Asaph: † and Obdia the sonne of Semeia, the sonne of Galal, the sonne of Idithun: and Barachia the sonne of Asa, the sonne of Elcana, who dwelt in the courtes of Ne-
17 tophati. † And the porters: Sellum, and Accub, and Telmon,
18 and Ahimam: and their brother Sellum the prince, † vntil that time, in the kinges gate toward the east, wayted by their
19 courses of the children of Leui. † But Sellum the sonne of Core the sonne of Abiasaph, the sonne of Core, with his brethren, and his fathers house, these are the Corites ouer the workes of the ministerie, keepers of the entrances of the tabernacle: and their families in course keeping the entrance
20 of the campe of our Lord. † And Phinees the sonne of Eleasar,
21 was their prince before our Lord. † Moreouer Zacharias the sonne of Mosollamia, porter of the gate of the tabernacle of
22 testimonie. † Al these chosen men for porters, at euerie gate, two hundred twelue: and appointed out in their proper

townes: Whom Dauid and Samuel the Seer appointed, vpon
 their fidelitie. † as wel them as their sonnes. in the doores of 23
 the house of our Lord, and in the tabernacle by their courses.
 † By the foure windes were the porters: that is to say, toward 24
 the East, and toward the West, and toward the North, and
 toward the South. † And their brethren dwelt in villages, 25
 and came vpon their Sabbathes from time to time. † To 26
 these four Leuites was committed al the number of porters,
 and they were ouer the chambers, and treasures of the house
 of our Lord. † Also round about the temple of our Lord they 27
 abode in their watches: that when it was time, they in the
 morning might open the doores. † Of these mens stocke 28
 there were also ouer the vessels of the ministerie: for by num-
 ber the vessels were both brought in and caried out. † Of 29
 them also they that had the implements of the sancturie com-
 mitted vnto them, did ouersee the floure, and wine, and oile,
 and frankincense, and spices. † And the sonnes of priestes 30
 made oyntementes of the spices. † And Mathathias a Leuite 31
 the firstbegotten of Sellum the Corite, was ouerseer of
 those thinges, which were fryed in the frying panne. † More-
 ouer of the children of Caath their brethren, there were 32
 ouer the loaves of proposition, to prepare alwaies new
 euerie Sabbath. † These are the chief of the singing men by 33
 the families of the Leuites, which abode in the chambers,
 that they might day and night continually serue in their
 ministerie. † The heades of the Leuites, princes in their fami- 34
 lies, taried in Ierusalem. † And in Gabaon abode Iehiel the 35
 father of Gabzon, and the name of his wife Maacha. † His 36
 first begotten sonne Abdon, and Sur, and Cis, and Baal, and
 Ner, and Nadab, † Gedor also, and Ahio, and Zacharias, and 37
 Macelloth. † Moreouer Macelloth begat Samaan: these 38
 dwelt ouer agaynst their brethren in Ierusalem, with their
 brethren. † And Ner bagat Cis: and Cis begat Saul: end Saul 39
 begat Ionathas, and Melchisua, and Abinadab, and Esbaal.
 † And the sonne of Ionathas, Meribbaal: and Meribbaal 40
 begat Micha. † Moreouer the sonnes of Micha, Phithon, 41
 and Melech, and Tharaa, and Ahaz. † And Ahaz begat Iara, 42
 and Iara begat Alamath, and Azmoth, and Zamri. And Zamri
 begat Mofa. † And Mofa begat Banaa: whose sonne Raphaia 43
 bepate Elasa: of whom was borne Asel. † Moreouer Asel had 44
 six sonnes of these names, Ezricam, Bochrus, Ismael, Saria,
 Obdia, Hanan, these are the sonnes of Asel.

CHAP. X.

King Saul with his three sonnes are slaine by the Philistians. 8. Who spoile the arme and carie away Sauls head. 11. The men of Iabes Galaad burie his bodie and his sonnes, fasting for them seven daies. And the kingdom is translated to David.

- 1 **A**M D the Philistijms fought agaynst Israel, and the men of Israel fled from the Palesthines, and they fel wounded in mount Gelboe. † And when the Philisthians were come nere pursewing Saul, and his sonnes, they stroke Ionathas, and Abinadab, and Melchisua the sonnes of Saul. † And the battel grew sore agaynst Saul, and the archers found him, and wounded him with arrowes. † And Saul sayd to his esquier: Draw thy sword, and kil me: lest perhaps these vncircumcised come, and deride me. But his harnes bearer would not, being frightened with feare: Saul therfore caught his sword, and fel vpon it. † Which when his harnes bearer had seene, to witte, that Saul was dead, him self also fel vpon his sword, and died. † Saul therfore died, and his three sonnes, and al his house fel together. † Which when the men of Israel had seene, that dwelt in the chainpayne, they fled: and Saul and his sonnes being dead, they forsooke their cities, and were dispersed hither and thither: and the Philisthijms came, and dwelt in them. † The next day therfore the Philisthijms taking away the spoiles of them that were stayne, found Saul and his sonnes lying on mount Gelboe.
- 9 † And when they had spoyled him, and cut of his head, and stripped him of his armour, they sent into their land, that it should be caried about, and should be shewed in the temples of the Idols, and to the people: † and his armour they dedicated in the temple of their god, and the head they nailed vp in the temple of Dagon. † When the men of Iabes Galaad had heard this, to witte, al thinges that the Philistijms had done vpon Saul, † euerie one of the valiant men arose, and rooke the bodies of Saul and of his sonnes, and brought them into Iabes, and buried their bones vnder an oke, that was in Iabes, and they fasted seven daies. † Saul therfore died for his iniquities, for that he: transgressed the commandement of our Lord which he had commanded, and kept it not: yea
- 14 and besides also consulted the Pythonesse, † and trusted not in our Lord: for the which he slewe him, and transferred his kingdome to Dauid the sonne of Isai.

:: The second part.
King Saul and his familie ouerthrowne.

:: He offered Sacrifice on an Altar without warrant
1. Reg. 13.
And destroyed not the Amalecites, as he was commanded. 1. Reg. 15.

Dauid is elected and annointed king. 5. He overthroweth the Iebusites taking the towre of Sion in Ierusalem, and prospereth. 10. His valiant men, and their heroical actes are recited. 17. He desiring Water from the cisterne of Bethleem, wil not drink it, but offereth it in sacrifice, because it is brought With danger of his Valiant mens lines. 20. Other Valiant men of the second order, are likewise recited.

Aethird part.
ing Dauids
signe and his
pecial actes.

AL Israel therfore was gathered together to Dauid in 1
Hebron, saying: We are thy bone, and thy flesh. † Ye- 2
sterday also, and the day before when Saul as yet reigned, thou
wast he that didst leade out and leade in Israel: for to thee our
Lord thy God sayd: Thou shalt feede my people Israel, and
thou shalt be prince ouer it. † Al the ancientes therfore of 3
Israel came to the king into Hebron, and Dauid entred into a
league with them before our Lord: and they annoynted him
king ouer Israel, according to the word of our Lord, which
he spake in the hand of Samuel. † Dauid also went, and al- 4
Israel into Ierusalem this is Iebus, where the Iebuseites were
the inhabiteurs of the land. † And they that dwelt in Iebus, 5
sayd to Dauid: Thou shalt not come in here. Moreouer Dauid
rooke the towre of Sion, which is the Citie of Dauid, † and 6
he sayd: Euerie one that shal among the first strike the Iebu-
seite, shal be the prince and chiefe captayne. Ioab therfore
the sonne of Saruia went vp first, and was made the prince.
† And Dauid dwelt in the towre, and therefore it was called 7
the Citie of Dauid. † And he built the citie round about from 8
Mello vnto a round compasse, and Ioab built the rest of the
citie. † And Dauid prospered going and increasing, and the 9
Lord of hostes was with him. † These are the princes of the 10
valiant men of Dauid, which holpe him to be made king ouer
al Israel according to the word of our Lord, which he spake
to Israel. † And this is the number of dauids strong ones: 11
Iesbaam the sonne of Hachamoni prince among thirtie: this
man listd vp his speare vpon three hundred wounded at one
me. † And after him Eleazar his vnckles sonne an Ahohite, 12
ho was among the three mighties. † This was with Dauid 13
: Pheldomim, when the Philisthijms were gathered to that
lace into battel: and the field of that countrie was ful of
arley, and the people was fled from the face of the Phil-
istines. † These stood in the middes of the felde, and defen- 14
ded him:

ded him : and when they had striken the Philistheans, our
 15 Lord gaue great health to his people. † And there went downe
 three of the thirtie princes to a rocke, wherin Dauid was, to
 the caue of Odollam, when the Philisthijms had camped in
 16 the Vale raphaim. † Moreouer dauid was in a hold, and the
 17 ward of the Phelifthimes in Bethlehem. † Dauid therfore
 desired and sayd : O that some man would giue me water of
 18 the cesterne of Bethlehem, which is in the gate. † These
 three therfore went forward through the middes of the
 campe of the Philisthimes, and drewe water of the cesterne
 of Bethlehem, which was in the gate, and brought it to
 Dauid to drinke : who would not, but rather offered it to our
 19 Lord, † saying : God forbid that in the sight of my God I should
 doe this, and should drinke the blood of these men : because
 in the peril of their liues they haue brought me the water.
 And for this cause he would not drinke. These things did
 20 the three most valiantes. † Abisai also the brother of Ioab he
 was prince of three, and he lifted vp his speare agaynst three
 hundred wounded, and he was among three most renowned,
 21 † and among the second three he the noble one, and prince
 22 of them : but yet vnto the three first he taught not. † Banaias
 the sonne of Ioiada a most valiant man, of Cabseel : who had
 done manie factes, he stroke the :: Two stout
 23 in the time of snow. † And he storke the Aegyptian, whose men of Moab,
 stature was of fise cubites, and which had a speare as the as if they had
 weauers beame : he therfore went downe to him with a rod, benne lions.2.
 and by force tooke away the speare, that he held in his hand, Reg. 23. v
 24 and slewe him with his owne speare. † These things did
 Banaias the sonne of Ioiada, who was among the three vali-
 25 antes most renowned, † the first among thirtie, but yet the
 three he raught not : and Dauid made him of his counfel.
 26 † Moreouer the most valiant men in the armie, Asahel the
 27 brother of Ioab, and Elchanaan the sonne of his vncler of Beth-
 28 lehem, † Sammoth an Arortie, Helles a Phalonite, † Ira the
 29 sonne of Acces a Thecaite, Abiezer an Anathothite,
 30 † Sobbochai an Hufathite, Ilai an Ahohite, † Maharai a Ne-
 31 tophathite, Heled the sonne of Baana a Netophathite, † Ethai
 the sonne of Ribai of Gabaath the children of Benjamin,
 32 Banaia a Pharatonite, † Hurai of the Torrent Gaas, Abiel
 an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite.

† The

† The sonnes of Assem a Gezonite, Jonathan the sonne of 33
 Sagean Ararite, † Ahiam the sonne of Sachar an Ararite, 34
 † Eliphai the sonne of Vr, † Hephher a Mecherathite, Ahia 35
 Phelonite, † Hefro a Carmelite, Naarai the sonne of Azbai, 36
 † Joel the brother of Nathan, Mibahar the sonne of Agarai. 37
 † Selet an Ammonite, Naharai a Berothite the armour beater 38
 of Ioab the sonne of Saruia, † Ira a Iethreite, Gareb a Ieth- 39
 reite, † Vriah the Hethite, Zabab the sonne of Oholi, † Adina 40
 the sonne of Sizzah Rubenite the prince of the Rubenites, & 41
 with him thirtie: † Hanan the sonne of Maacha, and Iosaphat 42
 a Mathanite, † Oziah an Astarothite, Samma, and Ichiel the 43
 sonnes of Hotham an Atorite, † Iedihel the sonne of Zamri, 44
 and Ioha his brother a Thofaite, † Eliel a Mahumite, and 45
 Ieribai, and Iofaia the sonnes of Eluaim, and Ierhma a Moa- 46
 bite, Eliel, and Obed, and Iafiel of Masobia.

CHAP. XII.

*Who followed dauid when he fled from saul. 23. And who came into
 Hebron to make him king.*

THES E also came to dauid into Sicleg, when as yet he 1
 fled from Saul the sonne of Cis, the which were most 2
 valiant and excellent warriors, † drawing the bowe, and 2
 hurling with both handes stones in slinges, and shooting ar-
 rowes directl y: of the brethren of Saul of Benjamin. † The 3
 prince Ahiezzer, and Ioas the sonnes of Sammaah a Gabaa-
 thite, and Iaziel, and Phaller the sonnes of Azmoth, and Be-
 racha, and Iehu an Anothothite. † Samaias also a Gabaonite 4
 the most valiant amongst the thirtie and aboute the thirtie.
 Ieremias, and Iehezziel, and Iohanah, and Iezabad a Gaderothite. 5
 † And Eluzai, and Ierimuth, and Baalia, and Samaria, 5
 and Saphatia an Haruphite. † Elcana, and Iessia, and Azareel, 6
 and Ioezer, & Iesbaam of Carehim: † Ioela also, and Zabadia 7
 the sonnes of Ieroham of Gedor. † Yea and of Gaddi also 8
 there fled to Dauid, when he lay hid in the desert most valiant men, and the best warriors, holding shield and speare: 9
 their faces as the faces of a lion, and swift as the roebuckes on 9
 the mountaynes: † Ezer the prince, Obdias the second, Eliab 10
 the third, † Masmana the fourth, Ieremias the fifth, † Ethi 11
 the sixth, Eliel the seventh, † Iohanah the eight, Elzebad the 12
 ninth, † Ierenias the tenth, Machbani the eleuenth, † these 13
 of the children of Gad were the princes of his armie: the
 meanest

meanest was captayne ouer an hundred souldiers, and the
 15 greatest, ouer a thousand. † These are they which passed Ior-
 dan the first moneth, when it used to flow ouer his bankes:
 and they chased away al that dwelt in the velleis toward the
 16 east quarter and the west. † And there came also of Benjamin,
 17 and of Iuda to the hold, wherin Dauid abode. † And Dauid
 went out to mete them, and sayd: If you be come peaceably
 to me for to helpe me, my hart beioyned to you, but if you
 lye in wayte against me for my aduersaries, whereas I haue
 no iniquitie in my handes, the God of our fathers see, and
 18 iudge. † But the spirit came on Amasai the prince among
 thirtie, and he sayd: We are thine o Dauid, and with thee o
 sonne of Isai: peace, peace be to thee, & peace to thy helpers.
 for thy God helpeth thee. Dauid therefore receiued them, and
 19 appoynted them princes of the band. † Moreouer of Ma-
 nasses there fled to Dauid, when he came with the Philisthijms
 agaynst Saul, to fight and he fought not with them: because
 the princes of the Philisthimes taking counsel sent him backe,
 saying: with the peril of our head wil he returne to his lord
 20 Saul. † Therefore when he returned into Siceleg, there fled
 to him of Manasses, Ednas, and Iozabab, and Iedihel, and
 Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the
 21 princes of a thousand in Manasses. † These did ayde Dauid
 agaynst the rousers: for they were al most valiant men, and were
 22 made commanders in the armie. † Yea and there came euerie
 day to Dauid to helpe him, til it became a great number, as it
 23 were: the armie of God. † This also is the number of the
 commanders of the armie, which came to Dauid, when he
 was in Hebron, to transerre the kingdom of Saul to him.
 24 according to the word of our Lord. † The children of Iuda
 bearing shield and speare, six thousand eight hundred wel
 25 appoynted to battel. † Of the children of Simeon valiant
 26 men to fight, seuen thousand one hundred. † Of the children
 27 of Leui, foure thousand six hundred. † Ioiada also prince of
 the stocke of Aaron, and with him three thousand seuen
 28 hundred. † Sadoc also a young man of goodlie towardenes,
 29 and the house of his father, princes twentie two. † And of
 the children of Benjamin the brethren of Saul, three thou-
 sand: for a great part of them as yet folowed the house of
 30 Saul. † Moreouer of the children of Ephraim twentie thou-
 sand eight hundred, valiant of strength, men renowned in

.. An armie of
 manie good
 men, wel dis-
 posed in order
 and concord,
 is called the
 armie of God,
 like the great
 numbe is o
 Angels, which
 to vs are innum-
 merable, Iob. 25.

their kinredes. † And of the halfe tribe of Manasses, eightene 31
 thousand, euerie one by their names, came to make Dauid
 king. † Also of the children of Issachar men of vnderstan- 32
 ding, that knewe al times to command what Israel should doe,
 princes two hundred: and al the rest of the tribe did folow
 their counsel. † Moreouer of Zabulon such as went forth to 33
 battel, & stood in aray wel appoynted with armour of warre,
 there came fiftie thousand to ayde, not in a duple hart. † And 34
 of Nephthali, commanders a thousand: and with them furni-
 shed with shield and speare, seuen and thirtie thousand. † Of 35
 Dan also prepared to battel, twentie eight thousand six hun-
 dred. † And of Aser going forth to fight, and prouoking in 36
 battel, fourtie thousand. † And beyond Iordan of the children 37
 of Ruben, and of Gad, and the halfe part of the tribe of Ma-
 nasses furnished with armour of warre an hundred twentie
 thousand. † Al these men of warre wel appoynted to fight, 38
 with perfect hart came into Hebron, to make Dauid King
 ouer al Israel: yea and al the rest of Israel, were of one hart,
 that Dauid should be made king. † And they were there with 39
 Dauid three daies eating and drinking: for their brethren had
 prepared for them. † Yea and they that were neere them as 40
 farre as Issachar, & Zabulon, and Nephthali, brought loaves
 on Asses, and on camels, and on mules, and vpon oxen, to eate:
 meale, figges, reysens, wine, oile, beecues, muttons, in al abun-
 dance, for there was ioy in Israel.

CHAP. XIII.

*The Arke is brought from Abinadabs house, 8. Dauid and others dancing
 before it. 9. Oza for touching it is strooken dead. 13. Vpon Dauid
 fearing to bring it to Ierusalem, it remaineth three monethes in the house of
 obededom.*

AN D Dauid tooke counsel with the tribunes, and cen- 1
 turions, and al the commanders, † and he sayd to al the 2
 assemblie of Israel: If it please you: and if the word which I
 speake procede from our Lord God, let vs send to the rest of
 our brethren into al the countries of Israel, & to the Priestes,
 and Leuites, that dwel in the suburbes of the cities, that they
 may be gathered together vnto vs, † and we may bring agayne 3
 vnto vs the Arke of our God: for we sought it not in the daies
 of Saul. † And the whole multitude answered that it should 4
 be soe done: for the word had pleased al the people. † Dauid 5
 therefore

- therefore assembled al Israel from Sihor of Ægypt, til thou enter into Emath, to bring the Arke of God from Caria Thiarim.
- 6 † And David went vp, and euerie man of Israel to the hil of Caria Thiarim which is in Iuda, to fetch thence the Arke of our Lord God sitting vpon the Cherubim, where his name is inuocated. † And they layd the Arke of God vpon a new wayne, out of the house of Abinadab. And Oza and his brother did driue the wayne. † Moreouer David, and al Israel playd before our Lord with al their might in songes, and on harpes, and psalteries, and timbrels, and cymbals, and trumpettes. † And when they were come to the Floore of Chidon, Oza stretched forth his hand, to hold vp the Arke: for the ox being wantone had made it leane a litle a side. † Our Lord therefore was angrie agaynst Oza, and stroke him, for that he had touched the Arke: and he died there before our Lord.
- 11 † And David was strooken sad, because our Lord had diuided Oza: and he called that place, the Diuision of Oza vntil this present day. † And he feared God at that time, saying: How may I bring in the Arke of God vnto me? † And for this cause he brought it not vnto himselfe, that is, into the citie of David, but turned it away into the house of
- 12 *Obededom* was a Leuite, (c. 15. v. 18.) and therefore more mete to kepe the arke: *Called a Getheite* because he had dwelt in the towne of Gethe,
- 13 *Obededom*
- 14 the *Getheite*. † Therefore the Arke of God remayned in the house of *Obededom* three monethes: & our Lord blessed his house, and al thinges that he had.

CHAP. XIII.

King David provideth timber, and workmen to build his owne house. 3. marrieth more wiues, and hath manie children; 8. overthroweth the Philistians, 13. 10: 16.

- 1 **H**IRAM also the king of Tyre sent messengers to David, and cedar trees, and artificers for walles, and timber:
- 2 to build him a house. † And David knew that our Lord had established him to be king ouer Israel, and that his kingdom was exalted ouer his people Israel. † David also rooke other
- 3 wiues in Ierusalem: and he begat sonnes, and daughters. † And these be their names, that were borne to him in Ierusalem:
- 5 Samua, and Sobad, Nathan, and Salomon, † Iebahar, and
- 6 Elifua, and Eliphaler, † Noga also, and Napheg, and Iaphia,
- 7 † Elifama, and Baalaida, and Eliphaler. † And the Philistijms
- 8 hearing that David was annoynted for king ouer al Israel, they went vp al to seeke him: which when David had heard,

he went out to meete them. † Moreouer the Philisthijms 9
 coming, were spred abroad in the Vale Raphaim. † And 10
 David consulted our Lord, saying: Shal I goe vp to the Philis-
 tians, and wilt thou deliuer them into my hand? And our
 Lord sayd to him: Goe vp, and I wil deliuer them into thy
 hand. † And when they were come vp into Baalpharasim, 11
 David stroke them there, and sayd: God hath diuided myn
 enemies by my hand, as waters are diuided: and therefore
 the name of that place was called Baal Pharasim. † And they 12
 least there their goddes, which David commanded to be
 burnt. † An other time also the Philisthijms invaded, and 13
 were dispersed in the Vale. † And David consulted God 14
 agayne, and God sayd to him: Goe not vp after them, retyre
 from them, and thou shalt come agaynst them ouer agaynst
 the pearctrees. † And when thou shalt heare the sound of 15
 one going in the toppes of the pearctrees, then shalt thou
 yssue forth to battel. For God is gone forth before thee, to
 strike the campe of the Philisthijms. † David therfore did as 16
 God had commanded him, and stroke the campe of the
 Philisthianes from Gabaon vnto Gazera. † And the name 17
 of David was bruted in al countries, and our Lord gaue the
 dreade of him ouer al nations.

CHAP. XV.

*With solemnitie the Arke is brought into Ierusalem, caried by the Priestes and
 Leuites, 16. With musick of diuers sortes, 26. Sacrifice of thanksgiving is
 offered. 29. Michol derideth Davids deuotion.*

HE made also houses for him selfe in the citie of David: 1
 and built a place for the Arke of God, & pitcht a taber-
 nacle for it. † Then sayd David: It is vnlawful that the Arke 2
 of God be caried of any man, but of the Leuites: whom our
 Lord chole to carie it, and to minister vnto himselfe for euer.
 † And he gathered together al Itrael into Ierusalem, that the 3
 Arke of God might be brought into his place, which he had
 prepared for it. † Moreouer also the sonnes of Aaron, and 4
 the Leuites. † Of the children of Caath, Vriel was the prince, 5
 and his brethren an hundred twentie. † Of the sonnes of 6
 Merari, Asaia the prince: and his brethren two hundred
 twentie. † Of the sonnes of Gersom, Ioel the prince: and his 7
 brethren an hundred thirtie. † Of the sonnes of Elisaphan, 8
 Semeias the prince: and his brethren two hundred. † Of the 9
 sonnes

sonnes of Hebron, Eliel the prince: and his brethren eighte
10 † Of the sonnes of Oziel, Aminadab the prince: and his
11 brethren and hundred twelue. † And David called Sadoc, and
12 Abiathar the Priestes, and the Leuites, Vriël, Afaia, Ioel,
13 Semcia, Eliel, and Aminadab: † and he sayd to them: You
that are the princes of the Leuitical families, be sanctified
with your brethren, and fetch the Arke of our Lord the God
13 of Israel to the place, which is prepared for it: † lest as from
the beginning, because yow were not pretent, our Lord
strike vs: so now also it come to passe, we doing some vn-
14 lawfull thing. † The Priestes therefore, and the Leuites were
sanctified, to carie the Arke of our Lord the God of Israel.
15 † And the sonnes of Leui tooke the Arke of God, as Moyfes
had commanded, according to the word of our Lord, vpon
16 their shoulders, on barres. † And David sayd to the princes of
the Leuites, that they should appoynt of their brethren singing
men on musical instrumentes, to witte, on nables, & harpes,
and cymbals, that the sound of ioy might resound on high.
17 † And they appoynted Leuites: Hemam the sonne of Ioel, and
of his brethren Asaph the sonne of Barachias: and of the chil-
dren of Merari, their brethren: Ethan the sonne of Casia.
18 † And with them their brethren: in the second order, Zacha-
rias, and Ben, and Iaziel, and Semiramoth, and Iahiel, and
Ani, Eliab, and Banaias, and Maasias, and Mathathias, and
Eliphalu, and Macenias, and Obededom, and Ichiel, porters.
19 † Moreover them that sang, Heman, Asaph, and Ethen:
20 sounding on brasen cymbals. † And Zacharias, and Oziel,
and Semiramoth, and Iahiel, & Ani, and Eliab, and Maasias,
21 and Banaias vpon nables sang mysteries. † Moreover Ma-
thathias, and Eliphalu, and Macenias, and Obededom, and
Ichiel, and Ozaziu, vpon harpes for the octaue sang a trium-
22 phant song. † And Chonenias the prince of the Leuites, was
chiefe ouer prophetic, to beginne the melodie: for he was
23 verie coning. † And Barachias, and Elcana: doore keepers of
24 the Arke. † Moreover Sebenias, and Iosaphat, and Natha-
nael, and Amasai, and Zacharias, and Banaias, and Eliezer
priestes, sounded with trumpettes, before the Arke of God:
and Obededom, and Ichias kept the doore of the Arke.
25 † Therefore David and al the ancientes of Israel, and the tri-
bunes, went to fetch the Arke of the couenant of our Lord,
26 out of the house of Obededom with ioy. † And when God

had holpen the Leuites, which caried the Arke of the couenant of our Lord, there were immolated seuen oxen, & seuen rammes. † Moreouer Dauid was clothed with a robe of fine 17
linen, and al the Leuites that caried the Arke, and the singing men, and Chonenias the prince of prophecie among the singers: and Dauid also was clothed with an † Ephod of linen. † And al Israel brought the Arke of the couenant of our 18
Lord in iubiley, and sounding with the sound of shaulme, and with trumpettes, and cymbals, and nables, and harpes. † And 19
when the Arke of the couenant of our Lord was come vnto the citie of Dauid, Michol the daughter of Saul looking forth through a window, saw Dauid the king dancing and playing, and she despised him in her hart.

CHAP. XVI.

The Arke is placed in a tabernacle. Sacrifice is offered. Dauid blesseth the people, 4. disposeth the offices of Leuites. 8. and maketh a Psalm of praise to God.

∴ An other
linen garment
vsed by proph-
etes, such as
Samuel did
weare being a
child 1. Reg.
2.

∴ Not only
king Dauid
being a holie
Prophet, but
anie other Su-
perior might
blesse his sub-
iectes.
∴ That he also
disposed cer-
taine offices
of Leuites was
by special pri-
uilege, which
was no preiud-
ice to the
hiegh priests
authoritie,
for superior
pouere is pro-
ued by Gods
institution, ra-
ther then by
factes, either
of good men,
which do ma-
nie thinges by

THEY therefore brought the Arke of God, and set it in 1
the middes of the tabernacle, which Dauid had pitched
for it: and they offered holocaustes, and pacifiques before
God. † And when Dauid had finished offering holocaustes, 2
and pacifiques, he † blessed the people in the name of our
Lord. † And he diuided to al through out euerie one, from 3
man vnto woman a loafe of bread, and a peece of roasted
beefe, and floore fryed with oile. † And he † appoynted be- 4
fore the Arke of our Lord of the Leuites, that should mini-
ster, and should remember his workes, & glorifie, and prayse
our Lord the God of Israel: † Asaph the prince, and the se- 5
cond after him Zacharias: moreouer Iahiel, and Semiramoth,
and Iehiel, and Mathathias, and Eliab, and Banaias, & Obed-
edom: and Iehiel ouer the instrumentes of plalterie, and the
harpes: & Asaph to sound vpon the cymbals: † but Banaias, 6
and Iaziel priestes, to sound the trumpet continually before
the Arke of the couenant of our Lord. † In that day Dauid 7
made Asaph, prince to confesse to our Lord and his brethren.
† Confesse ye to our Lord, and inuocate his name: make 8
his inuentions knownen among the peoples. † Chaunt 9
to him, and sing to him: and tel ye al his meruelous thinges.
† Prayse ye his holie name: let the hart of them that reioyse, 10
seeke our Lord. † Seeke ye our Lord, and his pouere 11
seeke

- 12 seeke ye his face alwayes. † Remember his merue-
 lous thinges which he hath done: his signes, and the iudgements
 13 of his mouth. † The seede of Israel his seruant: the
 14 children of Iacob his elect. † He is the Lord our God:
 15 in al the earth are his iudgements. † Remember for
 euer his couenant: the word, which he commanded vnto a
 16 thousand generations. † Which he couenanted with
 17 Abraham: and his othe with Isaac. † And he appoynted
 it to Iacob for a precept: and to Israel for an euer lasting coue-
 18 nant: † Saying: To thee wil I geue the Land of Chanaan:
 19 the corde of your inheritance. † When they were few
 20 in number: smal and sojourners therof. † And they
 passed from nation into nation: & from kingdom to an other
 21 people. † He suffered not any man to calumniate them:
 22 but rebuked kinges for their sake. † Touch not my an-
 23 noynted: and vnto my prophetes be not malicious. † Sing
 ye to our Lord al the earth: shew forth from day to day his
 24 saluation. † Tel his glorie among the gentiles: among
 25 al peoles his merue- lous workes. † Because our Lord is
 great, and laudable exceedingly: and terrible ouer al goddes.
 26 † For al the goddes of the peoles, be idols: but our Lord
 27 made the heavens. † Confession and magnificence be-
 28 fore him: strength and ioy in his place. † Bring to our
 Lord ye families of peoles: bring to our Lord glorie and
 29 impire. † Geue our Lord glorie, to his name, eleuate
 sacrifice, and come ye in his sight: and adore our Lord in holic
 30 honour. † Let al the earth be moued before his face: for
 31 he founded the world vnmoueable. † Let the heavens be
 glad, & the earth reioyse: and let them say among the nations,
 32 Our Lord hath reigned. † Let the sea thunder, and the
 fulnesse therof: let the fieldes, reioyse, and al thinges that are
 33 in them. † Then shal the trees of the forest prayse before
 34 our Lord: because he is come to iudge the earth. † Confesse
 ye to our Lord, because he is good: because his mercie is
 35 for euer. † And say ye: Saue vs ô God our sauour: and ga-
 ther vs together, & deliuer vs out of the nations, that we may
 confesse to thy holic name, and may reioyse in thy songes.
 36 † Blessed be our Lord the God of Israel from eternitie vnto
 eternitie: and let al the people say: Amen, and hymne to God.
 37 † He therefore least Alaph there before the Arke of the coue-
 nant of our Lord, and his brethren to minister in the presence
 of the

way of dispen-
 sation, or of
 euil vsurping
 without war-
 rant, that to
 them persey-
 neth not. For
 it is cleare that
 God instituted
 supreme spiri-
 tual powre in
 the high priest.

Deut. 17.

And al kinges
 and temporal
 princes are to
 receiue the
 law at the pri-
 estes hand.

ibidem. v. 18.

Eleazar the
 high priest
 was oppoin-
 ted to consult
 our Lord for
 Iosue, *Nu. 27:*
 Finally by
 Gods ordi-
 nance, the law
 of truth was in
 the mouth of
 priestes. *Malac. 2.*

Psal. 95.

Psal.
105.

of the Arke continually day by day, and in their courses.
 † Moreouer Obededom, and his brethren sixtie eight: and 38
 Obededom the sonne of Idithun, and Hosa he appoynted
 for porters. † And Sadoc the priest, and his brethren 39
 priestes, before the tabernacle of our Lord in the excellse,
 which was in Gabaon, † that they should offer holocaustes 40
 to our Lord vpon the altar of holocaust continually, mor-
 ning and euening, according to al thinges that are written
 in the law of our Lord, which he commanded Israel. † And 41
 after him Heman, and Idithun, and the rest of the chosen
 men, euerie one by his name to confesse vnto our Lord:
 Because his mercie is for euer. † Heman also and Idithun 42
 founding the trumpeter, and quauering on the cymbals, and al
 musical instrumentes to sing vnto God: and the sonnes of
 Idithun he made porters. † And al the people returned into 43
 their house: and Dauid, to blesse also his house.

CHAP. XVII.

Dauid determining to build a Temple, 11. is admonished by Nathan the prophet, that not he, but his sonne, shal build it; and be established in the kingdom. 16. Dauid extollet Gods benignitie towards him, and the people.

ANd when Dauid dwelt in his house, he sayd to Nathan 1
 the prophete: Behold I dwel in a house of cedar: and
 the Arke of the couenant of our Lord is vnder skinnes. † And 2
 Nathan sayd to Dauid: Al thinges, that are in thy hart doe:
 for God is with thee. † Therefore that night the word of God 3
 came to Nathan, saying: † Goe, and speake to Dauid my 4
 seruant: Thus sayth our Lord: Thou shalt not build me a
 house to dwel in. † For neither haue I remayned in house 5
 from the time, that I brought out Israel, vntil this day: but I
 haue bene alwaies changing places of tabernacle, and in tent
 † abyding with al Israel. Did I speake to one, at the least, of al 6
 the iudges of Israel, whom I commanded to feede my people,
 and did I say: Why haue you not built me a house of cedar?
 † Now therefore so shalt thou speake to my seruant Dauid: 7
 Thus sayeth the Lord of hostes: I tooke thee, when in the
 pastures thou didest folow the flocke, that thou shouldest be
 prince of my people Israel. † And I haue bene with thee 8
 whither soeuer thou wentest: and I haue slayne al thine ene-
 mies before thee, and haue made thee a name as of one of the
 great ones, that are renowned in the earth. † And I haue 9
 geuen

- geuen a place to my people Israel: it shal be planted, and shal dwell therein, and shal be moued no more, neither shal the children of iniquitie consume them, as from the beginning,
- 10 † since the dayes that I gaue Iudges to my people Israel, and humbled al thine enimies. I therefore tel thee, that our Lord
- 11 wil build thee: a house. † And when thou shalt haue accomplished thy daies to goe to thy fathers, I wil rayse vp thy seede after thee, which shalbe of thy children: and I wil establish
- 12 his kingdom. † He shal build me a house, and I wil confirme
- 13 his throne for euer. † I wil be to him for a father, and he shal be to me for a sonne: and my mercie I wil not take from him,
- 14 as I tooke from him, that was before thee. † And I wil establish him in my house, and in my kingdom for euer: and his
- 15 throne shalbe most firme for euer. † According to al these wordes, and according to al this vision, so spake Nathan to
- 16 Dauid. † And when king Dauid came, and sate before our Lord, he sayd: Who am I Lord God, and what is my house,
- 17 that thou shouldest geue me such things? † But this also hath semed little in thy sight, and therefore thou hast spoken concerning the house of thy seruant for time to come also:
- 18 and hast made me renowned aboue al men Lord God. † What can Dauid adde farther, wheras thou hast soe glorified thy
- 19 seruant, and known him: † Lord for thy seruant according to thy hart thou hast done al this magnificence, and would
- 20 haue al thy great wonders to be known. † Lord, there is not the like to thee: and there is none other beside thee, of al
- 21 whom we haue heard with our eares. † For what other is there, as thy people Israel, one nation in the earth, to the which God went, to deliuer it and make it his people, and with his greatnesse and terrours cast out the nations before the face of it, which he deliuered out of Ægypt?
- 22 † And thou hast made thy people Israel to be thy people euer,
- 23 and thou Lord art made the God therof. † Now therefore Lord, the word, which thou hast spoken to thy seruant, and concerning his house, be it confirmed for euer, and do as
- 24 thou hast spoken. † And let thy name remayne and be magnified for euer: and let it be sayd: The Lord of hostes is God of Israel, and the house of Dauid his seruant permanent before
- 25 him. † For thou Lord my God hast reueled the care of thy seruant, to build him a house: and therefore thy seruant hath
- 26 found confidence, to pray before thee. † Now therefore

That is continew and preserve thy seede, and familie as we see it performed euen to the B. virgin Marie, and Christ of the house of Dauid. *Mat. 1: Luc. 2, 3.*

Lord thou art God: and thou hast spoken to thy¹ servant so great benefittes. † And thou hast begunne to blesse the 27
house of thy servant, that it be alwaies before thee: for thee
ô Lord blessing it, it shal be blessed for euer.

CHAP. XVIII.

*King David bath great victories, making manie nations tributarie,
15. his chiefe officeres are recounted.*

AND it came to passe after these things, that David 1
stroke the Philisthijms, and humbled them, and tooke
away Geth, and her :: daughters out of the hand of the Philisthijms, † and stroke Moob, and the Moabires were made 2
Dauids seruantes, offering him giftes. † At that time David 3
stroke Adazer also the king of Soba of the countrie of Hemath, when he went on to dilate his empire as farre as the
riuer Euphrates. † David therfore tooke a thousand chariotes 4
of his, & seuen thousand horsmen, & twentie thousand foote-
men, & he hoghsnewed al the chariot horses, sauing an hun-
dred chariotes, which he reserued to himself. † And the Syrian 5
also of Damascus came moreouer, to giue ayde to Adazer
the king of Soba but David stroke also of his two & twentie
thousand men. † And he put souldiars in Damascus, that Syria 6
also should serue him, & bring giftes. And our Lord holpe him
in al things, to the which he went. † David also tooke the 7
golden quyners, which the seruantes of Adazer had, and he
brought them into Ierusalem. † Moreouer of Thebath, and 8
Chun the cities of Adazer verie much brasfe, of which Sa-
lomon made the brasen Sea, and pillers, and brasen vessels. 9
† Which when Tou the king of Hemath had heard, to witte,
that David had striken al the armie of Adazer the king of
Soba, † he sent Adoram his sonne to king David, to desire 10
peace of him, & to congratulate him that he had striken, and
had ouerthrowen Adazer: for Tou was aduersarie to Adazer.
† But al the vessel also of gold, and siluer, and brasfe king 11
David :: consecrated to our Lord, with the siluer and gold,
which he had taken out of al the nations, as wel of Idumea,
and Moab, & the children of Ammon, as of the Philisthijms
and Amalec. † And Abisai the sonne of Saruia stroke Edom 12
in the Vale of salt pittes, eightene thousand: † and he ap-
pointed a garryson in Edom, that Idumea should serue David:
and our Lord saued David in al things, to which he went.
† David therfore reigned ouer al Israel, & did iudgement and 14
iustice

:: The lesser
townes and
villages are
commonly
called the
daughters of
some great
towne or cite
to which they
perteyne.

:: That which
is dedicated
to sacred vse,
is consecrated
to God.

2. Reg. 8.

15 iustice to al his people. † Moreouer Ioab the sonne of Sarua
 was ouer the armie, and Iosaphat the sonne of Ahilud com-
 16 menter. † And Sadoc the sonne of Achitob, & Ahimelech the
 17 sonne of Abiathar, Priestes: and Sufa, Scribe. † Banaias also
 the sonne of Ioiada ouer the legions Cerethi, and Phelethi:
 moreouer the sonnes of Dauid the chief at the kinges hand.

CHAP. XIX.

*The king of Ammon enil intreating king Dauids men, whom he had cur-
 reusly sent to condole the death of his father, is overthrowen in battel.
 16. With the Assyrians his hyred confederates.*

2. Reg.
 10.

1 **A**N D it chanced that Naas the king of the children of
 2 Ammon died, and his sonne reigned for him. † And
 Dauid sayd: I wil do mercie with Hanon the sonne of Naas:
 for his father hath done me pleasure. And Dauid sent messen-
 gers to comfort him vpon the death of his father. Who when
 they were come into the land of the children of Ammon, to
 3 comfort Hanon, † the princes of the children of Ammon
 sayd to Hanon: Thou thinkest perhaps, that Dauid for ho-
 nour sake toward thy father hath sent some that should com-
 fort thee: neither markest thou, that his seruantes are come
 4 to thee to espie, and seeke out, and searche thy land. † Ther-
 fore Hanon made the seruantes of Dauid balde, and shaued
 them, and cut away their cotes from the buttockes to the
 5 feete, and sent them away. † Who when they were gone,
 and had sent word to Dauid, he sent to meete them (for they
 had susteyned great reproch) and commanded them to tarie
 in Iericho, til their beard growe, and then they should re-
 6 turne. † And the children of Ammon seing, that they had
 done iniurie to Dauid, as wel Hanon as the rest of the people,
 they sent a thousand talents of siluer, to hyre them chariotes
 and horsemen out of Mesopotamia, and from Siria Maacha,
 7 and from Soba. † And they hyred two and thirtre thousand
 chariotes, and king Maacha with his people. Who when they
 were come, camped ouer agaynst Medaba. The children of
 Ammon also being gathered together out of their cities came
 8 to the battel. † Which when Dauid had heard, he sent Ioab,
 9 and al the host of valiant men: † and the children of Ammon
 issuing forth, put their armie in aray beside the gate of the
 citie: and the kinges, that were come to ayde him, stood apart
 10 in the field. † Ioab therfore vnderstanding that battel was

made agaynst him before and behind, chose the most valiant men of al Israel, and marched on against the Syrian. † And 11 the rest of the people he gaue vnder the hand of Abisai his brother: and they went forth agaynst the children of Ammon † And he sayd: If the Syrian shal ouercome me, thou 12 shalt ayde me: and if the children of Ammon shal ouercome thee, I wil ayde thee. † Take courage, and let vs play the 13 men for our people, and for the cities of our God: and our Lord wil doe that which is good in his sight. † Ioab therfore 14 marched on, and the people that were with him, agaynst the Syrian to battel: and he put them to flight † Moreouer the 15 children of Ammon seing that the Syrian was fled, themselves also fled from Abisai his brother, and went into the citie: and Ioab also returned into Ierusalem. † But the Syrian seing that 16 he was fallen before Israel, sent messengers, and brought the Syrian, that was beyond the riuer: and Sophach the General of Aderezers warre, was their captayne † Which when it 17 was told Dauid, he gathered together al Israel, and passed Iordan, and sel vpon them, and directed his armie agaynst him, they fighting on the contrarie part. † And the Syrian fled 18 from Israel: and Dauid slewe of the Syrians seuen thousand chariotes, and fourtie thousand footemen, and Sophach General of the armie. † And the seruantes of Adarezer seing 19 themselves to be ouercome of Israel, fled to Dauid, & serued him: and Syria would no more giue ayde to the children of Ammon.

CHAP. XX.

King Dauid prospereth in warre agaynst the Ammonites, 4. and philisthims, 6. among whom Ionathan Dauid's nephew by his brother, killeth a monstrous giant, which had twelue fingers and twelue toes.

AN D it came to passe after the compasse of a yeare, at 1 such time when kinges are wont to goe forth to battel, Ioab gathered together the armie and force of warre, and spoyled the land of the children of Ammon: and went on and besieged Rabba. Moreouer Dauid taried in Ierusalem, when Ioab stroke Rabba, and destroyed it. † And Dauid 2 tooke the crowne of Melchom from his head, and found in it a talent weight of gold, and most precious pearles, and he made himself therof a diademe: he tooke also the spoiles of the ciue very much. † And the people that was therin, he 3 brought

2. Reg.
21.

brought forth : and he made harrowes, and sleddes, and chariotes shod with Iron to passe ouer them, soe that they were cut in sunder, & broken in peces : so did Dauid to al the cities of the children of Ammon : & he returned with al his people
 4 into Ierusalem. † After these thinges there was warre begunne in Gazer agaynst the Philisthians : in which Sobachai the Hufathite stroke Saphai of the kintred of Raphaim, & humbled them. † An other battel also was fought agaynst the Philistheans, wherein Adeodatus the sonne of Salus a Bethlehemite stroke the brother of Goliath the Getheite, the staffe of
 5 whose speare was as it were a weauers beame. † But an other battel also happened in Geth, wherein there was a verie long man, hauing fingers and toes by six and six, that is, together foure and twentie : who also was borne of the stocke of
 6 Rapha. † This man blasphemed Israel : and Ionathan the sonne of Samaa the brother of Dauid stroke him. These be the children of Rapha in Geth, which fel by the hand of Dauid and of his seruantes.

CHAP. XXI.

Dauid sinneth in numbring his people, 8. repenteth, and prayeth, yet is punished, many dying of the plague, 15. til God shewing mercie spareth the rest. 16. Dauid accusing himselfe and excusing the people is commanded by the Angel to offer sacrifice, which he (22. bying ground for an altar) 26. performeth.

2. Reg.
24.

1 **B**UT : Satan rose agaynst Israel : and moued Dauid to number Israel. † And Dauid layd to Ioab, and to the princes of the people : Goe, and number Israel from Bersabee vnto
 2 Dan, and bring me the number that I may know. † And Ioab, answered: Our Lord increase his people an hundred fold more then they are: are they not my lord king al thy seruantes? why
 3 doth my lord seeke this, which may be reputed for a sinne to Israel? † But the kinges word preuailed more: and Ioab went
 4 forth, and went about al Israel : and returned to Ierusalem.
 5 † And he gaue Dauid the number of them, whom he had surueyed : and al the number of Israel was found a thousand
 6 thousand and an hundred thousand men that drew sword : and of Iuda foure hundred seuentie thousand men of warre.
 7 † For Leui and Benjamin he numbred not : because Ioab vnwillingly executed the kings commandement. † And that which was commanded displeased God : and he stroke

:: By Gods permission Dauid was tempted and overcome.
2. Reg. 24.

:: King Dauid
was not with-
out faith,
nor hope,
and yet was
contaminate
with iniquitie,
from which
he prayed to
be deliuered.

Israel. † And Dauid sayd to God: I haue sinned exceedingly 8
in that I would doe this: I beseech thee take away: the ini-
quitie of thy seruant, because I haue done foolishly. † And
our Lord spake to Gad the Seer of Dauid, saying: † Goe, 9
and speake to Dauid, and tel him: Thus sayth our Lord: 10
I geue thee the choyse of three things, choose one which
thou wilt, and I wil doe it to thee. † And when Gad was 11
come to Dauid, he sayd to him: Thus sayth our Lord: Choose
which thou wilt: † either three yeares famine: or three 12
monethes to flee from thine enemies, and not to be able to
escape their sword: or three dayes the sword of our Lord, and
pestilence to be in the land, and the Angel of our Lord to kil
in al the costes of Israel: now therfore see what I shal answer
him, that sent me. † And Dauid sayd to Gad: I am on euerie side 13
in great distresse: but it is better, that I fall into the handes of
our Lord, because his mercies be manie, then into the handes
of men. † Our Lord therfore sent the pestilence in Israel. and 14
there fel of Israel seuentie thousand men. † He sent also an 15
Angel into Ierusalem, to strike it: and when it was stricken,
our Lord saw, and had compassion vpon the greatnesse of
the euil: and commanded the Angel, that smote: It is suffi-
cient, now let thy hand cease. Moreouer the Angel of our
Lord stode beside the floore of Ornan the Iebuseite. † And 16
Dauid lifting vp his eies, saw the Angel of our Lord standing
betwen heauen and earth, and a sword drawen in his hand,
turned agaynst Ierusalem: & they fel as wel he as the ancientes
clothed in heare clothes, flatte on the earth. † And Dauid 17
sayd to God: Am not I he, that commanded the people to be
mumbred? It is I that haue sinned: it is I that haue done the
euil: this flocke what hath it deserued? Lord my God let thy
hand be turned I beseech thee vpon me, and vpon my fathers
house: and let not thy people be stricken † And the Angel of 18
our Lord commanded Gad to tel Dauid, that he should goe
vp, and build an altar to our Lord God in the floore of Ornan
the Iebuseite. † Dauid therfore went vp according to the 19
word of Gad, which he had spoken to him in the name of our
Lord. † Moreouer Ornan when he had looked vp, and sene 20
the Angel, and his foure sonnes with him, they hid themselues:
for at that time he threthed wheat in the floore. † Therfore 21
when Dauid came to Ornan, Ornan beheld him, & went forth
to mete him out of the floore, and adored him flatte on the
ground.

22 ground. † And Dauid sayd to him : Geue me the place of thy
floore, that I may build therein an altar to our Lord : so that
23 thou take as much siluer as it is worth, and the plague may
cease from the people. † And Ornan sayd to Dauid : Take it,
and let my lord the king doe whatsoeuer pleaseth him : yea
the oxen also I geue for holocaust, and * the dreyes for wood,
24 and wheat for sacrifice : I wil giue al thinges willingly. † And
king Dauid sayd to him : It shal not be so, but I wil geue thee
siluer as much as it is worth : for I may not take it from thee,
25 and so offer to our Lord holocaustes geuen gratis. † Dauid
therfore gaue Ornan for the place, six hundred sicles of gold
26 of most iust weight. † And he built there an altar to our Lord:
and he offered holocaustes, and pacifiques, and he inuocated
our Lord, & he heard him: in syre from heauen vpon the altar
27 of holocauste. † And our Lord commanded the Angel : and
28 he turned his sword into the scabbard. † Dauid therfore forth-
with, seing that our Lord had heard him in the floore of
29 Ornan the Iebuseite, immolated victimes there. † But the
tabernacle of our Lord. which Moyses made in the deserr,
and the altar of holocaustes, was at that time in the excels of
30 Gabaon. † And Dauid could not goe to the altar to pray God
there: for he had bene frighted with exceding feare, seing the
sword of the Angel of our Lord.

* liille
caynes.

:: God shewed
by sending fire
miraculously
to burne the
sacrifice, that
he had heard
Dauids prayer.

CHAP. XXII.

Workemen and al necessaries being prepared, 6. Dauid commandeth Salomon to build the Temple, for so God hath appoynted. 13. exhorteth him to serue God 17. and other principal men to assist him.

1 **A**ND Dauid sayd: This is the house of God, and this is an
altar for holocauste to Israel. † And he commanded that
the proselytes of the land of Israel should be gathered to
gether, and he appoynted of them masons to hewe stones
3 and polish them, that the house of God might be built. † Da-
uid prepared also verie much yron for the nayles of the gates,
and for the ioyninges and ioynctures : and of brasse an innum-
4 erable weight. † The cedar trees also could not be esteemed,
which the Sidonians, and Tyrians brought downe to Da-
5 uid. † And Dauid sayd : Salomon my sonne is yet a litle child
and delicate, and the house which I would haue to be builded
to our Lord, must be such as may be renowned in al coun-
tries : I therfore wil prepare him necessaries. And for this
6 cause before his death he prepared al the expenses. † And he
called

2. Reg. 7.
3. Reg. 5.

called Salomon his sonne : and commanded him that he should build a house to our Lord the God of Israel. † And 7
 Dauid sayd to Salomon : My sonne, it was my wil to haue built a house to the name of our Lord my God. † But the 8
 word of our Lord was made to me, saying : Thou hast shed much bloud, and fought verie manie battels, thou canst not build a house to my name, so much bloud being shed before me : † the sonne, which shal be borne to thee, shal be a most 9
 quiet man : for I wil make him rest from al his enemies round about : and for this cause, he shal be called : Peaceable : and I wil geue peace and quietnesse in Israel al his dayes. † He 10
 shal build a house to my name, & he shal be to me for a sonne, and I wil be to him for a father : and I wil establish the throne of his kingdom ouer Israel for euer. † Now therfore my 11
 sonne, Our Lord be with thee, and doe thou prosper, and build the house to our Lord thy God, as he hath spoken of thee. † Our Lord also giue thee wisdom and vnderstanding, 12
 that thou mayst be able to rule Israel, and to kepe the law of our Lord thy God † For then thou shalt be able to prosper, if 13
 thou shalt kepe the commandementes, and iudgements, which our Lord commanded Moyses to teach Israel : take courage and play the man, feare not, neither be dismayde. † Behold I in my pouertie haue prepared the charges of the 14
 house of our Lord, of gold an hundred thousand talentes, and of siluer a thousand thousand talentes : but of brasse, and of yron there is noe weight, for the number is surpassed with the greatnesse : timber and stones I haue prepared to al the charges. † Thou hast also verie manie artificers, hewers of 15
 stones, and masons, & carpenters, and of al occupations most skillful to make worke, † in gold and siluer and brasse and 16
 yron, wherof there is no number. Ryse therfore, and do it, and our Lord wil be with thee. † Dauid also commanded 17
 al the princes of Israel, that they should help Salomon his sonne. † You see, quoth he, that our Lord your God is with 18
 you, and hath geuen you rest round about, and hath deliuered al your enemies into your handes, and the land is subdued before our Lord, and before his people. † Geue therfore your 19
 hart and your soules, to seeke our Lord your God : and arise, and build a sanctuarie to our Lord God, that the Arke of the couenant of our Lord, and the vessels consecrated to our Lord, may be brought into the house, which is built to the name of our Lord.

∴ Salomon signifieth Peaceable, and therein, as in manie other thinges, prefigured Christ who amongst other names is called, *Prince of peace.* *Isai. 9.*

King David being old constituteth Salomon king. 3. disposeth the offices of Levites. 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari: (26. ceasing to carrie the tabernacle.) 27. to serue in the temple.

1 **D**AVID therefore being old & full of daies, made Salomon
 2 his sonne king ouer Israel. † And he gathered al the
 3 princes of Israel, and the Priestes and Levites. † And the Le-
 4 uites were numbred from thirtie yeares, & vpward: and there
 5 were found thirtie eight thousand men. † Of these were
 6 chosen, and distributed into the ministerie of the house of
 our Lord foure and twentie thousand: and of the ouerseers
 and iudges, six thousand. † Moreover foure thousand porters:
 and as manie singing to our Lord on instrumentes, which he
 had made to sing on. † And :: David distributed them by the
 courses of the children of Leui, to witte, of Gerson, and
 Caath, and Merari. † The sonnes of Gerson: Leedan, and
 Semei. † The sonnes of Leedan: the prince Iahiel, & Zethan,
 and Ioel, three. † The sonnes of Semei: Salomith, and Hosiel,
 and Aram, three: these be the princes of the families of Leedan.
 † Moreover the sonnes of Semei: Lebeth, and Ziza, and
 Iaus, and Baria: these be the sonnes of Semei, foure. † And
 Lebeth was the first, Ziza the second: moreouer Iaus and
 Baria had not manie children, and therefore they were coun-
 ted in one familie, and in one house. † The children of Caath:
 Amram, and Isaar, Hebron, and Oziel, foure. † The sonnes
 of Amram, Aaron, and Moyse. And Aaron was seperated
 to minister in Sanctasanctorum, he and his sonnes for
 euer, and to burne incense to our Lord according to his
 rite, and to blesse his name for euer. † The sonnes of Moy-
 ses also the man of God were numbred in the tribe of Leui.
 † The sonnes of Moyse: Gersom and Eliezari: the sonnes
 of Gersom: Subuel the first. † And the sonnes of Eliezer
 were: Rohobia the first: and Eleazer had noe moe sonnes.
 Moreover the children of Rohobia were multiplied ex-
 ceedingly. † The sonnes of Isaar: Salomith the first. † The
 sonnes of Hebron: Ieriau the first, Amarias the second,
 Iahaziel the third, Iecmaan the fourth. † The sonnes of
 Oziel: Micha the first, Iesia the second. † The sonnes of
 Merari: Moholi, & Musi. The sonnes of Moholi: Eleazar and
 Cis. † And Eleazar died, and had no sonnes but daughters.

Aarons
 sonnes being
 consecrated
 Priestes accord-
 ing to Gods
 ordinance. *Le-
 uit. 8* & the Le-
 uites to do o-
 ther offices a-
 bout the taber-
 nacle. *Num. 3.
 & 4* king
 David (with
 Sadoc the
 highpriest,
 and other
 chief men. *ch.
 24. v. 6.*) dispo-
 sed them by
 lottes which
 should serue
 by courses, to
 sing and play
 on instrumen-
 tes, as wel in
 the tabernacle
 now resting
 in Ierusalem,
v. 26. as in the
 Temple when
 it should be
 built.

and the sonnes of Cis their brethren tooke them. † The 23
 sonnes of Musi: Moholi, and Eder, and Ierimoth, three.
 † These be the children of Leui in their kinredes and families, 24
 princes by courses, and number of euerie head, that did the
 workes of ministerie of the house of our Lord from twentie
 yeares, and vpward. † For Dauid sayd: Our Lord the God of 25
 Israel hath geuen rest to his people, and the habitation of Ie-
 rusalem for euer. † Neither shal it be the office of the Leuites 26
 to carie any more the tabernacle, and al the vessels therof to
 minister. † According to the last preceptes also of Dauid the 27
 number of the children of Leui shalbe numbred from twentie
 yeares and vpward. † And they shal be vnder the hand of the 28
 sonnes of Aaron for the seruice of the house of our Lord, in
 the entrances, and in the chambers, and in the place of puri-
 fication, and in the Sanctuarie, and in al the workes of the
 ministerie of the temple of our Lord. † And the Priestles, ouer 29
 the loaves of proposition, and for the sacrifice of flour, and
 for cakes and azimes, and the frying panne, and to rost, and
 ouer al weight and measure. † But the Leuites to stand in the 30
 morning to confesse, and sing to our Lord: and in like maner
 at euening, † as wel in the oblation of the holocaustes of our 31
 Lord, as in the Sabbathes and Calendes, and the rest of the
 solemnities, according to the number, and ceremonies of
 euerie thing, continually before our Lord. † And let them 32
 keepe the obseruations of the tabernacle of couenant, and
 the rite of the Sanctuarie, and the obseruance of the children
 of Aaron their brethren, that they minister in the house of
 our Lord.

CHAP. XXIII.

*King Dauid disposeth sixtene families of Eleazar, and eight of Ithamar,
 7. by lottes, 19. to serue in the Temple, according to their priestlie function,
 20. likewise principal Leuites in their offices.*

MOREOVER to the sonnes of Aaron these were the 1
 partions: The sonnes of Aaron: Nadab, and Abiu,
 and Eleazar, and Ithamar. † But Nadab and Abiu died before 2
 their fater without children: and Eleazar and Ithamar did the
 function of priesthood. † And Dauid diuided them, that is, 3
 Sadoc of the sonnes of Eleazar, and Ahimelech of the sonnes
 of Ithamar, according to their courses and ministerie. † And 4
 there were found manie more children of Eleazar among the
 principal

principal men, then children of Ithamar. And he diuided to them, that is, to the children of Eleazar princes by their families sixtene: and to the children of Ithamar by their families and houses eight. † Moreouer he diuided both families between themselves by lottes: for there were :: princes of the Sanctuarie, and princes :: of God, as wel of the children of Eleazar, as of the children of Ithamar. † And Semeias wrote them, the sonne of Nathanael the Scribe a Leuite, before the king and princes, and Sadoc the Priest, and Ahimelech the sonne of Abiathar, the princes also of the Priestlie and Leuitical families: one house, which was ouer the rest, Eleazars: and an other house, which had the rest vnder it, Ithamars. † And the first lot came forth to Ioiarib, the second to Iedei, † the third to Harim, the fourth to Seorim, † the fifth to Melchia, the sixt to Maiman, † the seuenth to Accos, the eight to Abia, † the ninth to Iesua, the tenth to Sechenia, † the eleuenth to Eliasib, the twelfth to Iacim, † the thirteenth to Hoppa, the fourteenth to Isbaab, † the fifteenth to Belga, the sixteenth to Emmer, † the seuententh to Hezir, the eighteenth to Aphses, † the ninerenth to Pheteia, the twentieth to Hezechiell, † the one and twentieth to Iachin, the two and twentieth to Gamul, † the three and twentieth to Dalaiau, the foure and twentieth to Maaziau. † These be their courses according to their ministeries, to enter into the house of our Lord, and according to their rite vnder the hand of Aaron their father: as our Lord the God of Israel had commanded. † Moreouer of the children of Leui, which were remayning, there was Subael of the children of Amram: and of the children of Subael, Iehedeia. † Also of the children of Rohobia the prince of Iesias. † And the sonne of Isaari Salemoth, and the sonne of Salemoth Iahath: † and his sonne Ieriau the first, Amarias the second, Iahaziel the third, Iecmaan the fourth. † The sonne of Oziel, Micha: the sonne of Micha, Samir. † The brother of Micha, Iesia: and the sonne of Iesia, Zacharias. † The sonnes of Merari: Moholi and Musi. The sonne of Oziau: Benno. † The sonne also of Merari: Oziau, and Soam, and Zacchur, and Hebri. † Moreouer the sonne of Moholi: Eleazar, who had no children. † And the sonne of Cis, Ieramael. † The sonnes of Musi: Moholi, Eder, and Ierimoth. These be the sonnes of Leui according to the houses of their families. † And they

:: They were called princes of the Sanctuarie in respect of Sacrifices, & other sacred functions.

:: And princes of God in regard of their spiritual iurisdiction in the Church, or house of God.

also did cast lottes agaynst their brethren the sonnes of Aaron before Dauid the king and Sadoc, and Ahimelech, and the princes of the Priestlie and Leuitical families, as wel the elder as the yonger. Lotte diuided al equally.

CHAP. XXV.

Fourē sonnes of Asaph, six of Idithun, and fourtene of Heman, chiefe musicians, 7. with their brethren in al two hundred and fourscore, 8. are distributed by Lottes, in foure and twentie companies, to serue in the temple.

:: Otherwise called Ethan.
ch. 6. 7 44. 6. 15. 7. 19.
 :: They played on instruments, Psalmes and Canticles made by Prophetes.

THEREFORE Dauid, and the officers of the hoste separated for the ministerie the sonnes of Asaph, and Heman, and :: Idithun: which should :: propheticie on harpes, & psalteries, & cymbals according to their number serueng the office dedicated to them. † Of the sonnes of Asaph: Zachur, and 2
 Ioseph, and Nathania, & Asarela, the sonnes of Asaph: vnder the hand of Asaph prophesying neere the king. † Moreouer 3
 Idithun: the sonnes of Idithun, Godolias, Sori, Ieseias, and Hasabias, and Mathathias, six, vnder the hand of their father Idithun, who prophesied on harpe ouer them that confessed and prayed our Lord. † Of Heman also: the sonnes of Heman 4
 Bocciau, Mathaniau, Oziel, Subuel, and Ierimoth, Hananiās, Hanani, Eliatha, Geddelchi, and Romemthiezer, and Iesbacaśa, Mellorhi, Othir, Mahazioth: † al these the sonnes of 5
 Heman the Seer of the king in the wordes of God, that he might exalt the horne: & God gaue to Heman fourtene sonnes and three daughters. † Al vnder their fathers were distributed 6
 to sing in the temple of our Lord, on cymbals, and psalteries and harpes, for the ministeries of the house of our Lord neere the king: to witte, Asaph, and Idithun, and Heman. † And the 7
 number of them with their brethren, that taught the songue of our Lord, al the teachers two hundred eightie eight. † And 8
 they did cast lottes by their courses, equally as wel the elder as the yonger, the learned and the vnlearned together. † And 9
 the first lotte came forth to Ioseph, which was of Asaph. The second to Godolias, to him and his sonnes, and his brethren 10
 twelue. † The third to Zachur, to his sonnes and his brethren 11
 twelue. † The fourth to Isari, to his sonnes and his brethren 12
 twelue. † The fifth to Nathanias, to his sonnes & his brethren 13
 twelue. † The sixth to Bocciau, to his sonnes and his brethren 14
 twelue. † The seuenth to Isreela, to his sonnes and his brethren 15
 twelue. † The eight to Iesaiā, to his sonnes and his brethren
 twelue.

- 16 twelue. † The ninth to Mathanias, to his sonnes and his bre-
 17 thren twelue. † The tenth to Semeias, to his sonnes and his
 18 brethren twelue. † The eleuenth to Azareel, to his sonnes
 19 and his brethren twelue. † The twelfth to Hafabia, to his
 20 sonnes and his brethren twelue. † The thirteenth to Subael, to
 21 his sonnes and his brethren twelue. † The fourteenth to Ma-
 22 thathias, to his sonnes and his brethren twelue. † The fiftenth
 23 to Ierimoth, to his sonnes and his brethren twelue. † The
 sixteenth to Hananias, to his sonnes and his brethren twelue.
 24 † The seuententh to Iesbacassa, to his sonnes and his brethren
 25 twelue. † The eightenth to Hanani, to his sonnes and his
 26 brethren twelue. † The ninetenth to Mellothi, to his sonnes
 27 and his brethren twelue. † The twentieth to Eliatha, to his
 28 sonnes and his brethren twelue. † The one and twentieth to
 29 Othir, to his sonnes and his brethren twelue. † The two and
 twentieth to Geddelthi, to his sonnes and his brethren twelue.
 30 † The three and twentieth to Mahazioth, to his sonnes and
 31 his brethren twelue. † The foure and twentieth to Romem-
 thiezer, to his sonnes and his brethren twelue.

CHAP. XXVI

*Porters are designed by lottes to watch at foure gates of the temple, 20. others
 made keepers of the holie treasure, and vessel, 30. Officers also appointed in
 the tyyo tribes and half ouer Iordan, for Gods seruice, and the kinges.*

- 1 **A**N D the diuisions of the porters: of the Corites Mese-
 2 lemia, the sonnes of Core, of the sonnes of Asaph. † The
 sonnes of Meselemlia: Zacharias the first begotten, Iadihel
 3 the second, Zabadias the third, Iathanael the fourth, † Aelam
 4 the fifth, Iohanan the sixth, Elioenai the seuenth. † And
 the sonnes of Obededom Semeias the first begotten, Ioabab
 the second, Ioaha the third, Sachar the fourth, Nathanael
 5 the fifth, † Ammiel the sixth, Issachar the seuenth, Phol-
 6 lathi the eight: because our Lord blessed him. † And to
 Semias his sonne were borne sonnes, the chiefe of their
 7 families: for they were most valiant men. † the sonnes then
 of Semeias: Othni, and Raphael, and Obed, Elizabad, and
 8 his brethren most valiant men: Eliu also, and Samachias. † Al
 these of the sonnes of Obededom: they, and their sonnes,
 and their brethren most able to minister, sixtie two of Obed-
 9 edom. † Moreouer the sonnes of Meselemlia, and their bre-
 10 thren most strong, eightene. † And of Hosa, that is, of the
 M m m m m 3 sonnes

:: Either his
first sonne was
dead, or was
not fitte to be
chief ouer the
rest.

sonnes of Merari : Semri the prince (:: for he had not a first-
begotten, and therfore his father made him chief) † Helcias 11
the second, Tabelias the third Zacharias, the fourth : al these
the sonnes, and brethren to Hofa, thirtene. † These were 12
diuided into porters, that the princes also of the watches, euen
as their brethren, might minister in the house of our Lord.
† Lottes therfore were cast equally, both to litle, and great, by 13
their families for euerie one of the gates. † The lotte then of 14
the East fel to Selemia. Moreouer to Zacharias his sonne, a
most wise man, and skilful, the North quarter chanced by lot
† But to Obededom and his sonnes, toward the South : in 15
which part of the house was the council of the ancientes.
† Sephim, and Hofa toward the West, by the gate, which 16
leadeth to the way of ascent : watch against watch. † And to- 17
ward the East six Leuites : and toward the North foure a day :
and toward the South likewise in a day foure : and where the
council was two and two. † In the celles also of the porters 18
toward the West foure in the way : and two at euerie celle. 19
† These be the diuisions of the porters of the sonnes of Core,
and of Merari. † Moreouer Achias was ouer the treasures of 20
the house of God, and the vessels of the holie places. † The 21
sonnes also of Ledan, the sonnes of Gersonni : of Ledan
princes of the families, Ledan, and Gersonni, Iehieli. † The 22
sonnes of Iehieli : Zathan, and Ioel his brethren ouer the trea-
sures of the house of our Lord, † to the Amramites, and Isaa- 23
rites, and Hebronites, and Ozielites. † And Subael the sonne 24
of Gersom, the sonne of Moyses, chiefe ouer the treasures.
† His brethren also Eliezer, whose sonne Rahabia, and his 25
sonne Isaías, and his sonne Ioram, his sonne also Zechri, and
his sonne Selemith. † Selemith himself, and his brethren ouer 26
the treasures of the sanctified holie thinges, which Dauid
the king :: sanctified, and the princes of families, and the cen-
turiens, and the captaynes of the host † of the warres, and 27
of the spoyles of the battels, which they had consecrated to
the maynteynance and furniture of the temple of our Lord.
† And al these thinges did Samuel the Seer sanctifie, and Saul 28
the sonne of Cis, and Abner the sonne of Ner, and Ioab the
sonne of Saruia : and al that had sanctified them by the hand
of Selemith, and of his brethren. † But the chiefe ouer the 29
Isaarites was Chonenias, and his sonnes to the workes abrode
ouer Israel to teach and iudge them. † Moreouer the Hebro- 30
nites

:: Thinges are
sanctified by
designation to
holie vse.

nites Hasabias, and his brethren most able men, a thousand
 seuen hundred were chiefe ouer Israel beyond Iordan agaynst
 the West, in al the workes our Lord, and for the ministerie of
 31 the king. † And the prince of the Hebronites was Ieria accor-
 ding to their families and kinredes. In the fourteth yeare of
 king Dauid they were numbred, and there were found most
 32 valiant men in Iazer Galaad, † and his brethren of stronger
 age, two thousand seuen hundred princes of families. And
 Dauid the king made them ouerseers ouer the Rubenites and
 the Gaddites, and the halfe tribe of Manasses, for al the mini-
 sterie of God, and the king.

CHAP. XXVII.

*Twelue militarie tribunes, with foure and twentie thousand vnder euerie one,
 by course of monethes serue about the king. 16. Other twelue tribunes of the
 people gouerne in seueral tribes. 25. Prefectes also are made ouer the kinges
 treasures, cattles, and other commodities in the court, campe, and countrie.*

1 **A**N D the children of Israel according to their number,
 the princes of families, tribune, and centurions, and
 ouerseers, that ministred to the king according to their com-
 panies, coming in and going out euerie moneth in the yeare,
 euerie one was chiefe ouer foure and twentie thousand.
 2 † Ouer the first companie the first moneth Iesboam was
 chiefe the sonne of Zabdiel, and vnder him foure and twentie
 3 thousand. † Of the sonnes of Phares, the prince of al the
 4 princes in the hoste the first moneth. † The companie of
 the second moneth had Dudia an Ahohite, and after him an
 other named Macelloth, which gouerned part of foure and
 5 twentie thousand. † Captayne also of the third companie in
 the third moneth, was Banaias the sonne of Ioiada the Priest:
 6 and in his diuision foure and twentie thousand. † The same
 is Banaias the most valiant among thirtie, and aboue the
 thirtie. & Ouer his companie Amizabad his sonne was chiefe.
 7 † The fourth, in the fourth moneth, Alahel the brother of
 Ioab, and Zabadias his sonne after him: and in his companie
 8 foure and twentie thousand. † The fifth, in the fifth moneth,
 prince Samoth a Iezerite: and his companie foure and twen-
 9 tie thousand. † The sixth, in the sixth moneth, Hira the sonne
 of Acces a Thecuite: and in his companie foure and twentie
 10 thousand. † The seuenth, in the seuenth moneth, Helles a
 Phallonite of the children of Ephraim: and in his companie
 foure

foure and twentie thousand. † The eight, in the eight moneth, 11
 Sobochai an Hufathite of the stocke of Sarahi: and in his
 companie foure and twentie thousand. † The ninth, in the 12
 ninth moneth, Abiezer an Anathothite of the children of
 Iemini: and in his companie foure and twentie thousand.
 † The tenth, in the tenth moneth, Marai, and he a Netopha- 13
 thite of the stocke of Zarahi: and in his companie foure and
 twentie thousand. † The eleuenth, in the eleuenth moneth, 14
 Banaias, a Pharathonite of the children of Ephraim: and in
 his companie foure and twentie thousand. † The twelfth, 15
 in the twelfth moneth, Holdai a Netophathite, of the stocke
 of Gothoniell: and in his companie foure and twentie thou-
 sand. † Furthermore there were chiefe ouer the tribes of 16
 Israel, ouer the Rubenites, Duke Eliezer the sonne of Zéchri:
 ouer the Simeonites, Duke Sapharias the sonne of Maacha:
 † ouer the Leuites, Hafabias the sonne of Camuel: ouer the 17
 Aaronites, Sadoc: † ouer Iuda, Eliu the brother of Dauid: 18
 ouer Issachar, Amri the sonne of Michael: † ouer the Zab- 19
 lonites, Iesmaias the sonne of Abdias: ouer the Nephtalites,
 Ierimoth the sonne of Ozriel: † ouer the children of Ephraim, 20
 Ofsee the sonne of Ozaziu: ouer the halfe tribe of manasses,
 Ioel the sonne of Phadaia: † and ouer the halfe tribe of Ma- 21
 nasses in Galaad, Iaddo the sonne of Zacharias: and ouer Be-
 niamin, Iasiel the sonne of Abner. † But ouer Dan, Ezrihel 22
 the sonne of Ieroham: these be the princes of the children
 of Israel. † And Dauid: would not number them from twentie 23
 yeares downeward: because our Lord had sayd that he would
 multiplie Israel" as the starres of heauen. † Ioab the sonne of 24
 Saruia beganne to number, and finished not: because vpon
 this there fel wrath vpon Israel: and therefore the number of
 them that were numbered, was not registred in the chro-
 nicles of king Dauid. † And ouer the kinges treasures was 25
 Azmoth the sonne of Adiel, and ouer those treasures, which
 were in the cities, and in the townes, and in the towers, Iona-
 than the sonne of Ozias was president. † And ouer husban- 26
 drie, and the husbandmen, which tilled the ground, Ezri the
 sonne of Chelub was ouerseer: † and ouer the dressers of 27
 vineyardes, Semeias a Romathite: and ouer the wine cel-
 lars, Zabdias an Aphonite. † For ouer the Oliuetes and the 28
 figgegroves, which were in the champayne, was Balanam a
 Gederite: and ouer the oile cellars, Ioas. † Furthermore ouer 29
 the

:: King Dauid
 hauing hereto-
 fore offended
 in comman-
 ding to num-
 ber the whole
 people. 2. Reg.
 24. would not
 now attempt
 to number al
 (which were
 in deede innu-
 merable) but
 only those
 that were to
 be disposed of
 in special ser-
 uices.

the heardees that fed in Saron, the ouerseer was Setrai a Saronite: and ouer the oxen in the valleis Saphat the sonne of
 30 Adli: † but ouer the camels, Vbilan Ismaelite: and ouer the
 31 asses, Iadiah a Meronathite: † ouer the sheepe also Iaziz an
 Agarene. al these, princes of the substance of king David.
 32 † And Jonathan Dauids vnclē, a counseler, a man wise and
 learned: He and Iahiel the sonne of Hachamoni were with
 33 the kinges sonnes. † Achitophel also the kinges counseler,
 34 and Chusai an Arachite the kinges freinde. † After Achitophel
 was Ioiada the sonne of Banaiah, and Abiathar. And the
 prince of the kinges armie was Ioab.

CHAP. XXVIII.

Agayne king David calling al his states together, With commemoration of Gods singular fauour in electing him, and Salomon, 8. exhorteth them al, and namely his sonne to serue God sincerely: 10. and to build the temple, describing in what forme to make it.

3. Reg. 1. 1 **D**AVID therfore called together al the princes of Israel,
 the dukes of the tribes, and the heades of the compay-
 nies, which ministred to the king: the tribunes also and the
 centurions, and them that were chiefe ouer the substance
 and possessions of the king, and his sonnes with the eunu-
 ches, and the mightie, and al the most viliant in the host of
 2 Ierusalem. † And when the king had risen vp, and stode, he
 sayd: Heare me my brethren, and my people: I meant to haue
 built a house, wherein the Arke of our Lord might rest, and
 the foote stoole of the seete of our God: and to build it I
 3 prepared al thinges. † But God sayd to me: Thou shalt not
 build a house to my name: because thou art a man of warre,
 4 and hast shed bloud. † Howbeit our Lord the God of Israel
 chose me of al the house of my father, to be king ouer Israel
 for euer: for :: of Iuda he chose the princes: moreouer of the
 house of Iuda, my fathers house: and of the sonnes of my fa-
 5 ther, it pleased him to choose me king ouer al Israel. † Yea
 and of my sonnes (for our Lord hath geuen me manie sonnes)
 he hath chosen Salomon my sonne, to sitte in the throne of
 6 the kingdome of our Lord ouer Israel, † and he sayd to me:
 Salomon thy sonne shal build my house, and my courtes: for
 him haue I chosen to me for a sonne, and I wil be to him for a
 7 father. † And I wil confirme his kingdome for euer, if he
 shal perseuere to doe my preceptes, and my iudgements,

:: So Iacob
 prophecied,
 that the royal
 scepter should
 come to the
 tribe of Iuda.
 and therein
 remaine al
 Christ. Gen. 49.

1: It is here euident, that Salomon was some time the true seruant and childe of God, keeping his preceptes and as certaine, that he fel into great sinnes, and lost Gods grace, and finally it is doubtful in what state he died: 3. Reg. 11. wherby is conuinc'd their vaine phancie that thinck, he who is once the child of God can neuer fall, nor become a wicked man.

as: at this day. † Now then before al the assemblie of Israel in 8
the hearing of our God. keepe ye, & search al the command-
mentes of our Lord God: that you may possesse the good land,
and may leaue it to your children after you for euer. † And 9
thou Salomon my sonne, know the God of thy father, and
serue him with a perfect hart, and a voluntarie minde: for our
Lord searcheth al hartes, and vnderstandeth al cogitations of
mindes. If thou seeke him, thou shalt finde: but if thou for-
sake him he wil reiect thee for euer. † Now therefore because 10
our Lord hath chosen thee to build the house of the Sanctua-
rie, take courage, and perfitte it. † And Dauid gaue to Salo- 11
mon his sonne a description of the porch, and of the temple,
and of the cellars, and of the vpper loft, and of the chambers
in the inuer roomes, and of the house of the propitiation,
† moreouer also of al the courtes, which he had thought 12
vpon, and of the chambers round about, for the treasures of
the house of our Lord, and for the treasures of the holie
thinges, † and of the diuisions of the Priestes and the Leuites, 13
for al the workes of the house of our Lord, and for al the
vessels of the ministerie of the temple of our Lord. † Gold in 14
weight for euerie vessel of the ministerie. A weight of siluer
also according to the diuersitie of the vessels and workes.
† And for golden candlestickes also, and their lampes, gold 15
according to the measure of euerie candlestick, and of the
lampes. In like maner also for the siluer candlestickes, and for
their lampes, according to the diuersitie of the measure, he
deliuered a weight of siluer. † He gaue also gold for tables of 16
proposition, according to the diuersitie of the tables: in like
maner also siluer for other siluer tables. † For fless hookes 17
also, and phials, and censers of most pure gold, and for little
lions of gold, according to the qualitie of the measure: he di-
stributed a weight, for lyon and lyon. In like maner also for
lyons of siluer he seperated a diuerse weight of siluer. † And 18
for the Altar whereupon incense is burnt, he gaue most pure
gold: that of it might be made a similitude of the chariote of
the Cherubs spredde their winges, and couering the Arke
of the couenant of our Lord. † Al thinges, quoth he, came 19
written with the hand of our Lord vnto me: that I might
vnderstand al the workes of the paterne. † Dauid also sayd 20
to Salomon his sonne: Deale manfully, and take courage, and
doe it: feare not, and be not dismayed: for our Lord my God

will be with thee, and wil not leaue thee, nor forsake thee, til thou perfitte al the worke of the ministerie of the house
21 of our Lord. † Behold the diuisions of the Priefstes and the Leuites, for euerie ministerie of the house of our Lord, assist thee, and are readie, and as wel the princes know, as the people, to doe al thy preceptes.

CHAP. XXIX.

King Dauid once more by word, and example of his owne bountifullnes, inuiceth others to assist in building the temple, 6. Wherto the princes and people contribute much. 10. So after praises, 18. prayeres, 21. and sacrifices offered to God, 22. Salomon is annoiued king. 26. And king Dauid dieth blessedly, hauing reigned fourtie yeares.

1 **A**N D Dauid the king spake to al the assemblie: Salomon my sonne alone hath God chosen, as yet a child and a litle tender one: for the worke is great, neither is the habitation prepared for man, but for God. † And I with al my abilitie haue prepared the expenses of the house of my God. Gold for vessels of gold, and silver for them of silver, brasse for them of brasse, yron for them of yron, wood for them of wood: and onyx stones, and as it were * stibians, &c of diuerse colours, and euerie precious stone, and marble of Paros most
2 abundantly: † and about these thinges, which I haue offered into the house of my God, I geue :: of myne owne peculiar goods, gold and silver vnto the temple of my God, beside those thinges, which I haue prepared for the holie house.
3 † Three thousand talentes of gold of the gold of Ophir: and seuen thousand talentes of most approued siluer, to guilte the walles of the temple. † And, whersoever there needeth gold, of gold: and whersoever there needeth silver, of silver: let the workes be made by the handes of the artificers: and if any man offer voluntarily, let him fil his hand to day, and
4 offer what he wil to our Lord. † The princes therfore of the families promised, and the nobles of the tribes of Israel, the tribunes also and the centurions, and the princes of the
5 kinges possessions. † And they gaue vnto the workes of the house of our Lord, of gold, six thousand talentes, and ten thousand solidos: of silver ten thousand talentes, and of brasse eightene thousand talentes: of yron also an
6 hundred thousand talentes. † And with whomsoever were found stones, they gaue them vnto the treasures of the house

:: That which he had already vowed and prepared he counted not his owne, and now geueth more to the building and furnishing of the Temple.

* a kind of sinne white stone.

of our Lord, by the hand of Iahiel the Gersonite. † And the 9
 people reioysed, when they promised vowes of their owne
 accord: because they did offer them to our Lord with al their
 hart: yea and Dauid the king reioysed with great ioy. † And 10
 he blessed our Lord before al the multitude, and he sayd:
 Blessed art thou ô Lord the God of Israel our father from eter-
 nitie vnto eternitie. † Thine ô Lord is the magnificence, and 11
 might, and glorie, and victorie: & to thee is the prayse: for al
 things that be in heauen, and in the earth, are thine: thine ô
 Lord is, the kingdom, and thou art ouer al princes. † Thine are 12
 riches and thine is glorie: thou hast dominion ouer al, in thy
 hand is power & might: in thy hand greatenesse, and the em-
 pire of al things. † Now therfore our God we confesse to 13
 thee, and we prayse thy glorious name. † Who am I, and what 14
 is my people, that we can promisse thee al these things: al
 are thine: and things that we receiued of thy hand, we haue
 geuen thee. † For we are pilgrimes before thee, and strangers, 15
 as al our fathers. Our daies are as a shadow vpon the earth,
 and there is noe abyding. † Lord our God, al this plentie, 16
 which we haue prepared that a house might be built to thy
 holie name, is of thy hand, and al things are thine. † I know 17
 my God that thou prouest the hartes, and louest simplicitie,
 wherfore I also in the simplicitie of my hart, gladly haue
 offered al these things: and thy people, which is here found,
 I haue sene with great ioy offer thee donaries. † Lord God of 18
 Abraham, and Isaac, and Israel our fathers, keepe for euer
 this wil of their hart, and let this mind reinayne alwaies to
 the honour of thee. † To Salomon also my sonne geue a 19
 perfect hart, that he keepe thy commandementes, thy testi-
 monies, and thy ceremonies, and doe al things: and build
 the house, the expenses whereof I haue prepared. † And 20
 Dauid commanded the whole assemblie: Blesse ye our Lord
 God. And al the assemblie blessed our Lord the God of their
 fathers: and they bowed themselues, and adored God, and
 then the king. † And they immolated victime to our Lord: 21
 and they offered holocaustes the day folowing, oxen a thou-
 sand, rammes a thousand, lambes a thousand with their
 libamentes, & with altite most abundantly for al Israel. † And 22
 they did eate, and drinke before our Lord in that day with
 great ioy. And they anoynted the second time Salomon the
 sonne of Dauid. And they anoynted him to our Lord for the
 prince,

:: As Abraham
 Isaac Jacob
 and others
 were strâgers
 in respect of
 Chanaan: so
 both they and
 also Dauid Sa-
 lomon and al
 men in this
 world are pil-
 grimes in re-
 spect of hea-
 uen. *Heb. 13.*

:: Albeit they
 did the same
 exterior act
 of honour to
 God and the
 king: yet in
 their mind &
 intention they
 gaue diuine
 honour to
 God, and ciuil
 to the king.
See Exod. 10.

3. Reg.
 1. v.
 34.

- 23 prince, and Sadoc for the high priest. † And Salomon sate vpon the throne of our Lord as king for Dauid his father, and
 24 he pleased al: & al Israel obeyed him. † Yea and al the princes, and men of might, and al the sonnes of king Dauid gaue their
 25 hand, and were subiect to Salomon the king. † Our Lord therfore magnified Salomon ouer al Israel: and gaue him the glorie of a kingdom, such as no king of Israel had before him.
 26 † Dauid therfore the sonne of Isai reigned ouer al Israel.
 27 † And the daies, that he reigned ouer Israel, were fourtie
 28 three and thirtie yeares. † And he died in a good age, ful of daies, and riches, and glorie. And Salomon his sonne reigned
 29 for him. † But the actes of king Dauid the first and the last are writen in the Booke of Samuel the Seer, & in the Booke of
 30 † and of al his kingdom, and strength, and of the times, that passed vnder him, either in Israel, or in al the kingdomes of the earth.

∴ Either Nathan and Gad wait the later part of the first booke, and the second booke of kinges, or els their bookes are not now extant.

THE ARGUMENT OF THE SECOND BOOKE OF PARALIPOMENON.

I. PAR. I.

IX.
28.

AS the former booke sheweth, how after manie generations from the beginning of the world, God selecting one special nation for his peculiar people, and the same being afterwarde made a kingdom, the scepter therof, both by Gods and the peoples election, came to Dauid, and his sonne Salomon: soe this booke declareth that first Salomon reigned peaceably ouer the whole kingdom. in the nine first chapters. Then, in the other twentie seven chapters, relateth how the same kingdom was diuided, tenne tribes being taken away (the historie wherof is but here briefly touched) and two only, with the title of the kingdom of Iuda, were possessed, by succession of ninetenne kinges, al of Dauids and Salomons issue, in royal estate til the captiuitie in Babilon.

The connexion of this booke with the former.

The contentes diuided into two partes.

THE SECOND BOOKE OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

Salomon established in the throne, offereth a thousand hostes of sacrifice, 7. asking wisdom, 12. it is given him; with riches, and temporal glorie, which he asked not. 14. He provideth manie chariottes and horsemen.

The first part.
Salomons
reigne in the
whole king-
dome,



A L O M O N therefore the sonne of Dauid was 1
strengthened in his kingdom, and our Lord
was with him, and magnified him on high.
† And Salomon commanded al Israel, the 2
tribunes, and the centurions, and the dukes,
and iudges of al Israel, and the princes of
the families: † and he went with al the multitude into the 3
Excelle of Gabaon, where was the tabernacle of the covenant
of our Lord, which Moyles the seruunt of God made, in the
wilderneffe. † For Dauid had brought the Arke of God from 4
Cariathiarim into the place, which he had prepared for it,
and where he had pitched a tabernacle for it, that is, in Ieru-
salem. † The altar also of brasle, which Beseleel the sonne 5
of Uri the sonne of Hur had made was there before the ta-
bernacle of our Lord: which also Salomon sought, and al the
assemblie. † And Salomon went vp to the altar of brasle, be- 6
fore the tabernacle of the covenant of our Lord, and offered
on it a thousand hostes. † And behold in that verie night God 7
appeared to him, saying: Aske what thou wilt that I may
geue it thee. † And Salomon sayd to God: Thou hast done 8
great mercie with my father Dauid: and hast made me king
for him. † Now therefore Lord God be thy word fulfilled, 9
which thou hast promised to Dauid my father: for thou hast
made me king ouer thy people great in number, which is so
innumerable as the dust of the earth. † Geue me wisdom and 10
intelligence, that I may come in & goe out before thy people:
for who can worthely iudge this thy people, which is so great?
† And God sayd to Salomon: Because this rather hath pleased 11
thy hart, and thou hast not asked riches, and substance, and
glorie, nor their liues that hate thee, no nor manie dayes of life:
but

I. Paral.
13.

- but hast desired wisdom and knowledge, that thou mayst be able to iudge my people, ouer which I haue made thee king.
- 12 † Wisdom and knowledge are geuen thee: and riches, and substance and glorie I wil geue thee, soe that none among the kinges neither before thee, nor after thee shal be like thee.
- 13 † Salomon therfore came from the Excelse of Gabaon into Ierusalem before the tabernacle of couenant, & reigned ouer
- 14 Israel. † And he gathered to him chariotes and horsemen, and there amounted to him a thousand foure hundred chariotes, and twelue thousand horsemen: and he caused them to be in the cities of the chariotes, and with the king in Ierusalem.
- 15 † And the king gaue siluer and gold in Ierusalem: as stones, & cedars trees as lycomores, which grow in the cham-
- 16 payne in great multitude. † And there were horses brought him from Egypt, and from Coa by the kinges merchantes,
- 17 which went, and brought by a price, † a chariote of foure horses for six hundred peces of siluer, and an horse for an hundred fiftie: in like manner of al the kingdoms of Hethcites, and of the kinges of Syria market was made.

It is the manner of holie scripture to expresse things exceeding vulgar capacitie by the figure Hyperbole.

CHAP. II.

Other Workemen being provided to build the Temple, 7. Salomon procureth a cunning artificer from the king of Tyre, and special timber, 16. to be cutte, and sent for thence.

- 1 **A**N D Salomon determined to build a house to the name
- 2 of our Lord, and a palace for himself. † And he numbred seuentie thousand men that caried on their shoulders, and eightrie thousand that should hew stones in the mountaynes, and ouerseers of them three thousand six hundred.
- 3 † He sent also to Hiram the king of Tyre, saying: As thou didst with Dauid my father, and didst send him cedar trees, to
- 4 build him a house, wherein also he dwelt: † so doe with me that I may build a house to the name of our Lord my God, that I may consecrate it to burne incense before him, and to perfume with aromatical spices, and to the euermore proposition of loaves, and for holocaustes, morning and euening, on the sabbathes also, and the newmoones, and the solemnities
- 5 of our Lord God for euermore, which are commanded Israel. † For the house which I desire to build, is great: for our God is great
- 6 aboue al goddes. † Who then can be able, to build him a worthis house: if heauen, and the heauens of heauens can not conteyne him: how great am I, that I may build him a
- house?

house? but to this end only, that incense may be burnt before him. † Send me therefore a cunning man, that hath skil to 7 worke in gold, and siluer, brasle, and yron, purple, scarler, and hyacinth, and that knoweth to make engraued workes with these artificers, which I haue with me in Iewrie, and Ierusalem, whom Dauid my father prepared. † But send me 8 also cedar trees, firretrees, and pintrees from Libanus: for I know that thy seruantes haue skil to hew the timber of Libanus, and my seruantes shal be with thy seruantes, † that 9 manie trees maybe prepared for me. For the house which I desire to build, is exceding great, and glorious. † Moreouer 10 to the workemen, that shal hew the trees, thy seruantes, I wil geue for victuals of wheat twentie thousand cores, and of barley as manie cores, and of wine twentie thousand, oyle also twentie thousand sates † And Hiram the king 11 of Tyre by letters, which he sent to Salomon, sayd: Because the Lord loued his people, therefore hath he made thee to reigne ouer it. † And he added, saying: Blessed be the Lord 12 the God of Israel, that made heauen and earth, who hath geuen to Dauid the king a sonne wise and learned, and of vnderstanding, and prudent, to build a house to the Lord, and a palace for himself. † I therefore haue sent thee a man wise 13 and most skilful Hiram, my father, † the sonne of a woman 14 of the daughters of Dan, whose father was a Tyrian, who knoweth to worke in gold, and siluer, brasle, and yron, and marble, and in timber, in purple also, and hiacinth, and silke and scarlet: and that knoweth to graue al engrauiing, and to deuise wisely whatsoeuer in the worke is necessarie with thy artificers, and with the artificers of my lord Dauid thy father. † The wheate therefore, and barley, and oyle, and wine, which 15 thou my lord hast promised, send to thy seruantes. † And we 16 wil cut downe the trees out of Libanus, as manie as shal be necessarie for thee, and wil conuey them in boates by the sea vnto Ioppe: and it shal be thy part to transport them into Ierusalem. † Salomon therefore numbred al the men, that were 17 profelytes in the land of Israel, after the numbering which Dauid his father numbered, and they were found an hundred fiftie three thousand and six hundred. † And he made of them 18 seuentie thousand, that should carie burdens on their shoulders, and eightie thousand, that should cut stones out of the mountaynes: and three thousand and six hundred ouerscers of the worke of the people.

It is probable, that this man had instructed the king of Tyre in true religion of one God whom he confessed. v. 11. 12. and that therefore the king called him his father.

CHAP. III.

The Temple is begunne to be built in mount Moria, the fourth yeare of Salomons reigne. 3. the forme wherof is described, and the precious matter, 8. especially of sancta sanctorum. 14. with a costlie veile, 15. and two excellent pillers before the gate.

- 1 **A**ND Salomon began to build the house of our Lord in Jerusalem, in mount **Moria**, which had bene thewed :: This mount Moria, signify- ing vision, was so named by Abraham, who was there ready to sacrifice his sonne Isaac Gen. 22.
- 2 to Dauid his father, in the place, which **Dauid** had prepared :: And Dauid, by the appointment of an Angel, offered there sacrifice. 2. Reg. 24. 1. Par. 21.
- 3 in the floore of Ornan the Iebuscite. † And he began to build in the second moneth, in the fourth yeare of his kingdom. † And these be the fundations, which Salomon layd, to build the house of God, of length in the first measure
- 4 sixtie cubites, of bredth twentie cubites. † But the porch before the front, which was extended in length according to the measure of the bredth of the house, of twentie cubites: moreover the height was of an hundred twentie cubites:
- 5 and he did guild it on the inside with most pure gold. † Also the greater house he couered with wodden bordes of firre tree, and he fastened on plates of fine gold throughout: and he graued in it palme trees, and as it were litle chaines embracing one an other. † He paued also the floore of the
- 7 Temple with most precious marbre, in much beautie. † Moreover it was most tried gold, of the plates wherof he couered the house, and the beames therof, and the postes, and the walles, and the doores: and he graued cherubs in the walles.
- 8 † He made also the house of Sanctum sanctorum: the length according to the bredth of the house, of twentie cubites: and the bredth likewise of it twentie cubites: and he couered
- 9 it with plates of gold, as it were six hundred talentes. † Yea and he made nailes of gold, so that euerie naile weighed fiftie sicles a peece: the vpper chambers also he couered with
- 10 gold. † He made also in the house of Sanctum sanctorum, two Cherubs of statuarie worke: and he couered them with
- 11 gold. † The winges of the cherubs were extended twentie cubites, so that one wing had siue cubites, and touched the wal of the house: and the other hauing siue cubites, touched
- 12 the wing of the other cherub. † In like maner the wing of the other cherub, had siue cubites, and touched the wal: and his other wing of siue cubites, touched the wing of the
- 13 other Cherub. † Therefore the winges of both the cherubs

were spread forth, and were extended twentie cubites: and they stood vpright on their feete, and their faces were turned to the vtter house. † He made also a vele of hyacinth, purple, 14 scarlet, and silke: & wove in it cherubs. † Before the doores 15 also of the temple two pillers, which had siue and thirtie cubites in height: moreouer their heades, of siue cubites. † More- 16 ouer also as it were litle chaynes in the oracle, & he put them to the heades of the pillers: pomegranates also an hundred, which he put between the litle chaynes. † The pillers also them 17 selues he put in the entrance of the temple, one on the right hand, and the other on the left: that, which was on the right hand, he called Iachin: and that on the left hand, Boz.

3. Reg. 7.

CHAP. IIII.

The formes of the brassen altar, 2. of the lauatorie (or Sea) with figures of twelue oxen, 6. of other tenne smal lauatories, 7. tenne candlestickes, 8. tenne tables, and an hundred bassens, a great hal for the Priestes, 10. and other vessel, and ornaments of the Temple are described.

:: As wel the Temple as the Altars, and other appertinances were made after the forme of Moyles Tabernacle altars of sacrifice & incense, and the rest: but greater in quantitie, of more precious matter, and more excellent workmanship.

:: A great brassen vessel, and fene other things that were not before.

:: Also a greater number of candlestickes, and other the like.

HE made also an altar of brasse: of twentie cubites in 1 length, and of twentie cubites in bredth, and of ten cubites in height. † A Sea also cast, ten cubites from brimme 2 to brimme, round in compasse: it had siue cubites in height, and a corde of thirtie cubites did compasse it round about. 3 † There was also vnder it the similitude of oxen, and certaine engrauinges of ten cubites on the outside compassed the bealie of the Sea, as it were with two reues. † And the oxen 4 were cast: and the Sea it self was sette vpon the twelue oxen, of the which three looked toward the North, and other three to the West: moreouer other three to the South, and the three that remayned, to the East, hauing the Sea put vpon them: and the hinder partes of the oxen were inward vnder the sea. † Moreouer the thickeesse therof had the measure 5 of a palme, and the brimme therof was as it were the brimme of a chalice, or of a crisped lillie: and it held three thousand 6 metretes. † He made also ten lauatories: and set siue on the right hand, and siue on the left, that they might wash in them al thinges, that they would offer for holocaust: moreouer 7 in the Sea the priestes were washed. † And he made also ten golden candlestickes, according to the fashion which they were commanded to be made by: and he set them in the temple, siue on the right hand, & siue on the left. † More- 8 ouer also ten tables: and he set them in the temple, siue on the

3. Reg. 7.

the right hand, and siue on the left. Phials also of gold an
 9 hundred. † He made also the court of the priestes, and a great
 hal: and doores in the hal, which he couered with brasse.
 10 † Moreover he set the Sea on the right side agaynst the East
 11 toward the South. † And Hiram made cauldrons, and flesh
 hookes, and phials: and accomplished al the kinges worke
 12 in the house of God: † that is to say, two pillers, and the * cha-
 peters, and the heades, and asit were certayne litle nettes,
 13 which should couer the heades ouer the chapters. † Pome-
 granates also foure hundred, and two litle nettes, soe that
 two reues of the pomegranates were ioyned to ech litle
 nette, which couered the pommels, and the heades of the
 14 pillers. † He made feete also, and lauatories, which he put
 15 vpon the feete: † one sea, also twelue oxen vnder the sea.
 16 † And the cauldrons, and flesh hookes, and phials. Al the
 vessels did Hiram his father make for Salomon in the house
 17 of our Lord of most pure brasse. † In the countrie of Iordan
 did the king cast them, in a clay ground bewen Socot and
 18 Saredatha. † And the multitude of vessels was innumerable, so
 19 that the weight of the brasse was not knowen. † And Salo-
 mon made al the vessels of the house of God, and the golden
 altar, and the tables, & vpon them the loaues of proposition,
 20 † the candlestickes also with their lampes to giue light be-
 21 fore the oracle, according to the rite, of most pure gold: † and
 certayne flourishing thinges, and lampes, and golden tonges
 22 al were made of most fine gold. † The vessels also of perfume
 and censars, and phials, and litle mortars, of most pure gold.
 And he graued the doores of the inner temple, that is, in
 Sancta sanctorum: and the doores of the temple without of
 gold. And so al the worke was finishd which Salomon made
 in the house of our Lord.

CHAP. V.

*Manie giftes are offered. 4. The Arke is brought With great solennitie into
 the Temple. 6. Innumerable hostes are offered, 11. With excellent musick, &
 the Temple is replenished with the glorie of God.*

1 **S**ALOMON therfore brought in al the thinges, that Dauid
 his father had vowed, the siluer, and gold, and al the vessels
 2 he put in the treasures of the house of God. † After which
 thinges he gathered together al the ancientes of Istacl, and
 al the princes of the tribes, and the heades of families, of the

O o o o o

children

∴. An other Arke was not made, because that was moit holie & most excellent, which Moyses made. Likewise other holie thinges of the tabernacle were brought into the Temple with great solemnitie.

children of Israel into Ierusalem, to bring :: the Arke of the covenant of our Lord from the Citie of Dauid, which is Sion. † There came therfore vnto the king al the men of Israel in the solemne day of the seuenth moneth. † And when al the ancientes of Israel were come, the Leuites caried the Arke, † and brought it in, and al the furniture of the tabernacle. Moreouer the Priestes, with the Leuites did carrie the vessels of the Sanctuarie, which were in the tabernacle. † And king Salomon, and al the assemblie of Israel, and al that were gathered before the Arke, immolated rammes, and oxen without anie number : for so great was the multitude of victims. † And the priestes brought in the Arke of the covenant of our Lord into his place, that is, to the oracle of the temple, into Sancta sanctorum vnder the winges of the cherubs : † so that the cherubs spred their winges ouer the place, wherein the Arke was set, and couered the Arke it selfe with his barres. † And the heades of the barres, wherwith the Arke was caried, because they were a litle longer, appeared before the oracle : but if a man had beene a litle outward, he could not see them. The Arke therfore was there vntil this present day. † And there was nothing in the Arke, but the two tables, which Moyses had put in Horeb, when our Lord gaue the law to the children of Israel coming out of Ægypt. † And the Priestes being gone out of the Sanctuarie (for al the priestes that could be found there, were sanctified, neither as yet at that time were the courses, and the order of the ministeries deuided among them) † as wel the Leuites as the singing men, that is, both they which were vnder Asaph, and they which were vnder Heman, and they which were vnder Idithun, their sonnes, & brethren reuested with fine linnen clothes, sounded on cymbals, and psalteries, and harpes, standing at the East side of the Altar, and with them Priestes an hundred twentie, sounding with trumpettes. † Therfore al sounding together, both with trumpettes, and voyce, and cymbals, and organes, and with diuerse kind of musical instrumentes, and listengvp their voice on high : the sound was heard far of, so that when they began to prayse our Lord, and to say: Confesse to our Lord because he is good, because his mercie is for euer : the house of God was filled with a cloud, † that the Priestes could not stand and minister for the darkenesse. For the glorie of our Lord had filled the house of God.

Salomon bleſſeth the people. 4. prayeth to God, geuing thanks for benefites received, 16. and requesting continual protection, and that God wil heare the prayers of the people, 32. yea alſo of ſtrangers that pray in the Temple.

- 1 **T**HEN Salomon ſayd: Our Lord promiſed that he would
 2 dwel in darkeneſſe: † and I haue built a houſe to his
 3 name, that he might dwel there for euer. † And the king
 4 turned his face, and bleſſed al the multitude of Iſrael (for al
 5 the multitude ſtood attent) and ſayd: † Bleſſed be our Lord
 6 the God of Iſrael, who in worke hath accompliſhed that,
 7 which he ſpake to Dauid my father, ſaying: † From the day,
 8 that I brought my people out of the Land of Aegypt, I choſe
 9 not a citie of al the tribes of Iſrael, that a houſe might be built
 10 in it to my name: neither did I chooſe anie other man, to be
 11 Duke in my people Iſrael. † but I choſe Ieruſalem, that my
 12 name may be in it: and I choſe Dauid, that I might appoynt
 13 him ouer my people Iſrael. † And wheras Dauid my father
 14 had meant to build a houſe to the name of our Lord the God
 15 of Iſrael, † our Lord ſayd to him: Becauſe thy wil was this,
 16 that thou wouldeſt build a houſe to my name, thou haſt done
 17 wel certes to haue ſuch a wil: † howbeit thou ſhalt not build
 18 the houſe, but thy ſonne, which ſhal come out of thy loynes,
 19 he ſhal build a houſe to my name. † Our Lord therfore hath
 20 accompliſhed his word, which he ſpake: and I am riſen for
 21 Dauid my father, and ſit vpon the throne of Iſrael, as our
 22 Lord hath ſpoken: and haue built a houſe to the name of our
 23 Lord the God of Iſrael. † And I haue put in it the Arke,
 24 wherin is the couenant of our Lord, which he made with
 25 the children of Iſrael: † He therfore ſtoode before the Altar
 26 of our Lord, ouer agaynſt al the multitude of Iſrael, and ſtretch
 27 ed forth his handes. † For Salomon had made an eminent
 28 place of braſſe, and had put it in the middes of the * Temple,
 29 hauing ſiue cubites of length, & bredth, & three of height: &
 30 he ſtoode vpon it: & afterward: kneeling ouer agaynſt al the
 31 multitude of Iſrael, and: his handes liſted vp toward heauen,
 32 † he ſayd: Lord God of Iſrael, there is not the like God to thee
 33 in heauen and in earth: which keepeſt couenant and mercie
 34 with thy ſeruantes, that walke before thee in al their hart:
 35 † which haſt performed to thy ſeruant Dauid my father what
 36 thinges ſouer thou haſt ſpoken to him: and the thinges that

:: God ſhewed
 his preſence
 by the darke
 cloud which
 replenished
 the Temple.

:: Kneeling,
 :: Liſting vp
 handes, ſtretch
 ing forth
 armes, and the
 like external
 geſtures do
 much helpe

internal atten-
tion in prayer,
and also sturre
vp others to
godlie imita-
tion: and there-
fore hath bene
much practi-
sed by deuout
persons both
in the old and
new Testa-
ment.

by mouth thou hadst promised, in worke thou hast accompli-
shed, as also the present time proueth. † Now therefore Lord 16
God of Israel, fulfil to thy seruant my father Dauid, what
soeuer thou didst speake to him, saying: There shal not fayle
of thee a man before me, to sitte vpon the throne of Israel:
yet so if thy children keepe their waies, and walke in my law,
as thou also hast walked before me. † And now Lord God of 17
Israel, be thy word confirmed, which thou hast spoken to
thy seruant Dauid. † Is it credible then that God should 18
dwell with men vpon the earth? If heauen and the heauens
of heauens doe not take thee, how much more this house,
which I haue buile? † But to this end only it is made, that 19
thou shouldest respect the prayer of thy seruant, and his sup-
plication Lord my God: and mayst heare the prayers, which
thy seruant powreth out before thee: † that thou open thine 20
eies vpon this house daies & nightes, vpon the place, wherein
thou hast promised that thy name should be inuocated, † and 21
wouldest heare the prayer, which thy seruant prayeth in it:
and mayst heare the prayers of thy seruant, and of thy people
Israel. Whosoeuer shal pray in this place, heare out of thy
habitation, that is from the heauens, and be propitious. † If 22
anie man shal sinne agaynst his neighbour, and come readie
to sweare agaynst him, and binde himself with a curse before
the altar in this house: † thou shalt heare from heauen, and 23
shalt doe the iudgement of thy seruantes, so that thou render
to the vniust his way vpon his owne head, and reuenge the
iust, rewarding him according to his iustice. † If thy people 24
Israel shal be ouercome of their enemies, (for they wil sinne
to thee) and conuerted shal doe penance, and beseech thy
name, and pray in this place, † thou shalt heare from heauen, 25
and be thou propitious to the sinne of thy people Israel, and
reduce them into the land, which thou gauest them, and their
fathers. † If the heauen being shut, there shal no rayne for the 26
sinnes of the people, and they shal beseech thee in this place,
and shal confesse to thy name, and shal be conuerted from
their sinnes, when thou shalt afflict them, † heare from 27
heauen o Lord, and forgue the sinnes of thy seruantes and of
thy people Israel, and teach them the good way, by the which
they may goe: and geue rayne to thy land, which thou hast
geuen thy people to possesse. † If famine shal arise in the land, 28
and pestilence, rust, and blast, and locust, and bruche, and the
enemies,

enemies, waſting the countries, ſhal beſiege the gates of the
 29 citie, and al plague and infirmitie ſhal preſſe them: † if any of
 thy people Iſrael ſhal pray, knowing their plague and infirmi-
 30 tie, and ſhal ſprede forth their handes in: this houſe, † thou
 ſhalt heare from heauen, to wit, out of thy high habitation,
 and be thou propitious, and render to euerie one according
 to his wayes, which thou knoweſt him to haue in his hart: (for
 31 thou onlie knoweſt the hartes of the children of men:) † that
 they may feare thee, and walke in thy waies al the daies, that
 they liue vpon the face of the land, which thou haſt geuen to
 32 our fathers. † The Forener alſo, which is not of thy people Iſ-
 rael, if he come from a far countrie, for thy ſtrong hand, & thy
 33 ſtreched out arme, and adore in this place: † thou ſhalt heare
 from heauen thy moſt firme habitation, & ſhalt do al thinges,
 for the which that pilgrime ſhal inuocate thee: that al the
 peoples of the earth may know thy name, and may feare thee,
 as thy people Iſrael, and may know, that thy name is inuoca-
 34 ted vpon this houſe, which I haue built. † If thy people ſhal
 goe forth to warre agaynſt their aduerſaries, by the way, that
 thou ſhalt ſend them, ſhal adore thee agaynſt the way, wherein
 is this citie, which thou haſt choſen, and the houſe, which I
 35 haue built to thy name: † thou ſhalt from heauen heare their
 36 prayers, and petition, and doe thou reuenge. † And if they ſhal
 ſinne to thee (for there is no man that ſinneth not) and thou
 be angrie with them, and deliuer them to the enemies, and
 they leade them captiue into a farre countrie, or which is
 37 neere at the leaſt, † and being conuerted in their hart in the
 land, to the which they were led captiue, ſhal doe penance,
 and ſhal beſech thee in the land of their captiuitie, ſaying: We
 haue ſinned, we haue done wickedly, we haue delt vnjuſtly:
 38 † and ſhal returne to thee in al their hart, and in al their ſoule,
 in the land of their captiuitie, to the which they were led,
 ſhal adore thee agaynſt the way of their land, which thou
 gaueſt their fathers, and of the citie, which thou haſt choſen,
 39 and of the houſe, which I haue built to thy name: † thou
 ſhalt heare from heauen, that is, from thy firme habitation
 their prayers, and doe thou iudgement, and forgeue thy
 40 people, although ſinneſul: † for thou art my God: let thine
 eyes, I beſech thee, be opened, and let thine eares be attent, to
 41 the prayer, that is made in this place. † Now therfore ariſe
 Lord God in thy reſt, thou and the Arke of thy ſtrength: Let
 thy

:: In this chap-
 ter and often
 els where it is
 euident, that
 places dedica-
 ted to Gods
 ſeruiſe are
 more accepta-
 ble to him,
 then other
 places.

thy Priestes Lord God put on saluation, & thy Saintes reioyse in good things. † Lord God turne not away from the face 42
of thy Christ: remember the mercies of Dauid thy seruant.

CHAP. VII.

Fire from heauen deuoureth the holocaustes, and glorie replenisheth the Temple. 5. More sacrifices are offered, 8. and the Temple is dedicated, with seven daies solemnitie, the eight day collection is made. 12. God signifieth that he hath heard Salomons prayer. 17. conditionally (as it was made) if they serue him, 19. otherwise he wil punish them.

AND when Salomon had finished to poure out his 1
prayers, fyre descended from heauen, and deuoured the
holocaustes and victimes: and the maiestie of our Lord filled
the house. † Neither could the Priestes enter into the 2
Temple of our Lord, because the maiestie of our Lord had
filled the temple of our Lord. † Yea and al the children of 3
Israel sawe the fyre descending, and the glorie of our Lord
vpon the house: and falling flat on the earth vpon the pau-
ment paued with stone, they adored, and praysted our Lord:
Because he is good, because his mercie is for euer. † And 4
the king and al the people immolated victimes before our
Lord. † King Salomon therfore killed hostes, of oxen 5
twentie two thousand, of rammes an hundred twentie thou-
sand: and the king and al the people dedicated the house of
God. † And the Priestes stood in their offices: and the Le- 6
uites with the instrumentes of the songues of our Lord,
which Dauid the king made to prayse our Lord: Because his
mercie is for euer, singing :: the hymnes of Dauid by their
handes: moreouer the Priestes sounded with trumpettes
before them, and al Israel stood. † Salomon also sanctified 7
the middes of the court before the temple of our Lord: for he
had offered there the holocaustes, and the fatte of the paci-
fiques: because the brasen altar, which he had made, could
not suskeyne the holocaustes and the sacrifices and the fatte.
† Salomon therfore made a solemnitie at that time seuen 8
daies, and al Israel with him, an assemblie verie great, from
the entrance of Emath to the Torrent of Aegypt. † And he 9
made in the eight day an assemblie, because he had dedicated
the altar seuen daies, and had celebrated the solemnitie seuen
daies. † Therefore in the three and twentieth day of the se- 10
uenth moneth, he dismist the people to their tabernacles,
reioysing

:: As the Tem-
ple was the
special place
of prayer, cho-
sen by God: v.
12. so special
Hymnes Psal-
mes and other
set formes of
blessing are
more gratful
to God, and
more effectual
to his seruants.

reioysing and being glad for the good, that our Lord had
 11 done to Dauid, and Salomon, and Israel his people. † And
 Salomon accomplished the house of our Lord, and the house
 of the king, and al that he had disposed in his hart to do, in
 the house of our Lord, and in his owne house, and he pro-
 12 spered. † And our Lord appeared to him by night, and sayd:
 I haue heard thy prayer, and haue chosē this place to me
 13 for a house of sacrifice. † If I shal shut heauen, and rayne fal
 not, and shal bid and command the locust to deuoure the
 14 land, and shal send pestilence into my people: † and my
 people being conuerted, vpon whom my name is inuocated,
 shal beseech me, and seeke out my face, and shal doe penance
 from their most wicked waies: I also wil heare from
 heauen, and wil be propitious to their sinnes, and wil saue
 15 their land. † Mine eies also shal be opened, and mine eares
 16 erected to his prayer, that shal pray in this place. † For I
 haue chosē, and haue sanctified this place, that my name
 may be there for euer, and mine eies and my hart may remaine
 17 there al daies. † Thou also if thou walke before me, as Dauid
 thy father walked, and shalt doe according to al thinges,
 which I haue commanded thee, and shalt keepe my iustices
 18 and iudgements: † I wil rayse vp the throne of thy king-
 dom, as I promised to Dauid thy father, saying: There shal
 not be taken away of thy stocke a man, that shal be prince in
 19 Israel. † But if you shal be turned away, and shal forsake my
 iustices, and my preceptes, which I haue proposed to you,
 20 and going shal serue strange goddes, and adore them, † I
 wil plucke you out of my land, which I haue geuen you: and
 this house, which I haue sanctified to my name, I wil cast
 away from my face, and wil deliuer it for a parable, and an
 21 exemple to al peoples. † And this house shal be for a prouerbe
 to al passengers, and they shal say being astonysed: Why
 22 hath the Lord done so to this land, and to this house? † And
 they shal answer: Because they forsooke the Lord the God
 of their fathers, who brought them out of the Land of
 Aegypt, and tooke hold of strange goddes, and adored them,
 and worshipped them: therefore are al these euils come vpon
 them.

CHAP. VIII.

Salomon buildeth diuers cities, 7. maketh the residue of the Chananites tributarie. 12. offereth the ordinarie hostes of sacrifices in the sollemne feastes.

14. disposeth the Priestes and Leuites in their offices, as Dauid had ordained: 17. and sendeth shippes to fetch gold from Ophir.

AN D twentie yeares being complete after that Salomon 1
 built the house of our Lord and his owne house: † he 2
 built the cities, which Hiram had geuen to Salomon, and
 made the children of Israel dwel there. † He went also into 3
 Emath Suba, and obreynd it. † And he built Palmira in the 4
 desert, and he built other cities very wel fensed in Emath.
 † And he built Beth horon the vpper, and Beth †horon the 5
 nether, walled cities hauing gates and barrigates and lockes.
 † Balaath also and al the strongest cities that were Salomons, 6
 and al the cities of the chariotes, and the cities of the horse-
 men. Al thinges whatsoeuer Salomon would, & disposed, he
 built in Ierusalem and in Libanus, and in al the land of his do-
 minion. † Al the people that was least of the Hetheites, and 7
 Amorrheites, and Pherezeites, and Heueites, and Iebuseites,
 which were not of the stocke of Israel, † of their children: 8
 and of the posteritie, which the children of Israel had not
 slaine, Salomon subdewed to be tributaries, vntil this day.
 † Moreouer of the children of Israel he sette not to serue the 9
 kinges workes: for they were men of warre, and the chiefe
 captaines, and princes of his chariotes and horsemen. † And 10
 al the princes of king Salomons armie were two hundred
 fiftie, which taught the people. † But the daughter of 11
 Pharao he remoued from the citie of Dauid, into the house,
 which he had built for her. For the king sayd: My wife shal
 not dwel in the house of Dauid the king of Israel, because
 it is sanctified: because the Arke of our Lord is entered into
 it. † Then Salomon offered holocaustes to our Lord vpon 12
 the altar of our Lord, which he had built before the porch,
 † that euerie day there might be offering on it, according to 13
 the precept of Moyse, in the Sabbathes, and in the Calendes,
 and in the festiual daies thrise a yere, that is to say, in the
 Solemnitie of Azymes, and in the Solemnitie of weekes, and
 in the Solemnitie of tabernacles. † And he appoynted ac- 14
 cording to the disposition of Dauid his father the offices of
 the Priestes in their ministeries: & the Leuites in their order
 that they should prayse, and minister before the Priestes ac-
 cording to the rite of euerie day: & the porters in their diui-
 sions by gate and gate: (for so Dauid the man of God had
 com-

Salomon
 was yet so
 faire from
 communica-
 ting with Iu-
 dells, that he
 suffered not
 his wife (an
 infidel) to be
 present where
 the Arke of
 God had bene
 placed. 1. Par

15 commanded. † Neither did they transgresse of the kinges
commandementes as wel the Priestes as the Leuites, touching
al thinges, that he had commanded, and in the custodies of
16 the treasures. † Salomon had al expenses prepared, from the
day that he founded the house of our Lord, vntil the day
17 wherein he persifted it. † Then went Salomon into Asion-
gaber, and into Ailath to the coast of the Red sea, which is
18 in the Land of Edom. † And Hiram sent vnto him by the
handes of his seruantes, shippes, and cunning mariners,
and they went with Salomons seruantes into Ophir, and they
tooke from thence foure hundred fiftie talentes of gold,
and brought it to king Salomon.

CHAP. IX.

*The Queene of Saba admireth Salomons wisdom, 9. g. ueth, and receiveth
presents. 13. Of the great store of treasure which is yearely brought in, 13.
king Salomon maketh pretious armour, 17. a throne, 20. and plate. 24.
Other kinges send him giftes, so he abundeth in glorie, and riches. 29.
After fourtie yeares reigne he dieth, and his sonne Roboam succedeth.*

R. 10

1 **T**HE queene of Saba also, when she had heard the same
of Salomon, came to proue him in hard propositions
in Ierusalem, with great riches, and camels, which caried
spices, and very much gold, and pretious stones. And when
she was come to Salomon, she spake to him what thinges
2 soeuer were in her hart. † And Salomon expounded to her
al thinges that she propounded: neither was there anie
3 thing, that he made uot playne vnto her. † Who after she
saw, to witte, the wisdom of Salomon, and the house
4 which he had built, † moreouer also the meates of his table,
and the habitations of his seruantes, and the offices of his
ministers, and their garmentes, the cupbearers also, and their
garmentes, and the viſtimes, which he immolated in the
house of our Lord: there was no spirit in her anie longer, she
5 was soe astonied. † And she sayd to the king: The word is
true, which I heard in my countrie of thy vertues and wis-
6 dom. † I did not beleue them that told it, vntil my self was
come, and mine eies had seene, and I had proued scarce the
half part of thy wisdom to haue beene told me: thou hast
7 passed the same with thy vertues. † Blessed are thy men, and
blessed are thy seruantes, which assist before thee at al time,
8 and heare thy wisdom. † Be the Lord thy God blessed, who

∴ They are called kinges, of God, which reigne by his grace and according to his wil. VWherevpon they vse this stile. *By the grace of God, K. of England Ierusalem. &c.*

would ordayne thee ouer his throne, king ∴ of the Lord thy God. Because God loueth Israel, and wil preserue it for euer: therefore hath he sette thee king ouer it, to doe iudgements and iustice. † And she gaue to the king an hundred ⁹ twentie talentes of gold, and spices exceeding much, and most pretious stones: there were not such spices, as these, which the Queene of Saba gaue to King Salomon. † But ¹⁰ the seruantes of Hiram also with the seruantes of Salomon brought gold from Ophir, and Thymtrees, and most pretious stones: † wherof the king made, to witte, of the ¹¹ Thymtrees, stayers in the house of our Lord, and in the kinges house, harpes also and psalteries for the singing men: neuer were there seene such trees in the Land of Iuda. † And ¹² king Salomon gaue to the Queene of Sabaal thinges that she would, and that she asked, and manie moe thinges then she brought to him: who returning, went into her countrie with her seruantes. † And the weight of the gold, that was ¹³ brought to Salomon euerie yeare was six hundred sixtie six talentes of gold: † beside that summe, which the legates of ¹⁴ diuers nations, and the merchantes were accustomed to bring, and al the kinges of Arabia, and the Dukes of the landes, which brought gold and siluer to Salomon. † King ¹⁵ Salomon therefore made two hundred golden speares, of the summe of six hundred peces of gold, which were spent in euerie speare: † also three hundred golden shieldes of three ¹⁶ hundred peces of gold, with which euerie shield was couered: and the king put them in the armarie, which was besette with a wood. † The king also made a great throne of ¹⁷ iuorie, and couered it with most fyne gold, † Six steppes ¹⁸ also, wherwith the going vp was to the throne, and a foote stoole of gold, and two litle armes on either side, and two lions standing by the litle armes, † yea and other twelue litle ¹⁹ lions standing vpon the steppes on both sides: there was not such a throne in al kingdomes. † Al the vessels also of the ²⁰ kinges table were of gold, and the vessels of the house of the forest of Libanus of most pure gold. For siluer in those daies was reputed for nothing. † For the kinges shippes went into ²¹ Tharsis with the seruantes of Hiram, once in three yeares: and they brought from thence gold and siluer, and yuorie, and apes, and peccokes. † Salomon therefore was magni- ²² fied aboue al the kinges of the earth for riches and glorie.
† And

- 23 † And al the kinges of the earth desired to see Salomons face, that they might heare the wisdom, which God had
 24 geuen in his hart. † And they brought him giftes, vessels of siluer, and gold, and garmentes, and armour, and spices,
 25 horses, and mules, euerie yeare. † Salomon also had fourtie thousand horses in the stables, and of chariotes, and horsemen twelue thousand, and he placed them in the cities of
 26 the chariotes, and where the king was in Ierusalem. † He exercised also authoritie ouer al the kinges from the river Euphrates vnto the land of the Philisthines, and vnto the
 27 borders of Ægypt. † And he made so great plentie of siluer in Ierusalem as it were of stones: and of cedres so great a multitude as of sicomores, which grow in the champayne.
 28 † And horses were brought him out of Ægypt, and al countries. † But the rest of the workes of Salomon the first and the last are written in the wordes of Nathan the Prophet, and in the bookes of Ahias the Silonite, in the Vision
 29 also of Addo the Seer, agaynst Ieroboam the sonne of Nabat. : His fall to
 30 † And Salomon reigned in Ierusalem ouer al Israel fourtie : luxurie and
 31 yeares. † And he : slept with his fathers: and they buried : idolatrie is
 him in the citie of Dauid: and Roboam his sonne reigned recorded. 3.
 for him. Reg. 11.

CHAP. X.

*Roboam requested by Ieroboam and the people to lighten their yoke of service,
 6. leauing the counsel of the ancient, and folowing young counsellors,
 threatneth to presse the people. 16. wherupon manie reuolt from him.*

- 1 **A**ND Roboam went forth into Sichem: for thither al
 2 Israel was assembled, to make him king. † Which when Ieroboam the sonne of Nabat had heard, who was in Ægypt (for he was fled thither from Salomon) forthwith he returned. † And they called him, & he came with al Israel & spake
 3 to Roboam, saying: † Thy father pressed vs with a most hard yoke, do thou command lighter thinges then thy father, who layd vpon vs a heauie seruitude, and ease thou
 4 a litle of the burden, that we may serue thee. † Who sayd: After three daies returne ye to me. And when the people was
 5 gone, † he tooke counsel with the Ancientes, which stood before his father Salomon, whiles he yet liued, saying: What
 6 counsel geue you, that I may answer the people? † Who sayd to him: If thou wilt please this people, and pacifie them with
 7

The second part. Diuision of the kingdom. Dauids issue reigning only in two tribes, which also are caried captiue into Babylon.

wordes of clemencie, they wil serue thee at al times. † But 8
 he forsooke the counsel of the Ancientes, and began to treat
 with yongmen, that had beene brought vp with him, and
 were in his trayne. † And he sayd to them: What semeth to 9
 you? or what shal I answer this people, which hath sayd to
 me: Ease the yoke which thy father layd vpon vs? † But they 10
 answered as yongmen, and brought vp with him in delicat-
 nesse, and sayd: Thus shalt thou speake to the people, that
 sayd to thee: Thy father aggrauated our yoke, doe thou ease
 it: and thus shalt thou answer them: My least finger is thicker
 then the loynes of my father. † My father layd vpon you an 11
 heauie yoke, and I wil adde a greater weight: my father bette
 you with scourges, but I wil beate you with scorpions. † Iero- 12
 boam therfore came, and al the people to Roboam the third
 day, as he had commanded them. † And the king answered 13
 rough wordes, leauing the counsel of the Ancientes; † and 14
 he spake according to the yongmens wil: My father layd
 vpon you a heauie yoke, which I wil make heauier: my father
 bette you with scourges, but I wil beate you with scorpions.
 † And he condescended not to the peoples requestes: for it 15
 was the wil of God, that his word should be accomplished,
 which he had spoken by the hand of Abias the Silonite to
 Ieroboam the sonne of Nabat. † And al the people when the 16
 king spake rough wordes, sayd thus vnto him: We haue no
 part in Dauid, nor inheritance in the sonne of Isai. Returne
 into thy tabernacles o Israel, and do thou feede thy house
 Dauid. And Israel went into their tabernacles. † But ouer the 17
 children of Israel, that dwelt in the cities of Iuda, Roboam
 reigned. † And king Roboam sent Aduram, who was ouer 18
 the tributes, and the children of Israel stoned him, and he
 died: moreover king Roboam made hast to get vp into his
 chariote, and fled into Ierusalem. † And Israel revolted from 19
 the house of Dauid vntil this day.

CHAP. XI.

*Roboam intending by force to reduce all Israel to his subiection, is warned by
 a Prophet to cease from that enterprise. 5. He maketh walles about diuers
 cities, 11. furnisseth them with victuals, and munition, 13. Priests,
 Levites, and manie others repaire to Ierusalem, because Ieroboam maketh
 a new religion, and new priests, 18. Roboam taketh manie wiues, and
 concubines. 22. preferreth Abias aboue al his other sonnes.*

And

ANd Roboam came into Ierusalem, and called together
 al the house of Iuda and Benjamin, an hundred foure-
 score thousand chosen men and warriers, to fight agaynst Is-
 rael, and to conuert his kingdom vnto him. † And the word
 of our Lord came to Semeias the man of God, saying: † Speake
 to Roboam the sonne of Salomon the king of Iuda, and to al
 Israel, that is in Iuda and Benjamin: † Thus sayth our Lord:
 You shal not goe vp, neither shal you fight agaynst your bre-
 thren: let euerie man returne into his house, becauie this
 thing is done by my wil. Who when they had heard the word
 of our Lord, returned, neither went they forward agaynst
 Ieroboam. † And Roboam dwelt in Ierusalem, and built
 walled cities in Iuda. † And he built Berthlehem, and Etam,
 and Thecue, † Berthsur also, and Socho, & Odollam, † more-
 ouer also Geth, and Marefa, and Ziph, † yea and Aduram, and
 Lachis, and Azeca, † Saraa also, and Aialon, and Hebron,
 which were in Iuda and Benjamin, most fenced cities. † And
 when he had inclosed them with walles, he put in them
 princes, and store houses of victuals, that is, of oile and wine.
 † Yea and in euerie citie he made armories of shieldes and
 speares, and he strengthened them with great diligence, and
 reigned ouer Iuda and Benjamin. † And the Priestes and
 Leuites, that were in al Israel, came to him out of al their
 seates, † :: leauing their suburbs, and their possessiours, and
 passing to Iuda, and Ierusalem, because Ieroboam had cast
 them of, and their posteritie: that they should not execure
 the priesthood of our Lord. † Who made vnto him selfe
 priestes of the excelses, and of diuels, and of the calues which
 he had made. † Yea and of al the tribes of Israel, whosoever
 had geuen their hart to seeke our Lord the God of Israel, came
 into Ierusalem to immolate their victims before our Lord the
 God of their fathers. † And they strengthened the kingdom
 of Iuda, and established Roboam the sonne of Salomon for
 three yeares: for they walked in the waies of Dauid and Salo-
 mon, onlie three yeares. † And Roboam tooke to wife Maha-
 lath, the daughter of Ierimoth the sonne of Dauid: Abihail
 also the daughter of Eliab the sonne of Isai, † who bare him
 sonnes Iehus, and Somorias, and Zoom. † After this woman
 also he tooke Maacha the daughter of Absalom, who bare
 him Abia, and Ethai, and Ziza, and Salomith. † And Roboam
 loued Maacha the daughter of Absalom aboue al his wiues,

:: A worthie
 example to
 suffer tem-
 poral damage
 rather then to
 conforme
 them selues to
 the practise of
 false religion.

and concubines: for he had married eightene wiues, and threescore concubines: and he begat eight and twentie sonnes, and threescore daughters. † But he appoynted for head Abias the sonne of Maacha duke ouer al his brethren: for he meant to make him king, † because he was wiser, and mightier aboue al his sonnes, and in al the costes of Iuda, and of Benjamin, and in al the walled cities: and he gaue them much meate, and he desired manie wiues.

CHAP. XII.

For the sinnes of Roboam, and the people manie strong cities, also Ierusalem; are taken and spoyled by the king of Egypt. 8. They repent, and the Egyptians depart, 9. but carie away the treasures. 13. Roboam dieth, and his sonne Abias reigneth.

AN D when the kingdom of Roboam was strengthened and fortified, he forsooke the law of our Lord, and al Israel with him. † And in the fifth yeare of the kingdom of Roboam, came vp Sefac the king of Egypt into Ierusalem (because they had sinned to our Lord) † with a thousand two hundred chariotes, and threescore thousand horsemen: neither was anie number of the common people, that came with him out of Egypt, to witte, Lybians, and Troglodytes, and Æthiopians. † And he tooke the most fenced cities in Iuda, and came ouer vnto Ierusalem. † And Semeias the prophete went to Roboam, and to the princes of Iuda, that were gathered together in Ierusalem, fleeing from Sefac, and he sayd to them: Thus sayth our Lord: You haue least me, and I haue least you in the hand of Sefac. † And the princes of Israel, and the king, being astonied, sayd: Our Lord is iust. † And when our Lord had scene that they were humbled, the word of our Lord came to Semeias, saying: Because they are humbled, I wil not destroy them, and I wil geue them a litle ayde, and my furie shal not droppe vpon Ierusalem by the hand of Sefac. † But yet they shal serue him, that they may know the distance of my seruice, and of the seruice of the kingdom of the earth. † Therefore Sefac the king of Egypt retyred from Ierusalem, taking away the treasures of the house of our Lord, and of the kinges house, and he tooke al thinges with him, and the golden shieldes that Salomon had made, † for the which the king made brasen ones, and deliuered them to the princes of the shieldbearers, which kept the entrance

- 11 entrance of the palace. † And when the king entred into the
house of our Lord, the shieldbearers came, and tooke them,
12 & brought them backe agayne to their armorie. † But yet be-
cause they were humbled, the wrath of our Lord was turned
away from them, neither were they vtterly destroyed: for in
13 Iuda there were found good workes. † King Roboam ther-
fore was strengthened in Ierusalem, & reigned: one and four-
tie yeares old was he when he beganne to reigne, and he rei-
gned seuentene yeares in Ierusalem, the citie, which our Lord
chose, to confirme his name there, out of al the tribes of Israel:
14 and the name of his mother was Naama an Ammonite. † And
15 he did euil, and prepared not his hart to seke our Lord. † But
the workes of Roboam the first and the last are writen in the
Bookes of Semeias the Prophete, and of Addo the Seer, and
diligently expounded: and Roboam and Ieroboam fought
16 one agaynst the other al their daies. † And Roboam slept
with his fathers, and was buried in the citie of Dauid. And
Abias his sonne reigned for him.

CHAP. XIII.

*Abias maketh warre agaynst Ieroboam. 4. exhorteth the people of Israel for
iustice, and religions sake to returne to him. 13. In the meane time Iero-
boam inuironeth him with forces, but by Gods assistance Abias preuaileth.
21. and reigneth securely.*

3. Reg. 15

- 1 **I**N the eighteenth yeare of king Ieroboam, reigned Abias
2 ouer Iuda. † Thtee yeares reigned he in Ierusalem, and
his mothers name was Michaia, the daughter of Vriel of
3 Gabaa: there was warre betwen Abias and Ieroboam. † And
when Abias had begun battel, and had most warlike men, &
of choten ones four hundreth thousand: Ieroboam put his
armie in aray on the contrarie side, eight hundreth thousand
4 men, who them selues also were chosen men, and most valiant
to battels. † Abias therefore stood vpon mount Semeron,
which was in Ephraim, and sayd: Heare Ieroboam, and al
5 Israel: † Are you ignorant that our Lord the God of Israel gaue
the kingdom to Dauid ouer Israel for euer, to him and his
6 children as a :: couenant of salt? † And there rose vp Iero-
boam the sonne of Nabat, the seruant of Salomon the sonne
7 of Dauid: and rebelled agaynst his lord. † And there were
gathered to him al the most vayne men, and the children of
Belial: and they preuayled agaynst Roboam the sonne of

:: A firme and
perpetual co-
uenant. Num.
18. 7. 19.

Salomon: moreouer Roboam was rude, and of a fearful hart,
and could not resist them. † Now therefore you say that you
are able to resist the kingdom of our Lord, which he posses- 8
seth by the children of Dauid, and you haue a great multi-
tude of people, and golden calues, which Ieroboam hath
made you for goddes. † And you haue cast out the Priestes of 9
of our Lord, the children of Aaron, and the Leuites: and you
haue made you priestes, as al the peoples of the earth: who
soeuer shal come & consecrate his hand in a bullock of oxen,
and in seuen rammes, is made the priest of them that are not
goddes, † But our Lord is God, whom we forsake not, and 10
the Priestes do minister to our Lord of the children of Aaron,
and the Leuites are in their order. † Holocaustes also they do 11
offer to our Lord, euerie day morning and euening, and in-
cense made according to the preceptes of the law, and the
loaues are set forth on a most cleane table, and there is with
vs the golden candlesticke, and the lampes therof, that they
may be lighted alwaies at euening: for we keepe the preceptes
of the Lord our God, whom you haue forsaken. † Therefore 12
in our host God is the prince, and his Priestes, which sound
with trumpettes, and resound agaynst you: children of Israel
fight not agaynst our Lord the God of your fathers, because
it is not expedient for you. † He speaking these thinges, Iero- 13
boam endeououred to entrappe him behind. And when he
stood ouer agaynst the enemies, he compassed Iuda vnwitting
with his armie. † And Iudas looking backe, saw the battel at 14
hand before and behind, and cryed to our Lord: and the
Priestes begane to sound with trumpettes. † And al the men 15
of Iuda made a shout: and behold they crying, God terrified
Ieroboam, and al Israel that stood agaynst Abias and Iuda.
† And the children of Israel fled from Iuda, and our Lord deli- 16
uered them into their hand. † Abias therefore and his people 17
stroke them with a great slaughter, and there fel wounded of
Israel siue hundred thousand valiant men. † And the chil- 18
dren of Israel were humbled, at that time, and the children
of Iuda exceedingly encouraged because they had trusted in
our Lord the God of their fathers. † And Abias pursewed Ie- 19
roboam fleing, and he tooke his cities, Bethel and her daugh-
ters, and Iefana with her daughters, Ephron also and her
daughters. † Neither was Ieroboam able to resist anie more, 20
in the daies of Abias: whom our Lord stroke, and he died.

† Ther-

- 21 † Therefore Abias, his empire being strengthened, tooke
fourtene wiues: and he begat two and twentie sonnes, and
22 sixtene daughters. † But the rest of the wordes of Abias, and
of his waies and wordes, are written diligently in the Booke
of Addo the Prophete.

CHAP. XIII.

*Abias dieth, and his sonne Asa reigneth, destroyeth idolatrie, 6. sanctifieth
his cities, 9. and ouercometh, by Gods special helpe, the Ethiopians, armie
of a million of men.*

- 1 **A**ND Abias slept with his fathers, and they buried him
in the Citie of Dauid: and Asa his sonne reigned for
2 him, in whose daies the land was quiet tenne yeares. † And
Asa did that which was good and pleasing in the sight of his
God, and he ouerthrew the altars of :: strange seruice, and :: It perteyned
3 the excelses, † and brake the statues, and cut downe the properly to
4 groues. † And he commanded Iuda that they should seeke the king to
our Lord the God of their fathers, and should doe the law, destroy the
5 and al the commandementes. † And he rooke away out of al exterior pra-
the cities of Iuda the altars, and temples, & reigned in peace. tise of idola-
6 † He built also fenced cities in Iuda, because he was quiet, and trie, but to
there had no battels risen in his time, our Lord geuing peace. the Priesttes,
7 † And he sayd to Iuda: Let vs build these cities, and compasse & prophetes
them with walles, and strengthen them with towers, and to informe the
8 gates, and lockes, whiles things are quiet from battels, & consciences interior mind,
because we haue sought out Lord the God of our fathers, and of conuerie one.
he hath geuen vs peace round about. They therfore did build,
9 and there was no impediment in building. † And Asa had in
his armie of them that caried shieldes and speares, of Iuda
three hundred thousand: and of Benjamin shieldbearers and
archers, two hundred eightie thousand, al these were most
10 valiant men. † And Zara the Ethiopian with his armie issued
forth agaynst them, tenne hundred thousand, and with three
hundred chariotes: and he came as far as Marefa. † Morco-
uer Asa went on to meete him, and set his armie in aray to
11 battel in the vale Sephata, which is neere Marefa. † And
he inuocated our Lord God, and sayd: Lord there is no diffe-
rence with thee, whether thou helpe in few, or in manie:
helpe vs o Lord our God: for hauing confidence in thee, and
in thy name we are come agaynst this multitude. Lord, thou
12 art our God, let not man preuaile agaynst thee. † Our Lord

therefore terrified the *Æthiopians* before *Asa* and *Iuda*: and the *Æthiopians* fled. † And *Asa* pursued them, and the people that was with him, vnto *Gerara*: and the *Æthiopians* fel to vtter destruction, because our Lord killing them, and his armie fighting they were destroyed. They tooke therefore manie spoiles, † and they stroke al the cities round about *Gerara*: for great terrour had inuaded al men: and they spoyled the cities, and caried away much praye. † Yea and destroying the theepcotes of theepe, they tooke an infinite multitude of cattel, and of camels: and returned into *Ierusalem*.

CHAP. XV.

Azarias prophesieth that *Israel* shall lack the true God, Priestes, and the law, a long time. 8. Which king *Asa* hearing most seriously destroyeth idolatrie. 12. maketh covenant and oath to serue God. 16. And deposeth his mother for offering sacrifice to Priapus.

∴ Cooperati-
on with Gods
grace meri-
teth increase
of grace.

AND *Azarias* the sonne of *Oded*, the Spirit of God coming vpon him, † went out to meete *Asa*, and sayd to him: Heare ye me *Asa*, and al *Iuda* and *Beniamin*: Our Lord is with you, ∴ because you haue beene with him. If you wil seeke him, you shal finde: but if you forsake him, he wil forsake you. † And manie daies shal passe in *Israel* without the true God, and without Priest a teacher, and without the Law. † And when they shal returne in their distresse to our Lord the God of *Israel*, and shal seeke him, they shal finde him. † At that time there shal not be peace to him that goeth out and cometh in, but terrours on euerie side in the inhabitants of the earth. † for nation shal fight agaynst nation, and citie agaynst citie, because our Lord wil truble them with al distresse. † You therefore take courage, and let not your handes be dissolued: for there shal be reward to your worke. † Which when *Asa* had heard, to witte, the wordes, and the prophecie of *Azarias* the sonne of *Oded* the prophete, he tooke courage, and tooke away the Idols out of al the land of *Iuda*, and out of *Beniamin*, and out of the cities, which he had taken, of mount *Ephraim*, and he dedicated the altar of our Lord, which was before the porche of our Lord. † And he gathered together al *Iuda* and *Beniamin*, and the strangers with them of *Ephraim*, and of *Manasses*, and of *Simeon*: for manie were fled to him of *Israel*, seing that our Lord his God was with him. † And when they were come into *Ierusalem* the third moneth,

- 11 moneth, in the fiftenth yeare of the reigne of Asa, † they immolated to our Lord in that day of the spoiles, & the praie, that they had brought, oxen feuen hundred, and rammes
 12 feuen thousand. † And he went in after the maner to establish the couenant, that they should seeke our Lord the God of
 13 their fathers in al their hart, and in al their soul. † And if anie man, quoth he, shal not seeke our Lord the God of Israel, let him die, from the least to the greatest, from man vnto wo-
 14 man. † And they sware to our Lord with a lowd voyce in iubilati- on, and in noyse of trumpets, and sound of shaulmes,
 15 † al that were in Iuda with execration: for in al their hart did they sweare, and with al their wil did they seeke him, and
 16 found him, & our Lord gaue them rest round about, † Yea and Maacha the mother of king Asa he depoted from the royal empyre, because she had made in a groue the idol of Priapus: which he wholly destroyed, and breaking into peeces, burnt
 17 it in the Torrent cedron. † But the :: Excelses were least in
 18 Israel: neuertheless the hart of Asa was perfect al his daies. † And those thinges which his father had vowed, and him self, he brought into the house of our Lord, gold and siluer,
 19 and of vessels diuers furniture. † And there was no warre vnto the siue and thirreth yeare of the reigne of Asa.

:: King Asa destroyed the places where idoles were serued, chap. 14. v. 2. but tollerated the places where some offered sacrifice to God beside the proper altar in Ierusalem, because this was dispensable and not the other.

CHAP. XVI.

Against the king of Israel, king Asa procureth helpe of the Assyrians, 7. which a prophet reproofing is put in fetters. 11. Asa dieth, with disease of his fecte, and is buried with pompe.

- 1 **A**ND in the six and thirreth yeare of his reigne, came vp Baasa the king of Israel into Iuda, and with a wall compassed Rama, that none could safely goe out and come in of
 2 the kingdom of Asa. † Asa therfore brought forth siluer and gold, out of the treasures house of our Lord, and of the kinges treasures, and he sent to Benadad the king of Syria,
 3 who dwelt in Damascus, saying: † There is league between me & thee, my father also and thy father had concord, wherefore I haue sent thee siluer and gold, that breaking the league, which thou hast with Baasa the king of Israel, thou make
 4 him retire from me. † Which being knowen, Benadad sent the princes of his hostes to the cities of Israel: who stroke Ahion, and Dan, and Ablemaim, and al the walled cities of
 5 Nephthali. † which when Baasa had heard, he ceased to build

Just punishment with paine of his fectes, for inuiously putting Gods prophet in fetters. v. 10. So God punished him temporally, for that and other passionate finnes: and he died in good state, for his hart was perfect al his dayes, (Chap 15. v. 17.) that is, most part of his life, especially in his last dayes.

Rama, and intermitted his worke. † Moreouer Afa the king 6
tooke al Iuda, and caried away the stones out of Rama, and
the timber that Baasa had prepared for the building: and he
built of them Gabaa, & Maspha. † At that time came Hanani 7
the prophete to Afa the king of Iuda, and sayd to him: Be-
cause thou hast had confidence in the king of Syria, and not
in our Lord thy God, therefore hath the armie of the king of
Syria escaped out of thy hand. † Were not the Ethiopians, 8
and Libyians manie moe in chariotes, and horsemen, and a
multitude exceeding great: whom, when thou didst beleue in
our Lord, he deliuered into thy hand? † For the eies of our 9
Lord behold al the earth, and geue strength to them, that
with perfect hart beleue in him. Thou therefore hast done
foolishly, & for this cause from this present time shal battels
arise agaynst thee. † And Afa being angrie agaynst the Seer, 10
commanded him to be cast into fetters: for he rooke indi-
gnation exceedingly vpon this thing: and he slewe of the
people at that time verie manie. † But the workes of Afa the 11
first & the last are written in the Booke of the kinges of Iuda
and Israel. † Afa also felseicke in the nine and thirtieth yeare 12
of his reigne, of a most vehement: payne of his fectes, and
neither in his infirmitie did he seeke our Lord, but rather
trusted in the arte of Phisitians. † And he slept with his 13
fathers: and he died the one and fountteth yeare of his teigne.
† And they buried him in his sepulchre, which he had digged 14
for himself in the Citie of Dauid: and they layd him vpon his
bed ful of spices and odoriferous oyntementes, which were
made by the arte of apothecaries, and they burnt it ouer
him with exceeding ambition.

CHAP. XVII.

*Iofaphat succeeding in the kingdom pretailerh in battel agaynst the king of
Israel. 6. destroyeth Idolaters, and sendeth Priestes and Leuites to instruct
the people. 11. The Philistians and Arabians send presentes to king Iosa-
phat. 12. the leaders of the armie and souldiars are numbred.*

AN D Iofaphat his sonne reigned for him, & grew strong 1
agaynst Israel. † And he appoynted numbers of soul- 2
diars in al the cities of Iuda, that were compassed with walles.
And he placed garrisons in the land of Iuda, and in the cities
of Ephraim, which Afa his father had taken. † And our 3
Lord was with Iofaphat, because he walked in the first waies
of Dauid

- 4 of Dauid his father : and he trusted not in Baalim, † but in
the God of his father, and went forward in his preceptes,
5 and not according to the sinnes of Israel. † And our Lord
confirmed the kingdom in his hand, and al Iuda gaue giftes
to Iosaphat : and there grew to him infinite riches, and much
6 glorie. † And when his hart had taken courage :: for the
waies of our Lord, he tooke away also the Excelses and
7 groues out of Iuda. † And in the third yeare of his kingdom,
he sent of his princes Benhail, and Abdias, and Zacharias,
and Nathanael, and Micheas, that they should teach in the
8 cities of Iuda : † and with them Leuites, Semeias, and Na-
thanas, and Zabadias, Asael also, and Semiramoth, and Iona-
than, and Adonias and Tobias, and Thobadonias Leuites,
9 and with them Elisama, and Ioram Priestes. † And they
taught the people in Iuda, hauing the booke of the law of
our Lord : and they went about al the cities of Iuda, and in-
10 structed the people. † Therefore the dread of our Lord came
vpon al the kingdomes of the landes, that were round about
11 Iuda, neither durst they make battel agaynst Iosaphat. † Yea
and the Philistians brought giftes to Iosaphat, and tribute
of siluer, the Arabians also brought cattel, of rammes seuen
12 thousand seuen hundred, and bucke goates as manie. † Iosa-
phat therfore grewe, and was magnified on high : and he
13 built in Iuda houses like to toures, and walled cities. † And
he prepared manie workes in the cities of Iuda : there were
14 also men of warre, and valiant in Ierusalem, † of whom this
is the number by the houses and families of euerie one : In
Iuda princes of the armie, Ednas duke, and with him most
15 valiant men three hundred thousand. † After him Iohanan
the prince, and with him two hundred eightie thousand.
16 † After him also Amasias the sonne of Zechti, consecrated
to our Lord, and with him two hundred thousand of valiant
17 men. † Him followed Eliada valiant to battels, and with
him of them that held bow & shield two hundred thousand.
18 † After this man also Iozabad, and with him an hundred
19 eightie thousand readie souldiars. † Al these were at the hand
of the king, beside others, whom he had put in walled cities,
in al Iuda.

Good,
workes ap-
proved by
new benefites
from God, as
a reward, ther-
of do geue
more hope
& confidence
to procede
from vertue
to vertue. s.
*Tho. li. de regimi-
ne Regum.*

CHAP. XVIII.

*Iosaphat ioyned in affinitie with wicked Achab king of Israel, goeth with
him against Ramoth Galaad, four hundred false prophetes promising victo-*

rie. 14. Micheas prophesying the contrarie, 25. is put in prison. 28. Achab
(notwithstanding he changeth his attire, and leaueth Iosaphat in danger)
33. is slain.

IOSAPHAT therefore was rich and verie glorious, and
was ioyned in affinitie to Achab. † And he went downe
to him after certaine yeares into Samaria : at whose coming
Achab killed muttons, and oxen very manie for him and the
people that came with him : and he perswaded him to goe vp
into Ramoth Galaad. † And Achab the king of Israel sayd
to Iosaphat the king of Iuda: Come with me into Ramoth
Galaad. To whom he answered : As I am thou also : as thy
people; so my people also: and :: we wil be with thee in battel.
† Iosaphat sayd to the king of Israel: Consult I besech thee
presently the word of our Lord. † Therefore the king of
Israel gathered together of the prophetes four hundred men,
and sayd to them : Shal we goe into Ramoth Galaad to fight,
or sitte stil? But they sayd : Goe vp, say they, and God wil de-
liuer it into thy hand. † And Iosaphat sayd: Is there not here
a prophete of our Lord, that we may enquire also of him?
† And the king of Israel sayd to Iosaphat: There is one man,
of whom we may aske the wil of our Lord: but I hate him,
because he doth not prophecie me good, but euil at al times:
and it is Micheas the sonne of Iemla. And Iosaphat sayd:
Speake not in this maner o king. † The king of Israel ther-
fore called one of the Eunuches, and sayd to him: Cal quickly
Micheas the sonne of Iemla. † Moreover the king of Israel,
and Iosaphat the king of Iuda, both sate in their thrones, clo-
thed with kinglie attyre, and they sate in the court beside
the gate of Samaria, and al the prophetes prophecied before
them. † But Sedecias the sonne of Chanaana made him hornes
of yron, and sayd: Thus sayth our Lord: With these shalt
thou strike Syria, til thou destroy it. † And al the prophetes
in like manner prophecied, and sayd: Goe vp into Ramoth
Galaad, and thou shalt prosper, and our Lord wil deliuer
them into the kinges hand. † And the messenger that went
to cal Micheas, sayd to him: Behold the wordes of al the pro-
phetes with one mouth tel the king good things: I besech
thee therefore that thy word also dissent not from them, and
that thou speake prosperous thinges. † To whom Micheas
answered: Our Lord liueth, whatsoeuer my God shal say to
me,

:: For this he
was iustly re-
prehended,
but his simple
intention di-
minished his
fault, and so
he was more
easily pardo-
ned, & for his
good workes
otherwise
donne in
Gods seruice.
ch. 12. 3.

- 14 me, that wil I speake. † He therfore came to the king. To whom the king sayd: Micheas, shal we goe into Ramoth Galaad to fight, or sit stil? To whom he answered: Goe ye vp: for al thinges shal fal out prosperous, and the enemies shal be
 15 deliuered into your handes. † And the king sayd: Agayne, and agayne I adiure thee, that thou speake not to me, but
 16 that which is true in the name of our Lord. † But he sayd: I saw al Israel disperst in the mountaynes, as sheepe without a shepheard: and our Lord sayd: These haue no maisters;
 17 let euerie man returne into his house in peace. † And the king of Israel sayd to Iosaphat: did I not tel thee that this man did not prophecie me anie good, but these thinges that
 18 be euil? † But he sayd: Heare ye therfore the word of our Lord: I saw our Lord sitting in his throne, and al the host of
 19 heauen assisting him on the right hand and on the left. † And our Lord sayd: who shal deceiue Achab the king of Israel, that he may goe vp and fal in Ramoth Galaad. And when one
 20 sayd in this maner, and an other otherwise: † there came forth a spirit, and stood before our Lord, and sayd: I wil deceiue him. To whom our Lord sayd: wherin wilt thou deceiue
 21 him. † But he answered: I wil goe forth, and wil be a lying spirit in the mouth of al his prophetes. And our Lord sayd: Thou shalt deceiue, and shalt preuaile: goe forth, and doe
 22 so. † Now therfore, behold our Lord hath geuen the spirit of lying in the mouth of al thy prophetes, and our Lord hath
 23 spoken of thee euil thinges. † And Sedecias the sonne of Chanaana came, and stroke the cheeke of Micheas, and sayd: Which way passed the spirit of our Lord from me, that it
 24 should speake to thee. † And Micheas sayd: Thou thy self shalt see in that day, when thou shalt enter into chamber out
 25 of chamber, to be hid. † And the king of Israel commanded, saying: Take Micheas, and lead him to Amon the gouernour
 26 of the citie, and to Ioab the sonne of Amelech. † And you shal say: Thus sayth the king: Cast this felow into prison, and giue him a litle bread, and a litle water, til I returne in
 27 peace. † And Micheas sayd: If thou returne in peace, our Lord hath not spoken in me, & he sayd: Heare al ye peoples.
 28 † Therfore the king of Israel, and Iosaphat the king of Iuda
 29 went vp into Ramoth Galaad. † And the king of Israel sayd to Iosaphat: I wil change my habite, and so I wil goe to the fight, but be thou clothed with thine owne garmentes. And

the king of Israel changing his habit came to the battel.
 † And the king of Syria had commanded the captaynes of 30
 his horsemen saying : Fight not agaynst the least , or agaynst
 the greatest, but agaynst the king of Israel only. † Therfore 31
 when the princes of the horsemen saw Iosaphat, they sayd :
 This is the king of Israel. And they compassed him fighting :
 but he cried to our Lord, and he holpe him, and turned them
 away from him. † For when the captaynes of the horsemen 32
 saw, that it was not the king of Israel, they least him. † And 33
 it chanced that one of the people shot an arrow at adu-
 venture, and stroke the king of Israel between the necke and the
 shoulders, and he sayd to his cocher : Turne thy hand, and
 carie me out of the battel, because I am wounded. † And the 34
 fight was ended in that day: moreouer the king of Israel stood
 in his chariote agaynst the Syrians vntil euening, and died at
 the sunne sette.

CHAP. XIX.

Iosaphat being reprov'd by a prophet for yelding help to Achab, 5. appoynteth Iudges in seuerall cities, admonishing them to doe iustice. 8. exhorteth Priests and Leuites to execute their functions carefully. 11. Amarias High Priest directing and ruling in thinges belonging to God, Zabedias general captayne governeth the kinges affayres.

∴ Precisian
 Donatistes
 holding it vn-
 laulful to con-
 uerse with sin-
 ners amongst
 other Scriptu-
 res alleaged
 this reprehension
 of Iosaphat for his
 societie with
 Achab. To
 whom s. *Augustin* an-
 swereth, that he
 was not blamed
 for other
 conuersation
 with Achab,
 but for ayding
 him, and ioy-
 ning with him
 in the act of

AND Iosaphat the king of Iuda returned into his house 1
 peaceably, into Ierusalem. † Whom Iehu the sonne of 2
 Hanani the Seer mette, and sayd to him : ∴ To the impious
 man thou geuest ayde, and to them that hate our Lord thou
 art ioyned in frendship, and therefore thou didst deserue in
 deed the wrath of our Lord : † but good workes are found in 3
 thee, for that thou hast taken away the groues out of the land
 of Iuda, and hast prepared thy hart to seeke our Lord the
 God of thy fathers. † Iosaphat therefore dwelt in Ierusalem : 4
 and he went forth to the people agayne from Bersabee vnto
 mount Ephraim, and recalled them to our Lord the God of
 their fathers. † And he appoynted iudges of the land in al the 5
 fenced cities of Iuda, in euerie place, † and commanding the 6
 iudges, he sayd : Take heede what you doe : for you exercise
 not the iudgement of man, but of our Lord : and whatsoeuer
 you shal iudge, it shal redound to you. † Let the feare of our 7
 Lord be with you, and with diligence doe al thinges : for
 there is no iniquitie with the Lord our God, nor acception
 of per-

8 of personnes, nor desyre of giftes. † In Ierusalem also Iosaphat
 9 appoynted Leuites, and Priestes, and princes of families of
 10 Israel, that they should iudge the iudgement and cause of our
 11 Lord to the inhabitantes therof. † And he commanded them,
 saying: Thus shal you doe in the feare of our Lord faithfully,
 and with a perfect hart. † Euerie cause, that shal come to
 you of your brethren, that dwel in their cities, betwen kinred
 and kinred, whersoever there is question of the law, of the
 commandement, of ceremonies, of iustifications: shew it
 them, that they sinne not agaynst our Lord, and lest there
 come wrath vpon you and your brethren: so doing therfore
 you shal not sinne. † And :: Amarias the priest and your
 Bishop shal be chiefe in these things, which pertain to God:
 moreouer Zabadias the sonne of Imahel, who is the prince
 in the house of Iuda, shal be ouer those workes, which per-
 tayne to the kinges office: and you haue maisters the Leuites
 before you, take courage, and doe diligently, and our Lord
 will be with the good.

CHAP. XX.

*The Ammonites, Moabites, and Syrians iogning forces agaynst Iosaphat,
 3. he seeketh Gods helpe by publique prayer and fasting. 14. A Prophet
 foretelleth that God wil fight for them: 20. so they singing praises to God,
 the enemies kil ech other. 24. Iosaphat with his men gather verie great
 spoiles. 30. reigneth in peace, 35. but his nauie perisbeth, for his societie with
 wicked Ochozias.*

1 **A**FTER these things were the children of Moab ga-
 2 thered together, and the children of Ammon, and with
 them of the Ammonites, to fight agaynst Iosaphat † And
 there came messengers, and told Iosaphat, saying: There
 cometh agaynst thee a great multitude from those places, which
 are beyond the sea, and out of Syria, and behold they stay in
 3 Asasonthamar, which is Engaddi. † And Iosaphat being
 4 frighted with feare, he tooke him wholly to besech our Lord,
 and he :: proclaimed a fast to al Iuda. † And Iudas was ga-
 5 thered together to pray to our Lord: yea and al :: came out of
 their cities to besech him. † And when Iosaphat stood in the
 middes of the assemblie of Iuda, and Ierusalem in the house
 6 of our Lord before the new court, † he sayd: Lord God of our
 fathers, thou art God in heauen, and rulest ouer al the king-
 domes of Nations, in thy hand is strength and might, neither

sinne, when he
 contemning
 Micheas the
 true prophete
 of God, and
 beleuing false
 prophetes
 went to battel
 wherein both
 kinges offen-
 ded, but with
 difference; so
 one was slaine
 though he se-
 cured, the other
 was saued in
 great danger,
 and repenting
 was pardoned.
 li. 2. c. 18. cont.
 epist Parmen.

:: A most
 plaine distin-
 ction of spiri-
 tual and tem-
 poral authori-
 tie and offices,
 not instituted
 by Iosaphat,
 nor anie other
 king, but by
 God himself.
 Deut. 17. Num.
 27.

:: They fasted
 not only to sub-
 due the flesh
 to the spirite
 but also for
 other necessi-
 ties.

:: Example of
 pilgrimage to
 holie places,
 because it
 pleaseth Go
 to heare the
 prayers of

good people
rather in one
place then in
another *ch. 6.*
7. &c.

can anie man resist thee. † Didst not thou our God kil al the
inhabitanes of this land before thy people Israel, and gauest
it to the seed of Abraham thy frend for euer? † And they
dwelt in it, & built in it a Sanctuarie to thy name, saying: † If
euils fall vpon vs, the sword of iudgement, pestilence, & fa-
mine, we wil stand before this house in thy sight, wherein thy
name is inuocated: & we wil crie to thee in our tribulations,
and thou shalt heare, and saue vs. † Now therfore behold
the children of Ammon, and mount Seir, by whom thou didst
not grant Israel to passe, when they came out of Ægypt, but
they declined from them, & slew them not: † doe the contra-
rie, and endeuoure to cast vs out of the possession, which thou
hast deliuired to vs. † Our God, wilt not thou therfore iudge
them? In vs in deed there is not so great strength, that we can
resist this multitude, which cometh violently vpon vs. But
whereas we are ignorant what we ought to doe, this onlie
we haue least, that we direct our eies to thee. † And al Iuda
stood before our Lord with their liue ones, and wiues, and
their children. † And there was Iahaziel the sonne of Zacha-
rias, the sonne of Banaias, the sonne of Iehiel, the sonne of
Mathanias, a Leuite of the children of Asaph, vpon whom
the spirit of our Lord came in the middes of the multitude,
† and he sayd: Attend ye al Iuda, and you that dwell in Ierusa-
lem, and thou king Iosaphat: thus sayth our Lord to you:
Feare not, neither dread ye this multitude: for it is not your
battel, but Gods. † To morrow you shal goe downe agaynst
them: for they wil come vp by the steepe named Sis, and
you shal find them in the vtmost part of the torrent, which
is agaynst the wildernesse of Ieruel. † It shal not be you that
shal fight, but onlie stand confidently, and you shal see the
helpe of our Lord ouer you, o Iuda, and Ierusalem: feare not,
neither dreade ye: to morrow you shal goe out agaynst them,
and our Lord wil be with you. † Iosaphat therfore, and Iuda,
and al the inhabitantes of Ierusalem fel flat on the earth be-
fore our Lord, and adored him. † Morcouer the Leuites of
the children of Caath, and of the children of Core prayed
our Lord the God of Israel with a lowd voice, on high. † And
when they had risen early in the morning, they went forth
by the desert of Thecua: and they being gone forth, Iosaphat
standing in the middes of them, sayd: Heare me ye men of
Iuda, and al the inhabiteurs of Ierusalem: beleeue in the Lord
your

∴ Faith is the
fundation of

2^{Sal. 135.}

- your God, and you shal be secure: beleue his prophetes, and
 11 al thinges shal fal out prosperous. † He gaue counsell also to
 the people, and appoynted the singing men of our Lord, that
 they should prayse him in their companies, and should goe
 before the host, and with agreable voice should say: Confesse
 22 to our Lord, because his mercie is foreuer. † And when they
 began to sing prayses, our Lord turned their embusshmentes
 vpon themelues, to witte; of the children of Ammon, and
 of Moab, and of mount Seir, who were gone forth to fight
 23 agaynst Iuda, and were stricken. † For the children of Ammon,
 and of Moab, rose together agaynst the inhabitantes of mount
 Seir, to kil and destroy them: and when they had in worke
 atcheued this, being turned also agaynst themselves, they
 24 fel wounded one of an other. † Moreover Iuda when they
 were come to the watch place, that looketh to the desert,
 saw a far of al the countrie abroad ful of dead bodies, and
 25 that none remayned alieue that could escape death. † Iosaphat
 therfore came, and al the people with him to take away the
 spoiles of the dead, and they found among the dead bodies,
 diuerse stufte, garments also, and most pretious vessels: and
 they spoiled it, soe that they could not carie al thinges, nor
 1 in three dayes take away the spoiles for the greatnesse of the
 26 praye. † And in the fourth day they were assembled in the
 Vale of blessing: for because there they had blessed our Lord,
 they called that place the Vale of blessing vntil this present
 27 day. † And euerie man of Iuda returned, and the inhabitantes
 of Ierusalem, and Iosaphat before them into Ierusalem with
 great ioy, because our Lord had geuen them ioy of their ene-
 28 mies. † And they entered into Ierusalem with psalteries, and
 29 harpes, and trumpettes into the house of our Lord. † And
 the dread of our Lord fel vpon al the kingdomes of the landes
 when they heard that our Lord had fought agaynst the ene-
 30 mies of Israel. † And the kidgdom of Iosaphat was quiet and
 31 God gaue him peace round about. † Iosaphat therfore reigned
 ouer Iuda, and he was siue and thirtie yeares old when he
 begane to reigne: and he reigned siue and twentie yeares in
 Ierusalem: and the name of his mother was Azuba the daugh-
 32 ter of Selahi. † And he walked in the way of his father Asa,
 neither declined he from it, doing the thinges that were
 33 pleasing before our Lord. † But yet the excelses he tooke
 not away, and as yet the people had not directed their hart to

al good wor-
 kes. *Heb. 11.*
 but not suffi-
 cient to salua-
 tion without
 other vertues,
 and therefore
 they not only
 beleued but
 also fasted and
 prayed, and
 where nede re-
 quired fought
 with wea-
 pons, though
 at this time
 it pleased God
 to fight for
 them. *See Iosua*
 23,

∴ He destroy-
 ed the places
 where sacrifice

was offered
to idoles. ch.
17. v. 6. but
tolerated o-
ther places
where the peo-
ple offered to
God our Lord
without the
temple, not
being able to
reducel to
perfection,

our Lord the God of their fathers. † But the rest of the actes 34
of Iosaphat, the first and the last are writen in the wordes of 12
Iehu the sonne of Hanani, which he disposed into the Bookes
of the kinges of Israel. † After these thinges Iosaphat the 35
king of Iuda entered frendshipe with Ochozias the king of
Israel, whose workes were most impious. † And he was par- 36
taker to make shippes, which should goe into Tharsis: and
they made a nauie in Asiongaber. † And Eliezer the sonne of 37
Dodau of Maresa prophecied to Iosaphat, saying: Because
thou hast had a league with Ochozias, our Lord hath strooken
thy workes, and the shippes are broken, neither could they
goe into Tharsis.

CHAP: XXI.

*Iosaphat dieth, and Ioram succeding killeth his owne brethren, and some
other chiefe men. 6. reigneth wickedly. 8. Edom, and Lobna, reuolt
from him. 12. Elias by letters forwarneth him of plagues, 16. which
falling vpon him, he dieth after two yeares languishing, and horrible
disease.*

AN D Iosaphat slept with his fathers, & was buried with 1 4.R.2.8.
them in the Citie of Dauid: and Ioram his sonne reigned
for him. † Who had brethren the sonnes of Iosaphat, Azarias; 2
and Iahiel, and Zacharias, and Azarias, and Michael, and
Saphatias. al these were the sonnes of Iosaphat the king of 3
Iuda. † And their father gaue them manie giftes of siluer,
and of gold, and pensions, with the most fenced cities in Iuda: 3
but the kingdom he deliuered to Ioram, because he was the
first begotten. † And Ioram rose ouer the kingdom of his 4
father: and when he had established himself, he slew al his
brethren with the sword, and certain of the princes of Israel. 5
† Two and thirtie yeare old was Ioram when he began to 5
reigne: and he reigned eight yeares in Iernusalem. † And he 6
walked in the waies of the kinges of Israel, as the houte of
Achab had done: for Achabs daughter was his wife, and he 10
did euil in the sight of our Lord. † But our Lord would not 7
destroy the house of Dauid for the couenant, which he had
made with him: and because he had promised that he would
geue him a lampe, and to his sonnes for euer. † In those daies 8
Edom rebelled, from being subiect to Iuda, and made them
selues a king. † And when Ioram had passed with his princes, 9
and al the horsemen, that were with him, he rose in the night,
and

and stroke Edom, which had compassed him, and al the cap-
 10 tainnes of his horsemen. † But yet Edom rebelled, from being
 vnder the dominion of Iuda vntil this day: at that time Lob-
 na also reuolted, from being vnder his hand. For he had for-
 11 faken our Lord the God of their fathers: † moreouer he built
 also excelses in the cities of Iuda, and he made the inhabi-
 tantes of Ierusalem to fornicate, and Iuda to transgresse.
 12 † And there were letters brought him :: from Elias the pro-
 phete, in which was Writen: Thus sayth our Lord the God
 of Dauid thy father: Because thou hast not walked in the
 waies of Iosaphat thy father, & in the waies of Asa the king
 13 of Iuda, † but hast gone by the waies of the kinges of Israel,
 and hast made Iuda to fornicate, and the inhabitantes of
 Ierusalem, hauing imitated the fornication of the house of
 Achab, moreouer also hast killed thy brethren, the house of
 14 thy father, better men then thou: † behold our Lord wil
 strike thee with a great plague with al thy people, and chil-
 15 dren, and thy wiues, and al thy substance. † And thou shalt be
 sicke of a very sore disease of thy bealie, til thy vital partes
 16 come forth by litle and litle euerie day. † Our Lord therefore
 raised vp agaynst Ioram the spirit of the Philisthianes, and of
 17 the Arabians, which are borderers to the Æthiopians. † and
 they went vp into the Land of Iuda, and wasted it, and they
 spoyled al the substance, that was found in the kinges house,
 moreouer also his sonnes, and wiues: neither was there a
 18 sonne left him but Ioachaz, who was the yongest. † And
 beside al these thinges our Lord stroke him with an incu-
 19 rable disease of the bealie. † And when day succeded day, and
 the spaces of times passed about, the circuite of two yeares
 was complete: and soe being wasted with a long consump-
 tion, soe that he voyded euen his very bowels, he was ridde
 of the disease, and of his life together. And he died in an
 exceding vile infirmitie, & the people made him not exequies
 according to the maner of burning, as they had done to
 20 his anceters. † He was two and thirtie yeares old, when he
 began to reigne, and he reigned eight yeares in Ierusalem.
 And he walked not rightly, and they buried him in the Citie
 of Dauid: but yet not in the sepulchre of the kinges.

CHAP. XXII.

*Ochozias reigning one yeare, 13. is slaine together with Ioram king of Israel,
 by king 1st u. 10. Athalia killeth the kinges children (onlie Ioa being
 saued by his aunt) and vsurpeth the kingdom six yeares.*

∴ Elias was
 assumed
 from ordina-
 rie conuersa-
 tion with
 mortal men
 the eight-
 tenth yeare of
 king Iosaphat
 4 Reg. 2.3. who
 reigned twen-
 tie five yeares
 3. Reg. 22. v.
 42. So he
 shewed this
 special care of
 Ioram and his
 kingdom,
 after his as-
 sumption
 seven yeares.

AND the inhabitantes of Ierusalem made Ochozias his
 least sonne, king for him: for al the elders, that had bene
 before him, the rousers of the Arabians had slayne, which in-
 uaded the campe: and Ochozias the sonne of Ioram the king
 of Iuda reigned. † Two and :: fourrie yeares old was Ochozias
 when he began to reigne, and he reigned one yeare in Ierusa-
 lem, and the name of his mother was Athalia the daughter
 of :: Amri. † But he also went by the waies of the house of
 Achab: for his mother forced him to doe impiously. † He
 therfore did euil in the sight of our Lord, as the house of
 Achab: for they were his counsellers after the death of his
 father, to his destruction. † And he walked in their counsels.
 And he went forth with Ioram the sonne of Achab king of
 Israel, into battel agaynst Hazael king of Syria, into Ramoth
 Galaad: and the Syrians wounded Ioram. † Who returned to
 be cured into Iezrael: for he had taken manie woundes in the
 foresayd battel. Therefore Ochozias the sonne of Ioram king
 of Iuda, went downe to visit Ioram the sonne of Achab in
 Iezrael being sicke. † For it was the wil of God agaynst
 Ochozias, that he should come to Ioram: and when he was
 come he should goe out also against Iehu the sonne of Namsi,
 whom our Lord anoynted to destroy the house of Achab.
 † When Iehu therefore ouerthrew the house of Achab, he
 found the princes of Iuda, and the sonne of the brethren
 of Ochozias, which serued him, and he slew them. † Sear-
 ching also for Ochozias himself, he tooke him lying hid in
 Samaria: and being brought vnto him, he killed him, and
 they buried him: because he was the sonne of Iosaphat, who
 had sought our Lord in al his hart :: neither was there anie
 more hope that anie should reigne of the stocke of Ochozias.
 † For Athalia his mother, seing that her sonne was dead,
 arose, and slew al the kinges stocke of the house of Ioram.
 † Sauing that Iosabeth the kinges daughter tooke Ioas the
 sonne of Ochozias, and stole him out of the middes of the
 kinges sonnes, when they were slayne, and she hid him with
 his nourse in the bedde chamber: and Iosabeth that hid him,
 was the daughter of king Ioram, the wife of Ioiada the high
 priest, the sister of Ochozias, and therefore Athalia did not
 kil him: † He therfore was with them in the house of God six
 yeares, in the which Athalia reigned ouer the Land.

∴ To wit when
 he beganne to
 reigne alone:
 for he reigned
 together with
 his father at
 the age of 22.
 4. Reg. 8. v. 26.
 And after his
 fathers death
 but one yeare.
 ∴ See 4. Reg. 8.
 v. 18.

∴ Human hope
 failed, but
 Gods prou-
 idence vsed
 meanes to con-
 serue some of
 Dauids issue
 to sitte in his
 throne. yea
 to continue
 the succession
 til Christ. Mat.
 1.

Ioiada the Hiegh priest annoyneeth and crowneeth Ioas king. 12. causeth A-thalia to be slaine, 16. idolatrie to be destroyed. 18. and Gods seruice ad-nanced.

4. Reg.
11.

* the
watch.
vatch.

1 **A**ND in the seventh yeare Ioiada taking courage, tooke
the centurions, to witte, Azarias the sonne of Ieroham,
and Ismahel the sonne of Iobanan, Azarias also the sonne of
Obed, and Maasias the sonne of Adaias, and Elisaphat the
2 sonne of Zechri: and made a couenant with them. † Who
going about Iuda, gathered together the Leuites out of al the
cities of Iuda, and the princes of the families of Israel, and
3 they came into Ierusalem. † Therefore al the multitude made
a couenant with the king in the house of God: and Ioiada
sayd to them: Behold the kinges sonne shal reigne, as our
4 Lord hath spoken, vpon the sonnes of Dauid. † This: ther-
5 fore is the thing which you shal doe. † The third part of you
that come to the * Sabbath of the Priestes, and of Leuites,
and of porters shal be in the gates: and a third part at the
kings house: and a third at the gate, which is called of the
Foundation: but let al the rest of the common people be in the
6 courtes of the house of our Lord. † Neither let anie other
enter into the house of our Lord, but the Priestes, and they
that minister of the Leuites: let them onlie goe in, because
they are sanctified and let al the rest of the multitude obserue
7 the watches of our Lord. † And let the Leuites enuiron the
king, hauing euerie one their weapons: (and if anie other
shal enter into the temple, let him be slayne) and let them be
8 with the king both coming in, and going out. † The Leuites
therefore, & al Iuda did according to al thinges, which: Ioiada
the high Priest had commanded; and they tooke euerie one
the men that were vnder them, and came by the order of the
Sabbath, with them that had fulfilled the Sabbath, and were
to goe forth. For Ioiada the high Priest permitted not the
companies to depart, which were accustomed to succede one
9 an other euerie weeke. † And Ioiada the Priest gaue to the
centurions the speares, and the shieldes, and targattes of king
Dauid, which he had consecrated in the house of our Lord.
10 † And he appoynted al the people of them that held weapons
on the right side of the temple, vnto the left syde of the
temple, before the altar, and the temple, round about the
king.

:: Gods pro-
mise being ab-
solute and cer-
tayne, yet hu-
mane meanes
were neuer-
theles requi-
red.

:: In case of
right and ne-
cessitie we see
here what the
high Priest
could do and
did by his au-
thoritie: who
otherwise in-
termedled not
in the kings
affayres. ch. 19.
v 11.

king. † And they brought forth the kinges sonne, and put the 11
 crowne vpon him, and the testimonie, and gaue the law to be
 in his hand, & they made him king: Ioiada also the high Priest,
 and his sonnes annoynted him: and they wished him wel,
 and said: God saue the king. † Which thing when Athalia had 12
 heard, to witte, the voice of them that ranne and prayesd the
 king, she went in vnto the people, into the temple of our
 Lord. † And when she had seene the king standing vpon the 13
 steppe in the entrance, and the princes, and the companies
 about him, and al the people of the land reioysing, and soun-
 ding with trumpettes, and playing on instrumentes of diuerse
 kind, and the voice of them that prayesd, she rent her gar-
 mentes, and sayd: Treason, treason. † And Ioiada the high 14
 Priest going forth to the centurions, and captaines of the
 armie, sayd to them: Bring her forth without the precinct of
 the temple, and let her be killed with the sword without. And
 the Priest commanded that she should not be killed in the
 house of our Lord. † And they layd handes vpon her necke: 15
 and when she was entred within the gate of the horses of the
 kinges house, they killed her there. † And Ioiada made a 16
 couenant between himself, and al the people, and the king, that
 they would be the people of our Lord. † Al the people ther- 17
 fore entred into the house of Baal, and destroyed it: and they
 brake his altars and :: his * images: Mathan also the priest of
 Baal they slewe before the altars. † And Ioiada appoynted 18
 ouerseers in the house of our Lord, vnder the handes of the
 Priestes, & the Leuites, which Dauid distributed in the house
 of our Lord: that they should offer holocaustes to our Lord,
 as it is written in the law of Moyses, in ioy and songes, accor-
 ding to the disposition of Dauid. † He appoynted also porters 19
 in the gates of the house of our Lord, that the vnclane in-
 anie thing should not enter in. † And he tooke the centurions, 20
 and the most valiant men and princes of the people, and al the
 common people of the land, and they made the king to goe
 downe from the house of our Lord, & to enter by the middes
 of the vpper gate into the kinges house, and placed him in the
 royal throne. † And al the people of the land reioysed, & the 21
 citie was quiet: moreouer Athalia was slayne with the sword.

CHAP. XXIII.

*Ioas reigning piously, so long as Ioiada liueth, causeth the Temple to be re-
 payred, 14. and new sacred vessels to be made. 15. Ioiada an hundred & thirtie
 yeares*

∴ They are
 wilfully blind
 that wil not
 see difference
 between ima-
 ges of Baal &
 of Christ or of
 Sainctes.

*simulacra

yeares old dieth. 17. Ioas falleth to idolatrie: 20. causeth Zacharias to be slayne in the court of the Temple. 23. A few Syrians kil the chief men about the king, and carie away great prizes. 25. Ioas is slayne by his owne men, and his sonne Amasias reigneth.

- 1 **S** E V E N yeares old was Ioas when he began to reigne: and
 2 he reigned fourty yeares in Ierusalem, the name of his mo-
 3 ther was Sebia of Bersabee. † And he did that which is good
 4 before our Lord al the dayes of Ioiada the Priest. † And Ioiada
 5 tooke for him two wiues, of whom he begat sonnes & daugh-
 6 ters. † After which things it pleased Ioas to repayre the
 7 house of our Lord. And he assembled the Priestes, and the
 8 Leuites, and sayd to them: Goe ye forth to the cities of Iuda,
 9 and gather of al Israel money for the reparation of the temple
 10 of your God, yeare by yeare, and doe this in hast: moreouer
 11 the Leuites did negligently. † And the king called Ioiada the
 12 prince, and sayd to him: why hast thou had no care to con-
 13 strayne the Leuites to bring in out of Iuda and Ierusalem the
 14 money, that was :: appointed of Moyses the seruant of our
 15 Lord, that al the multitude of Israel should bring it in into the
 16 tabernacle of testimonie? † For the most impious Athalia,
 17 and her children haue destroyed the house of God, and of al
 18 things that had bene sanctified in the temple of our Lord,
 19 they adorned the temple of Baalim. † The king therfore com-
 20 manded and they made a chest: and set it by the gate of our
 21 Lord on the out side. † And it was proclaymed in Iuda and
 22 Ierusalem, that euery man should bring the price to our Lord,
 23 which Moyses the seruant of God appoynted ouer al Israel,
 24 in the desert. † And al the princes reioyced, and al the people:
 25 and going in they contributed into the chest of our Lord, and
 26 cast in so that it was filled. † And when it was time that they
 27 should bring the chest before the king by the handes of Le-
 28 uites (for they saw much money) the kinges Scribe went in,
 29 and he whom the high priest had appoynted: & they powred
 30 out the money that was in the chest, & recaried it to his place:
 31 and so did they from day to day, and there was gathered in-
 32 finite money. † Which the king and Ioiada gaue to them,
 33 that ouersaw the workes of the house of our Lord: but they
 34 hired with it hewers of stones, and artificers of al workes, to
 35 repayre the house of our Lord: (smithes also of yron and brasse,
 36 that that which began to fal, might be vpholden. † And

:: By the law
 euerie one
 payed yearly
 halfe a sicle,
 towards the
 repaying of
 the tabernacle
 and so after-
 wardes of the
 temple. Ex. 30.

they that wrought did industriously, and the breach of the walles was closed by their handes, and they raysed the house of our Lord into the old state, and made it stand firmly. † And when they had accomplished al the workes, they brought the rest of the money before the king and Ioiada: of the which were made vessels of the temple to the ministrerie, and for holocaustes, phials also, and other vessels of gold and siluer: and holocaustes were offered in the house of our Lord continually al the daies of Ioiada. † But Ioiada became old being ful of dayes, and died when he was an hundred and thirtie yeares old. † And they buried him in the citie of David with the kinges, because he had done good with Israel, and with his house. † And after that Ioiada was dead, the princes of Iuda went in, and adored the king, who being altered by their seruiceablenesse, agreed to them. † And they forsooke the temple of our Lord the God of their fathets, and serued groues, and sculprilles, and there came wrath agaynst Iuda, and Ierusalem for this sinne. † And he sent them prophetes, that they should returne to our Lord, whom protesting they would not heare. † The spirit of God therfore inuested Zacharias the sonne of Ioiada the Priest, & he stood in the sight of the people, and sayd to them: Thus sayth our Lord God: Why transgresse you the precept of our Lord, which thing shal not profit you, & haue forsaken our Lord, that he should forsake you? † Who being gathered agaynst him, they threw stones according to the kinges commandement, in the court of the house of our Lord. † And Ioas the king did not remember the mercie, that Ioiada his father had done with him, but he killed his sonne. Who when he died, sayd: Our Lord see, and require it. † And when a yeare was come about, the armie of Syria came vp against him: & it came into Iuda & Ierusalem, & slewe al the princes of the people, and al the pray they sent to the king into Damascus. † And wheras there was come a very smal number of the Syrians, our Lord deliuered into their handes an infinit multitude, for that they had forsaken our Lord the God of their fathers: on Ioas also they exercised ignomious iudgements. † And departing they left him in great diseases: and his seruantes rose agaynst him, for reuenge of the bloud of the sonne of Ioiada the priest, & they slewe him in his bed, & he dyed: and they buried him in the Citie of David, but not in the kinges sepulchres. † And

M¹⁴¹. 23.

∴ He that killed his spiritual father was sinned by his owne seruantes.

there

there conspired against him Zabab the sonne of Semmaath an Ammoniteffe, & Iozabad the sonne of Semarith a Moabiteffe. † Moreouer his children, and the summe of money, which was gathered vnder him, & the repaying of the house of God are written more diligently in the Booke of kinges: and Amasias his sonne reigned for him.

CHAP. XXV.

Amasias killeth those that slew his father. 5. Besides his owne people, hyeth souldiars of Israel, but by aduise of a Prophete dismisseth them, 11. and with his owne owerthroweth the Idumeans, whose idols taken in battel (13. the dismissed souldiars in the meane time spoyling his countrie) he adoreth. 15. Contemning admonition, 17. and prouoking the king of Israel to warre, 22. is taken in battel and spoyled. 27. Fearing treason in Ierusalem fleeth, and is slaine in Lackis.

4. Reg.
14.

Deut. 24

FIVE and twentie yeares old was Amasias when he began to reigne, and he reigned nine and twentie yeares in Ierusalem, the name of his mother was Ioaden of Ierusalem. † And he did good in the sight of our Lord: but yet not in a perfect hart. † And when he saw his kingdom strengthened, he put to death the seruantes, that had slayne the king his father, † but their children he slew not, as it is written in the Booke of the law of Moyse, where our Lord commanded, saying. The fathers shal not be slayne for the children, nor the children for their fathers, but euerie one shal die in his owne sinne. † Amasias therfore gathered together Iuda, and appoynted them by families, and tribunes, and centurions in al Iuda, and Benjamin: and he numbred from twentie yeares vpward, and found three hundred thousand of yong men that went forth to battel, and held speare and shielde. † He hyred also for wages of Israel an hundred thousand strong men, for an hundred talentes of siluer. † But a man of God came to him, and sayd: O king, let not the host of Israel goe forth with thee, for our Lord is not with Israel, and al the children of Ephraim: † and if thou thinke that battels consist in the force of an armie, God wil make thee to be ouercome of the enemies: for it perteyneth to God both to helpe, and to put to flight. † And Amasias sayd to the man of God: What shal become then of the hundred talentes, which I haue geuen the souldiars of Israel? And the man of God answered him: Our Lord hath wherby he is able to

geue thee much more then this. † Amasias therfore sepa- 10
 ted the host, that came to him out of Ephraim, that they
 should returne into their place: but they being wrath ex-
 ceedingly agaynst Iuda, returned into their countrie. † More- 11
 ouer Amasias brought forth his people confidently, and went
 into the Vale of salt pittes, and stroke the children of Seir,
 ten thousand. † And other ten thousand men did the children 12
 of Iuda take, and bring to the steepe of a certaine rocke, and
 cast them down headlong from the toppes, who burst in sun-
 der euerie one. † But that armie which Amasias had sent 13
 backe, from going with him to battel, was spred in the cities
 of Iuda, from Samaria vnto Bethhoron, & killing three thou-
 sand tooke away a great praye. † But Amasias after the 14
 slaughter of the Idumeans, sette vp the goddes of the chil-
 dren of Seir, which he had brought thence, for his goddes,
 and adored them, and burnt incense to them. † For which 15
 thing our Lord being angrie against Amasias, sent a prophete
 vnto him, which should say to him: Why hast thou adored
 goddes, that haue not deliuered their owne people out of thy 16
 hand? † And when he spake these thinges, he answered him:
 Art thou the kings counseler? be quiet, lest I kil thee. And
 the prophet departing, sayd: I know that God is minded to
 kil thee, because thou hast done this euil, and besides hast
 not agreed to my counsell. † Therefore Amasias the king of 17
 Iuda taking verie il counsell, sent to Ioas the sonne of Ioachaz
 the sonne of Iehu, the king of Israel, saying: Come, let vs see
 one an other. † But he sent backe the messengers, saying: A 18
 thistle that is in Libanus sent to a cedar of Libanus, saying:
 Geue thy daughter to my sonne to wife: & behold the beastes
 that were in the wood of Libanus passed, and trode downe
 the thistle. † Thou hast sayd: I haue stroken Edom, and ther- 19
 fore thy hart is extolled into pryde, sitte in thy house, why
 dost thou prouoke euil against thee, that both thou mayest
 fal, and Iuda with thee. † Amasias would not heare, because 20
 it was our Lordes wil, that he should be deliuered into the
 handes of the enemies: for the goddes of Edom. † Ioas ther- 21
 fore the king of Israel went vp, and they gaue themselues
 one the sight of the other: and Amasias the king of Iuda was
 in Bethsames of Iuda: † and Iuda fel before Israel, and fled 22
 into their tabernacles. † Moreouer Amasias the king of 23
 Iuda, the sonne of Ioas, the sonne of Ioachaz, did take Ioas
 the

:: Obduration
 of hart for for-
 saet sinne.

4. Reg. 8.

- the king of Israel in Bethsames, & brought him into Ierusalem: and destroyed the wal therof from the gate of Ephraim,
 24 to the gate of the corner, foure hundred cubites. † Al the gold also, and siluer, and al the vessels, that he found in the house of God, and with Obededom in the treasures also of the
 25 kinges house, moreouer he brought backe the sonnes of the hostages into Samaria. † And Amasias the sonne of
 26 Ioas the king of Iuda liued, after that Ioas died the sonne of Ioachaz the king of Israel, sistene yeares. † But the rest of
 27 the wordes of Amasias the first and the last are Written in the Booke of the kinges of Iuda and Israel. † Who after he reuolted from our Lord, they lay in waite agaynst him in Ierusalem. And when he had fled into Lachis, they sent, and slew
 28 him there. † And carying him backe vpon horses, buried him with his fathers in the Citie of Dauid.

CHAP. XXVI.

Ozias seruing God, 6. preuaileth in battel against the Philistians, Arabians, and Ammonites. 9. prospereth in honour and wealth. 16. Then waxing proud offereih incense on the altar, is stricken with leprosie, expelled out of the Temple, and citie. 20. and his sonne ioathan ruleth the kingdom.

- 1 **A**N D al the people of Iuda made his sonne Ozias sistene
 2 yeares old, king for Amasias his father. † He built Ailath, and restored it to the dominion of Iuda, after that the
 3 king slept with his fathers. † Sixtene yeares old was Ozias when he began to reigne, and he reigned two and sistie yeares
 4 in Ierusalem, the name of his mother was Iechelia of Ierusalem. † And he did that which was right in the eies of our
 5 Lord, according to al thinges, which Amasias his father had done. † And he sought our Lord in the daies of Zacharias
 6 that vnderstood and saw God: and when he sought our Lord, he directed him in al thinges. † Moreouer he went forth,
 7 and sought against the Philisthijms, and destroyed the wal of Geth, and the wal of Iabinia, and the wal of Azotus: he built
 8 also townes in Azotus, and among the Philisthijms. † And God did helpe him against the Philisthijms, and against the Arabians, thar dwelt in Garbaal, and against the Ammonites.
 9 † And the Ammonites gaue giftes to Ozias: and his name was renomed vnto the entrance of Ægypt for his often
 10 victories. † And Ozias built towers in Ierusalem ouer the gate of the corner, and ouer the gate of the valley, and the

So long as
 this king ob-
 served the or-
 dinance of
 God to be di-
 rected by the
 high priest *xxv.*
 27. & 21. he
 prospered in
 his assayres.

rest, in

rest, in the same side of the wal, and strengthened them.
 † He built towers also in the wilderness, and digged manie
 cisternes, because he had much cattel as wel in the cham-
 paine, as in the vastitie of the desert: he had also vineyardes &
 dressers of vines in the mountaynes, and in Carmel: for he
 was a man geuen to husbandrie. † And the host of his war-
 riers, which went forth to battels, was vnder the hand of
 Ichiel the scribe, & Maasias the doctour, and vnder the hand of
 Hananias, who was of the kings dukes. † And al the number
 of the princes by families of valiant men, was two thousand
 six hundred. † And vnder them al the host of three hundred
 & seuen thousand five hundred: which were apt to battels,
 and fought for the king against the aduersaries. † Ozias also
 prepared for them, that is to say, for al the armie, shildes, and
 speares, and helmettes, and coates of mayle, and bowes, and
 slinges to cast stones. † And he made in Ierusalem engines
 of diuerse kind, which he placed in the towers, and in the
 corners of the walles, to shoote arrowes, and great stones:
 and his name went forth farre, for that our Lord did ayde
 him, and had strengthened him. † But when he was strength-
 ned, his hart was eleuated to his destruction, and he neg-
 lected our Lord his God: and entering into the temple of
 our Lord: he would burne incense vpon the altar of incense.
 † And incontinent Azarias the Priest going in after him, &
 with him the Priestes of our Lord eightie, most valiant men,
 † they resisted the king, and sayd: It is not thy office Ozias,
 to burne incense to our Lord, but of the Priestes, that is, of the
 children of Aaron, which are consecrated to this kind of mi-
 nisterie: goe out of the Sanctuarie, contemne not: because
 this thing shal not be reputed to thee for glorie of our Lord
 God. † And Ozias being angrie, and holding in his hand the
 censar to burne incense, threatned the Priestes. And forth-
 with there rose a leprosie in his forehead before the Priestes,
 in the house of our Lord vpon the altar of incense. † And
 when Azarias the high Priest had beheld him, and al the rest
 of the Priestes, they saw the leprosie in his forehead, and in
 hast they thrust him out. Yea and him self being sore afrayd,
 made hast to goe out, because he felt by and by the plague of
 our Lord. † Ozias therefore the king was a leper vntil the day
 of his death, and he dwelt in a house apart ful of the leprosie,
 for the which he had bene cast out of the house of our Lord.

Moreover

For vsurping
 spiritual au-
 thority which
 pertayned not
 to him, the
 high priest
 with his as-
 sistantes oppo-
 sed themsel-
 ues against the
 king: and God
 confirmed
 their sentence,
 by striking
 the same king
 with leprosie.
 And so he was
 not only cast
 out of the
 temple, but
 also out of his
 kingdom, and
 common con-
 uersation with

- Moreouer Ioathan his sonne gouerned the kinges house, and
 22 iudged the people of the land. † But the rest of the wordes
 of Ozias the first and the last wrote Isaias the sonne of Amos,
 23 the prophet. † And Ozias slept with his fathers, and they
 buried him in the kings sepulchres field, because he was
 a leper: and Ioathan his sonne reigned for him.

other men, &
 forced to dwell
 in a separet
 house without
 the citie accor
 ding to the
 law. *Lewit. 13.*

v. 46.

Neither
 could he be
 buried in the
 proper sepul
 chres of the
 kinges.

CHAP. XXVII.

*Ioathan a godlie king, & preuaileth in battel against the Ammonites. 7. dieth,
 and his sonne Achaz succedeth.*

4. Reg.
 15.

- 1 **F**IVE and twentie yeares old was Ioathan when he began
 to reigne, and he reigned sixtene yeares in Ierusalem: the
 2 name of his mother was Ierusa the daughter of Sadoc. † And
 he did that which was right before our Lord, according to
 al thinges, which Ozias his father had done, sauing that he
 entered not into the temple of our Lord, and as yet the people
 3 did sinne. † He built the high gate of the house of our Lord,
 4 and in the wal of Ophel he built manie thinges. † Cities also
 he built in the mountaynes of Iuda, and castelles and
 5 towres in the forrestes. † He fought agaynst the king of the
 children of Ammon, and overcame them, and the children of
 Ammon gaue him at that time an hundred talentes of siluer,
 and tenne thousand cores of wheate, and as manie cores of
 barley: the children of Ammon gaue him these thinges in the
 6 second and third yeare. † And Ioathan was strengthened,
 because he had directed his waies before our Lord his God.
 7 † But the rest of the wordes of Ioathan, and al his battels,
 and workes, are writen in the Booke of the kinges of Israel
 8 and Iuda. † He was siue and twentie yeares old when he be
 gan to reigne, and he reigned sixtene yeares in Ierusalem.
 9 † And Ioathan slept with his fathers, and they buried him
 in the Citie of Dauid: and Achaz his sonne reigned for him.

CHAP. XXVIII.

*For his great wickednes Achaz is taken in battel, his countrie spoyled, and
 manie slayne by the kinges of Syria, and Israel. 9. yet God suffereth not the
 kingdom to be subdued. 16. Then requiring helpe of the Assyrians, 17. is
 spoyled by the Idumeans, Philisthians, and Assyrians. 22. After al which
 plagues he commisseth more idolatrie. 26. dieth, and his sonne Ezechias
 reigneth.*

TWENTIE yeares old was Achaz when he began to reigne, & he reigned sixtene yeares in Ierusalem: he did not right in the sight of our Lord as Dauid his father. † but walked in the wayes of the kinges of Israel, moreouer also he did cast statues to Baalim. † He it is that burnt incense to the Yalebennom, and he consecrated his sonnes in fire according to the rite of the nations, which our Lord slewe in the coming of the children of Israel. † He sacrificed also, & burnt incense in the excelses, & on hilles, and vnder cuerie tree ful of grene leaues. † And our Lord his God deliuered him into the handes of the king of Syria, who stroke him, and tooke a great praye out of his kingdom, & brought into Damascus: to the handes also of the king of Israel was he deliuered, and stricken with a great plague. † And Phacee the sonne of Remelia slewe of Iuda an hundred twentieth thousand in one day, almen of warre: for that they had forsaken our Lord the God of their fathers. † At that time Zechri a mightie man of Ephraim, slewe Maasias the kinges sonne, and Ezricam the gouernour of his house, Elcana also second from the king. † And the children of Israel tooke of their brethren two hundred thousand of women, of boyes, and of wenches, and an infinite praye: and they brought it into Samaria. † At that time there was a Prophete of our Lord, named Oded: who going forth to meete the armie coming into Samaria, sayd to them: Behold our Lord the God of your fathers being angrie against Iuda, hath deliuered them into your handes, and you haue slayne them cruelly, so that your crueltie did reach to heauen. † Moreouer the children of Iuda and Ierusalem you wil subdue vnto you for bondmen and bondwomen, which nedeth not to be done: for you haue sinned hereupon to our Lord your God. † But heare ye my counsel, and carie backe the captiues, that you haue brought of your brethren, because the great furie of our Lord hangeth ouer you. † There stood therefore princes of the children of Ephraim, Azarias the sonne of Iohanan, Barachias the sonne of Mosollomoth, Ezechias the sonne of Sellum, and Amasa the sonne of Hadali, against them that came out of the battel, † and they sayd to them: You shal not bring in the captiues hither, lest we sinne to our Lord. Why wil you adde vpon our sinnes, and heape vp old offences? for it is a great sinne, and the anger of the furie of our Lord hangeth ouer Israel. † And.

- 14 † And the men of warre dismist the pray, & al the thinges that
 15 they had taken, before the princes and al the multitude. † And
 the men, whom we mentioned aboue, stood and taking the
 captiues, and al that were naked they clothed and shod them,
 with the spoyles: and when they had clothed and refreshed
 them with meate and drinke, and annoynted them because of
 their labour, and had looked carefully to them: as manie as
 could not walke, and were of a weake bodie, they set on
 beastes, and brought them to Iericho the Citie of palme
 trees to their brethren, and themselues returned into Samaria.
 16 † At that time king Achaz sent to the king of the Assyrians
 17 asking helpe. And the Idumeans came and stroke manie of
 18 Iuda, and tooke a great praye. † The Philisthijms also were
 spred abroad by the cities of the champayne, and toward the
 South of Iuda: and they tooke Bethsames, & Aialon, and Ga-
 deroth, Socho also, & Thamnan, and Gamzo, with their vil-
 19 lages, and dwelt in them. † For our Lord had humbled Iuda
 because of Achaz the king of Iuda, for that he had made it
 20 naked of helpe, and had contemned our Lord. † And he
 brought agaynst him Theglathphalnasar the king of the As-
 syrians, who also afflicted him, and spoyled him no man resi-
 21 sting. † Therfore Achaz spoyling the house of our Lord, and
 the house of the kinges, and of the princes gaue giftes to the
 king of the Assyrians, and yet it did nothing profite him.
 22 † Moreover also in the time of his distresse he increased con-
 tempte, agaynst our Lord, king Achaz himself by himself,
 23 † immolated viſtims to the goddes of Damascus that stroke
 him, and sayd: The goddes of the kinges of Syria doe helpe
 them, whom I wil pacifie with hostes, and they wil ayde me,
 wheras on the contrarie part they were his ruine, and al Is-
 24 rael. † Achaz therfore hauing spoyled al the vessels of the
 house of God, and broken them shut the gates of the temple
 of God, and made him altars in al the corners of Ierusalem.
 25 † In al the cities also of Iuda he built altars to burne frankin-
 cense, and he prouoked to wrath our Lord the God of his fa-
 26 thers. † But the rest of his wordes, al his workes the first and
 the last are writen in the Booke of the kinges of Iuda and
 27 Israel. † And Achaz slept with his fathers, and they buried
 him in the Citie of Ierusalem: for they receiued him not into
 the sepulchres of the kinges of Israel. And Ezechias his sonne
 reigned for him.

∴ VVicked po-
 licie auaileth
 nothing, but
 hurtech much!

Ezechias repayreth the Temple, and diuine seruice 5. Zealously exhorteth offenders to repentance. 12. the Temple is purified in sixtene daies. 18. the king and nobles offer bustes, which the Priestes immolate. 25. With solemne musick (ordained by king Dauid) and great ioy of all the people.

THERFORE Ezechias began to reigne, when he was siue 1 4. Reg.
 and twentie yeares old, and he reigned nine and twen- 18.
 tie yeares in Ierusalem: the name of his mother was Abia,
 the daughter of Zacharias. † And he did that which was 2
 pleasing in the sight of our Lord, according to al thinges that
 Dauid his father had done. † He in the first yeare and moneth 3
 of his reigne opened the doores of the house of our Lord, and
 repayed them. † And he brought the Priestes and the Leui- 4
 tes, and assembled them in the East streate. † And he sayd to 5
 them: Heare me ye Leuites, and be sanctified, cleanse the
 house of our Lord the God of your fathers, and take away al
 vncleannes out of the Sanctuarie. † Our fathers haue sin- 6
 ned and done euil in the sight of our Lord God, forsaking
 him: they haue turned away their faces from the taber-
 nacle of our Lord, and geuen the backe. † They haue shut 7
 the doores, that were in the porch, and put out the lampes,
 and haue not burnt incense, and haue not offered holocaustes
 in the Sanctuarie of the God of Israel. † Therefore was the 8
 furie of our Lord stirred vp vpon Iuda and Ierusalem, and he
 hath deliuered them into commotion, and into destruction,
 & to be hissed at, as your selues see with your eyes. † Behold, 9
 our fathers haue fallen by the swordes, our sonnes, and our
 daughters, and wiues are led captiue for this wickednesse.
 † Now therfore it pleaseth me that we make a couenant 10
 with our Lord the God of Israel, and he wil turne away the
 furie of his wrath from vs. † My children be not negligent: 11
 our Lord hath chosen you to stand before him, and to mi-
 nister to him, and to worshipe him, and to burne incense to
 him. † The Leuites therfore arose. Mahath the sonne of 12
 Amasai, and Ioel the sonne of Azarias, of the children of
 Gaath: moreouer the children of Merari, Cis the sonne of
 Abdi, and Azarias the sonne of Ialaleel. And of the children
 of Gerson, Ioab the sonne of Zemima, and Eden the sonne of
 Ioab. † By of the children of Elisaphan, Samri, and Iabiel, 13
 Allo of the children of Asaph, Zacharias, and Mathanias.
 † Moreouer

- 14 † Moreouer also of the children of Heman, Iahiel, & Semeir
yea and of the children of Idithun, Semeias, and Oziel.
- 15 † And they gathered together their bretheren, and were sanctified, and went in according to the commandment of the king, and the precept of our Lord, to purge the house of
- 16 God. † The Priestes also going into the Temple of our Lord to sanctifie it, brought out al vncleannes, which they found within the entrance of the house of our Lord, which the Leuites tooke, and caried to the Torrent cedron without.
- 17 † And they began to clense it the first day of the first moneth, and in the eight day of the same moneth they entred into the porche of the temple of our Lord, and they purged the temple in eight dayes, and in the sixteenth day of the same moneth, they accomplished that which they began. † They entered in also to Ezechias the king, and sayd to him: We haue sanctified al the house of our Lord, and the altar of holocaust, and the vessels therof, moreouer also the table of
- 19 proposition with al the vessels therof, † and al the furniture of the temple, which king Achaz in his reigne had polluted, after that he transgressed; and behold al thinges are set
- 20 forth before the altar of our Lord. † and Ezechias the king rising early, assembled al the princes of the citie, and went
- 21 vp into the house of our Lord: † and they offered together seuen oxen, and seuen rammes, seuen lambes, and seuen buckgoates for sinne, for the kingdom, for the sanctuarie, for Iuda, and he sayd to the Priestes the children of Aaron, that they should offer them vpon the altar of our Lord.
- 22 † They killed therfore the oxen, and the Priestes tooke the bloud, and powred it vpon the altar, they killed also the rammes, and their bloud they powred also vpon the altar, and they immolated the lambes, and powred the bloud vpon the
- 23 altar. † They brought the buckgoates for sinne before the king, and the whole multitude, and they put their hands
- 24 vpon them: † and the Priestes immolated them, and sprinkled their bloud on the altar for an expiation of al Israel: for the king had commanded for al Israel, that holocaust should
- 25 be made, ana for sinne. † He appoynted also the Leuites in the house of our Lord with cymbals, and psalteries, and harpes according to the disposition of Dauid the king, and of Gad the Seer, and of Nathan the Prophete: for it was the
- 26 precept of our Lord by the hand of his propheres. † And the

Leuites floode, holding the instrumentes of Dauid, and the Priestes trumpettes. † And Ezechias commanded that they should offer holocaustes vpon the altar : and when holocaustes were offered, they began to sing prayes to our Lord, and to sound with trumpettes, and on diuerse instrumentes, which Dauid the king of Israel had prepared for to sound. † And al the multitude adoring, the singing men, and they that held the trumpettes, were in their office, whiles the holocaust was accomplished. † And when the oblation was ended, the king bowed, and al that were with him, and adored. † And Ezechias, and the princes commanded the Leuites, that they should praye our Lord in the wordes of Dauid, and Asaph the Seer : who prayes him with great ioy, and bowing the knee adored. † But Ezechias added these wordes also : You haue filled your handes to our Lord, come, and offer viſſimes, and prayes in the house of our Lord. Al the multitude therfore offered hostes, and prayes, and holocaustes with a deuout minde. † Moreouer the number of the holocaustes, which the multitude offered, was thls, oxen ſeuentie, rammes an hundred, lambes two hundred. † And they ſanctified to our Lord oxen ſix hunered, & ſheepe three thouſand. † But the Priestes were few, neither could they ſuffiſe to draw of the ſkinnes of the holocaustes : wherefore the Leuites alſo their brethren holpe them, til the worke was accomplished, and the Priestes were ſanctified, for the Leuites are ſanctified with an eaſier rite, then the Priestes. † There were holocaustes therfore verie many, the ſatte of pacifiques, and the libamentes of the holocaustes : and the ſeruice of the house of our Lord was accomplished. † And Ezechias reioyſed, and al the people, becauſe the miniſterie of our Lord was accomplished. For it pleaſed them that the thing ſhould be done of a ſoden.

CHAP. XXX.

Ezechias by meſſengers and letters exhorteth the pꝑle both of Iuda and Iſrael, to make Paſch in Ieruſalem. 11. Which ſome of Iſrael, and al Iuda performe, 18. the ſourteenth day of the ſecond moneth, though al could not be purified according to the law. 23. they make an other feaſt of Aymes ſeuē dayes more, the king and princes geuing hoſtes to the people.

EZECHIAS alſo ſent to al Iſrael and Iuda : and he wrote letters to Ephraim and Manaſſes, that they ſhould come to the

to the house of our Lord in Ierusalem, and should make a
2 Phase to our Lord the God of Israel. † Counsel therfore
being taken of the king and the princes, and of al the assem-
blie of Ierusalem, they decreed to make the Phase the second
3 moneth. † For they could not make it in his time : because
the Priestes that might suffice, had not bene sanctified, and the
4 people had not as yet bene gathered into Ierusalem. † And
5 the word pleased the king, and al the multitude. † And they
decreed to send messengers into al Israel from Bersabee vnto
dan, that they should come, and make the Phase to our Lord
the God of Israel in Ierusalem : for manie had not made it as
6 is prescribed by the law. † And the postes went forth with
letters of commandement from the king, and his princes,
into al Israel and Iuda, according to that, which the king had
commanded, proclaiming : Children of Israel returne ye
to our Lord the God of Abraham, and Isaac, and Israel : and
he wil returne to the remnant, that hath escaped the hand of
7 the king of the Assyrians. † Become not as your fathers, and
brethren, which haue revolted from our Lord the God of
their fathers, who hath deliuered them into destruction, as
8 your selues see. † Harden not your neckes, as your fathers:
geue handes to our Lord, and come to his Sanctuarie, which
he hath sanctified for euer : serue our Lord the God of your
fathers, and the wrath of his furie shal be turned away from
9 you. † For if you shal returne to our Lord : your brethren,
and children shal haue mercie before their Lordes, that haue
led them captiue, and they shal returne into this land : for
our Lord your God is merciful, and wil not turne away his
10 face from you, if you shal returne to him. † Therfore the
postes went forward spedely from citie to citie, through the
land of Ephraim, and of Manasses, as farre as Zabulon, they
11 mocking and skorning them. † Neuerthelesse certayne men
of Aser, and Manasses, and Zabulon, condescending to the
12 counsel, came to Ierusalem. † But the hand of God was in
Iuda, to geue them one hart to doe the word of our Lord,
according to the precept of the king and of the princes.
13 † And much people was gathered into Ierusalem to make
14 the solemnitie of Azimes in the second moneth : † And
rising they destroyed the altars that were in Ierusalem, and
ouerthrowing al thinges wherein incense was burnt to idols,
15 they throw it into the Torrent cedron. † And they immolated the
tha.

the Phafe the fourteenth day of the second moneth. The Priestes also and the Leuites at length being sanctified offered holocaustes in the house of our Lord. And they stood in their order according to the disposition, & law of Moyse the man of God: but the Priestes receiued the bloud to be powred out of the handes of the Leuites, † because a great multitude Was not sanctified: & therfore the Leuites immolated the Phafe for them, that came not in time to be sanctified to our Lord. † For a great part of the people of Ephraim, and Manasses, and Issachar, and Zabulon, that had not bene sanctified, did eate the Phafe, not according to that which is written: and Ezechias prayed for them, saying: Our good Lord wil be merciful, † to al them, :: that in al their hart seeke our Lord the God of their fathers: and wil not impute it to them that they are not sanctified. † Whom our Lord heard, and was pacified to the people. † And the children of Israel, that were found in Ierusalem, made the solemnitie of Azimes seuen daies in great ioy, praying our Lord euerie day. The Leuites also and the Priestes by instrumentes, that agreed to their office. † And Ezechias spake to the hart of al the Leuites, that had good vnderstanding concerning our Lord: and they did eate during the seuen daies of the solemnitie, immolating victimes of pacifiques, and praying our Lord the God of their fathers. † And it pleased the whole multitude to celebrate it :: other seuen daies: which also they did with great ioy. † For Ezechias the king of Iuda had geuen the multitude a thousand oxen, and seuen thousand sheepe: but the princes had geuen the people oxen a thousand, & sheepe ten thousand: there was sanctified therfore a verie great multitude of Priestes. † And al the multitude of Iuda was ful of mirth, as wel of the Priestes and Leuites, as of al the assemblie, that came out of Israel; of the proselites also of the land of Israel, and them that dwelt in Iuda. † And there was made a great solemnitie in Ierusalem, such as had not bene in that citie from the dayes of Salomon the sonne of Dauid the king of Israel. † And the Priestes & the Leuites rose vp blessing the people: & their voice was heard: and their prayer came into the holie habitation of heauen.

CHAP. XXXI.

Idoles being destroyed in al Iuda and part of Israel, Priestes and Leuites freely execute their functions. 4. Tithes and first fruites are payed in such abundance, 15. that they are put in store houses, and distributed by officers.

:: Being penitent in hart for their sinnes, Gods dispensation might be supposed for legal purification in case of necessity, which otherwise was strictly commanded *Leuit. 5. et seq. Deut. 27. &c.*

:: Voluntary workes of supererogation, more then was commanded.

- 1 **A**ND when these things had beneritely celebrated, al
Israel that was found in the cities of Iuda, went forth,
and they brake the idols, and cut downe the groues, ouer-
threw the excelses, and destroyed the altars, not onlie out
of al Iuda and Benjamin, but out of Ephraim also and Ma-
nasses, til they vtterly destroyed them: and al the children
2 of Israel returned into their possessions and cities. † And
Ezechias appoynted companies of Priestes, and of Leuites,
by their diuisions, euerie man in his owne office, to witte, as
wel of the Priestes, as of the Leuites, for the holocaustes, and
pacificques, that they should minister, and :: confesse, and
3 sing in the gates of the campe of our Lord. † And the kinges
part was, that of his proper substance holocaust should be
offered, morning alwaies and euening, in the Sabbathes also,
and the Calendes and in other solennites, as it is writen in
4 the law of Moyse. † He commanded also the people that
dwelt in Ierusaïem, to geue portions to the Priestes, and the
5 Leuites, that they might attend the law of our Lord. † Which
when it was noysed in the eares of the multitude, the chil-
dren of Israel offered very manie first frutes of corne, of
wine, and of oyle, of honie also: and of al thinges, which the
6 ground bringeth forth, they offered tithes. † Yea and the
children of Israel and Iuda, that dwelt in the cities of Iuda,
offered tithes of oxen, and sheepe, and tithes of sanctified
thinges, which they had vowed to our Lord their God: and
7 carying them al, made manie heapes. † The third moneth
they began to lay the fundations of the heapes, and in the
8 seuenth moneth they finished them. † And when Ezechias,
and his princes came in, they saw the heapes, and blessed our
9 Lord, and the people of Israel. † And Ezechias asked the
10 Priestes and the Leuites, why the heapes lay so: † Azarias
the high Priest of the stocke of Sadoc answered him, saying:
Since first frutes began to be offered in the house of our
Lord, we haue eaten, and haue bene ful, and very much hath
remayned, because our Lord hath blessed his people: and of
the remaynes this is the abundance, which thou seest.
11 † Ezechias therfore commanded that storehouses should be
prepared in the house of our Lord. Which when they had
12 done, † they brought in as wel the first frutes, as the tithes,
and whatsoever they had vowed, saythfully. And the ouer-
seer of them was Chonenias a Leuite, and Semei his brother

:: Besides con-
fession of sin-
nes there is al-
so cōfession of
Gods excellen-
cie & goodnes

the second, † after whom Iahiel, and Azarias, and Nahath, 13
and Asael, and Ierimoth, Iosabad also, and Eliel, and Iesma-
chias, and Mahath, and Banaias, ouerseers vnder the hand of
Chonenias, and Semei his brother, by the commandment of
Ezechias the king, and Azarias the high Priest of the house
of God, to whom al things apperteyned. † But Core the 14
sonne of Iemna a Leuite, and porter of the east gate, was
ouerseer of those things, which were voluntarily offered to
our Lord, and of the first frutes and the things consecrated
for Sancta sanctorum. † And vnder his charge Eden, and 15
Beniamin, Iesue, and Sermeias, Amarias also, and Sechenias,
in the cities of the Priestes, that they should faithfully distri-
bute to their brethren portions, to the lesser and greater:
† sauing the men children from three yeares and aboue, to 16
al that entered into the temple of our Lord, and whatsoeuer
day by day was profitable in the ministerie, and the obseruan-
ces according to their diuisions, † to the Priestes by families, 17
and to the Leuites from the twentieth yeare and vpward, by
the orders and companies, † and to al the multitude, as wel 18
their wiues, as their children of both sex, meares were geuen
faithfully of these things, that had bene sanctified. † Yea 19
and of the children of Aaron by the fildes and the suburbs
of euerie citie, there were men ordayned, that should distri-
bute portions, to al the male sexe, of the Priestes and the
Leuites. † Ezechias therfore did al things which we haue 20
sayd in al Iuda: and wrought good and right, and truth before
our Lord his God, † in al the seruice of the ministerie of the 21
house of our Lord, according to the law and the ceremonies,
willing to seeke his God in al his hart, and he did it and pro-
spered.

CHAP. XXXII.

*Sennacherib king of Assyria inuading Iuda, king Ezechias encourageth the
people, and provideth to defend the countrie. 9. the Assyrians threaten
the people, and blaspheme God. 20. Ezechias and Isaia pray. 21. An
Angel destroyeth the Assyrians armie, so their king retiring home, is slayne
in his idols temple, by his owne sonnes. 22. Ezechias reigneth in peace, 24.
salleth into deadlie sicknes, but miraculously recouereth, offendeth in pryde,
and repenteth. 27. is exceeding rich, which he imprudently sheweth to
strangers: 32. dieth, and Manasses succedeth.*

AFTER which things, and :: this maner of truth, came 1
Sennacherib the king of the Assyrians, and entering
into

4. R¹³
18.
Isaie 36.

- into Iuda, besieged the fenced cities, desirous to take them.
- 2 † Which when Ezechias had sene, to witte, that Sennacherib was come, and the whole force of the battel to be turned
- 3 agaynst Ierusalem, † taking counsel with the princes, and the most valiant men, to stoppe vp the heades of the fountaynes, that were without the citie: and the sentence of them al
- 4 decreing this, † he gathered a very great multitude, & they stopped vp al the fountaynes, and the riuer, that ranne in the middes of the land, saying: Lest the kinges of the Assyrians
- 5 come, and finde abundance of waters. † He built also doing industriously euerie wall that had bene destroyed, and built towers vpon them, and an other wall without: and he repayred Mello in the citie of Dauid, and made armour and
- 6 shildes of al sortes: † And he appointed princes of warryers in the armie: and he called them al together in the streete of
- 7 the gate of the citie, and spake to their hart, saying: † Doe manfully, and take courage: feare not, neither dread ye the king of the Assyrians, and al the multitude, that is with him:
- 8 for there are manie moe with vs, then with him. † For with him is an arme of flesh: with vs the Lord our God, which is our helper, and fighteth for vs. And the people was encouraged with these maner of wordes of Ezechias the king of
- 9 Iuda. † Which thinges after they were done, Sennacherib the king of the Assyrians sent his seruantes to Ierusalem (for himself with al his armie beseiged Lachis) to Ezechias the king of Iuda, & to al the people, that was in the citie, saying:
- 10 † Thus sayth Sennacherib the king of the Assyrians: In whom hauing affiance, doe you sitte besieged in Ierusalem?
- 11 † Hath Ezechias deceiued you, to deliuer you to death in hunger and thirst, affirming that the Lord your God can deliuer you from the hand of the king of the Assyrians? † Why,
- 12 is not this Ezechias, that hath destroyed his excelses, and altars, and hath commanded Iuda & Ierusalem, saying: Before one altar you shal adore, and on it you shal burne incense?
- 13 † Are you ignorant what thinges I haue done, and my fathers to al the peoples of the landes? haue the goddes of nations, and of al landes bene able to deliuer their countrie out of my
- 14 hand? † Who is there of al the goddes of the nations, which my fathers wasted, that could deliuer his people out of my hand, that your God also can deliuer you out of this hand?
- 15 † Let not therfore Ezechias deceiue you, nor delude you

with vayne persuation, neither beleue ye him. For if no god
 o al nations and kingdomes, could deliuer his people out of
 my hand, and out of the hand of my fathers, consequently
 neither thal your God be able to deliuer you out of my hand.
 † Yea and manie other thinges did his seruantes speake, 16
 agaynst our Lord God, and agaynst Ezechias his seruant.
 † Letters also he wrote ful of blasphemie against our Lord the 17
 God of Israel, and he spake agaynst him : as the goddes of
 their nations could not deliuer their people out of my hand,
 so the God also of Ezechias can not deliuer his people out of
 this hand. † Moreouer also with a lowd crie, in the Iewes 18
 tongue, he sounded against the people, that sate on the walles
 of Ierusalem, that he might terrifie them, and take the citie.
 † And he spake agaynst the God of Ierusalem, as agaynst the 19
 goddes of the peoples of the earth, the workes of mens han-
 des. † Ezechias therfore the king, and Isaias the prophet the 20
 sonne of Amos, prayed agaynst this blasphemie, and cried out
 euen to heauen. † And our Lord sent an Angel, which stroke 21
 euerie strong man, and warryer, and prince of the armie of
 the king of the Assyrians : and he returned with ignominie
 into his countrie. And when he was entered into the house
 of his God, his sonnes that were come forth of his wombe,
 slewe him with the sword. † And our Lord saued Ezechias 22
 and the inhabitantes of Ierusalem, out of the hand of Senna-
 cherib the king of the Assyrians, and out of the hand of al,
 & gaue them rest round about. † Manie also brought hostes, 23
 and sacrifices to our Lord into Ierusalem, and giftes to Eze-
 chias the king of Iuda : who was exalted after these thinges
 before al nations. † In those daies Ezechias was sick euen 24
 to death, and he prayed our Lord : and he heard him, and gaue
 him a signe. † But not according to the benefites, which he 25
 receiued, did he recompense, : because his hart was elenared :
 and wrath came agaynst him, and agaynst Iuda and Ierusa-
 lem. † And he was humbled after ward, because his hart had 26
 bene exalted, both he and the inhabitantes of Ierusalem : and
 therfore the wrath of our Lord came not vpon them in the
 daies of Ezechias. † And Ezechias was rich, and glorious ex- 27
 cedingly and gathered to himself great treasures of siluer and
 of gold, and of pretious stone, of spices, and of armour of al
 kinde, and of vessels of great price. † Storehouses also of 28
 corne, of wyne, and of oyle, and stalles of al beastes, and
 foldes

More dan-
 ger of pride
 in prosperitie,
 then in aduer-
 sitie.

- 29 foldes of cattel, † and six cities he built to him self: for he had flockes of sheepe, and of heardes innumerable, because our
 30 Lord had geuen him substance exceeding much. † The same is Ezechias, that stopped the vpper fountaine of the waters of Gihon, and turned them away vnderneath toward the West of the Citie of Dauid: in al his workes he did prosperously
 31 what he would. † But yet in the embassie of the princes of Babylon, that were sent to him, to aske of the wonder, that had chanced vpon the earth, God leift him that he might be tempted, and al thinges might be made knowen, that were in
 32 his hart. † But the rest of the wordes of Ezechias, and of his mercies are witten in the vision of Isaias the sonne of Amos the prophete, and in the booke of the kings of Iuda & Israel.
 33 † And Ezechias slept with his fathers, and they buried him in the chiefe sepulchres of the children of Dauid: and al Iuda celebrated his funeralles, & al the inhabitants of Ierusalem: and Manasses his sonne reigned for him.

CHAP. XXXIII.

Manass's for his manifold wickednes is led captiue into Babylon. 12. repenteth in prison, is restored to his kingdom. and destroyeth idolatrie: 18. dieth, 21. & Amon succeding, 24. is slayne by his seruantes, and Iosias reigneth.

4. Reg.
21.

- 1 **T**WELVE yeares old was Manasses when he began to reigne, and he reigned fiftie fve yeares in Ierusalem.
 2 † And he did euil before our Lord, according to al the abominations of the nations, which our Lord ouerthrew before
 3 the children of Israel: † and being turned, he reedified the excelses which Ezechias his father had destroyed: and he built altars to Baalim, and made groues, and he adored al the
 4 host of heauen, and worshipped it. † He built also altars in the house of our Lord, wherof our Lord had sayd: In Ierusalem shal my name be for euer. † And he built them to al the
 5 host of heauen in the two courtes of the house of our Lord.
 6 † And he made his sonnes to passe through fyre, to the Valebenennom: he obserued dreames, folowed fourthsayings, gaue him self to magike artes, he had with him magicians, & inchaunters: and he wrought manie euils before our Lord, to
 7 prouoke him. † Also a grauen, and a molten signe he put in the house of God, wherof our Lord spake to Dauid, and to Salomon his sonne, saying: In this house, and in Ierusalem, which I haue cholen al the tribes of Israel, Wil I put my

name for euer, † And I wil not make the foote of Israel to 8
 moue out of the land, which I haue deliuered to their fathers:
 yet so if they shal obserue to doe that I haue commanded
 them, and al the law, and the ceremonies, and iudgements
 by the hand of Moyse. † Manasses therfore seduced Iuda, 9
 and the inhabitantes of Ierusalem, that they did euil aboue al
 the nations, which our Lord had ouerthrowen before the
 face of the children of Israel. † And our Lord spake to him, 10
 and to his people, and they would not attend. † Therfore he 11
 brought vpon them the princes of the host of the king of the
 Assyrians: and they tooke Manasses, & led him bound with
 chaynes, and fetters into Babylon. † Who after that he was 12
 in distresse, prayed our Lord his God: and did penance exceedingly
 before the God of his fathers. † And he desired him, 13
 and besought him earnestly: :: and he heard his prayer, and
 brought him agayne to Ierusalem into his kingdom, and Ma-
 nasses knew that our Lord he was God. † After these thin- 14
 ges he built a wal without the citie of Dauid, on the west of
 Gihon in the valley, from the entrance of the fish gate round-
 about vnto Ophel, and rayfed it exceedingly: and he appoynt-
 ed princes of the host in al the fenced cities of Iuda: † and 15
 he tooke away strange goddes, and the idol out of the house
 of our Lord: the altars also which he had made in the mount
 of the house of our Lord, and in Ierusalem, and he threw al
 without the citie. † Moreouer he reedified the altar of our 16
 Lord, and immolated vpon it victimes, and pacifiques, and
 prayse: and he commanded Iuda to serue our Lord the God
 of Israel. † Neuerthelesse as yet the people immolated in the 17
 excelses to our Lord their God. † But the rest of the actes of 18
 Manasses: and his obsecration to his God: the wordes also of
 the Seers, that spake to him in the name of our Lord the God
 of Israel, are conteyned in the wordes of the kinges of Israel.
 † His :: prayer also, and his obtrayning, and al his sinnes, 19
 and contempt, the places also wherein he built excelses, and
 made groues, and statues before he did penance, are written
 in the wordes of Hozai. † Manasses therfore slept with his 20
 fathers, and they buried him in his house: & his sonne Amos
 reigned for him. † Amos was two and twentie yeares old 21
 when he began to reigne, and he reigned two yeares in Ieru-
 salem. † And he did euil in the sight of our Lord, as Manasses 22
 his father had done: and he immolated to al the idols, which
 Manasses

:: A pregnant
 example of the
 effect of harty
 repentance.

:: This prayer
 is not extant
 in the Hebrew
 but in Greke
 & Latin. as yet
 neither recei-
 ued for cano-
 nical, by the
 Church nor
 refused.

- 23 Manasses his father had made, and serued them. † And he did not reuerence the face our Lord, as Manasses his father did reuerence it, and he committed farre greater sinnes.
- 24 † And when his seruantes had conspired agaynst him, they
- 25 slewe him in his owne house. † Moreouer the rest of the multitude of the people, hauing slaine them that stroke Amon, made Iosias his sonne king for him.

CHAP. XXXIIII.

Iosias destroyeth idolatrie. 8. repaireth the Temple. 14. The booke of the law found in the Temple is redde before him. 19. Wherby vnderstanding the sinnes of the people, 23. a prophete foresbewe: h their punishment, 26. but not in his daies. 29. He reneweth the covenant between God and the people.

4. Reg.
22.

- 1 **E**IGHT yeares old was Iosias when he began to reigne, &
- 2 he reigned thirtie and one yeares in Ierusalem. † And he did that which was right in the sight of our Lord, and walked in the waies of Dauid his father: he declined not neither to the right hand, nor to the left. † And in the eighth
- 3 yeare of his reigne, when he was yet a child, he began to seeke the God of his father Dauid: and the twelfth yeare after he began to reigne, he cleansed Iuda and Ierusalem from excelses, and groues, and idols, & sculptsils. † And they destroyed
- 4 before him the altars of Baalim, and the idols, that had bene set vpon them, they destroyed: the groues also and sculptsils he cut downe and brake in peeces: and ouer their tombes, that were accustomed to immolate vnto them, he strawed
- 5 the fragmentes. † Moreouer the bones of the Priestes he burnt on the altars of the idols, and he clenfed Iuda and Ierusalem. † Yea and in the cities of Manasses, and of Ephraim,
- 6 and of Simeon, vnto Nepthali he ouerthrew al. † And when he had destroyed the altars, and the groues, and had broken the idols into peces, and had ouerthrowen al profane temples out of al the land of Israel, he returned into Ierusalem.
- 8 † Therfore in the eighteenth yeare of his reigne, the land now clenfed, and the temple of our Lord, he sent Saphan the sonne of Eselias, and Maasias the gouernour of the citie, and Ioha the sonne of Ioachaz Commenter, that they should
- 9 payre the house of our Lord his God. † Who came to Helcias the high priest: and taking of him the money, which had bene brought into the house of our Lord, and which the Leuites and porters had gathered together of Manasses, and Ephraim,

3. Reg.
12.

Ephraim, and of al the remnant of Israel, of al Iuda also, and Benjamin, and the inhabitants of Ierusalem, † they deliuered 10
 in their handes, that ouersaw the workemen in the house of
 our Lord, that they should repayre the temple, and mend al
 weake partes. † But they gaue it to the artificers, and to the 11
 masons, that they should bye stones out of the quarries, and
 timber for the ioyntures of the building, and for making the
 roofof the house, which the kinges of Iuda had destroyed.
 † Who did al thinges faithfully. And the ouerseers of the 12
 workemen were Iahath & Abdias of the children of Merari,
 Zacharias and Mosollam of the children of Caath, which
 vrged the worke: al Leuites skilful to sing on instrumentes.
 † But ouer them, that caried burdens to diuerse vses, were 13
 scribes, and masters of the Leuites, and porters. † And when 14
 they caried forth the money, that had bene brought into the
 temple of our Lord, Helcias the Priest found the Booke of
 the law of our Lord, :: by the hand of Moyfes. † And he sayd 15
 to Saphan the Scribe: I haue found the booke of the law in
 the house of our Lord: and deliuered it to him. † But he 16
 brought in the volume to the king, and told him, saying: Al
 thinges, which thou gauest into the hand of thy seruantes,
 loe are accomplished. † The siluer that was found in the 17
 house of our Lord, they haue gathered into a masse: and it
 was geuen to the ouerseers of the artificers, and of them that
 make diuerse workes. † Moreouer Helcias the Priest deli- 18
 uered me this booke. Which when he had read in the kinges
 presence, † and he had heard the wordes of the law, he rent 19
 his garmentes: † and he commanded Helcias, and Ahicam 20
 the sonne of Saphan, and Abdon the sonne of Micha, Saphan
 also the scribe, and Asaa the kinges seruant, saying: † Goe, 21
 and pray our Lord for me, and for the remnant of Israel, and
 Iuda, concerning al the wordes of this Booke, which is
 found: for the great furie of our Lord hath distilled vpon vs,
 for that our fathers haue not kept the wordes of our Lord, to
 doe al thinges, that are writen in this volume. † Helcias 22
 therfore went, and they that were sent together by the king,
 to Olda a prophetesse, the wife of Sellum the sonne of The-
 cuath, the sonne of Hasra keeper of the garmentes: who
 dwelt in Ierusalem in the second part: and they spake to
 her the wordes, which we haue aboue mentioned. † But she 23
 answered them: Thus sayth our Lord the God of Israel: Tel
 the

:: Geuen by
 the hand of
 Moyfes.

- 24 the man, that sent you to me: † Thus sayth our Lord: Behold I wil bring euils vpon this place, and vpon the inhabitantes therof, and al the curses, that are writen in this Booke,
- 25 which they redde before the king of Iuda. † Because they haue forsaken me, and haue sacrificed to strange goddes, that they might prouoke me to wrath in al the workes of their handes, therefore shal my furie droppe vpon this place, & shal
- 26 not be extinguished. † But to the king of Iuda that sent you to beseeche our Lord, thus speake ye: Thus sayth our Lord the God of Israel: Because thou hast heard the wordes of
- 27 this volume, † and thy hart is mollified, and thou art humbled in the sight of our Lord for these thinges, which are spoken against this place, and the inhabitantes of Ierusalem, and reuerencing my face, hast rent thy garmentes, and wept before me: I also haue heard thee, sayth our Lord. † :: It is a benefite to be taken out of this world, before general miserie come vpon the people.
- 28 wil I gather thee to thy fathers, and thou shalt be brought into thy graue in peace: neither shal thine eies see al the euil that I wil bring in vpon this place, and vpon the inhabitantes therof. They therefore reported to the king al thinges that
- 29 she had sayd. † But he calling together al the ancientes of Iuda and Ierusalem, † went vp into the house of our Lord,
- 30 and al the men of Iuda, and the inhabitantes of Ierusalem, Priestes and Leuites, and al the people from the least to the greatest. In whose hearing in the house of our Lord, the
- 31 king read al the wordes of the volume. † And standing on his tribunal seate, he made a couenant before our Lord, that he would walke after him, and keepe his preceptes, and testimonies, and iustifications in al his hart, and in al his soule, and would do the thinges that were writen in that volume,
- 32 which he had read. † He adiured also vpon this al that were found in Ierusalem, and Benjamin: and the inhabitantes of Ierusalem did according to the couenant, of our Lord the
- 33 God of their fathers. † Iosias therefore tooke away al abominations of al the countries of the children of Israel: and made al, that were left in Israel, to serue our Lord their God. Al his daies they reuolted not from our Lord the God of their fathers.

CHAP. XXXV.

Iosias celebrateth a most Solemne Pasch. 20. Is slaine by the king of Egypt, al Iuda lamenting him, 25. most specially Ieremias.

∴ This Phafe, or Pasch made by Iofias famous, partly for that this feaft had bene omitted some yeares, but specially for the great and extraordinary solemnitie made at this time.

930

SECOND BOOKE OF

Iofias.

AN D Iofias made in Ierusalem ∴ a Phafe to our Lord, 1
which was immolated the fourteenth day of the first 2
moneth. † And he appoynted the Priestes in their offices, 3
and exhorted them that they would minister in the house of 4
our Lord. † To the Leuites also, at whose instruction al Israel 5
was sanctified to our Lord, he spake: Put the Arke in the 6
Sanctuarie of the temple, which Salomon built the sonne of 7
Dauid the king of Israel, for you shal carie it no more: but 8
now minister to our Lord your God, and to his people Israel. 9
† And prepare your selues by your houses, and kinredes in 10
the diuisions of euerie one, as Dauid the king of Israel com- 11
manded, and Salomon his sonne described. † And minister 12
ye in the Sanctuarie by families and Leuitical companies, 13
† and being sanctified immolate the Phafe, prepare also your 14
brethren, that they may doe according to the wordes, which 15
our Lord spake in the hand of Moyse. † Moreouer Iofias 16
gaue to al the people, that was found there in the solemn-
tie of the Phafe, lambes and kiddes of the flockes, and of
the rest of the cattel thirtie thousand, of oxen also three
thousand, al these thinges of the kinges substance. † His
dukes also voluntarily offered that which they vowed, as
wel to the people, as to the Priestes and the Leuites. Moreouer
Helcias, and Zacharias, and Iahiel princes of the house of our
Lord, gaue to the Priestes to make the Phafe cattel one with
an other two thousand six hundred, and oxen three hundred.
† And Chonenias, and Semeias, also Nathanael, his bre-
thren, moreouer Hasabias, and Iehiel, and Iozabad princes
of the Leuites, gaue to the rest of the Leuites to celebrate the
Phafe five thousand sheepe, and oxen five hundred. † And
the ministerie was prepared, and the Priestes stood in their
office: the Leuites also in companies, according to the kinges
commandement. † And the Phafe was immolated: and
Priestes sprinkled the blood with their hand, and the Leuites
drew of the skinnies of the holocaustes: † and they sepa-
rated them to geue them by the houses and families of euerie
one, and to be offered to our Lord, as it is writen in the
Booke of Moyse, of oxen also they did in like maner.
† And they rosted the Phafe vpon fyre, according to that
which is writen in the law: but the pacifique hostes they
boyled in caudrons, and kettles, and pottes, and in hast they
distributed it to al the people. † And for themselues, and for
the

4. Reg.
16.

the Priestes they prepared after ward : for in oblation of holocaustes and of fatte the Priestes were occupied vntil night: wherfore the Leuites prepared for themselues, and
 15 for the Priestes the children of Aaron last. † Moreouer the singing men the children of Asaph stood in their order, according to the precept of Dauid, and Asaph, and Heman, and Idithun the prophetes of the king : and the porters watched at euerie gate, so that they departed not a moment from the ministerie : for the which cause also their brethren the Leuites prepared meates for them. † Therefore al the seruice of our Lord was ritely accomplished that day, so that they made the Phase, and offered holocaustes vpon the altar of our Lord,
 16 according to the precept of king Iosias. † And the children of Israel that were found there, made the Phase at that time,
 18 and the solemnitie of Azymes seuen daies. † There was not a Phase like to this in Israel, from the daies of Samuel the prophete : neither did anie of al the kinges of Israel make a Phase as Iosias, to the Priestes, and the Leuites, and to al Iuda, and Israel that was found, and to the inhabitantes of Ierusalem.
 19 † In the eighteenth yeare of the kingdom of Iosias was
 20 this Phase celebrated. † After that Iosias had repayred the temple, came vp Nechao the king of Egypt to fight in Charcamis beside Euphrates : and Iosias went forth to meete him.
 21 † But he sending messengers vnto him, sayd : What haue I to doe with thee king of Iuda? I come not agaynst thee this day, but I fight agaynst an other house, to the which God hath commanded me to goe in hast : leaue to doe agaynst God, who
 22 is with me, lest he kil thee. † :: Iosias would not returne, but prepared battel agaynst him, neither did he agree to the wordes of Nechao from the mouth of God, but went forward to
 23 fight in the fiede of Mageddo. † And there being wounded of the Archers, he sayd to his seruantes : Carie me out of the
 24 battel, because I am sore wounded. † Who remoued him from one chariote into an other chariote, that folowed him after the maner of kinges, and they caried him away into Ierusalem, & he died, and was buried in the monument of his
 25 fathers, and al Iuda and Ierusalem :: mourned for him. † Ieremie most of al : whose lamentations al the singing men and singing women repeate vntil this present day vpon Iosias, and it is growen as it were a law in Israel : Behold it is sayd
 26 to be writen in the lamentations. † But the rest of the wordes

:: Iosias
 thought that
 the king of
 Egypt intended
 to inuade
 his kingdom.
 And it was
 Gods wil he
 should be
 slaine, and not
 see the euiles
 that should
 happen to the
 people.
 :: Solemne exequies with
 lamentations
 and musike.

des of Iosias & of his mercies: which are commanded by the law of our Lord: † his workes also the first and the last, are 27 written in the Booke of the kinges of Iuda and Israel.

CHAP. XXXVI.

Ioachaz reigneth three monethes. 4. His brother Eliakim (named Ioakim) eleven yeares, 9. his sonne Ioachim three monethes, 11. his vncle Sedecias eleven yeares. 14. Most Priestes, and people contemning the admonitions of Prophetes, 17. manie are slaine by the Chaldees, the Temple and Ierusalem spoiled and burnt. 20. The sayd kinges successively, and people are carryed captiue into Babylon. 22. After s. uentic yeares Cyrus king of Persia, releaseth the captiuitie, and giveth leaue to reedifie the Temple.

THE people therfore of the land tooke Ioachaz the 1
sonne of Iosias, and made him king for his father in Ie-
rusalem. † Three and twentie yeares old was Ioachaz, when 2
he began to reigne, and he reigned three monethes in Ierusa-
lem. † And the king of Ægypt when he came into Ierusa- 3
lem, depofed him, and condemned the land in an hundred
talentes of filuer, and a talent of gold. † And he made Elia- 4
kim :: his brother king for him, ouer Iuda and Ierusalem: and
he turned his name Ioakim: but he tooke Ioachaz himself
with him, and caried him away into Ægypt. † Fiue and 5
twentie yeares old was Ioakim when he began to reigne, and
he reigned eleuen yeares in Ierusalem: and he did euil before 12
our Lord his God. † Agaynst him came vp Nabuchodonosor 6
the king of the Chaldees, and brought him bound in chaynes
into Babylon. † Whither he transported also the vessels of 7
our Lord, and put them in his temple. † But the rest of the 8
wordes of Ioakim, and of his abominations, which he
wrought, and the thinges that were found in him, are con-
tayned in the Booke of the kinges of Iuda and Israel. And 12
Ioachim his sonne reigned for him. † Eight yeares old was Io- 9
achim when he began to reigne, and he reigned three mo- 12
nethes and ten dayes in Ierusalem, and he did euil in the sight
of our Lord. † And when the compasse of a yeare was come 10
about, Nabuchodonosor the king sent some, that brought
him in to Babylon, the most precious vessels of the house of 12
our Lord being caried away withal: But he made Sedecias
his vncle king ouer Iuda and Ierusalem. † One & twentie 12
yeares old was Sedecias when he began to reigne: & he rei-
gned eleuen yeares in Ierusalem. † And he did euil in the eyes 12
of our

∴ Hitherto
from K. Da-
uids death the
sonne had
euer succeeded
to his father.

- of our Lord his God, neither did he reuerence the face of Ieremie the prophet speaking to him from the mouth of our Lord
 13 † He reuolted also from king Nabuchodonosor, who had adu-
 14 injured him by God: & he hardened his necke & his hart, that
 he would not returne to our Lord the God of Israel. † Yea &
 al the chiefe of the Priestes, and the people transgressed vn-
 lawfully according to al the abominations of the Gentiles:
 and they polluted the house of our Lord, which he had sancti-
 15 fied to him in Ierusalem. † And our Lord the God of their
 fathers sent to them, by the hand of his messengers, rysing
 by night, and daily admonishing them: for that he spared his
 16 people and his habitation. † But they mocked the messen-
 gers of God, and litle esteemed his wordes, and scorned the
 prophetes, vntil the furie of our Lord ascended vpon his
 17 people, and there was no amendment. † For he brought
 vpon them the king of the Chaldees, and slewe their yong
 men with the sword in the house of his sanctuarie, he pitied
 not yong man, and virgin, and old man, no neither him that
 18 stouped for age, but he deliuered al into his handes. † And al
 the vessels of the house of our Lord, as wel greater as lesser,
 and the treasures of the temple, and of the king, and the prin-
 19 ces he transported into Babylon. † The enemies set fyre on
 the house of God, and destroyed the wal of Ierusalem, al the
 towres they burnt, and what soeuer was pretious, they de-
 20 stroyed. † If anie man escaped the sword, being led into Ba-
 bylon he serued the king and his sonnes, til the king of the
 21 Persians reigned. † That the word of our Lord by the mouth
 of Ieremie might be accomplished, and the land might ce-
 lebrate their Sabbathes: for al the daies of the desolation
 22 she kept a Sabbath, til the seuentie yeares were expyred.
 † But in: the first yeare of Cyrus king of Persians, to fulfil the
 word of our Lord, which he had spoken by the mouth of Ie-
 remie, our Lord raysed vp the spirit of Cyrus king of the
 Persians: who commanded to be proclaymed in al his king-
 23 dom, yea by writing, saying: † Thus sayth Cyrus king of the
 Persians: Al kingdomes of the earth hath the Lord the God
 of heauen geuen me, and he hath commanded me that I
 should build him a house in Ierusalem, which is in Iewrie:
 who of you is there in al his people? The Lord his God be
 with him, and let him goe vp.

Iere. 25.

∴ It is like that
 Esdras added
 this cōclusion
 when he resto-
 red the holic
 Scriptures
 that were lost:
 for he begin-
 neth his owne
 booke with
 the same wor-
 des.
 The end of
 the fifth age.

THE CONTINVANCE OF THE CHVRCH

AND RELIGION, IN THE FIFTH AGE.

From the fundation of the Temple, to the captiuitie in Babylon. The space of 430. yeares.

The Church
stil visible, and
the same faith
as before.

One God.

Three Persons
Christ.

Sacrifices
Sacramentes
to be changed
by Christ.

Fruite of pen-
ance.

Abstinence.

Fastes.

Lent.

Fastes.

ALBEIT there were greater Schismes, Heresies, and more reuolutes from Gods law and seruice in this fifth age, then in the former: Yet the true Church and Religion continued stil, and were no lesse conspiciuous then before. Which being cleare and eident, touching manie principal Articles, We wil here only remitte the reader to some special places, for confirmation therof: neither wil we be prolix, in declaring other pointes denied, or called into controuersie at this time, by the impugnners of Catholique Religion.

Beleeve in one God appeareth plainly in building, adorning, & dedicating the Temple with so great solemnitie of the Priestes, Leuites, and al the Tribes, and particularly by king Salomons prayer. 3. Reg. 7. & 8. 2. Paral. 2. &c. Also Prouerb. 8. Eccle. 12. Isaie. 41. 44. 45. The Myserie of the B. Trinitie, Prouer. 12. Isaie. 6. 48. 49. Ose. 11. Ioel. 2. Of Christ our Redemer. Isaie. 7. 8. 9. 11. 28. 53. Ierem. 23. 30. 33. Ezech. 17. 34. 37. Dan. 7. 9. Osee. 6. 11. 14. Ioel. 2. Sophon. 2. Aggei. 2. Zachar. 2. &c. Sacrifices, Sacramentes, & other Rites the same as before. But more frequent Prophecies, that they should be changed into better, and perfecter by Christ. Prou. 9. Isaie. 12. 52. 55. 61. In the meane time for more signification of the singular vertue of Christs Sacramentes, the effect of penitential workes is often recorded. For example, wicked Achab by hairecloth, fasting, and other humiliation escaped part of his deserued punishment. 3. Reg. 21. Manasses recouered Gods fauoure, and his temporal kingdom. 2. Par. 33. Who yet was punished in his posteritie. 4. Reg. 23. And the Niniuites by such penance auoided destruction. Ione. 3. Yea nothing is more frequent in the Prophetes then preaching of penance. Isa. 1. 2. 3. 30. Iere. 3. 18. &c. and others, ascribing the cause of plagues, and afflictions to the want of repentance. And false Prophetes condemned of errour and false doctrine, for promising the people peace, and securitie in their sinnes. Ierem. 14. Lamen. 2. Besides abstinence from diuers sortes of meates, counted vncleane (Isaie 66.) and ordinarie fastes, according to the law, other fastes were appointed sometimes, vpon occasions requiring, not only to subdue, and mortifie the flesh, but also to obtaine mercie at Gods handes in special distresses. 2. Par. 20. Ioel. 1. 2. Ione 3. Elias fasting fourtie dayes, 3. Reg. 19. prefigured Christs fast. Which the Church imitateth in Lent of fourtie daies, according to humane habilitie, for the fastes of Christ, Elias, and Moyse were miraculous.

To the Feastes instituted before, was added the Dedication of the Temple.

Temple. 3. Reg. 7. 2. Par. 3. Which was built in Mount Moria, 2. Par. 3. the special place designed long before for this purpose, when Abraham was directed thither by God, & was there readie to sacrifice his sonne Isaac. Gen. 22. where David also offered sacrifice. 2. Reg. 24. 1. Par. 21.

Place of the Temple designed long before.

This being the onlie ordinarie place for Sacrifice, there were for other Uses of daylie prayer reading, preaching, and hearing the Word of God other Synagogues built (as it were Parish churches) in great number: in Ierusalem it self foure hundred and foure score, and manie more in the whole kingdom, as the Hebrew Traditions testifie. Of al which places, especially of the Temple, there was venerable respect had. For which cause when Ioiada the High Priest gaue order to kil Athalia, he suffered it not to be donne in the Temple, but commanded first to draw her forth. 4. Reg. 11. 2. Par. 23. And as peculiar places, so special Psalmes, and Hymnes were appointed for diuers purposes and occasions. 2. Par. 20.

Synagogues.

Sanctuarie.

Sette forme of praycis.

The ministerie of Angeles was very vsual in this time. One was sent to comforte and direct Elias the prophet in his afflictions. 3. Reg. 19. 4. Reg. 1. An Angel stroke the Assyrians whole campe, 4. Reg. 19. 2. Par. 32. Also the Intercession of Angels is so euident, Tobie 12. Raphael offering Tobias prayer to God, that Protestants haue no other refuge to auoide this point of faith, but by denying the Booke to be Canonical Scripture.

Ministerie of Angeles.

Honour of other Sainctes, and their Intercession is proved a Maiori, For so much as honour was religiously exhibited to spiritual power and excellencie, in men yet living in this World. So a Noble man adored Elias the Prophet, being farre greater then he in ciuil, and worldlie respectes. 3. Reg. 18. Eliseus also was adored by his disciples, not for anie worldlie authoritie or eminence, but for his spiritual power and superioritie amongst them. 4. Reg. 2. Likewise al Prophetes, and Priestes were religiously honored for their holie and spiritual functions. 3. Reg. 13. Much more Sainctes are rightly honored being immortal, and in eternal glorie. It appeareth also that Elias, seuen yeares after that he was translated from humane conuersation (when Eliseus was chiefe Prophet. 4. Reg. 3. which was in or before the eighteenth yeare of Iosaphat, who reigned five and twentie. 3. Reg. 22.) had care of Ioram, and his kingdom, admonishing him by letters of Gods wrath, against him and his people for their sinnes. 2. Par. 21. And the Scripture saith often, that God spared and protected Ierusalem, and the kingdom of Iuda for Dauids sake. 3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Isa. 37. We haue also example of Sainctes Reliques in the cloke of Elias. 4. Reg. 2. in Eliseus bones, 4. Reg. 13. and in an other Prophetes bodie buried in Bethel. VVhich Iosias would not suffer to be touched. 4. Reg. 23. Images were conserued in the Temple, 3. Reg. 7. as before in the Tabernacle: when idolatrie was most destroyed.

Honour and Intercession of Sainctes.

Reliques.

Images.

3. Reg. 15. 4. Reg. 23. yea an abuse rising of the brazen Serpēt, for which Ezechias destroyed it 4. Reg. 18. yet he touched not the Images of Cherubins in the Temple. Which none but Infideles sought to destroy. And Osee the Prophet (ch. 3.) bewayleth the want of Theraphim or Images, amongst other sacred things, sacrifice, Altar, and Ephod. Whereby the ancient Rabbins proue very Wel, that Images of Angels (and the same of other Saintes) are not contrarie to the Decalogue, but the images of Idoles.

Good workes
meritorious.

Good workes Were rewarded, and bad punished, 3. Reg. 9. and the whole historie of this age testifieth the same. Where by the way may be obserued, that some iust men fel from their iustice, as Salomon. 1. Par. 28. 3. Reg. 11. Ioas, 4. Reg. 12. 2. Par. 24. Ozias, 2. Paral. 26. Others from wickednes returned to pietie. as Manasses 4. Reg. 23. 2. Par. 33. the multitude of the people very often much following the disposition of their kinges. Special State of life not commanded by the law, was voluntarily professed, and obserued by some Prophetes, and their disciples, called the children of Prophetes. Keeping particular Rules, and wearing distinct habite. 4. Reg. 1. 2. 4. The orders of Nazarites, and Rechabites instituted before, continued stil. Amos. 2. Jerem. 35. stil which Were very exemplary figures of Religious State, and Orders in the new Testament, and perpetual chastitie of clergie men embraced by such, as soloiv Euangelical counsailes. proposed, and not commanded by our Saviour. To which S. Paul likewise exhorteth, though there be no precept therof to anie, before they bind themselves.

Euangelical
counsailes pre
figured.

Chastitie of
clergie men,
& religious
orders.

Mat. 19.
1 Cor. 7.
Act. 5.
1. Tim. 5.

Solemne Exe-
quies for the
dead.

Exequies for the dead Were continually kept, as the sacred historie Witnesseth, recording Where and With what solennitie the kinges Were buried. Which would be ouerlong, & needles to recite: the like is also Written of some Prophetes. 3. Reg. 13. 4. Reg. 23. Holie Tobias by example, and fatherlie admonition exhorted his sonne, to do workes of mercie, not only to the liuing, but also to the dead. Put thy bread, and thy wine vpon the sepulture of the iust. c. 4. Iſaias, ch. 57. as the Iewes both vnderstood and practised, prayed, that peace be geuen to the iust, in his couch, or resting place after his death. Of the general Resurrection, Elias translation is a figure, who yet liuing sheweth, that God can and wil restore al men to life againe in their bodies, after death, as he conserueth him, and Enoch in their mortal bodies without corruption. Ezechiel also prophecieth of the Resurrection of the dead, applying it mystically to spiritual resurrection, and restauration of Israel to former state. ch. 37. Of the last Iudgment, and eternal glorie to the good, and euerlasting paine to the wicked, Salomon agreeably to the doctrin of other Prophetes, discourseth, in his booke of Ecclesiastes, namely ch. 3. 11. and in the last concludeth thus. Let vs al together heare the end of speaking: Feare God, and obserue his command-
mentes:

Gen. 5.

Resurrection.

Iudgement.

Eternal glorie
or paine.

mentes: for this is euerie man (or, to this end man is created) and God wil bring, into Iudgement al thinges, that are done, for euerie errour (or obscure thing) whether it be good or euil.

Neither were these and other pointes of Faith and Religion interrupted, but still beleued and professed in the Church alwaies visible and incontaminate, notwithstanding some boughes and branches became unfruitfull, and rotten: others brake of and were separated from this vine. For when Salomon falling to luxurie, multiplying manie wives and concubines, was by them seduced and brought to spiritual fornication, and idolatrie, making altars, & offering sacrifices to Idoles, the Priestes, Prophetes, and people generally perseuered in Gods law & service.

3. Reg. 11. *After whose death Ieroboam his seruant, of the tribe of Ephraim, possessing Tenne Tribes (called the kingdom of Israel) to maintaine his new state, fearing that if the people resorted to Ierusalem, for religious sake; they would depart from him, and returne to the right heires of Dauid and Salomon, made an egregious Schisme; setting vp two golden calves in Bethel, and Dan. 3. Reg. 12. made temples, altars, and priestes to serue them, al opposite to Gods ordinance. But not only the other Two Tribes, called the kingdom of Iuda, but also the greatest part of Israel, especially Priestes, Leuites, and deuoutest people, repayred still to Ierusalem, not yelding to that schisme and idolatrie. 2. Par. 11. Moreouer God raised vp and lent special Prophetes, to confirme the weake and recal the seduced.*

For Ieroboam had no sower seite vp his new altar in Bethel, and begunne to offer incense vpon it, but a Prophet came out of Iuda, in the word of our Lord: and cried against that altar, foretelling that whereas for that present, they burnt frankincense vpon it, the time should come, when the false priestes should be burned there, confirming by present miracles that which he auerred in wordes, the kings hand suddenly withering, & restored againe by the prophets prayer, and the new altar cleuing in sunder, that the ashes fel out. 3. Reg. 13. Further an other Prophet called Ahias foretold the destruction and vntier extirpation of Ieroboams familie, for his enormous wickednes, and namely (which is most often inculcate) for making Israel to sinne, by deuising and setting abroch a new religious. 3. Reg. 14. which ruine happened very shortly. For himself reigning twentie two yeares (3. Reg. 14.) one of his sonnes died presently according to the Prophets word. v. 18. An other called Nadab succeding to his fether, reigned only two yeares, and was slaine together with their whole race and kindred, by Baasa of the tribe of Issachar. 3. Reg. 15. Likewise Baasa following the bad steppes of Ieroboam was forewarned by Iehu a Prophet, that his house should also be destroyed. And accordingly when he had reigned foure and

Church without interruption.

Ieroboams wicked policie

Prophets inspired by God to resist Schisme and Heresie.

The often change of Kinges, and euil successe in the kingdom of Israel.

The first familie reigned but 24. yeares

The second new familie 26.

The third but
7. daies.
The fourth,
48. yeares.

twentie yeares, his sonne Ela reigning but two yeares, was slaine by his servant Zambri, and al his kinred destroyed. *Which Zambri reigned but fewen dayes.* For being forthwith besieged by Amri, of the tribe of Benjamin, he desperately burned him self together with the kinges palace. Neither did Amri then possesse the kingdome with peace. For he being chosen king by the armie only, whereof he was general, an other part of the people chose & folowed Thebni. Whereof arose ciuil Warre between the Antikinges, continuing three yeares: til Thebni died, and so Amri reigned alone, but wickedly as his predecessors, twelve yeares in al. Then succeeded his sonne Achab most wicked. Who married Iezabel a Sydonian, & by her was perswaded to worshipping Baal. 3. Reg. 16. To him notwithstanding God sent manie admonitions by sundrie Prophetes, and bestowed great benefites vpon him, whereupon he did some notorious penitential workes; but not persevering in anie good thing, returned to his wickednes. 3. Reg. 20. And finally beleuing false prophetes, and persecuting Micheas for prophesying the truth, was slaine in battel when he thought him self most secure. 3. Reg. 22. hauing reigned twentie two yeares. 3. Reg. 16. His sonne Ochozias reigning but two yeares fel through a window, and died of the hurt. 4. Reg. 1. His other sonne Ioram, after twelve

The fifth 103.

yeares was slaine by Iehu of an other familie: Who then dispatched Iezabel, and leauing her in the streete, the dogges did eate her carcasse. He also caused seuentie sonnes of Ioram to be slaine, and utterly destroyed al Achabs house. 4. Reg. 10. For which seruice he was established in the kingdome, for foure generations, v. 30. So him self reigning twentie eight yeares, 3. Reg. 10. after him reigned successively his sonne Ioachaz seuenetene yeares, his sonne Ioas, sixtene yeares. 4. Reg. 13. his sonne Ieroboam one and fourtie yeares. Lastlie his sonne Zacharias, whom his servant Sellum of an other race, killed when he had reigned but six monethes. 4. Reg. 15. And after one moneth Sellum was slaine by Manahen of an other progenie. *Who reigned tenne yeares.* Then his sonne Phaccia reigning two yeares, was slaine by Phacee of an other generation. He reigning twentie yeares, manie of his people were carried captiue into Assiria, and him self was slaine by Osee of an other kindred. 4. Reg. 15. Finallie the Assirians taking Samaria by three yeares siege, in the ninth yeare of Osee possessed the kingdome of Israel, and led al the principal persons captiues into Assiria: about two hundred fourtie two yeares after that Ieroboam first reigned ouer the Ten Tribes. Thus there were in al ninetene kinges. Besides Thebni, Who onlie reigned in part against an other. Of which the first Ieroboam, and Iehu were aduanced by Gods ordinance, for punishment of others. Amri was chosen by the armie, the rest of the people choosing Thebni. Six invaded by mere force, killing their predecessors. The rest succeeded, by such titles as their fathers had. And though some were better some worse then others, al were wicked, and at last

The sixth,
one moneth.
The seuenth,
11. yeares.
The eight
20. yeares.

The ninth
nine yeares.
Then over-
thrown and
the kingdom
never restored

Contrariwise in the kingdome of Iuda standing after the seperation of tenne tribes about foure hundred yeares, though some kinges were wicked, yet some were good; and in them al God preferred Dauids seede, by the line of Salomon, in this direct succession: Roboam, Abias, Asa, Iosaphat, Ioram, Ochozias, Ioas (in whose infancie, his grandmother Athalia vsurped the kingdome six yeares) Amasias, Ozias, Ioathan, Achaz, Ezechias, Manasses, Amon, Iosias, Ioachaz (hitherto the sonne ouer succeeding his father) then Ioakim (brother of Ioachaz) Ioachim other-wise called Iechonias, sonne of Ioachaz. And finally his vncle Sedecias; who was carried captiue into babilon. But Iechonias by Gods speciall prouidence, was fauored and exalted by a new king of Babilon. Whither he was led captiue before. In whose line Dauids offspring continued though not with title of kinges, yet in eminent state, and estimation. As resteth to be noted in the sixth age of the world.

The progenie also of Aaron continued in their office and function of Priesthood, with succession of High Priestes; as before from Aaron to Sadoc, partly in the line of Eleazar, partly of Ithamar, both Aarons sonnes; so from Sadoc, by the like succession of both families. For of Eleazar is recorded this Genealogie 1. Paral. 6. Sadoc, Achimaas, Azarias, Iohanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zaraias, and Iosedech. Who was High Priest in the captiuitie. (1. 15.) being caried into Babilon in the first transmigration with king Iechonias, before the general captiuitie of al, as it seemeth 4. Reg. 24. his father Zaraias yet liuing, who was slaine nine yeares after by Nabuchadonosor, 4. Reg. 25. And amongst these there were some High Priests of Ithamars line. Towitte, Ioram, Ioiada (4. Reg. 11. 2. Par. 23.) Ioathan, Vrias, (4. Reg. 16) and some others; or els some of the abouementioned, had other names. recited by Iosephus. lib. 10. cap. 11. Antiq. and Nicephorus lib. 2. cap. 4. Hist. Eccles.

Moreover besides this ordinarie succession of Priestes, there was an extraordinary mission of Prophetes: to supply more fullie the office of preaching the truth, and admonishing offenders. And these God inspired and sent, most especially when and where errors sprong, and sinnes most abounded: geuing them extraordinarie grace and most excellent vertues, to conterpoise the enormities of wicked men. Such were in the times of Ahab and Iezabel, in the kingdome of Israel, besides manie others, the two famous great Prophets Elias, & Eliseus. Whose admirable liues and holie conuersation were a mirrour to the world, and great terrour to the wicked, whose workes and miracles meruelouslie confirmed the wel disposed, encouraged the weak, conuerted manie transgressors, confounded false Prophets, iustified their owne preaching, and much glorified God. Elias 1. shutteth the

the kingdome of Iuda for Dauids sake conserued in his seide.

Succession of Priestes continued.

Extraordinary mission of Prophetes.

Great effects of their preaching and miracles.

Elias his miracles.

heauen, that it rayned not *in three yeares*. 2. was fedde by rauens. 3. Multiplied a poore widowes meale & oile. 4. Raised her dead sonne to life (3. Reg. 17.) 5. Brought fire from heauen, to burne his sacrifice: thereby confounding foure hundred and fifty false prophets of Baal. 6. By prayer procured rayne. (3. Reg. 18.) 7. Fasted without eating or drincking fourtie daies and nightes together. (3. Reg. 19.) 8. Procured fire from heauen, which deuoured two insolent captaines, and their hundred men (4. Reg. 1.) 9. Diuided the riuer of Iordan with his cloke, that him- selfe and Eliseus passed ouer the drie chanel. 10. Was assumed in a fire chariote into some place, where he yet liueth. And parting away obtained of God, the like double spirit (of propheticie and miracles) to Eliseus. *in like maner* Eliseus. 1. diuided Iordan againe by Elias cloke, and so returned to his disciples. 2. Amended the bitternes of certaine waters, by casting in salte. 3. Boies being cursed by him, for deriding him, were forthwith torne by beares (4. Reg. 2.) 4. He procured water without rayne, for three kinges in the campe (4. Reg. 3.) 5. Multiplied a poore widowes oile. 6. By his prayers a barren woman became frutesfull. 7. He raised her sonne from death. 8. Made the bitter broth of his disciples sweete. 9. Fedde manie with few loaues (4. Reg. 4.) 10. Cured Naaman of leprosie. 11. Stroke Giezi with the same (4. Reg. 5.) 12. Made yron to swimme. 13. Knewe the secret counsels of the Syrian king. 14. Made one see horsemen, and fire chariotes, which to others were inuisible. 15. Made the Syrians blinde, that were sent to apprehend him, and so ledde them into Samaria. 16. Forshewed vnexpected plentie of corne the next day, with the death of a great man, that would not beleue it. (4. Reg. 7.) 17. And after his death another mans dead bodie, touching his bones reuiued. 4. Reg. 13.

Other Prophets wrought also miracles, but these for example may suffice to shewe, that God preferued religion also in the kingdome of Israel. Which himselfe further testified, euen in most desolate times, when Elias lamented, that he was left alone (3. Reg. 19.) For God answered, that seuen thousand (meaning thereby a great multitude) had not bowed their knees to Baal, not so much as in our ward shewe conformed themselves to infidelitie, or idolatrie. Iehu in his time, destroyed all the worshippers of Baal. (4. Reg. 10.) But none at anie time could wholly destroy true Israelites. For God would not suffer it. 4. Reg. 14. v. 27.

Yet not withstanding diuers notorious heresies were preached, & so lovd in that kingdome of the Tenne tribes, yet al did not fall, nor embrace them. Ieroboam not onlie made and set vp golden calues, but also taught, that they were Gods, saying: Behold thy goddess, O Israel, which brought thee out of the land of Egypt. 3. Reg. 12. making temples, altars,

Eliseus his miracles.

Religion not wholly destroyed in the kingdome of Israel.

Heresies in the kingdome of Israel.

Ieroboamites

altars, and imaginarie priestes, which were not of the children of Leui. Also a feast the fiftenth day of the moneth, after the similitude of the solemnitie, that was celebrated in Iuda. *Al whub the holie Scripture saith: He scourged of his owne hart. The very propertie of Archeretickes. But the true Priestes, Leuites, and manie others, that had geuen their hart to seke our Lord, went into Ierusalem, to immolate their victimes before our Lord the God of their fathers. 2 Par. 11. Yea Naaman a stranger of Syria, and a Neophite in religion, taught by his example, that none may yeld conformitie, nor otherwise communicate with Infideles, then Gods Priestes, or Prophetes approue for lawfull. 4. Reg. 5.*

Manie constant in true religion.

Vnto this heresie of Ieroboam Achab, by Iezabels perswasion, added the worshipping of Baal, as God. 3. Reg. 16. making both temple and altar to him in Samaria. Ieroboams priestes seruing fitly this purpose. Though al the former heretikes no more agreed to this new heresie, then Lutherans now admitte of Calvinisme. For Ichua Ieroboamite destroyed al Iezababils that he could by a stratageme gette together. 4. Reg. 10. 7. 18. 29. Muchlesse did al Israel serue Baal.

Iezabelites.

Againe after that Salmanazar king of Assyria had taken Samaria, and placed there a new people, 4. Reg. 17. they learning the rites of the Israelitis religion, mixed their Paganisme therewith, and made a new heresie, or rather manie new heresies. For being diuers nations they had in several conuenticles, their particular goddes, and so manie diuers Sects. The Babylonians, Cutheites, Emathites, Heueites, and Sapharuaimites. 4. Reg. 17. But as the Priestes, which taught them rites of true religion, allowed not of this mixture, so doubtles some people barked to their admonitions, and kept religion simply and sincerely. And at this very time of the Tenne tribes captiuitie, holie Tobias who was carried captiue with the rest, neither before nor after the captiuitie, leift the law of God. But went to Ierusalem (when others serued Ieroboams golden calves) to the Temple of our Lord, and there adored the Lord God of Israel. And in captiuitie bestowed himselfe in workes of mercie, towarde the liuing and dead of his nation. Tob. 1.

Samaritanites, diuided into manie Sectes.

Tobias neuer yielded to Schisme.

As for the kingdom of Iuda, it was more free from heresies. For very few or none of those kinges that fell to other grosse enormities, yea to manifest idolatrie, became heretikes, as is probablie collected by that Isaia the Prophet being sent to Achaz, admonished him, conuerfed and dealt with him, as with one that beleued wholly and solely true religion: assuring him that God would protect Ierusalem, bidding him not to feare the two smoking firebrandes, in the wrath of Rasin king of Syria, and of Phacce king of Israel. Isa. 7. Further bidding him aske a signe of God, he answered.

The kingdom of Iuda more free from heresie.

King Achaz.

Vrias high
priest.

King Ioram.
and others
committing
idolatric in
fact, manie o-
thers stil pro-
fessed true Re-
ligion.

red, though frowardlie, yet not as an infidel: I wil not aske: and I wil not tempt our Lord. Tea though Vrias the High Priest by commandment of the same king (4. Reg. 16.) made a new altar in place of Gods Altar, yet he erred not in faith, nor in doctrine, as teaching in Moysees chayre, but in fact onlie, and of frailtie for feare of the king, as the king offended in his externall act, to flatter the king of Syria. And in this case God sent Ilias to admonish the king, which Vrias neglected, or durst not do. Likewise Ioram (4. Reg. 8. 2. Par. 21.) Ochozias (2. Par. 12.) Ioas in the latter part of his life, 2. Par. 24. Manasses in the former part of his reigne (4. Reg. 2. 2. Par. 33.) and some other kinges of Iuda committing idolatrie, and making others to fall with them, either were not wholely perverted, or at least drew not al with them, For not onlie Prophets, in whose hand (or ministerie) God spake, and reprov'd these sinnes, but manie others kept their Zele of true religion, as appeared in their promptnes to serve God, when by good kinges Asa, Iosaphat, Ezechias, Iosias and others, they were exhorted, or admitted so to do. 4. Reg. 18. 23. 2. Par. 15. 17. 29. 30. 31. 33. 34. &c.

Authoritie de-
pending vpon
diuine ordi-
nance, is not
changed by
factes or prac-
tise.

Good kinges
defended and
promoted re-
ligion not as
chiefe in spiri-
tual causes,
but by way
of execution,
dispensation,
or commission.

Finally whereas diuers good princes disposed, thinges belonging to Diuine seruice in the temple, correcting faultes, and punishing offenders in that behalfe, (3. Reg. 15. 4. Reg. 18. 23.) they did the same without preiudice of the High Priestes supremacie in spirituall causes, and their godlie actes make nothing for the English Paradox of Laiheadshippe. For superior authoritie, and ordinarie povvre is not proued by factes good or euil, but rather by Gods ordinance and institution. For as the factes of vsurpers make no lawfull prescription; so neither the factes of good men, do change Gods general ordinance and law: But are done either by waie of execution, or sometimes by dispensation. Often also by commission and special inspiration of God. As king Dauid by dispensation did eate the holie bread, which was ordained for Priestes onlie. 1. Reg. 21. He disposed of Priestes and Leuites offices about the Arke of God. Par. 15. 19. by way of execution according to the law. And of the like offices in the Temple (when it should be built) 1. Par. 23. 24. 25. 26. by diuine inspiration. And Salomon by commission from God deposed Abiathar the High Priest, from his office and put Sadoc in his place. 3. Reg. 2. Wherefore albeit good kinges did excellencie well in calling together the Priestes, and disposing them in their offices, for execution of Gods seruice, yea in commanding what they should do 4. Reg. 18. 19. 22. and in punishing Priestes (4. Reg. 23.) yet they did such thinges as Gods Commissioners, not as ordinarie Superiors in spirital causes, and still the ordinarie subordination made by the law, Deut. 17. Num. 27. stood firme and inuiolable, the High Priest supreme Iudge of all doubts in faith, causes, and quarels in religion, when other subordinate inferior Iudges varied in their iudgements. Of which offices Malachias the Prophet (cap. 2.) admonisheth

Mat. 12.

admonished Priestes in his time; that whereas they were negligent, not performing their dutie, their sinne was the greater, for that their authoritie stil remained, and the perpetual Rule of the law, that the lippes of the Priest shal kepe knowlege, and they (other men generally) shal require the law of his mouth, because he is the Angel of the Lord of hostes.

Priestes by their negligence do sinne but lose not their authoritie.

Deut.

17. v.
18.

And al Princes & others were to receiue the law at the priestes had of the Leuitical Tribe. This was the varrant of stabilitie in truth of the Synagogue in the old Testament. Much more the Church and spouse of Christ, whose excellencie and singular priuileges Salomon describeth in his canticle of canticles, hath such varrant. Of this spouse al the Prophets write, & that more plainlie then of Christ himselfe, forseeing more aduersaries bending their forces against her, as s. Augustine obserueth, then against Christ her head. And the same holie father in manie places teacheth, that she neither perissheth, nor loseth her beutie, for the mixture of euil members, in respect of whom she is blacke, but fayre in respect of the good, Cantic. 1. Notwithstanding therefore sinners remaining within the Church, schismatikes and heretikes breaking from the Church, stil she remaineth the pillar and firmament of truth; the virgin daughes of Sion.

The Church of the old Testament conserued in truth.

Much more the Church of Christ.

in Psal.

30. conc.

2.

li. 3. v.

32. de

doctrin

christ.

1. Tom. 3

4. Reg.

19.

THE ARGVMENT OF THE BOOKES OF ESDRAS.

1. Esdr.

7.

ESDRAS a holie Priest and Scribe, of the stocke of Aaron, by the line of Eleazar, writeth the historie of Gods people, in, and presently after their captiuitie in Babilon: which Nehemias an other godlie Priest persecuteth, whose booke is also called the second of Esdras, because in the Hebreu and Greke they are but one booke, relating the acts of them both. The other two books called the third and fourth of Esdras, touching the same matter, are not in the Hebreu, nor receiued into the Canon of holie Scripture, though the Greke Church hold the third booke as Canonically, and placeth it first, because it conteyneth thinges donne before the other.

The two bookes of Esdras and Nehemias are but one in the Hebreu.

The third and fourth are not canonical.

Epist. ad

Paulin.

In the two here following, which are vndoubtedly holie Scripture s. Ierom sayth, that Esdras and Nehemias (to witte the Helper, and Comforter from God) restored the Temple, and built the walles of the citie; adding that al the troope of the people returning into their countrie, also the description of Priestes, Leuites, Israelites, Proselytes, and the workes of walles and towres diuided by feuerall families, aliud in cortice praserunt, aliud in medulla retinent, shew one thing in the barke, kepe an other thing in the marrow: signifying that this historie hath both a literal, and a mystical sense. According to the latter, this first booke sheweth the reduction of Gods people from Babilon; in the first six chapters. In the other foure, their instruction by Esdras after their returne.

This historie hath also a spiritual sense

First booke diuided into two pattes.

THE FIRST BOOKE OF ESDRAS.

CHAP. I.

Cyrus king of Persia moued by diuine inspiration, releaseth Gods people from captiuitie, with license to returne and build the Temple in Ierusalem: 7. restoring the holie vessel, which Nabuchodonosor had taken from thence.

The first part.
The returne
of gods peo-
ple from Ba-
bylon.



:: Liberall y
gaue such
thinges into
their handes.

IN THE first yeare of Cyrus king of the Per- 1
sians, that the word of our Lord by the mouth
of Ieremie might be accomplishd, our Lord
rayled vp the spirit of Cyrus king of Persians:
and he made proclamation in al his kingdom,
yea by wryting, saying: † Thus sayth Cyrus king of the Per- 2
sians: Al the kingdomes of the earth hath the Lord the God
of heauen geuen me, & he hath commanded me that I should
build him a house in Ierusalem, which is in Iewrie. † Who is 3
there among you of al his people? His God be with him. Let
him goe vp into Ierusalem, which is in Iewrie, and build the
house of the Lord the God of Israel, he is the God that is in
Ierusalem. † And let al the rest in al places whersoeuer they 4
dwel, let euery man of his place helpe him, with siluer and
gold, and substance, and cattel, besides that which they offer
voluntarily to the temple of God, which is in Ierusalem.
† And thererose vp the princes of the fathers of Iuda and 5
Beniamin, & the Priestes, and Leuites, and euerie one, whose
spirit God rayled vp, to goe vp to build the temple of our
Lord, which was in Ierusalem. † And al that were round 6
about, :: did helpe their handes in vessels of siluer, and of
gold, in substance, and beastes, in furniture, besides those
thinges which they had offered voluntarily. † King Cyrus 7
also brought forth the vessels of the temple of our Lord,
which Nabuchodonosor had taken of Ierusalem, and had put
them in the temple of his God. † But Cyrus the king of Per- 8
sians brought them forth by the hand of Mithridates the
sonne of Gazabar, & numbred them to Salsabasar the prince
of Iuda. † And this is the number of them; Phials of gold 9
thirtie, phials of siluer a thousand, kniues twentie nine, gob-
lettes

Isaie
44. 45.
Ierem.
25. 29.

10 lettes of gold thirtie, † goblettes of siluer of the second or-
 11 der, foure hundred tenne: other vessels a thousand. † Al
 the vessels of gold and siluer, fise thousand foure hundred:
 Salsapatar tooke al with them, that went vp from the trans-
 migration of Babylon into Ierusalem.

CHAP. II.

*The names and number of special men, which returned vnder the conduct of
 Zorobabel into Ierusalem. 68. their substance of cattel, 68. and their ob-
 lations for the reedifying of the Temple.*

1 **A**ND :: these are the children of the prouince, that went
 vp from the captiuitie, which Nabuchodonosor the
 king of Babylon had transported into Babylon, and returned
 2 into Ierusalem and Iuda, euerie man into his citie. † They
 that came with Zorobabel, Iosue, Nehemia, Saraia, Rahelaia,
 Mardochai, Belsan, Melsphar, Beguai, Rehun, Baana: The
 3 number of the men of the people of Israel: † The children
 4 of Pharos two thousand an hundred seuentie two. † The
 5 children of Sephatia, three hundred seuentie two. † The
 6 children of Area, seuen hundred seuentie fise. † The chil-
 7 dren of Phahath Moab, of the children of Iosue: Iohab, two
 8 thousand eight hundred twelue. † The children of Aelam, a
 9 thousand two hundred fiftie foure. † The children of Ze-
 10 thua, nine hundred fourtie fise. † The children of Zachai,
 11 seuen hundred sixtie. † The children of Bani six hundred
 12 fourtie two. † The children of Bebai, six hundred twentie
 13 three. † The children of Azgad, a thousand two hundred
 14 twentie two. † The children of Adoniam, six hundred six-
 15 tie six. † The children of Beguai, two thousand fiftie six.
 16 † The children of Adin, foure hundred fiftie foure. † The
 17 children of Ather, which were of Ezechias, ninetie eight.
 18 † The children of Besai, three hundred and twentie three.
 19 † The children of Iora, an hundred twelue. † The childre
 20 of Hasum, two hundred twentie three. † The children of
 21 Gebbar, ninetie fise. † The children of Bethlehem, an hun-
 22 dred twentie three. † The men of Netupha, fiftie six. † The
 23 men of Anathoth an hundred twentie eight. † The chil-
 24 dren of Azmaueth, fourtie two. † The children of Cariathi-
 25 arim, Cephira, and Beroth, seuen hundred fourtie three.
 26 † The children of Rama and Gabaa, six hundred twentie
 27 one. † The men of Machmas, an hundred twentie two.

Yyyy

† The

† This enu-
 meration of
 the Israelites,
 which ascen-
 ded into Ieru-
 salem, signifi-
 eth the Elect
 which ascend
 from the mil-
 litant Church
 to the triump-
 phant.

† The men of Bethel and Hai, two hundred twentie three. 28
 † The children of Nebo, fiftie two. † The children of 29
 Megbis, an hundred fiftie six. † The children of an other 30
 Elam, a thousand two hundred fiftie foure. † The children of 31
 Harim, three hundred twentie. † The children of Lod Hadid 32
 and Ono, feuen hundred twentie five. † The children of Ie- 33
 richo, three hundred fourtie five. † The children of Senaa, 34
 three thousand six hundred thirtie. † The Priestes: The chil- 35
 dren of Iadaia in the house of Iosue, nine hundred seuentie 36
 three. † The children of Emmer, a thousand fiftie two. † The 37
 children of Phestur, a thousand two hundred fourtie feuen. 38
 † The children of Harim, a thousand and seuentie. † The 39
 Levites: The children of Iosue and Cedmiel, the children of 40
 Odouia, seuentie foure. † The singing men: The children of 41
 Asaph, an hundred twentie eight. † The children of the Por- 42
 ters: the children of Sellum, the children of Ater, the chil-
 dren of Telmon, the children of Accub, the children of Ha-
 titia, the children of Sobai: al an hundred thirtie nine. † The 43
 Natheneites: The children of Siha, the children of Hasupha,
 the children of Tabbaoth, † the children of Ceros, the chil- 44
 dren of Siaa, the children of Phadon, † The children of Le- 45
 bana, the children of Hagaba, the children of Accub, † The 46
 children of Hagab, the children of Semlai, the children of
 Hanan, † The children of Gaddel, the children of Gaher, 47
 the children of Raaiia, † The children of Rafin, the children 48
 of Necoda, the children of Gazam, † The children of Aza, 49
 the children of Phasea, the children of Besce, † The chil- 50
 dren of Asena, the children of Munim, the children Ne-
 phusim, † The children of Bacbuc, the children of Hacu- 51
 pha, the children of Harhur, † The children of Besluth, 52
 the children of Mahida, the children of Harfa, † The chil- 53
 dren of Bercos, the children of Sisara, the children of The- 54
 ma, † The children of Nasia, the children of Hatipha, † The 55
 children of the seruants of Salomon, the children of Sorai,
 the children of Sophereth, the children of Pharuda, † The 56
 children of Iala, the children of Dercon, the children of Ged-
 del, † The children of Saphatia, the children of Hatil, the 57
 children of Phochereth, which were of Asebaïm, the chil-
 dren of Ami. † Al the Nathineites, and the children of the 58
 seruantes of Salomon, three hundred ninetie two. † And 59
 these are they that came vp from Thelmela, Thelharfa, Che-
 rub,

rub, and Adon, and Emer. And they could not shew the house of their fathers and their seede, whether they were of
 60 Israel. † The children of Dalaia, the children of Tobia, the
 61 children of Necoda, six hundred fiftie two. † And of the children of the Priestes: The children of Hobia, the children of Accos, the children of Berzellai, who tooke a wife of the daughters of Berzellai the Galaadite, and was called by their
 62 name: † these sought the writing of their genealogie, and
 :: found it not, and they were cast out of the Priesthood.
 63 † And Atherfatha said to them, that they should not eate of the Holie of holies, til there rose a priest learned and perfect.
 64 Al the multitude as it were one man, :: fourtie two thousand three hundred sixtie: † beside their men seruantes, & wemen
 65 seruantes, which were seuen thousand three hundred thirtie seuen: and among them singing men, and singing wemen two
 66 hundred. † Their horses seuen hundred thirtie six, their mules
 67 two hundred fourtie fve, † their cameles, foure hundred thirtie fve, their asses six thousand seuen hundred twentie.
 68 † And of the princes of the fathers, when they entred into the temple of our Lord, which is in Ierusalem, they offered voluntarily vnto the house of our Lord to build it in his place.
 69 † According to their abilities, they gaue the expenses of the worke, of gold sixtie one thousand soldes, of siluer fve thousand poundes, & garmentes for the priestes an hundred. † The
 70 Priestes therfore & the Leuites, and they of the people, and the singing men, and the porters, and the Nathinaites dwelt in their cities, and al Israel in their cities.

:: Such as say they are priestes and can not shew their vocatiō, must not exercise that function.
 .. Al aboute number of the tribes of Iuda, Benjamin, & Leui, do not amount to 30. thousand three hundred. So in this general number are contained aboute twelue thousand of other tribes, not recited among the rest. as Rabbi Salomoa explicateth the difficultie.

CHAP. III.

*An Altar is built for sacrifice, 4 The feast of Tabernacles solemnly celebrated
 8. And in the second year (after their returne) the Temple is founded with great joy of the people, and mourning of some.*

1 **A**N D now the seuenth moneth was come, and the children of Israel were in their cities: the people therfore
 2 was gathered together as it were one man into Ierusalem. † And Iosue the sonne of Iosedec rose vp, and his brethren the Priestes, and Zorobabel the sonne of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer on it holocaustes, as it is written in the law of
 3 Moyse the man of God. † And they placed the altar of God vpon his feete, the people of the lands round about putting
 Yyyyy 2 them

Notwithstanding the
terror of infidels, Gods
seruantes tooke
courage to offer sacrifice.

them: in feare, & they offered vpon it holocaust to our Lord
morning and euening. † And they made the solemnitie of tab- 4
ernacles, as it is written, and holocaust euery day by order
according to the precept, the worke of the day in his day.
† And after these thinges the continual holocaust, as wel in 5
the Calendes, as in al the solemnities of our Lord, that were
consecrated, and in al wherein there was offered voluntarily
a gift to our Lord. † From the first day of the seventh moneth 6
they began to offer holocaust to our Lord: moreouer the
temple of God was not yet founded. † And they gaue money 7
to hewers of stones and to masons: meate also and drinke,
and oyle to the Sidonians and Tyrians, that they should bring
ceder trees from Libanus to the sea vnto Ioppe, according to
that which Cyrus the king of the Persians had commanded
them. † And in the second yeare of their coming to the 8
temple of God in Ierusalem, the second moneth, began Zoro-
babel the sonne of Salathiel, and Iosue the sonne of Iosedee,
and the rest of their brethren the Priestes, and the Leuites,
and al that were come from the captiuitie into Ierusalem, and
they appoynted Leuites from twentie yeares and vpward, that
they should hasten forward the worke of our Lord. † And 9
Iosue stood and his sonnes, and his brethren, Cedmihel, and
his sonnes, and the children of Iuda, as it were one man, that
they might be instant vpon them, that did the worke in the
temple of God: the sonnes of Henadad, and their sonnes, and
their brethren Leuites. † The temple therfore of our Lord 10
being founded by the masons, the Priestes stood in their attyre
with trumpettes: and the Leuites the children of Asaph in
cymbals, to prayse God: by the handes of Dauid the king of
Israel. † And they sang together in hymnes, and confession 11
to our Lord: Because he is good, because his mercie is for euer
vpon Israel. Al the people also made a shoute with a lowde-
crie in praying our Lord, because the temple of our Lord
was founded. † Verie manie also of the Priestes and the Le- 12
uites, and the princes of the fathers, & the ancients, that had
scene the former temple; when they saw this temple found-
ed; they wept with a lowd voyce: and manie shouting in
ioy, lifted vp their voyce. † Neither could anie man discerne 13
the voice of the crie of them that reioyced, and the voice of
the weeping of the people: for one with another the people
showted with a lowd crie, and the voyce was heard far of.

By the ordi-
nance of Da-
uid. 1. Par. 25

By their we-
ping they tes-
tified that the
new temple
was not so ex-
cellent as the
former. And
therfore Ag-
geus prophe-
cie (c. 2.) can
not be under-
stood of this
temple, but of
the Church of
Christ. s. Aug.
li. 18. ciuit. c.
45.

The schismatical Samaritanes, because they are not admitted to communicate with the Iewes, endeavour to hinder the building of the Temple. 5. Which neuertheless proceeded, at the dayes of king Cyrus. 7. but is hindered by Ariaxerxes, til the second yeare of Darius.

- 1 **B**Vr the enemies of Iuda and Benjamin heard that the children of the captiuitie built a temple to our Lord the
 2 God of Israel. † And coming to Zorobabel, and the princes of the fathers, they sayd to them: Let vs build with you, because :: euen as you, so do we seeke your God: Behold we haue
 3 of Assur, which brought vs hither. † And Zorobabel sayd to them, and Iosue, and the rest of the princes of the fathers of Israel: It is not for you and vs to build a house to our God, but we our selues alone wil build to the Lord our God, as
 4 Cyrus the king of the Persians hath commanded vs. † It came to passe thertfore that the people of the land hindred the handes of the people of Iuda, and trubled them in building:
 5 † And they hyred counsellers agaynst them, to destroy theyr counsel at the dayes of Cyrus the king of the Persians, & vntil
 6 the reigne of Darius the king of the Persians: † And in the reigne of Assuerus in the begining of his reigne, they wrote
 7 an accusation against the inhabitantes of Iuda and Ierusalem. † And in the dayes of Artaxerxes Beselam, Mitridates, & Thabeel, & the rest that were in theyr counsel writ to Artaxerxes king of the Persians: and the epistle of the accusation was writen in Syriake, and was read in the Strian language.
 8 † Reum Beelteem, and Samsai scribe wrote one epistle from
 9 Ierusalem to Artaxerxes the king, of this tenure: † Reum Beelteem, and Samsai scribe, and the rest of their counsellers, the Dineites, and the Apharsathaccites, the Terphaleites, the Apharseites, the Erchueites, the Babylonians, the Sufanecheites, the Dieuites, and the Aclamites, † and the rest
 10 of the Gentiles, which Asenaphar the great and glorious transported: and made them dwell in the cities of Samaria, and in the rest of the countries beyond the Riuer in peace:
 11 († this is the copie of the epistle, which they sent to him) To Artaxerxes the king, thy seruantes, the men that are beyond the Riuer, send greeting. † Be it known to the king,
 12 that the Iewes, which came vp from thee to vs, are come into

:: Schismatickes and Heretikes may not be admitted to communicate in sacrifice with Catholics ques.

Ierusalem a rebellious and naughtie citie, which they build making the rampyres thereof, and repaying the walles. † Now therefore be it knowne to the king, that if that citie 13
shal be built, and the walles therof repayed, they will not geue tribute, and rolle, & yearly rentes, and this damage wil come euen to the kinges. † But we mindfull of the salt that 14
we haue eaten in the palace, and because we count it heynous to see the kinges harmes, therefore we haue sent and certified the king, † that thou recount in the bookes of the histories 15
of thy fathers, and thou shalt finde writen in the commentaries: and shalt know that that citie is a rebellious citie, and hurtful to the kinges, and prouinces, and battels are rayed in it of old time: for the which cause also the citie it selfe was destroyed. † We certifie the king, that if that citie shal be 16
built, and the walles therof repayed, thou shalt haue no possession beyond the Riuer. † The king sent word to Reum 17
Beelteem, and Samsai scribe, and to the rest that were in their counsell inhabitants of Samaria, and to the rest beyond the Riuer, sending greeting and peace. † The accusation, which 18
you haue sent to vs, was openly read before me. † and I gaue 19
commandment: and they recounted, and haue found, that that citie of old time rebelleth agaynst the kinges, and seditions and battels are rayed in it. † For there haue beene also 20
most valiant kinges in Ierusalem, which also had dominion ouer al the countrie, that is beyond the Riuer. They tooke also tribute, and rolle, and rentes. † Now therefore heare the 21
sentence: Prohibite ye those men, that that citie be not built, til it perhaps shal be commanded by me. † See that 22
you doe not negligently accomplish this thing; and by litle there grow euil agaynst the kinges. † Therefore the copie of 23
the edict of Artaxerxes the king was read before Reum Beelteem, and Samsai the scribe, and their counsellers: and they went in hast into Ierusalem to the Iewes, & prohibited them with arme and strength. † Then was the worke of the house 24
of our Lord in Ierusalem intermitted, and was not done vntil the second yeare of the reigne of Darius the king of the Persians.

CHAP. V.

By the exhortation of Argem, and Zacharias, the people procede in building the Temple. 3. Which their enemies struing to hinder, s. for decision of the cause, both parties write to king Darius.

- 1 **A**Nd there prophesied Aggeus the Prophete, & Zacharias the sonne of Addo, prophesying to the Iewes, that were in Iewrie and Ierusalem, in the name of the God of
- 2 Israel. † Then rose vp Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and began to build the temple of God in Ierusalem, and with them the prophetes of God helping them. † But at the same time there came to them Thathanai, who was prince beyond the Riuer, and Stharbazanai, and their counsellers: and sayd thus to them: Who hath geuen you counsel to build this house, and to repayre the
- 3 walles? † Wherto we answered them, what the names were of the men that were authors of that building. † And :: the eye of theyr God was set vpon the ancientes of the Iewes, and they could not inhibite them. And it pleased them that the matter should be referred to Darius, and then they
- 4 would satisfie agaynst that accusation. † The copie of the epistle, which Thathanai prince of the countrie beyond the Riuer sent, and Stharbazanai, and his counsellers the Arphasacheites, which were beyond the Riuer, to Darius the king.
- 5 † The word, which they sent him, was writen thus: To Darius the king al peace. † Be it known to the king, that we went to Iurie, the prouince, to the house of the great God, which is in building with stone vnpolished, and timber is put in the walles: and that worke is in building diligently,
- 6 and groweth in their handes. † We therfore demanded of those ancientes, and thus we sayd to them: Who hath geuen you authoritie to build this house, & to repaire these walles?
- 7 † Yea and their names we asked of them, that we might certifie thee: and we writte the names of those men, that are the chiefe among them. † And they answered vs these wordes, sayng: We are the seruantes of the God of heauen & earth, and we do build a temple, that was built these manie
- 8 yeares before, and which a great king of Israel built and set vp. † But after that our fathers prouoked the God of heauen to wrath, he deliuered them into the handes of Nabuchodonosor the king of Babylon the Chaldee: this house also he destroyed, and his people he transported into Babylon.
- 9 † But in the first yeare of Cyrus the king of Babylon, Cyrus the king put forth an edict, that this house of God should be built. † For the vessels also of the temple of God, of gold and of siluer, which Nabuchodonosor had taken out of

God geuing corege to his seruantes, stricke their enemies with terour, and so made them cease from hinderuig his worke as they before intended.

the temple, that was in Ierusalem, and had caried them into the temple of Babylon, Cyrus the king brought forth out of the temple of Babylon, and they were geuen to Sallabasar so called, whom also he appointed the chiefe, † and sayd 15 to him: Take these vessels, and goe, and put them in the temple, that is in Ierusalem, and let the house of God be built in his place. † Then therfore came this Sallabasar, and layd 16 the foundations of the temple of God in Ierusalem, and from that time vntil now it is in building, and is not yet finished. † Now therfore if it seeme good to the king, let him search 17 in the kings librarie, which is in Babylon, whether it hath beene commanded by Cyrus the king, that the house of God in Ierusalem should be built, and let him send the kings pleasure concerning this thing vnto vs.

CHAP. VI.

Darius finding in the register, that Cyrus gaue licence to build the Temple, commandeth that none binder it. 8. geueth also money towarde the charges, and hostes for sacrifice.

Then Darius the king commanded, and they searched in 1 the librarie of the bookes, that were layd vp in Babylon, † and there was found in Ecbatanis, which is a castle in the 2 prouince Medena, one volume, and there was such a cōmentarie written therein: † In the first yeare of Cyrus the king: 3 Cyrus the king decreed, that the house of God should be built, which is in Ierusalem, in the place where they immolate hostes, and that they lay the foundations supporting the height of threescore cubites, & the bredth of threescore cubites, † three rewes of stones vnpolished, & so rewes of new 4 timber: and the costes shal be geuen out of the kings house. † Yea & the vessels of the temple of God, of gold & of siluer 5 which Nabuchodonosor had taken out of the Temple of Ierusalem, and had brought them into Babylon, let them be restored, & brought backe into the temple of Ierusalem vnto their place, which also were put in the temple of God. † Now therfore Thathanai prince of the countrie, that is 6 beyond the Riuer, Stharubazanai, and your counsellers the Apharsacheites, which are beyond the Riuer, depart farre from them, † and suffer that temple of God to be made of 7 the duke of the Iewes, and of their ancientes, that they may build that house of God in his place. † Also there is cōmand- 8 ment

- ment geuen from me what must be done of those ancientes of the Iewes, that the house of God may be built, to witte, that of the kings cosser, that is, of the tributes, that are geuen out of the countrie beyond the Riuer, the charges be diligently geuen to those men, lest the worke be hindred. † And if it shal be necessarie, calues also, and lambes, and kiddes, for holocaust to the God of heauen, wheate, salt, wyne, and oyle, according to the rite of the Priestes, that are in Ierusalem, let there be geuen them day dy day, that there be no
 10 complaynte in any thing. † And let them offer oblations to the God of heauen, and pray for the life of the king, and
 11 of his children. † By me therfore there is a decree made; That euerie man, which shal alter this commandement, there be a beame taken of his house, and set vp, and he be fast
 12 hanged vpon it, and his house be confiscate. † And the God, that hath made his name to dwel there, destroy al kingdomes, and the people that shal extend theyr hand to resist, & to destroy the house of God, that is in Ierusalē. I Darius haue made
 13 the decree, which I wil to be diligently accōplished. † Therfore Thathanai the prince of the countrie beyond the Riuer, and Stharbazani, and his counsellers, according to that which Darius the king had commanded, so did execute it diligently.
 14 † And the ancientes of the Iewes built, and prospered according to the prophecie of Aggeus the prophet, and of Zacharias the sonne of Addo: and they built and set vp, the God of
 15 Israel commanding, and :: Cyrus commanding, and Darius, and Artaxerxes the kings of the Persians. † And they were finishing this house of God, vntil the third day of the moneth of Adar, which is the sixth yeare of Darius the king.
 16 † And the children of Israel, the Priestes and the Leuites, and the rest of the transmigration, made the dedication of
 17 the house of God in ioy. † And they offered in the dedication of the house of God, calues an hundred, rammes two hundred, lambes foure hundred, buckgoates for the sinne of al Israel twelue, according to the number of the tribes of
 18 Israel. † And they set the Priestes in theyr orders, and the Leuites in theyr courses ouer the workes of God in Ierusalem, as it is wrien in the booke of Moyse. † And the children of Israel of the transmigration made the Phase, the
 20 fourteenth day of the first moneth. † For al the Priestes and the Leuites were purified as it were one man: al cleane to

:: The hart of
the king is in
the hand of
our Lord. Pro-
uerb. 21.

immolate the Phase for al the children of the transmigration, and for theyr brethren the Priestes, and them selues. † And 21
the children of Israel that were returned from the transmigration, did eate, and al that had separated them selues from the coinquination of the Gentiles of the earth vnto them, to seeke our Lord the God of Israel. † And they made the 22
solemnitie of Azymes seuen dayes in ioy, because our Lord had made them ioyful, and had turned the hart of the king of Assur to them, that he should helpe theyr handes in the worke of the house of our Lord the God of Israel.

CHAP. VII.

Esdra, with manie other Priestes and Leuites, ascendeth to Ierusalem to teach, and assist the people. 11. bringing Artaxerxes Edict, declarsh it to the people, 27. and geueth thanks to God.

The second
part. Esdras
instructeth
the people.

Esdras came
with the first
from Babylon
(2. Esdr. 11.) but
returned thither
and now
ascended the
second time
to Ierusalem.

AND after these thinges in the reigne of Artaxerxes
king of Persians, Esdras the sonne of Saraïas, the sonne
of Azarias, the sonne of Helcias, † the sonne of Sellum, the 2
sonne of Sidoc, the sonne of Achitob, † the sonne of Amarias, the sonne of Azarias, the sonne of Maraioth, † the sonne 3
of Zarahias, the sonne of Ozi, the sonne of Bocci, † the 4
sonne of Abisue, the sonne of Phinees, the sonne of Eleazar, 5
the sonne of Aaron the Priest from the beginning. † The 6
same Esdras :: came vp from Babylon, and he was a quicke
scribe in the law of Moyfes, which our Lord God gaue to
Israel: and the king gaue him according to the hand of our 7
Lord his God vpon him al his petition. † And there came vp 7
of the children of Israel, and of the children of the Priestes, and of the children of the Leuites, and of the singing men, and of the porters, and of the Nathineites into Ierusalem in the seuenth yeare of Artaxerxes the king. † And they came 8
into Ierusalem the fifth moneth, that is the seuenth yeare of the king. † For in the first day of the first moneth he began to 9
goe vp from Bibylon, and in the first day of the fifth moneth he came into Ierusalem according to the good hand of his God vpon him. † For Esdras prepared his hart to search the 10
law of our Lord, and to doe and to teach in Israel preceptes and iudgement. † And this is the copie of the epistle of the 11
edict, which king Artaxerxes gaue to Esdras the Priest, the learned scribe, in the wordes and preceptes of our Lord, and his ceremonies in Israel. † Artaxerxes the king of kings to 12
Esdras

Esdras the Priest, the most learned scribe of the law of God
 13 of heauen, greeting. † It is decreed by me that whosoever it shal
 please in my kingdom of the people of Israel, and of the Prie-
 14 stes and Leuites, to goe into Ierusalem, let him goe with thee.
 † For thou art sent from the face of the king, and of his seuen
 counsellors, that thou mayst visite Iewrie and Ierusalem in the
 15 law of thy God, which is in thy hand. † And that thou maist
 carie the siluer & gold, which the king & his counsellors haue
 voluntarily offered to the God of Israel, whose tabernacle is
 16 in Ierusalem. † And al the siluer and gold whatsoever thou
 shalt finde in al the prouince of Babylon, and the people will
 offer, and of the Priestes that shal voluntarily offer to the
 17 house of theyr God, which is in Ierusalem, † take freely, and
 bye diligently of this money calues, rammes, lambes, and the
 sacrifices and libamentes of them, and offer them vpon the
 18 altar of the temple of your God, that is in Ierusalem. † Yea
 and if it shal please thee, and thy brethren to doe any thing
 with the rest of the siluer and gold, doe ye according to the
 19 wil of your God. † The vessels also, which are geuen thee for
 the ministerie of the house of thy God, deliuer thou in the
 20 sight of God in Ierusalem. † Yea and other thinges wherof
 neede shal be for the house of thy God, how much soeuer is
 necessarie for thee to spend, thou shalt geue it out of the
 21 treasure, and exchequer of the king, and from me. † I Artaxer-
 xes the king haue appointed and decreed to al the keepers
 of the common coffer, that are beyond the Riuer, that what-
 soeuer Esdras the Priest, the scribe of the law of God of he-
 22 auen, shal aske of you, you geue it without delay, † vnto
 an hundred talentes of siluer, and vnto an hundred cores of
 wheat, and vnto an hundred bates of wyne, and vnto an
 23 hundred bates of oyle, but salt without measure. † Al that
 pertayneth to the rite of the God of heauen, let it be geuen
 diligently in the house of the God of heauen: lest perhaps
 he be angrie agaynst the kingdom of the king, and of his
 24 sonnes. † We doe you also to vnderstand concerning al the
 Priestes, and Leuites, and the singers, and the porters, the
 Nathineites, and ministers of the house of this God, that you
 haue no authoritie to put tolle and tribute, and yearlie rentes
 25 vpon them. † And thou Esdras according to the wisdom of
 thy God, which is in thy hand, appoynt iudges and presiden-
 tes, that they may iudge for al the people, that is beyond the

Riuer, that is for them which know the law of thy God, yea and the ignorant teach ye freely. † And euerie one that shal not doe the law of thy God, and the law of thy king diligently, there shal be iudgement of him, either vnto death, or into banishment, or to the confiscation of his substance, or at the least into prison. † Blessed be our Lord, the God of our fathers, which hath put this in the kinges harr, that he would glorifie the house of our Lord, which is in Ierusalem, † and hath inclined his mercie toward me before the king and his counsellers, and al the mightie princes of the king: and I taking courage by the hand of our Lord my God, which was on me, gathered together out of Israel princes that should goe vp with me.

CHAP. VIII.

Esdras reciteth those that came with him from Babylon. 21. the fast which be appointed. 33. and how they brought the holie Vessel into the Temple.

THES E therefore are the princes of the families, and the genealogie of them, that came vp with me in the reigne of Artaxerxes the king: out of Babylon. † Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of Dauid, Hattus. † Of the children of Sechenias, the children of Phares, Zacharias: and with him were numbered an hundred fiftie men. † Of the children of Phahath Moab, Eleoenai the sonne of Zareha, and with him two hundred men. † Of the children of Sechenias, the sonne of Ezechiel, and with him three hundred men. † Of the children of Adan, Abed the sonne of Iontan, and with him fiftie men. † Of the children of Alam, Iſaias the sonne of Athalia, and with him seuentie men. † Of the children of Saphatia, Zebedia the sonne of Michael, and with him eightie men. † Of the children of Ioab, Obedia the sonne of Iahiel, and with him two hundred and eightene men. † Of the children of Selomith, the sonne of Iosphia, and with him an hundred sixtie men. † Of the children of Bebai, Zacharias the sonne of Bebai: and with him twentie eight men. † Of the children of Azgad, Ioanan the sonne of Eccetan, and with him an hundred and ten men. † Of the children of Adoniam, which were the last: and these are theyr names: Elipheleth, and Iebiel, and Samaias, and with them sixtie men. † Of the children of Begui, Vthai and Zachur, and with them seuentie men. † And I gathered them to the

∴ This great number which by Esdras perswasion came from Babylon, signified the great fruct of soules conuer-
ted from sinne by the exhortation of holie preachers. S.
Bea. li. 2. in
Esdras. c. 10.

- the riuer, which runneth downe to Ahaua, and we taried there three daies: and I sought among the people and among the Priestes for the children of Leui, and found none there.
- 16 † Therefore I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Iarib, and other Elnathan, and Nathan, and Zacharias, and Mosollam princes: and Ioarib, and Elnathan wise
- 17 men. † And I sent them to Eddo, which is chiefe in the place of Chasphia, and I did put in their mouth the wordes that they should speake to Eddo, and his brethren the Nathineites in the place of Chasphia, that they should bring vs ministers of the house of our God. † And they brought vs by the good hand of our God vpon vs a most learned man of the children of Mocholi the sonne of Leui the sonne of Israel,
- 19 and Sarabias and his sonnes, and his brethren eightene, † and Hasabias, and with him Isaias of the children of Merari, and
- 20 his brethren, and his sonnes twentie. † And al the Nathineites, which Dauid gaue, and the princes for the ministeries of the Leuites, Natineites two hundred twentie: al these
- 21 were called by their names. † And I proclaymed there :: a fast beside the Riuer of Ahaua, that we might be afflicted before the Lord our God, and might desire of him a right way for
- 22 vs and our children, and al our substance. † For I was ashamed to aske the king ayde and horsemen, that might defend vs from the enemy in the way: because we had sayd to the king: The hand of our God is vpon al them, that seeke him in goodnesse: and his empire and strength, and furie vpon al
- 23 them that forsake him. † And we fasted, and besought our
- 24 God hereby: and it fel out prosperously vnto vs. † And I separated twelue of the chief Priestes, Sarabias, and Hasabias,
- 25 and with them ten of their brethren. † And I weyed vnto them the siluer and gold, and the consecrated vessels of the house of our God, which the king had offered and his counselors, and his princes, and al Israel of them, that were found:
- 26 † and I weyed in their handes of siluer six hundred fiftie talentes, and vessels of siluer an hundred, of gold an hundred
- 27 talentes: † and cuppes of gold twentie, which had a thousand solides, and two vessels of the best shyning brasce, sayre,
- 28 as gold. † And I sayd to them: You are the holie of our Lord, and the vessels are holie, and the siluer and gold, that is voluntarily offered to our Lord the God of our fathers: † Watch
- 29 & keepe it, vntill you deliuer it by weight before the princes

:: It sufficeth not to part from Babylon (that is, from sinne) but we must also doe workes of satisfaction, and therefore Esdras here proclaimed an extraordinary fast to those that were come from captiuitie.

of the Priestes , and of the Leuites , and the princes of the families of Israel in Ierusalem, into the treasure of the house of our Lord. † And the Priestes and the Leuites recei- 30
ued the weight of the siluer and gold, and of the vessels, to carie it to Ierusalem into the house of our God. † We ther- 31
fore did sette forward from the riuer of Ahaua the twelfth day of the first moneth to goe on to Ierusalem: and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and the Iyer in wayte by the way. † And we came 32
to Ierusalem, and we taried there three dayes. † And in the 33
fourth day the siluer was weyed, and the gold, and the vessels in the house of our God by the hand of Meremoth the sonne of Vrias the Priest, and with him Eleazar the sonne of Phimees, and with them Iozabed the sonne of Iosue, and Nodaia the sonne of Bemai Leuites, † according to the number and 34
weight of al: and al the weight was described at that tyme. † Yea and the children of the transmigration that were come 35
from the captiuitie, offered holocaustes to the God of Israel, calues twelue for al the people of Israel, rammes nyntie six, lambes seuentie seuen, buckegoates for sinne twelue: al for holocaust to our Lord. † And they gaue the kings edictes to 36
the princes, that were ouerseers for the king, and the dukes beyond the Riuer, and they aduanced the people and the house of God.

CHAP. IX.

For mariages and other association which the Iewes had with Gentiles, Esdras lamenteth, &c. and confessing the peoples iniquitie, prayeth God to conserue them from utter destruction.

AN D after these things were accomplished, the princes came to me, saying: The people of Israel, and the Priestes and Leuites :: are not leperated from the people of the landes, and from the abominations of them, to witte, of the Chananeite, and Hetheite, and Pherezeite, and Iebuseite, and of the Ammonites, and Moabites, and the Egyptians, and Amorrheites. † For they haue taken of their daughters 2
to them and to their sonnes, and haue mingled the holie seede with the people of the landes. The hand also of the princes and magistrates hath bene first in this transgression. † And when I had heard this word, I rent my cloke and my 3
coate, and plucked of the heares of my head and bearde, and sate

Malachias the Prophet complaineth also of this fault e. 2. v. 11. threatening Gods punishment both to superiors and subiectes for not correcting
ii. 7. 12.

- 4 late mourning. † And there assembled to me al that feared the God of Israel, for the transgression of them, that were come from the captiuitie, and I late sorrowful, vntil the euen-
 5 ning sacrifice. † And at the euening sacrifice I rose out of my affliction, and my cloke and coate being rent I fell vpon my
 6 knees, and spred forth my hands to our Lord my God, † And said: My God I am confounded and ashamed to liste vp my face to thee: because our iniquities are multiplied ouer our
 7 head, and our sinnes haue growen euen vnto heauen, † from the dayes of our fathers: yea and we our selues also haue sinned greuously vnto this day, and in our iniquities haue we bene deliuered our selues, and our Kinges, and our Priestes into the hand of the kinges of the landes, and into the sword, and into captiuitie, and into spoyle, and into confusion of
 8 countenance, as also at this day. † And now as it were a litle, and for a moment was our prayer made before the Lord our God, that a remnant might be left vs, and: a naile might be
 9 † Because we are bondmen, and in our bondage our God did not forsake vs, & he inclined mercie vpon vs before the king of the Persians, to geue vs life, and to aduance the house of our God, and to build the desolations therof and to geue vs a
 10 hedge in Iuda and Ierusalem. † And now what shal we say, ô our God, after these things? because we haue forsaken thy
 11 cōmandmēt, † which thou hast cōmanded in the hand of thy seruantes the prophetes, saying: The land, to the which you enter to possesse it, is an vn-cleane land, according to the vn-cleanness of peoples, and of other landes, by the abominations of them that haue filled it from mouth vnto mouth in
 12 their coinquination. † Now therfore geue not your daughters to their sonnes, and their daughters take not for your sonnes, and doe ye not seeke their peace, and their prosperitie for euer: that you may be strengthened, and may eate the goodes that are of the land, and may haue your children
 13 heyres for euer. † And after al thinges that come vpon vs in our most wicked workes, and our most great sinne, because thou our God hast deliuered vs from our iniquitie, and hast
 14 geuen vs health as it is at this day, † that we shal not turne away, and make frustrate thy commandementes, neither should ioyn matrimonies with the peoples of these abomi-

: In respect of their great iniquities Esdras presumeth not to aske the consecration of the whole people, but some reliques or smallest part, as it were a little post, or a naile of a whole house towards the reedifying therof.

nations. Why art thou angrie with vs vnto vtter destruction, not to leaue vs a remnant vnto saluation? † Lord God of Israel thou art iust: because we are leift, which should be saued as at this day. Behold we are before thee in our sinne, for there can be no standing before thee vpon this.

CHAP. X

Esdras calling the people together commandeth them to dismise the strange women, which they haue married: 14 appointing officers to see it executed: 18 and reciteth those which had married such women.

ESDRAS therefore thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great companie of men and women and children, and the people wept with much lamentation. † And Sechenias the sonne of Iehiel of the children of Aelam answered, and said to Esdras: We haue transgressed against our God, and haue taken to wiues strange women of the peoples of the land: and now if there be penance in Israel vpon this, † let vs make a couenant with the Lord our God, to put away al the wiues, and them that are borne of them, according to the wil of our Lord, and of them that feare the precept of the Lord our God: be it done according to the law. † Arise, it is thy part to discern, and we wil be with thee: take courage, and doe it. † Esdras therefore rose vp, and adiured the Princes of the Priestes and of the Leuites, and al Israel, that they should doe according to this word, and they sware. † And Esdras rose vp before the house of God, and went to the chamber of Iohanan the sonne of Eliashib, and entered into it, he did eate no bread, and dranke no water: for he mourned for the transgression of them, that were come out of the captiuitie. † And there was a proclamation sent in Iuda and Ierusalem to al the children of the transmigration, that they should assemble together into Ierusalem. † And euerie one that shal not come within three dayes, according to the counsel of the princes and ancientes, al his substance shal be taken away, and him selfe shal be cast out of the companie of the transmigration. † There assembled therefore al the men of Iuda, and Benjamin into Ierusalem within three dayes, that is the ninth moneth, the twentieth day of the moneth: and al the people sate in the streete of the house of God, trembling for the sinne, and the rayne. † And

Esdras being extraordinary sent by God, to correct the people, repayreth to the high Priests sonne, by his authority calleth the people together, and so procedeth to make reformation So S. Paul conferred with other Apostles. Gal 2

Their sinne was punished

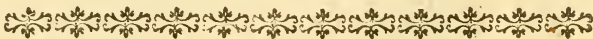
Esdras

Esdras the Priest arose, and sayd to them: You haue transgressed, and taken strange women to wife, to adde vpon the
 11 sinne of Israel. † And now geue confession to our Lord the
 God of your fathers, and doe his pleasure, and be separated
 from the peoples of the land, and from your wiues the stran-
 12 gers. † And al the multitude answered, and sayd with a lowde
 13 voyce: According to thy word vnto vs, so be it done. † Neuer-
 thelesse because there is much people, and a tyme of rayne,
 and we can not abyde to stand without, and it is not a worke
 of one day or two (for we haue exceedingly sinned in this
 14 thing) † let there be princes appoynted in al the multitude:
 and let al in our cities that haue taken strangers to wife, come
 at sette tymes, and with them the ancientes by citie and citie,
 and the iudges therof, vntil the wrath of our God be turned
 15 away from vs for this sinne. † Therefore Jonathan the sonne
 of Azahel, and Iazia the sonne of Thecua were appoynted
 ouer this, and Mesollam and Sebethai Leuites did helpe
 16 them: † and the children of the transmigration did so. And
 Esdras the Priest, and the men, princes of the families went
 into the houses of theyr fathers, and al by theyr names, and
 they sate in the first day of the tenth moneth to search out
 17 the matter. † And al the men were fully counted that had
 taken strangers to wife, vnto the first day of the first mos-
 18 neth. † And there were found of the sonnes of the Priestes
 that had taken strangers to wife. Of the children of Iosue
 the sonne of Iosedec, and his brethren, Maasia, and Eliezer,
 19 and Iarib, and Godolia. † And they gaue theyr handes to put
 away theyr wiues, and to offer for theyr offence a ramme of
 20 the flocke. † And of the children of Emmer, Hanani, and
 21 Zebedia. † And of the children of Harim, Maasia, and Elia,
 22 and Semeia, and Ichiel, and Ozias. † And of the children of
 Pheshur, Elionai, Maasia, Ismael, Nathanael, Iozabed, and
 23 Elasa. † And of the children of the Leuites, Iozabed, and
 Semei, and Celaia, the same is Calita, Phataia, Iuda, and
 24 Eliezer. † And of the singing men Eliasib: and of the porters,
 25 Sellum, and Thelem, and Vri. † And of Israel, of the chil-
 dren of Pharos, Remeia, and Iezia, and Melchia, and Miamin,
 26 and Eliezer, and Melchia, and Banca. † And of the chil-
 dren of Aelam, Mathania, Zacharias, and Ichiel, and Abdi,
 27 and Ierimoth, and Elia. † And of the children of Zethua,
 Eliocnai, Eliasib, Mathania, Ierimuth, and Zabad, and Aziza.

by ouer much
 rayne. v. 13.
 And so affli-
 ction gaue
 them more
 feeling of
 their faultes.

∴ Amongst other inconueniences of vnlawful marriages one is that children are borne illegitimate.

† And of the children of Bebai, Iohanan, Hanania, Zabbai, 28
 Athalai: † And of the children of Bani, Mosollam, and Mel- 29
 luch, and Adaia, Iatub, and Saal, and Ramoth. † And of the 30
 children of Phahath Moab, Edna and Chahal, Bananias, and
 Maasias, Mathanias, Beseleel, Bennui, and Manasse. † And 31
 of the children of Herem, Eliezer, Iosue, Melchias, Semeias,
 Simeon, † Beniamin, Maloch, Samarias. † And of the children 32 33
 of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Iermai,
 Manasse, Semei. † Of the children of Bani, Maaddi, Amram, 34
 and Vel, † Baneas, and Badaias, Cheliau, † Vania, Mari- 35 36
 muth, and Eliafib, † Mathanias, Mathanai, and Iasi, † and 37 38
 Bani, and Bennui, Semei, † and Silmias, and Nathan, and 39
 Adaias, † and Mechnedebai, Sifai, Sarai, † Ezrel, and Sele- 40 41
 miau, Samera, † Sellum, Amaria, Ioseph † Of the children 42 43
 of Nebo, Iehiel, Mathathias, Zabad, Zabina, Ieddu, and Ioel.
 and Banaia. † All these had taken strangers to wife, and there 44
 were of them that had borne ∴ children.



THE ARGUMENT OF THE BOOKE OF NEHEMIAS.

Duble title of
this booke.

The cōtentes.

Diuided into
three partes.

THIS booke beareth title both of the author Nehemias, who writ
 it, and of the second booke of Esdras, who in the former writ
 the historie of the Israelites after theyr relaxation from captiuitie, to the build-
 ing againe of the Temple, with other thinges done the same time. VVhere-
 unto Nehemias ioyneth thinges succeeding, especially the new erection
 of walles and towers about the citie of Ierusalēm. And it may be
 diuided into three partes. In the two first chapters, he sheweth his compassion
 of his countries miserie: and his coming to assist them. In the tenne following,
 he reciteth the good effectes in repaying, and strengthening the citie with
 wall s and people. In the last chapter, the correction of errors & euil maners,
 which he found amongst them.

S. Ierom.
Epist. ad
Paulin.

THE

THE BOOKE OF NEHEMIAS.

963

which also is called:

THE SECOND OF ESDRAS.

CHAP. I.

Nehemias hearing the miserable state of his countrie men in Iurie, 4. lamenteth, fasteth, and prayeth God for their relief.

The first parte.
Nehemias his
cōmiseration
of his coun-
trie.

- 1 **T**H E wordes of: Nehemias the sonne of Helchias. And it came to passe in the moneth of Casleu, the twentieth
2 yeare, and I was in Susis the castel. † And Hanani one of my brethren came, him selfe and men of Iuda, and I talked them
3 of the Iewes, that remayned, and were left alieue of the captiuitie, and of Ierusalem. † And they sayd to me. They that
4 remayned, and are left of the captiuitie there in the prouince, are in great affliction, and in reproche: and the wal of Ierusalem is broken downe, and the gates therof are burnt
5 with fire. † And when I had heard these maner of wordes, I sate, and wept, and mourned many dayes: and fasted, and
6 prayed before the face of the God of heauen. † And I sayd: I beseech thee Lord God of heauen, strong, great, and terrible,
7 which keepest couenant & mercie with them that loue thee, and keepe thy cōmandmentes: † let thine eares be harkning,
8 and thine eyes open, to heare the prayer of thy seruant, which I pray before thee this day, night & day for the children of Israel thy seruantes: and I confesse for the sinnes of
9 the children of Israel, in which they haue sinned to thee: I & my fathers house haue sinned, † we haue bene seduced with
10 vanitie, and haue not kept thy commandments, and ceremonies and iudgement, which thou hast commanded to Moyses thy seruant. † Remember the word, that thou didst command vnto Moyses thy seruant, saying: When you shal transgress, I will depresse you into peoples: † and if you returne
11 to me, and keepe my precepts, and doe them, although you shal be led away to the vttermoſt partes of heauen, thence wil I gather you, and bring you backe into the place, which
12 I haue chosen that my name should dwell there. † And they are thy seruantes, and thy people: whom thou hast redeemed in thy great strength, and in thy mighty hand. † I beseech thee Lord, let thine eare be attent to the prayer of thy seruant, and

: Nehemias by his legacie, being sent from a king; by his name which signifieth comforter from our Lord; and by his building againe the walles of Ierusalem; preserued our Saviour, who was sent from God the Father, himselfe being the comforter of mankind, and the sender of an other comforter the Holie Ghost, to remaine with his Church. s. Beda. prolog. in Nehemiam.

to the prayer of thy seruants, which will feare thy name: and direct thy seruant this day, and giue him mercy before this man. for I was the kings cupbearer.

CHAP. II.

Nehemias obtaining commission from king Artaxerxes cometh to Ierusalem: 11. secretly vieweth the broken walles, and ruines of the citie, 17. and exhorteth al the Iewes to the reedifying thereof.

AND it came to passe in the moneth of Nisan, the twentieth yeare of Artaxerxes the king: and there was wine before him, and I lifted vp the wine, and gaue to the king: and I was as it were languishing before his face. † And the king sayd to me: Why is thy countenance sad, whereas I doe not see thee sicke? this is not without cause, but some euil I know not what, is in thy hatt. And I was very much and exceedingly a frayd: † and I sayd to the king: O king for ever mayst thou liue: why should not my countenance be heauie, because the citie of the house of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire? † And the king sayd to me: For what thing makest thou request? And I prayed the God of heauen, † and I sayd to the king: If it seme good to the king, and if thy seruant do please before thy face, thou send me into Iewrie to the citie of the sepulchre of my father, and I wil build it. † And the king sayd to me, and the Queene that sate by him: Vnto what time wilt thy journey be, and when wilt thou returne? And it pleased before the king, and he sent me: and I appoynted him a time. † And I sayd to the king: If it seme good to the king, let him geue me letters to the gouernours of the country beyond the Riuer, that they conduct me, til I come into Iewrie: † and a letter to Asaph the keeper of the kings forest, to geue me timber that I may couer the gates of the towre of the house, and the walles of the citie, and the house that I shal enter into: And the king gaue according to the good hand of my God with me. † And I came to the dukes of the countrie beyond the Riuer, and gaue them the kings letters. And the king had sent with me captaynes of soldiers, and horsemen. † And Sanaballat an Horonite, and Tobias a seruant an Ammonite heard it, and were greiued with great affliction, that a man was come, which sought the prosperitie of the children of Israel. † And I came to Ierusalem and was there three

∴ Infideles & Heretikes are greued, that others endeuoure to repayre the ruines of the Church in any countrie.

- 12 three dayes. † and I arose in the night, I and a few men with me, and I told not anie man what God had put in my hart to doe in Ierusalem, and there was no beast with me, but the
- 13 beast wheron I sate. † And I went out by the gate of the valley by night, and before the fountayne of the dragon, and to the gate of the dung, and I viewed the wal of Ierusalem broken downe, and the gates therof consumed with fire.
- 14 † And I passed to the gate of the fountayne, and to the kinges conduite, and there was no place for the beast where on I
- 15 sat, to passe. † And I went vp by the torrent in the night, and viewed the wal, and going backe I came to the gate of the
- 16 valley, and returned. † But the magistrastes knew not whither I went, or what I did: yea and to the Iewes, and the Priestes, and the nobles, and the magistrates, and the rest
- 17 that did the worke vntil then I had shewed nothing. † And I sayd to them: You know the affliction wherin we are, because Ierusalem is made desolate, and the gates thereof are consumed with fire: Come, and let vs build the walles of
- 18 Ierusalem, and let vs be no longer a reproch. † And I shewed them :: the hand of my God, that it was good with me, and the kinges wordes, which he had spoken to me, and I sayd: Let vs rise, and let vs build. And their handes were encouraged in good. † But Sanaballat the Horonite, and Tobias the seruant an Ammanite, and Goseman Arabian heard of it, and they scorned vs, and despysed vs, and sayd: What is this thing, that you doe? Why do you rebel against the king?
- 20 † And I answered them, and sayd to them: The God of heauen he helpeth vs, and we are his seruants: let vs rise and build: but you haue no part, nor iustice, nor memorie in Ierusalem.

Gods hand was clearly shewed in the effect of obtaining the kinges fauourable letters.

CHAP. III.

The High Priest and others beginne to repaire Ierusalem strenghtning it With an vtermost, 19. middle, 28. and innermost Wall With towres and gates.

- 1 **A**ND Eliafib the high Priest arose, and his bretheren the Priestes: and they built the gate of the flocke: they sanctified it, and set the doores therof, and vnto the towre of an hundred cubites they :: sanctified it, vnto the towre of
- 2 Hananeel. † And besides him did the men of Iericho build, :: Finishing the
- 3 and besides him built Zachur the sonne of Amri. † But the fishgate the children of Asnaa did builde: they couered it, gate they dedicated it to Gods seruice,

The second part. How the citie was repayed with wailes & people.

being for defence of his holie citie: and so sanctified it.

and set vp the doores therof, and the lockes, and barres. And besides them built Marimuth the sonne of Vrias the sonne of Accas. † And besides him built Mosollam the sonne of Bazachias, the sonne of Mezebel, and besides them built Sadoc the sonne of Baana. † And beside them builded the Thecuenes: but their great men did not put vnder their neckes in the worke of their Lord. † And Ioiada the sonne of Phatea, and Mosollam the sonne of Besodia built the old-gate couered it, and set vp the doores therof, and the lockes, and barres. † And beside them built Meltias a Gabaonite, and Iadon a Meronathite, men of Gabaon and Matpha, for the duke that was in the country beyond the Riuer. † And beside him built Eziel the sonne of Araia a goldsmith: and beside him built Ananias the sonne of a Pigmentarie: and they leift Ierusalem vnto the wal of the broder streete. † And beside him built Raphaia the sonne of Har, prince of the streete of Ierusalem. † And beside them Iedaia the sonne of Haromaph against his house: and beside him built Hartus the sonne of Halebomia. † The halfe part of the streete built Melchias the sonne of Herem, and Halub the sonne of Phahath Moab, and the towre of the fornaces. † And beside him built Sellum the sonne of Alohes prince of the halfe part of the streete of Ierusalem, he and his daughters. † And the gate of the valley built Hanun, and the inhabitants of Zanoë: they built it, and sette vp the doores therof, and the lockes, and barres, and a thousand cubites in the wal vnto the gate of the dunghil. † And the gate of the dunghil built Melchias the sonne of Rechab, the prince of the streete of Bethacaram: he built it, and sette vp the doores therof, and the lockes, and barres. † And the gate of the fountayne Sellum builded the sonne of Colhoza, prince of the village of Matpha: he built it, and couered it, and set vp the doores therof, & the lockes, & barres, and the walles of the poole of Siloe vnto the kings gardē, and vnto the steppes that goe downe from the citie of David. † After him built Nehemias the sonne of Azboc prince of the halfe part of the streete of Bethsur, as far as ouer against the sepulchre of David, and vnto the poole, that is built with great worke, and vnto the house of the valiants. † After him the Leuites builded, Rehum the sonne of Benni. After him built Hasebias prince of the halfe part of the streete of Ceila in his streete. † After him built their bretheren Bauai the sonne

- 19 sonne of Enadad, prince of the halfe part of Ceila. † And beside him built Azer the sonne of Iosue, the prince of Maspha the second measure, against the visiting of the most sure corner. † After him in the mount built Baruch the sonne of Zachai the second measure, from the corner vnto the gate of the house of Eliafib the high Priest. † After him built Merimuth the sonne of Vrias the sonne of Haccus, the second measure, from the gate of the house of Eliafib, as far as the house of Eliafib extended. † And after him built the Priests, men of the champayne of Iordan. † After him built Benjamin & Hasub against their house: & after him built Azarias the sonne of Masias the sonne of Ananias against his house. † After him built Bennui the sonne of Hanadad the second measure, from the house of Azarias vnto the bending, and vnto the corner. † Phalel the sonne of Ozi against the bending and the towre, which appeareth from out of the kings high house, that is, in the court of the prison: after him Phadaia the sonne of Pharos. † And the Nathineites dwelt in Ophel, as far as ouer against the gate of waters toward the East, and the towre that stood out. † After him the Thecuenes builded the second measure ouer against, from the great and eminent towre vnto the wall of the temple. † And vpward to the gate of horses the Priestes built, euery man against his house. † After them built Sadoc the sonne of Emmer against his house. And after him built Semaia the sonne of Sechenias, keeper of the East gate. † After him built Hanania the sonne of Selemia, and Hanun the sonne of Seleph the sixth, the second measure: after him built Mosollam the sonne of Barachias, against his treasure. After him Melchias a goldsmith sonne vnto the house of the Natheneites, and of them that sold old stuffe against the iudgement gate, and vnto the vpper chamber of the corner. † And within the vpper chamber of the corner in the gate of the focke, the goldsmithes and marchants builded.

CHAP. IIII.

*Notwithstanding the enemies rage and oppose against the building of walles,
4. the Iewes build with one hand, and hold their swordes in the other. Nehemias encourageth them, and the worke proceedeth.*

- 1 **A**N D it came to passe, when Sanaballat had heard that we builded the wal, he was very angrie: and being moued

∴ It was Gods
providence
that the ene-
mies mocking
at the repara-
tion of Ierusa-
lem did not so
furiously re-
sist, til the
worke was
performed: so
sometimes he-
retikes scoffe
at the ende-
uours of
poore pietistes
laboring to re-
store Catholi-
que religion:
but whether
they scoffe or
rage, Gods ho-
lie worke pro-
cedeth and
prospereth:

moued exceedingly he scorned the Iewes. † and sayd before his
bretheren, and the multitude of the Samaritanes: What doe
the sillie Iewes? Wil the gentiles let them alone? Shal they
sacrifice and accomplish in one day? Why, are they able to
build vp the stones out of the heapes of dust, that are burnt?
† Yea Tobias also the Ammanite his neighbour sayd: Let
them build: if a fox come vp, he shalleape ouer their stone
wal. † Heare our God, because we are had in dispise: turne
the reproch vpon their head, and giue them into dispise in a
Land of captiuitie. † Couer not their iniquitie, and let not
their sinne be put out before thy face, because they haue
mocked thy builders. † Therefore we built the wal, and ioyned
together the whole vnto the halfe part: and the hart of the
people was prouoked to worke. † And it came to passe, when
Sanaballat had heard, and Tobias, and the Arabians, and the
Ammanites, and the Azotians, that the breach of the wal
of Ierusalem was closed vp, and the gates began to be stop-
ped, they were wrath exceedingly. † And they were al assem-
bled together, to come, and to fight against Ierusalem, and
to prepare embushments. † And we prayed our God, and set
watchmen vpon the wal day and night against them. † And
Iudas sayd: The strength of him that carrieth is weakened, &
the mortar is very much, and we shal not be able to build the
wal. † And our enemies sayd: Let them not know, and let
them be ignorant, til we come into the midst of them, and
kil them, and make their worke to cease. † And it came to
passe, the Iewes that dwelt beside them, coming and telling
vs ten times, out of al places from whence they came to vs,
† I sette the people in a place behind the wal round about in
order, with their swordes, and speares, and bowes. † And
I looked and rose vp: & I sayd to the princes and magistrates,
and to the rest of the common people: Be not afraid at their
face: Remember our Lord great and terrible, and fight for
your bretheren, your sonnes, and your daughters, and your
wiues, and your houses. † And it came to passe, when our
enemies had heard that it was told vs, God defeted their
counsel. And we returned al to the walles, euery man to his
worke. † And it came to passe from that day, the halfe part
of their yongmen did the worke, and halfe was ready to
battel, and speares, & sheilds, and bowes, and cotes of mayle,
and the princes behind them in al the house of Iuda † of
them

them that built in the wal, and that carried burdens, and that laded them: with one of his hands he did the worke, & with
 18 the other he held a sword: † for euery one of the builders was girded with a sword about his reynes. And they builded,
 19 and sounded with the trumper nere me. † And I sayd to the princes, and to the magistrates, & to the rest of the common people: The worke is great and broad, and we are separated in the wal one far from an other: † in what place soeuer
 20 you shal heare the sound of the trumper, thither runne together vnto vs: our God wil fight for vs. † And let vs our selues doe the worke: and let the halfe part of vs hold speares from
 21 the rising of the morning, til the starres appeare. † At that time also I sayd to the people: Let euery man with his seruant tarry in the middes of Ierusalem, and let there be courses
 22 among vs by day and night to worke. † And I and my bretheren, and my seruants, and the watchmen, that were behinde me, did not put of our clothes: euery man was made bare only to washing.

CHAP. V.

Nehemias blameth couetous rich men, for oppressing the poore. 14. himselfe getteth largely of his owne to the needie.

1 **A**ND there was a great crie of the people, and of their
 2 wiues against their brethren the Iewes. † And there were that said. Our sonnes and our daughters are verie manie: let vs take corne for the price of them, and let vs eate, and
 3 liue. † And there were that sayd: Let vs pledge our fieldes, and vineyardes, and our houses, and let vs take corne in famine. † And others sayd: Let vs borow money for the kings
 4 tributes, and let vs giue our fieldes and vineyardes, † and now as the flesh of our bretheren, so is our flesh: and as their children so also our children. behold we subdew our sonnes, and our daughters into bondage, and our daughters there are
 5 bondwomen, neither haue we wherewith they may be redeemed, and our fieldes and our vineyardes other men doe possesse. † And I was exceeding angrie, when I had heard their crie
 6 according to these wordes. † And my hart thought with myselfe: and I rebuked the princes and magistrates, and sayd to them: Do you euery one exact vsuries of your brethen? and
 7 I gathered against them a great assemblie, † and I sayd to them: We as you know, haue redeemed our bretheren the
 8 Iewes,

∴ S Beda in his time lamented that some spiritual Superiours neglected to feede their flock, either spiritually or temporally, and yet exacted temporal reuenues, and oppressed the poore people. *li. 3. c. 21. in Isd.* How much more may we with him, with another Nehemias, that is a comforter from our Lord to correct

B b b b b

this fault, &
to relecue
poore Catho-
liques distres-
sed?

:: A right pro-
petic of a
true pastor,
to do that
good which
he preacheth
to others. s.
Beda ibidem.

Iewes, that were sold to the gentiles, according to our abilitie: and wil you therefore sel your bretheren, and shal we redeme them? And they held their peace, neither did they find what to answer. † And I sayd to them: The thing is not good, which you doe: why walke you not in the feare of our God, lest we be vpbrayded with al the gentiles our enimies? † I also and my bretheren, and my seruantes, haue lent money and corne to very manie: let vs not aske this againe in common, let vs remitte them the debt, that is dewe to vs. † Restore ye to them their fieldes this day, and their vineyards, and their oliuets, and their houses: yea the hundreth part also of money, corne, wine and oyle, which you were wont to exact of them, giue it rather for them. † And they sayd: We wil restore, and we wil seeke nothing of them: and we wil do so as thou speakest. And I called the Priestes, and adiured them, to do according to that which I had sayd. † Moreouer I shooke my bosome, and sayd: God so shake euery man, that shal not accomplish this word, out of his house, and out of his labours, so be he shaken out, and made emptie. And al the multitude sayd: Amen. And they praysed God. And the people did as it was sayd. † And from that day, wherein the king commended me to the duke in the land of Iuda, from the twentieth yeare til the two & thirtieth yeare of Artaxerxes the king for twelue yeares, I and my bretheren did not eate the yearly allowance, that was dewe to the dukes. † But the former dukes, that had bene before me, burdened the people, and tooke of them in bread, and wine, and money euery day fourtie sicles: yea and their officers oppressed the people. But I did not so for the feare of God. † Yea I builded rather in the worke of the wal, and field I bought not, and al my seruantes were gathered together to the worke. † The Iewes also and the magistrates an hundred sistrice men, and they that came to vs out of the nations, that were round about vs were at the table. † And there was prepared for me day by day one oxe, six chosen rammes, beside foules, and within ten dayes diuers wines, & many other things did I giue. Moreouer also the yearly allowance of my dukedome I sought not, for the people was very much empouერished. † Remember me my God to good, according to al things, which I haue done to this people

:: A good conscience hath great confidence in God and iustly hopeth for reward.

The enemies guilfully offer to make league with the Iewes 3. but Nehemias procedeth in building the walles: 16. and all bordering nations feare them.

- 1 **A**Nd it came to passe, when Sanaballat had heard, and Tobias, and Gossim the Arabian, and the rest of our enimies, that I did build the wal, and there was no breach remayning in it (howbeit at that time I had not put the doores in the gates) † Sanaballat and Gossim sent to me, saying: Come, and † let vs make a league together in the villages, in
2 the field of Ono: But they thought to doe me euil. † I sent therfore messengers to them, saying: I am doing a great worke, and I can not goe downe, lest perhaps it be neglected
3 when I shal come, and descend to you. † But they sent to me according to this word, foure times: and I answered them
4 according to the former word. † And Sanaballat sent his seruant to me the fifth time according to the former word, and he had a letter in his hand written in this maner: Among the Gentiles it is heard, and Gossim hath sayd, that thou and the Iewes meane to rebel, and therfore thou buildest the wal, and wil aduance thy selfe king ouer them: for which
5 cause † thou hast sette vp prophettes also, which should preach of thee in Ierusalem, saying: There is a king in Iurie: The king wil heare of these things: therfore come now, that
6 we may take counsell together. † And I sent to them, saying: It is not done according to these words, which thou speakest:
7 for thou framest these things of thine owne hart. † For all these terrified vs, thinking that our hands would cease from the worke, and we would leaue of. For which cause I did
8 the more strengthen my hands: † and I entred into the house of Samaia the sonne of Dalaias the sonne of Metabeel secretly, who sayd: Let vs consult with our selues in the
9 house of God in the middes of the temple: and Let vs shutte the doores of the temple because they wil come to kil thee,
10 and in the night they wil come to slea thee. † And I sayd: Doth any man that is like vnto me flee? and who being as I am, wil goe into the temple, and liue? I wil not goe in.
11 † And I vnderstood that God had not sent him, but as it were prophying he had spoken to me, and Tobias, and Sanaballat had hyed him. † For he had taken a price, that I
12 being terrified should do it, and sinne, and they might haue

::VVhen heretikes & other aduersaries of the Church finde them selues not able to suppress Catholiques, they offer conditions of peace, and libertie to al. so when protestantes beganne & where they are weake, they would haue none persecuted for anie opinions in religion; but where they are strong they hardly grant toleration to Catholiques,

some euil to vpbraid me withal. † Remember me Lord for 14
 Tobias and Sanaballat, according to such their workes. Yea
 and Noadias the prophete, and the rest of the prophetes that
 terrified me. † But the wal was finished the five and twentieth 15
 day of the moneth of Elul, in two and fiftie dayes. † It came 16
 to passe therefore when al our enimies had heard it, that al
 nations which were round about vs, feared, & were dismayed
 within them selues, and knew that this worke was done of
 God. † But in those dayes also many letters of the principal 17
 Iewes were sent to Tobias, and from Tobias there came to-
 them. † For there were many in Iurie sworne vnto him, be- 18
 cause he was the sonne in law of Sechenias the sonne of Area,
 and Iohanah his sonne had taken the daughter of Mosollam
 the sonne of Barachias. † Yea and they praysed him before 19
 me, and they reported my words vnto him: and Tobias sent
 letters to terrifie me.

CHAP. VII.

*Nehemias appointeth watchmen in Ierusalem, 5. and calling the people to-
 gether reciteth the number of those, which came first from Babylon. 68.
 likewise of their cattel, 70. and the giftes of certaine chiefe men to-
 wards the reparations.*

AN D after the wal was built, & I had put on the doores, 1
 and numbred the porters, and singing men, and Leuites:
 † I commanded Hanani my brother, and Hananias prince of 2
 the house of Ierusalem (for he seemed as it were a true man,
 and one that feared God aboue the rest) † and I sayd to them: 3
 Let not the gates of Ierusalem be opened vntil the heate of
 the sunne. And when they yet stood by, the gates were shut,
 and barred: and I sette :: watchmen of the inhabitants of
 Ierusalem, euery one by their courses, and euery man against
 his house. † And the citie was exceeding large and great, 4
 and the people few in the middes therof, & there were no houses
 built. † But God gaue me in my hart, and I assembled the 5
 princes and magistrates, and common people, that I might
 number them: and I found a booke of the number of them,
 that came vp first, and there was found written in it:
 † These are the children of the prouince, which came vp 6
 from the captiuitie of them that were transported, whom
 Nibuchodonosor the king of Babylon had transported, and
 returned into Iurie, euery one into his owne citie. † They 7
 that

∴ Three special
 defences of
 a citie, are the
 strength of
 walles, shut-
 ting and ope-
 ning the gates
 in due time. &
 diligent watch-
 men: so to the
 custodie of
 faithful soules
 three things
 are necessa-
 ry; the grace of

God, due regard of the outward senses, and continual watch against our invisible enemies.

that came with Zorobabel, Iosue, Nehemias, Azarias, Rahamias, Nahamani, Mardocheus, Belsam, Mespharath, Begoai, Nahum, Baana. The number of the men of the people of Israel. † The children of Pharos, two thousand an hundred seuentie two. † The children of Saphatiah, three hundred seuentie two. † The children of Arca, six hundred fiftie two. † The children of Phahathmoab of the children of Iosue and Ioab, two thousand eight hundred eightene. † The children of Aelam, a thousand two hundred fiftie foure. † The children Zetbua, eight hundred fourtie fise. † The children of Zachai, seuen hundred sixtie. † The children of Bannui, six hundred fourtie eight. † The children of Bebai, six hundred twentie eight. † The children of Azgad, two thousand three hundred twentie two. † The children of Adoniam, six hundred sixtie seuen. † The children of Beguai, two thousand sixtie seuen. † The children of Adin, six hundred fiftie fise. † The children of Ater, children of Hezecias ninetie eight. † The children of Hasem, three hundred twentie eight. † The children of Besai, three hundred twentie foure. † The children of Hareph, an hundred twelue † The children of Gabaon, nynie fise. † The children of Berlethem, and Nerupha, an hundred eightie eight. † The men of Anathoth, an hundred twentie eight. † The men of Bethazmoth, fourtie two. † The men of Cariathiarim, Cephira, and Beroth seuen hundred fourtie three. † The men of Rama and Geba, six hundred twentie one. † The men of Machmas, an hundred twentie two. † The men of Bethel and Hai, an hundred twentie three. † The men of an other Nebo, fiftie two. † The men of an other Aelam, a thousand, two hundred fiftie foure. † The children of Harem, three hundred twentie. The children of Iericho, three hundred fourtie fise. † The children of Lod Hadid and Ono, seuen hundred twentie one. † The children of Senaa, three thousand nine hundred thirtie. † The Priests : The children of Idaia in the house of Iosue, nine hundred three. † The children of Emmer, a thousand fiftie two. † The children of Phathur, a thousand two hundred fourtie seuen. † The children of Arem, a thousand seuentene. The Levites : † The children of Iosue & Cedmiel, the children of Cenai, seuentie foure. The singing men : † the children of Ataph, an hundred fourtie eight. † The porters : The children of Sellum, the

childeren of Ater, the childeren of Telmon, the childeren
 of Accub, the childeren of Hatita, the childeren of Sobai: an
 hundred thirtie eight. † The Nathineites: The childeren of 47
 Soha, the childeren of Hafupha, the childeren of Tebbaath,
 † the childeren of Ceros, the childeren of Siaa, the childeren 48
 of Phadon, the childeren of Lebana, the childeren of Ha-
 guba, the childeren of Seimai, † the childeren of Hanan, the 49
 childeren of Geddel, the childeren of Gaher, † the childeren 50
 of Raia, the childeren of Rasin, the childeren of Necoda,
 † the childeren of Gesem, the childeren of Aza, the childeren 51
 of Phasea, † the childeren of Besai, the childeren of Munim, 52
 the childeren of Nephussim, † the childeren of Bacbuc, the 53
 childeren of Hacupha, the childeren of Harur, † the child- 54
 ren of Besloth, the childeren of Mahida, the childeren of
 Harfa, † the childeren of Bercos, the childeren of Sifara, the 55
 childeren of Thema, † the childeren of Nasia, the childeren 56
 of Hatipha, † the childeren of the seruantes of Salomon, the 57
 childeren of Sotai, the childeren of Sophereth, the childeren
 of Pharida, † the childeren of Iahala, the childeren of Darcoñ, 58
 the childeren of Ieddel, † the childeren of Saphia, the 59
 childeren of Hatil, the childeren of Phohereh, who was
 borne vnto Sabaim, the sonne of Amon. † Al Natheneites, 60
 and the childeren of the seruantes of Salomon, three hundred
 nyntie two. † But these be they which came vp from Thel- 61
 mela, Thelharfa, Cherub, Addon, and Emmer: and could not
 shew the house of their fathers, and their seed, whether they
 were of Israel. † The children of Dalaia, the childeren of To- 62
 bia, the childeren of Necoda, six hundred fourtie two. † And 63
 of the Priests, the childeren of Habia, the childeren of Accos,
 the childeren of Berzellai, who tooke a wife of the daugh-
 ters of Berzellai a Galeadite, and he was called by their
 name. † These sought their writing in the register, and found 64
 it not: & they were cast out of the Priesthood. † And Ather- 65
 fatha said to them, that they should not eate of the Holies of
 holies, vntil there stood vp a Priest learned and cunning. † Al 66
 the multitude as it were one man fourtie two thousand three
 hundred sixtie, † beside their men seruants and women ser- 67
 uantes, which were seuen thousand three hundred thirtie se-
 uen: and among them singing men, & singing women, two
 hundred fourtie siue. † Their horses, two hundred fourtie six 68
 their mules two hundred fourtie siue, † their camels, foure 69
 hun-

hundred thirtie five, asses six thousand seue hundred twentie.

Hitherto is reported What was written in the Register. From this place forward goeth on in order the historie of Nehemias.

- 70 † And certaine of the princes of families gaue vnto the worke. Athesatha gaue into the treasure of gold a thousand drachmas, phials fiftie, tunikes for Priestes five hundred
71 thirtie. † And of the princes of families there gaue into the treasure of the worke of gold, twentie thousand drachmas,
72 and of siluer two thousand two hundred pound. † And that which the rest of the people gaue, of gold twentie thousand drachmas, and of siluer two thousand pound, and tunikes for
73 Priestes sixtie seuen. † And the Priestes, and Leuites, and porters, and singing men, and the rest of the common people, and the Nathineites, and al Israel dwelt in their cities. And the seuenth moneth was come: and the children of Israel were in their cities.

CHAP. VIII

Esdra readeth the law before the people. 9. Nehemias comforteth them. 13. They celebrate the feast of tabernacles seuen dayes: 13. Of collection the eight day.

- 1 **A**ND al the people was gathered together as it were one man to the streete, which is before the water and they sayd to Esdras the scribe, that he should bring the booke of the law of Moyse, which our Lord had commanded Israel.
2 † Esdras therfore the priest :: brought the law before the multitude of men and wemen, and al that could vnderstand,
3 in the first day of the seuenth moneth. † And he read it playnly in the streete that was before the water gate, from morning vntil midday, in the presence of the men, and wemen, and of these that vnderstood: and the eares of al the
4 people were attent to the booke. † And Esdras the scribe stood vpon a steppe of wood, which he made to speake vpon: and there stood by him Mathathias, and Semeia, and Ania, and Vria, and Helcia, and Maasia, on his right hand: and on the left: Phadaia, Misacl, and Melchia, and Hasum,
5 and Hasbadana, Zacharia, and Mosollam. † And Esdras opened the booke before al the people: for he appeared aboue al the people: and when he had opened it, al the people
6 stood. † And Esdras blessed our Lord the great God: and al the people answered: Amen, amen: lifting vp their handes, and
7 they bowed, and adored God flatte on the earth. † Moerouer Iosue, & Bani, and Serebia, Iamin, Accub, Septhai, Odia,

Maasia

S. Ierom here noteth whēce he receiued each part of this booke, which is al Canonical Scripture being al alike so declared by the Church.

:: The people requested Esdras, to bring the booke of the law, and he brought it, neither is there anie mention that he writte the whole law out of his memorie or by miracle: which maketh it probable that al copies were not burned or lost, but some reserved by Ieremias, Ezechiel, Daniel, Aggeus. Zacharias, or by him selfe or others out of which he collected one intire

volume correcting faul-
tes committed by
scribes, & adding some
things for ex-
plication sake
& supplement
of the histo-
ries: and that
either by tradi-
tion or revela-
tion.

*:: Atherfatha
privileged, by
reason of his
fauour with
king Artaxer-
res. chap. 2.*

Maasias, Celita, Azarias, Iozabed, Hanan, Phalaia: Leuites
made silence in the people to heare the law: and the people
stoode in their degree. † And they read in the booke of the 8
law of God distinctly and playnly, for to vnderstand: and
they vnderstood when it was read. † And Nehemias said 9
(the same is :: Atherfatha) and Eldras the Priest and scribe, and
the Leuites interpreting to al the people: It is a day sanctified
to the Lord our God, mourne ye not, and weepe not. For
al the people wept, when they heard the wordes of the law.
† And he said to them: Goe, eate fat things, and drinck the 10
sweete wine, and send portions to them, that haue not prepa-
red for them selues: because it is the holie day of our Lord,
and be not sadde: for the ioy of our Lord is our strength.
† And the Leuites made silence in al the people, saying: Hold 11
your peace, because the day is holie, and be not sorowful.
† Therefore al the people went to eate and drinck, and to 12
send portions, and to make great ioy: because they vnderstood
the wordes, that he had taught them. † And in the second 13
day were gathered the princes of the families of al the people,
the Priests and Leuites to Eldras the scribe, that he should in-
terpret vnto them the wordes of the law. † And they found 14
written in the law, that our Lord commanded in the hand of
Moyfes, that the children of Israel should dwel in taberna-
cles, on the solemne day, the seuenth moneth: † and that 15
they should proclame and publish a voice in al their cities,
and in Ierusalem, saying: Goe ye forth into the mount, and
fetch branches of the oliue tree, and branches of the most
sayre tree, branches of the myrtle tree, and boughes of the
palme trees, and branches of the thicke leaued tree, that ta-
bernacles may be made, as it is written. † And the people 16
went forth, and brought. And they made them selues taber-
nacles euery man in his house toppe, and in his courtes, and
in the courtes of the house of God, and in the streate of the
water gate, and in the streate of the gate of Ephraim † There- 17
fore al the church of them, that were returned from the
captiuitie, made tabernacles, and dwelt in tabernacles. For
from the daies of Iosue the sonne of Nun the children of
Israel had not done it in such sort, vntil that day: and there
was exceeding great ioy. † And he reade in the booke of the 18
law of God day by day, from the first day til the last, and they
made the solemnitie seuen dayes, & in the eight day a collect
according to the rite.

1. Esd. 2.

The people repenting in fasting and sackcloth, put away their wines of strange nations. 5. Esdras confesseth Gods benefites, and the peoples ingratitude. 32. prayeth for them, and maketh league with God.

AN D in the foure and twentieth day of the moneth the
 1 children of Israel came together in fasting and sack-
 2 clothes, and earth vpon them. † And the seedes of the chil-
 dren of Israel was: seperated from euerie strange childe: and
 they stood, and confessed their sinnes, and the iniquities of
 3 their fathers. † And they rose vp to stand: and they read in
 the volume of the law of our Lord their God, foure times in
 a day, and foure times they confessed, and adored our Lord
 4 their God. † And there arose vpon the steppe of the Leuites
 Iosue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and
 Chanani: and they cried with a lowde voice to our Lord their
 5 God. † And the Leuites Iosue and Cedmihel, Bonni, Hasebnia,
 Serebia, Odaia, Sebnia, and Phathahia, said: Arise, Blesse our
 Lord your God from eternitie to eternitie: and let them blesse
 6 the high name of thy glorie in al blessing & praise. † Thou the
 same o Lord, alone thou hast made heauen, & al the host ther-
 of: the earth & al thinges that are in it: the seas and al thinges
 that are therin: and thou dost giue life to al these thinges, and
 7 the host of heauē adoreth thee. † Thou the same o Lord God,
 which didst choose Abram, & broughtest him out of the fire
 8 of the Chaldees, and gauest him the name Abraham. † And
 thou didst finde his hart faithful before thee: and thou madest
 a couenante with him, that thou wouldest geue him the land
 of the Chananite, of the Hetheite, and of the Amorrheite, and
 of the Pherezeite, and of the Iebuseite, & of the Gergeseite, to
 geue vnto his seede: and thou hast fulfilled thy wordes, be-
 9 cause thou art iust. † And thou sawest the affliction of our fa-
 thers in Egypt: & their crie thou didst heare vpon the Read
 10 sea. † And thou gauest signes & wonders in Pharaο, and in al
 his seruants, and in al the people of his land: for thou didst
 know that they had done proudly against them: and thou ma-
 11 dest thyself a name, as alio at this day. † And thou didst diuide
 the sea before them, and they passed through the midst of the
 sea in drie land: but their persecutors thou threwest into the
 12 depth, as a stone into the rough waters. † And in a pillar of
 a cloude thou wast their leader, by day, and in a pillar of fire

True repen-
 tance requi-
 reth workes
 of penance, &
 especially the
 remouing of
 occasions of
 sinne: as sepe-
 ration from
 euil companie
 abandoning
 of euil cogita-
 tions, and of
 much wordly
 pleasure.

Changing of
 names import-
 teth some be-
 neficial myte-
 ric. Gen. 17.

by night, that the way might appeare to them, by the which they went. † To mount Sinai also thou didst descend, and spakest with them from heauen, and thou gauest them right iudgements, and the law of truth, ceremonies, and good precepts. † Thy sanctified Sabbath thou didst shew them, and the commandements, and ceremonies, and the law thou didst command them in the hand of Moyse thy seruant. † Bread also from heauen thou gauest them in their hunger, and water out of the rocke thou didst bring forth to them thirsting, and thou saidest to them that they should enter in, and possesse the land, vpon which thou didst lift vp thy hand to deliuer it them. † But they and our fathers did proudly, and hardned their neckes and heard not thy commandements. † And they: would not heare, and they remembred not thy merueylous workes which thou hast done to them. And they hardned their neckes, and gaue the head to returne to their seruitude, as it were by contention. But thou a propitious God, and gracious, and merciful, long suffering and of much compassion, didst not forsake them. † Yea and when they had made to them selues a molten calfe, and had said: This is thy God, which brought thee out of Egypt: and they did great blasphemies. † But thou in thy manie mercies didst not leaue them in the desert: the pillar of the cloude departed not from them by day to lead them into the way, and the pillar of fire by night to shew them the way by which they should goe. † And thou gauest them thy good spirite, which should teach them, and thy Manna thou didst not withhold from their mouth, and thou gauest them water in thirst. † Fourtie yeares didst thou feede them in the desert, and nothing was wanting to them, their garmentes waxed not old, and their feete not worne. † And thou gauest them kingdomes, and peoples, and didst part lottes vnto them: and they possessed the land of Schon, and the land of the king Hesebon, and the land of Og the king of Basan. † And thou didst multiplie their children as the starres of heauen, & brought them to the land wherof thou hadst said to their fathers, that they should enter and possesse it. † And the children came, and possessed the land, and thou didst humble before them the inhabitants of the land, the Chanaanites, and gauest them into their hand, and their kinges, and the peoples of the land, that they might doe to them as it pleased them. † They therfore tooke the

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sinners.

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sensed cities and fatte ground, and possessed houses full of
goodes: cisternes made by others, vineyardes, and oliueteres,
& manie trees that bare fruite: and they did eate, and were
filled, and became fatte, and abounded with delicious thinges
26 in thy great goodnes. † But they prouoked thee to wrath, &
departed from thee, and thre thy law behind their backes:
& they killed thy prophetes, which admonished them earnest-
37 ly to returne to thee: and they did great blasphemies. † And
thou gauest them into the handes of their enemies, and they
afflicted them. And in the time of their tribulation they cried
to thee, & thou from heauen didst heare, and according to thy
manie cōpassions gauest them sauiours, that should saue them
28 from the hand of their enemies. † And when they had rested,
they returned to do euil in thy sight: & thou didst leaue them
in the hand of their enemies, and they possessed them. And
they returned, & cried to thee: & thou heardest from heauen,
39 and deliueredst the in thy mercies, manie times. † And thou
didst admonish them that they should returne to thy law. But
they did proudly, & heard not thy cōmandmentes, and sinned
in thy iudgementes, which a man should do, and shal liue in
them, and they gaue the reuolting shoulder, and hardened
30 their necke, neither did they heare. † And thou didst pro-
long manie yeares ouer them, and didst testifie to charge
them in thy spirit by the hand of thy Prophetes: and they
heard not, and thou didst deliuer them into the hand of the
31 peoples of the nations. † But in thy very many mercies thou
madest them not into consumption, neither didst thou forsake
them: because a God of compassions and gracious art
32 thou. † Now therfore O our God, great, strong, and ter-
rible, keeping cōuenant and mercie, turne not away from thy
face al the labour, which hath found vs, our Kinges, and our
Princes, and our Priests, and our Prophetes, and our fathers,
and al the people from the daies of the king of Assur, vntil
33 this day. † And thou art iust in al thinges, that haue come
vpon vs: because thou hast doner ruth, but we haue done
34 wickedly. † Our Kinges, our Princes, our Priestes, and our
fathers haue not done thy law, and haue not attended thy
cōmandmentes, and thy testimonies which thou hast tes-
35 tified among them. † And they in their reignes, and in
thy manifold goodnes, which thou gauest them, and in the
land most large and fatte, which thou didst deliuer in their

sight, serued not thee, nor returned from their most wicked deuises. † Behold we our selues this day are bondmen: and the land, which thou gauest our fathers, that they should eate the bread therof, and the good thinges that are therof, and our selues are seruantes in it. † And the fruites therof are multiplied to the kinges, whom thou hast sette ouer vs for our sinnes, and they haue dominion ouer our bodies, and ouer our beastes, according to their wil, and we are in great tribulation. † Therefore vpon al these thinges we our selues make a covenant, and write, and our Princes, our Leuites, and our Priestes signe it.

CHAP. X.

Munie, in name of al, subscribe to the covenant made with God. 30. Namely not to marrie with strangers, 31. to keepe the Sabbath day, and the seventh daye. 32. To pay oblations, 35. First fruites, 38. and Tithes.

AND the subscribers were Nehemias, Atherfatha the sonne of Hachelai, and Sedecias, † Saraias, Azarias, Ieremias, † Phethur, Amarias, Melchias, † Hattus, Sebenia, Melluch, † Harem, Merimuth, Obdias, † Daniel, Genthon, Baruch, † Mosollam, Abia, Miamin, † Maazia, Belgai, Semeia: these were Priestes. † Moreouer Leuites, Iosue the sonne of Azanias, Bennui of the children of Henadad, Cedmihel, † And their bretheren, Sebenia, Odaia, Cilita, Phaltia, Hanan, † Micha, Rohob, Hasebia, † Zachur, Serebia, Sabania, † Odaia, Bani, Baninu. † The heades of the people, Pharos, Phahathmoab, Aelam, Zethu, Bani, † Bonni, Azzad, Bebai. † Adonia, Begoai, Adin, † Ater, Hezecia, Azur, † Odaia, Hifum, Besai, † Hareph, Anathoth, Nebai. † Megphias, Mosollam, Hazir, † Mezsebel, Sadoc, Iedua. † Pheltia, Hnan, Anai † Ofec, Hanania, Hasub, Alohes, Phulea, Sobec, † Rehun, Hasebna, Maasia, Echiai, Hnan, Anan, † Melluch, Haran, Baana: And the rest of the people, Priestes, Leuites, Porters, and singing men, Nathineites, and al that seperated them selues from the peoples of the landes to the law of God, their wiues, their sonnes, and their daughters. † Al that could vnderstand promising for their bretheren, their princes, and they that came to promise, and swaere that they would walke in the law of God, which he gaue in the hand of Moyses the seruant of God, that they would do & keepe al the command-

30 cōmandments of the Lord our God, and his iudgements and
 his ceremonies. † And that we would not geue our daugh-
 31 ters to the people of the land, and their daughters we would
 not take to our sōnes. † The peoples of the land, which bring
 in things to sel, & al thinges to be vted, to sel them on the Sab-
 bath day, we wil not take it of them in the Sabbath, and in
 the sanctified day. And we wil let passe the teuenth year, and
 32 the exaction of euerie hand. † And we wil ordayne preceptes
 vpon our selues, to giue the third part of a sicke euerie year
 33 to the worke of the house of our God, † to the loanes of pro-
 position, and to the continual sacrifice, and for a continual
 holocaust in the Sabbathes, in the Calendes, in the Solemn-
 ities, and in the sanctified, and for sinne: that propitiation
 may be made for Israel, and vnto al vse of the house of our
 34 God. † We therefore did cast lotes concerning the oblation of
 wood betwen the Priestes, and the Levites, and the people,
 that it should be brought into the house of our God by the
 houses of our fathers at set times, from yeare to yeare: that it
 might burne vpon the altar of the Lord our God, as it is writ-
 35 ten in the law of Moyses: † And that we would bring the
 first borne of our land, and the first frutes of al the fruite of
 euerie tree, from yeare to yeare, in the house of our Lord.
 36 † And the first frutes of our sōnes, and of our cattel, as it is
 written in the law, and the first frutes of our oxen, and of
 our sheepe, that they might be offered in the house of our
 God, to the Priestes which minister in the house of our God.
 37 † And the first frutes of our meates, and of our libamentes,
 and the frutes of euerie tree, of vintage also and of oyle we
 wil bring to the Priestes, vnto the treasure of our God, and
 the tenth part of our land to the Levites. The Levites them-
 selues shal receiue the tithes out of al the cities of our works.
 38 † And the Priest the sonne of Aaron shalbe with the Levites
 in the tythes of the Levites, and the Levites shal offer the
 tenth part of their tythe in the house of our God, to the trea-
 39 surie in the treasure house. † For the children of Israel and
 the children of Levi shal carie to the treasure the first frui-
 res of corne, of wine, and of oyle: and the sanctified vessels
 shal be there, and the Priestes, and singing men, and porters,
 and ministers, and we wil not leaue the house of our God.

In all leagues
 & covenantes
 of peace those
 articles are
 specially men-
 tioned wherein
 breach hath
 bene made in
 former times.

CHAP. XI.

Ne inhabitants of Ierusalem are reuited. 20. lik wise who dwelt in other
 citie. of Iuda.

CCCCC 3

Because Ierusalem was most impugned by enemies fewe were willing to dwell there, yet many valiant men of the tribes of Iuda Benjamin and Leui offered them selues: of other tribes the tenth part were chosen by lottes. wherby is gathered that many of the tenne tribes returned also into Chanaan, though the hol e Scripture doth not so expressly record what became of them as of the other tenne tribes, because Ierusalem pertained to the lotte of Benjamin, Iuda was the Kinglie tribe, and Leui the Priestlie.

S. Beda. lib. 3. cap. 31. in Eldr.

ANd the princes of the people dwelt in Ierusalem: but the rest of the people cast lottes, to take: one part of ten that should dwell in Ierusalem the holie citie, and nine partes in the cities. † And the people blessed al the men that had: voluntarily offered them selues to dwell in Ierusalem. † These therfore are the princes of the prouince, which dwelt in Ierusalem, and in the cities of Iuda. And euerie one dwelt in his possession, in their cities, Israel, the Priestes, the Leuites, the Nathineites, and the children of the seruants of Salomon. † And in Ierusalem there dwelt: of the children of Iuda, and of the children of Benjamin: of the children of Iuda, Athaia the sonne of Aziam, the sonne of Zacharias, the sonne of Amarias, the sonne of Saphatias, the sonne of Malael: of the children of Phares, † Maasia the sonne of Baruch, the sonne of Cholhoza, the sonne of Hazia, the sonne of Adaia, the sonne of Ioiarib, the sonne of Zacharias, the sonne of a Silonite. † Al these the children of Phares, which dwelt in Ierusalem, foure hundred sixtie eight, valiant men. † And these are the children of Benjamin: Sellum the sonne of Mosollam, the sonne of Ioed, the sonne of Phadaia, the sonne of Colaia, the sonne of Masia, the sonne of Ethegl, the sonne of Isaia, † and after him Gebbai, Sellai, nine hundred twentie eight, † and Ioel the sonne of Zechri the ouer-seer of them, and Iudas the sonne of Senua second ouer the citie. † And of the Priestes, Idaia the sonne of Ioarib, Iachim, † Saraia the sonne of Helcias, the sonne of Mosollam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob the prince of the house of God, † and their bretheren that doe the workes of the temple: eight hundred twentie two. And Adaia the sonne of Ieroham, the sonne of Phelesia, the sonne of Amis, the sonne of Zacharias, the sonne of Phelthur, the sonne of Melchias, † and his bretheren the princes of the fathers: two hundred fourtie two. And Amassai the sonne of Azrael, the sonne of Ahazi, the sonne of Mosolamoth, the sonne of Emmer, † and their bretheren exceeding mightie: an hundred twentie eight, and their ouerseer Zabdiel sonne of the mightie ones. † And of the Leuites Semeia the sonne of Hafub, the sonne of Azaricam, the sonne of Hafabia, the sonne of Boni, † and Sabathai and Iezabed, ouer al the workes, that were without the house of God, of the princes of the Leuites. † And Mathania the sonne of Micha, the sonne of

Zabdei.

Zebedei, the sonne of Asaph prince to prayse, and to confesse
 in prayer, and Bebecia second of his bretheren, and Abda
 the sonne of Samua, the sonne of Galal, the sonne of Idi-
 18 thum. † Al the Leuites in the holie citie two hundred eightie
 19 foure. † And the porters, Accub, Telmon, and their bre-
 theren, which kept the dores: an hundred seuentie two.
 20 † And the rest of Israel the Priestes and the Leuites in al the
 21 cities of Iuda, euerie man in his possession. † And the Nathi-
 neites, that dwelt in Ophel, and Siaha, and Gaspah of the
 22 Nathineites. † And the ouerseer of the Leuites in Ierusalem,
 Azzi the sonne of Bani, the sonne of Hafabia, the sonne of
 Mathania, the sonne of Micha. Of the children of Asaph, the
 23 singing men in the ministerie of the house of God. † For the
 kings commandment was vpon them, and an order among
 24 the singing men day by day. † And Phathahia the sonne of
 Mesezebel of the children of Zara the sonne of Iuda in the
 hand of the king, according to euerie word of the people,
 25 † and in the houses through al their countries. Of the chil-
 dren of Iuda there dwelt in Cariatharbe, & in her daughters:
 and in Dibon, and in her daughters, and in Cabsael, and in the
 26 villages thereof, † and in Ietue, and in Molada, and in Beth-
 27 phaleth, † and in Halesual, and in Bersabee, & in her daugh-
 28 ters. † and in Siceleg, and in Mochona, and in her daughters,
 29 30 † and in Remmon, and in Saraa, and in Ierimuth, † Zanoa,
 Odellam, and in their townes, Lachis and in her countries, A-
 zeca, and in her daughters. And they abode in Bersabee
 31 vnto the vale of Ennom. † And the children of Benjamin,
 of Geba, Mecmas, and Hai, and Bethhel, and her daughters,
 32 33 † in Anathoth, Nob, Anania, † Asor, Rama, Gethaim,
 34 35 † Hadid, Seboim, and Neballac, Lod, † and Ono the valley
 36 of artificers. † And of the Leuites were portions of Iuda
 and Beniamin.

CHAP. XII

*The names and offices of Priestes, and Leuites, which came with Zerobabel
 and Iosue to Ierusalem 27. With great solemnitie of thanksgiving. 31
 Watchmen are appointed on the new walles. 45. and Keepers of the holy
 measure.*

1 **A**ND these are the Priestes and Leuites, that came vp
 with Zerobabel the sonne of Salathiel, and Iosue: Sa-
 2 3 raia, Ieremias, Eldras, † Amaria, Melluch, Hattus, † Sebe-
 4 dras went againe to babilon, and ob-
 5 taining a say

honorable com-
mission of the
King brought
manie with
him into
Ierusalem.
1. Esdr. 7.

:: The genea-
logie of high
Priests from
Iosue to Ied-
doas otherwise
called Iaddus.

nia, Rheum, Merimuth, † Addo, Genthon, Abia, † Miamin, 4. 5.
Madia, Belga, † Semeia, and Ioiarib, Idaia, Sellum, Amoc, 6.
Helcias, † Idaia. These are the Princes of the Priestes, and 7
their bretheren in the daies of Iosue. † Moreover the Leuites, 8
Iesua, Bennui, Cedmihel, Sarebia, Iuda, Mathanias, ouer the 9
hymnes they & their bretheren: † And Becbecia, and Hannia 10
and their bretheren euerie one in his office. † And: Iosue be-
gatte Ioacim, and Ioacim begatte Eliasib, and Eliasib begatte
Ioiada, † and Ioiada begatte Ionathan, and Ionathan begatte 11
Ieddoas. † And in the daies of Ioacim the Priestes and Prin- 12
ces of the families were. Of Saraia, Maraia: Of Ieremias, Hana-
nia: † Of Esdras, Mosellam: and of Amaria, Iohanen: † Of 13 14
Milicho, Ionathan: of Sebenia, Ioseph: † Of Haram, Edna: Of 15
Maraioth, Helci: † Of Adaia, Zacharia: Of Genthon, Mosol- 16
lam, † Of Abia, Zechri: Of Miamin and Moadia, Pheltri: † Of 17 18
Belga, Sammua: of Semaia, Ionathan: † Of Ioiarib, Mathanai: 19 20
of Iodaia, Azzi: † Of Sellai, Sellai: Of Amoc, Heber: † Of 21
Helcias, Halebai: Of Idaia, Nathanael. † The Leuites in the 22
daies of Eliasib, and Ioiada, and Iohanen, and Ieddoas, writ-
ten Princes of the families, and the Priestes in the reigne of
Darius the Persian. † The children of Levi, Princes of the 23
families, written in the booke of Cronicles of daies, and
vnto the daies of Ionathan the sonne of Eliasib. † And the 24
Princes of the Leuites, Halebai, Serebia, and Iosue the sonne
of Cedmihel: & their bretheren by their courses, to praise and
confesse according to the precept of Dauid the man of God,
and to waite equally in order. † Mathania, and Becbecia, O- 25
bedia, and Mosollam, Telmon, Accub, keepers of the gates
and of the entrances before the gates. † These were in the 26
daies of Ioacim the sonne of Iosue, the sonne Iosedec, and
in the daies of Nehemias the duke, and of Esdras the Priest,
and Scribe. † And in the dedication of the wal of Ierusalem 27
they sought Leuites out of al other places, to bring them into
Ierusalem, and to make the dedication and ioy in geuing of
thankes, and songue, and in cimbales, psalteries and harpes.
† And the children of the singing men were gathered toge- 28
ther out of the champaine about Ierusalem, and out of the
townes Nethuphati, † and from the house of Galgal, and 19
from the countries of Geba and Azmaueth: because the
singing men did build them selues villages round about Ieru-
salem. † And the Priestes and Leuites were cleansed, and 30
they

- 31 they cleansed the people, and the gates, and the wall. † And I made the Princes of Iuda, goe vp vpon the wal, and I sette two great quyers of them that should praise. And they went on the right hand vpon the wal to the gate of the dunghil.
- 32 † And after them went Osaia, and the halfe part of the princes of Iuda, † and Azarias, Esdras, and Mosollam, Iudas, and
- 33 Benjamin, and Semeia, and Ieremias. † And of the children of the Priestes with trumpetes, Zacharias the sonne of Ionathan, the sonne of Semeia, the sonne of Nathania, the sonne
- 34 of michaia, the sonne Zechur, the sonne Asaph, † and his bretheren Seimeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Iudas, and Hanani, with the instrumentes of the songe of Dauid the man of God: and Esdras the scribe before them in the gate of the fountayne. † And against them
- 35 there went vp in the stayers of the citie of Dauid, in the rising of the wal aboute the house of Dauid, and vnto the gate of waters toward the East. † And the second quyer of thankes geuers went on the contrarie side, and I after it, and the halfe part of the people vpon the wal, and aboute the tower of the fornaces, & vnto the brodest wal, † and aboute the gate of Ephraim, and aboute the old gate, and aboute the gate of fishes and the towre of Hananeel, and the towre of Emath, and vnto the gate of the focke: and they stood in the gate of the
- 36 watch, † and there stood two quyers of them that praysed in the house of God, and I, and the halfe part of the magistrates
- 37 with me. † And the Priestes, Eliachim, Maasia, Miamin, Michea, Elioenai, Zacharia, Hanania with trumpettes, † & Maasia, and Semeia, and Eleazar, and Azzi, and Iohanan, and Melchia, and Aelam, and Ezer. And the singing men sang alowd,
- 38 and Iezraia the ouerseer: † and they immolated in that day great viſtims, and reioyced: for God had made them ioyful with great ioy: yea their wiues also and children reioyced,
- 39 and the ioy of Ierusalem was heard far of. † They numbered also in that day, men ouer the storehouses of the treasure, for the libamentes, and for the first frutes, and for the tythes. that the princes of the citie might bring in by them in the honour of thankesgiuing, Priestes and Leuites: because Iuda was made ioyful, in the Priestes & Leuites standing by. † And
- 40 they kept the watch of their God, and the obseruance of expiation, and the singing men, and the porters, according to
- 41 the precept of Dauid, and of Salomon his sonne, † because in

:: As others gaue tithes to the Leuites: so they gaue to Priestes. *Num. 18. v. 21. 28.* the daies of Dauid, and Asaph from the beginning there were princes, appoynted of the singing men in song praying, and confessing to God. † And all Israel, in the daies of Zorobabel, 46 and in the daies of Nehemias, gaue portions to the singing men, and to the porters day by day, and they: sanctified the Leuites, and the Leuites, sanctified the children of Aaron.

CHAP. XIII.

The law is read, 3. strange women are dismissed. 5. Faultes in distribution of the treasure are amended, 10. and due portions given to the Leuites. 15. Breakers of the Sabbath are corrected, 23. and those which married women of strange nations.

The third part
Correction of
faultes.

AN D in that day there was read in the volume of Moyses the people hearing it: and there was found written in it, that the Ammonites and the Moabites should not enter into the Church of God for ever: † for that they mette not the children of Israel with bread and water: and they hyred against them Balaam, to curse them: and our God turned the cursing into blessing. † And it came to passe, when they had heard the law, they seperated euerie stranger from Israel. † And ouer this thing was Eliasib the Priest, who had bene made ouerseer in the treasure of the house of our God, and neere akinne to Tobias: † He therefore made to himselfe a great treasure, and they were there before him laying vp giftes, and frankincense, and vessels, and the rythe of corne, of wine, and of oyle, the portions of the Leuites, and of the singing men, and of the porters, and the first fruites of the Priestes. † But in all these things I was not in Ierusalem, because in the two and thirtieth yeare of Artaxerxes the king of Babylon I came to the king, and in the end of certaine dayes I desired the king. † And I came to Ierusalem, and I ynderstood the euill, that Eliasib had done to Tobias, to make him a treasure in the entrances of the house of God. † And it seemed to me exceeding euill. And I threw forth the vessels of the house of Tobias out of the treasure: † and I commanded and they clenfed the treasure: and I brought thither againe the vessels of the house of God, the sacrifice, and the frankincense. † And I knew that the portion of the Leuites had not bene geuen: and that euerie man was fled into his countrie of the Leuites, and the singing men, and of them that ministred: † and I pleaded the matter against the magi-

Dent. 23.

Num. 22.

:: This Tobias was an Ammonite & a persecuter, c. 14. to whom Eliasib being akinne (by reason of vnlawful marriages) ioyned fellowship with him for wicked lucre wherefore Nehemias corrected, prefiguring therein our Sauours zeale, who threw byers and sellers out of the temple *Mat. 21. And*

strates,

strates, and said: Why haue we forsaken the house of God? And I assembled them, and I made them to stand in their standings. † And al Iuda caried the tythe of the corne, wine, and oyle into the store houses. † And we appoynted ouer the store-houses Selemias Priest, and Sadoc scribe, and Phadaia of the Leuites, and next to them Hanan the sonne of Zachur, the sonne of Mathania: because they were approued faithfull, and to them were committed the portions of the bretheren. † Remember me my God for this thing, and wipe not out my mercies, which I haue done in the house of my God, and in his ceremonies. † In those daies I saw them in Iuda treading the presses on the Sabbath, carying heapes, and loding vpon asses wine, and grapes, and figges, and al maner of burthen, and bringing it into Ierusalem on the Sabbath day. And I charged them, that they should sel on a day that it was lawfull to sel in. † And the Tymans dwelt in it, bringing fishes, and al thinges to sel: and they sold on the Sabbathes to the children of Iuda in Ierusalem. † And I rebuked the Princes of Iuda, and said to them: What is this euil thing, that you doe, and prophane the day of the Sabbath? † Why did not our fathers these thinges, and our God brought vpon vs al this euil, and vpon this citie? And you adde wrath vpon Israel in violating the Sabbath. † And it came to passe, when the gates of Ierusalem had rested on the Sabbath day, I spake: and they shut the gates, and I commanded them that they should not open them til after the Sabbath: and of my seruantes I appoynted ouer the gates, that none should bring in burdens in the Sabbath day. † And the merchantes, and they that sold al merchandise, taried without Ierusalem once and agone. † And I charged them, and I said to them: Why tarie you ouer against the wal? if you shal doe so the second time, I wil lay my hand vpon you. Therefore from that time they came not on the Sabbath. † I spake also to the Leuites that they should be cleansed, and should come to keepe the gates, and to sanctifie the day of the Sabbath: therefore for this also remember me my God, & spare me according to the multitude of thy mercies. † But in those daies also I saw the Iewes maryng wiues women of Azotus, and of Ammon, and of Moab. † And their children spake, the halfe part the Azotian tongue, and they could not speake the Iewes language, and they spake according to the language of the people

these persecuters prefigured heretikes in their wordes and actes, as venerable Beda expouneth. *ls. 3. 118*

Esdr. c. 19.

and people. † And I rebuked them, and cursed them. And I
 beate of them some men, and shaued them bald, and adiured
 them by God, that they should not geue their daughters to
 their sonnes, nor take their daughters for their sonnes, & for
 themselues, saying: † Did not Salomon the king of Israel
 sinne in this kind of thing? and surely in manie nations, there
 was not a king like to him, & he was beloued of his God, and
 God sette him king ouer al Israel: him therfore also foren we-
 men brought to sinne. † And shal we also being disobedient
 persons doe al this great euil, to transgresse against our God,
 and to marie foren women? † And Sanaballat the Horonite
 was sonne in law to one of the sonnes of Ioiada, the sonne of
 Eliafib the high Priest, whom I draue from me. † Remember
 o Lord my God against them, that pollute the Priesthood, and
 the right of Priestes and Leuites. † Therfore I separated from
 them al strangers, and I appoynted the courses of the Priestes
 and Leuites, euerie man in his ministerie: † and in the ob-
 lation of woode at times appoynted, and in the first frutes:
 † Remember me my God vnto good. Amen.

¶ A iust man
 that hath me-
 rited by good
 workes may
 pray with
 great confi-
 dence for re-
 ward.

THE THIRD, AND FOVRTH BOOKES OF
 ESDRAS, WITH THE PRAYER OF
 MANASSES, *folow after the*
 MACHABEES.

ANNOTATIONS.

Concerning the bookes of TOBIAS, IVDITH, WISDOM,
ECCLESIASTICVS, and MACHABEES.

PROTESTANTES and other Sectaries of this time denie these bookes to be diuine scripture, because they are not in the Iewes Canon, nor were accepted for canonical in the primitive Church. But in deede the chiefe cause is, for that some thinges in these bookes, are so manifest against their opinions, that they haue no other answere, but to reiect their authoritie. An old shift noted and refuted by S. Augustin touching, the Booke of VVisdome, which some refused, pretending that it was not canonical, but in deede because it conuincd their errors. For otherwile who seeth not, that the Canon of the Church of Christ is of more authoriry with al true Christians, then the Canon of the Iewes? And that the Church of Christ numbred these Bookes amongst others of diuine and infallible authoritie, is euident by the testimonie and diffinition, not only of later general Councils; of Trent, Sess. 4. and Florence *Instructio Armenorum*, of Pope Innocentius, *Epist. ad Exuperium*, and Gelasius, *Decreto de libris sacris*; but also the Council of Carthage *An. Dom. 419.* S. Augustin *lib. 2. Doct. Christ. cap. 8.* Isidorus *lib. 6. Etymol. cap. 1.* Cassiodorus *lib. 1. Diuinarum Lctionum*. Rabanus, *lib. 2. de Institutione Clericorum*, and others testifie the same, as we shal further note seuerally of euerie booke, in their particular places. And for so much as our aduersaries acknowledge these Bookes to be Holie, and worthie to be read in the Church, but not sufficient to proue, and confirme poyntes of faith: the studious reader may consider that the Council of Carthage calleth them *Canonical, and Diuine*, which sheweth that they are of infallible authoritie. For a Canon is an assured rule and warrant of direction, whereby (sayth S. Augustin *lib. 11. contra Faustum. cap. 5. et lib. 2. contra Cresconium. cap. 32.*) the infirmities of our defect in knowlege is guided, and by which rule other bookes are likewise knowne to be Gods word. His reason is, because we haue no other assurance that the bookes of Moyses, the foure Gospels, and other bookes are the true word of God, but by the Canon of the Church. VVherevpon the same great Doctour vttered that famous saying: that he would not beleue the Gospel, except the authoritie of the Catholique Church moued him thervnto. *contra. Epist. Fundamenti. ca. 5.*

Heretikes denie some scriptures because they couince their errors.

The Churches canon of more authority than the Iewes.

A canon is an infallible rule of direction.

The Gospel is knowne by the Church.

Bookes doubted of before the Churches definition are not doubtful after.

True it is that some Catholique Doctours doubted whether these bookes were Canonical or no, because the Church had not then declared that they were; but since the Churches declaration no Catholique doubreth. So S. Ierome testifieth, that the Booke of Iudith (among the rest) seemed to him not canonical, til the Council of Nice declared it to be. Likewise the Epistle to the Hebrewes, the Epistle of S. James, the second of S. Peter, the second and third of S. Iohn, S. Iudes Epistle, and the Apocalyps were sometimes doubted of, yet were afterwarde declared to be Canonical. And most Protestantes, namely English admitte them al, as the assured word of God, though they were not alwaies so reputed by al, but as S. Ierome affirmeth of S. Iames Epistle, *Paulinum semper precedente meruit auctoritatem*. By litle and litle in processe of time merited authoritie.

THE ARGVMENT OF THE BOOKE OF TOBIE.

Other testimonies, that this Booke is canonical.

BESIDES the testimonies of Councils and Fathers before mentioned, S. Cyprian, de Oratione Dominica alleageth this booke (cap. 11.) saith: Diuine Scripture instructeth vs, that prayer is good with fasting and almes. S. Ambrose (li. de Tobia, c. 1.) calleth this booke by the common name of Scripture, saying: he wil briefly gather the vertues of Tobie, which the Scripture in historical maner layeth forth at large. Where he also calleth this historie Prophetical, and Tobie a Prophet. And lib. 3. offic. cap. 14. alleageth this booke as he doth other holie scriptures, to proue that the Vertues of Gods seruants farre exceed the Moral Philosophers. S. Chrysostom ho. 15. ad Heb. alleageth Tobias, as scriptur denouncing curse to contemnners. S. Augustin made a special sermon of Tobias, as he did of Iob, which is the 226. sermon de tempore S. Gregorie parte. 3. pastor. curæ admon. 21. alleageth it as holie scripture. And Venerable Bede expoundeth this whole booke mystically, as he doth other holy scriptures S. Ierom translated it out of the Chaldee language, wher in it was written, iudging it more mete to displease the Pharisaical Iewes, who reiect it, then not to satisfie the wil of holie Bishops, vrging to haue it. Epist. ad Chromat. & Heliodorum. to. 3.

It was written in Chaldee.

chap. 12

Toma 4.
cum 1.
Reg. 10.

The contents.

The author is vncertaine: but S. Athanasius (in Synopsi) reporteth the contentes at large. And S. Augustin (li. quest. ex v. roque testamento q. 119.) deliuereth both the contentes, and cause of writing it, briefly thus. The seru-
uant of God, holie Tobias is geuen to vs after the law, for an example, that we might know how to practise the thinges, which we reade. And if tentations come vpon vs, not to depart from the feare of God, nor expect helpe from anie other then from him. It may be diuided into three partes. The first foure chapeers shew the holie and sincere maner of life of old Tobias. The eight folowing relate the iorney, and affayres of yong Tobias, accompaigned and directed by the Angel Raphael. In the two last chapters, they praise God. And old Tobias prophesieth better state of the commonwealth.

Diuided into three partes.

THE

THE BOOKE OF TOBIAS.

CHAP. I.

Tobias of the tribe of Nephthali, neuer communicateth in Ierobams seisme. 9. teacheth his sonne to feare God, and flee sinne. 11. Being in captiuitie catech not forbidden meates, as others do. 13. Amongst other workes of mercie, he lenderth tenne talentes of siluer to Gabelus. 21. Is persecuted and spoyled. 24. Shortly the king being slaine, he recouereth libertie and his goodes.

This booke is read at Martins the third weke of September.

The first part. Tobias his holie maner of life.

TOBIA S of the tribe, and cirie of Nephthali (which is in the vpper partes of Galilee aboue Naasson, beyond the way, that leadeth to the weast, hauing on the right hand the citie Sephet) † when he was captiue in the daies of Salmanasar the king of the Assyrians, yet being in captiuitie, he forsooke not the way of truth, † so that he imparted al things that he could make, dayly to his brethren captiues with him, which were of his kindred. † And whereas he was yonger then al the tribe of Nephthali, yet did he no childith thing in his worke. † Finally when al went to the golden calues, which Ieroboam the king of Israel had made, he alone fled the companies of al, † and went into Ierusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faithfully al his first fruites, and his tithes, † so that in the third yeaere he ministred al the tithing to the profelytes, and strangers. † These thinges and the like to these did he obserue being a childe according to the law of God. † But when he was a man, he tooke to wife Anna of his owne tribe, and he begat a sonne of her, geuing him his owne name, † whom from his infancie he taught to feare God, and to abstayne from al sinne. † Therefore when by the captiuitie he was come with his wife and sonne into the citie of Ninie, with al his tribe, († when al did eate of the meates of the Gentiles) he kept his soule, and neuer was contaminated in their meates. † And because he was mindfull of our Lord in al his hart, God gaue him grace in the sight of Salmanasar the king, † and he gaue him leaue to goe whithersoener he would, hauing libertie to doe what thinges soeuer he would. † He therfore went to al that were in the captiuitie, and gaue them hole some admonitions. † And when he was come into Rages a citie of the Medes, and had ten talentes of siluer of these, wherwith he had beene honoured of the king: † and when

Not absolutely al, but very manie: for some of the same tribe and kindred did also feare God. 6. 22.

when in a great multitude of his kinred, he saw Gabelus stand
 in nede, who was of his tribe, vnder a bil of his hand he gaue
 him the sayd weight of siluer. † But after much time, Salma- 18
 nasar the king being dead, when Sennacherib his sonne
 reigned for him, and esteemed the children of Israel odious in
 his sight: † Tobias dayly went through al his kinred, and 19
 comforted them, and diuided to euerie one, as he was able,
 of his goods: † the hungrie he nourished, and to the naked 20
 he gaue clothes, and the dead, and them that were slayne, he
 buried carefully. † Finally when king Sennacherib was re- 21
 turned fleing from Iewrie the slaughter, that God had made
 about him for his blasphemie, and being angrie slewe manie
 of the children of Israel, Tobias buried their bodies. † But 22
 when it was told the king, he commanded him to be slayne,
 and tooke al his substance. † But Tobias fleing with his sonne 23
 and with his wife, nakedly lay hid, because manie loued
 him. † But after fourtie five dayes the king was slayne of his 24
 owne sonnes, † and Tobias returned into his house, and al 25
 his substance was restored to him.

CHAP. II.

*Tobias to burie an Israelite that is slaine in the streete, leaueth his dinner and
 ghesies. 10. Is made blind by Gods permission, for manifestation of his
 patience. 19. His Wife getteth her liuing by worke, 22. and for a scrupu-
 lous word, reprocheth his sinceritie.*

BV T after these thinges, when there was a festiual day of 1
 our Lord, and a good dinner was made in Tobias house,
 † he sayd to his sonne: Goe, and bring some of our tribe, 2
 † that feare God, to make merie with vs. † And when he had 3
 gone, returning he tolde him, that one of the children of
 Israel lay slayne in the streete. And he forthwith leaping vp
 from his place at the table, leauing his dinner, came fasting to
 the bodie: † and taking it vp caried it to his house secretly, 4
 that when the sunne should be downe, he might warely burie
 him. † And whē he had hid the bodie, he ate bread with mour- 5
 ning and trébling, † remembring that word, which our Lord 6
 sayd by Amos the Prophet: Your festiual dayes shal be tur-
 ned into lamentation and mourning. † But when the sunne 7
 was downe, he went, and buried him. † And al his neigh- 8
 bours rebuked him, saying: Euen now thou wast commanded
 to be slayne because of this matter, and thou didest scarce
 escape

Al the people
 of the tenne
 tribes did not
 serue Ierobo-
 oms golden
 calues, but
 some feared God
 & consequent-
 ly refrayned
 from euil. *Prov.*
 3. at least from
 idolatrie

Amos.
 8. 7. 10.

- escape the commandment of death, and : doest thou burie the
 9 dead agayne? † But Tobias more fearing God, then the king,
 in hast tooke the bodies of them that were slayne, and hid
 10 them in his house, and at midnight buried them. † And it
 happened that on a certayne day, being wearied with bury-
 ing, coming into his house he had cast himself downe by the
 11 wal, and slept, † and as he was sleeping, hote dung out of the
 swallows nest fel vpon his eyes, and he was made blinde.
 12 † And this tentation therfore our Lord permitted to chance
 vnto him, that an example might be geuen to posteritie of his
 13 patience, also of holie Iob. † For whereas he feared God al-
 waies from his infancie, and kept his commandmentes, he
 grudged not agaynst God for that the plague of blindnes had
 14 chanced to him, † but continewed immouable in the feare
 15 of God, geuing thanks to God al the dayes of his life. † For
 as the kinges insulted against blessed Iob : so his :: parentes
 16 and cosins derided his life, saying. † Where is thy hope, for
 17 the which thou didest bestowe almes and burials? † But To-
 18 bias rebuked them, saying : Speake not so : † because we are
 the children of holie ones, and looke for that life, which God
 wil geue to them, that neuer change their faith from him.
 19 † But Anna his wife went dayly to weauing worke, and she
 brought the gaines of her handie labour, which she could
 20 get. † Whereby it came to passe, that she receiuing a kid
 21 of goates had brought it home : † the voice whereof blea-
 ting when her husband had heard, he sayd : Take heed, lest
 perhaps it be stollen, restore ye it to his owners, because it is
 not lawfull for vs either to eate anie thing of theft or to touch
 22 it. † To these wordes his wife being angrie answered : Thy
 hope is become vayne manifestly, and thine almes now haue
 23 appeared. † And with these, and other such like wordes she
 vpbayded him.

:: True zeale is
 not hindred
 from workes
 of mercie by
 feare of death:
*because perfect
 charitie casteth
 out feare. 1.
 Ioan 4.*

:: Both elder
 and yonger
 sorte of his
 kintred deri-
 ded him, not
 his proper pa-
 rentes, for he
 was depriued
 offather and
 mother when
 he was a child,
 as it semeth.
 6. 1. 7. 4.

CHAP. III.

The prayer of Tobias, 7. and Sara, in their several afflictions, 24. are heard by God, and the Angel Raphael is sent to releue them.

- 1 **T**HEN Tobias lamented, and began to pray with teares,
 2 † saying: Thou art iust o Lord, & al thy iudgementes are
 3 iust, and al thy waies, mercie, & truth, and iudgement. † And
 now Lord be mindful of me, and take not reuenge of my
 finnes, neither remember the finnes of me, or of my parentes.

E e e e e

† Because

:: In a prouince
 of the Medes
 where Rages
 was the head
 citie, for when
 they came
 where Raguel
 dwelt, Tobias
 stayed there,
 and the Angel
 went to the
 citie of Rages
 where Gabe-
 lus dwelt. c. 9.
 As one may
 say: such a one
 dwelleth in
 Rome, that
 dwelleth in
 anie part of
 Romania: in
 Yorke, Lin-
 colne, or Mum-
 moth, that
 dwelleth in
 one of those
 shires.
 :: Asmodeus, sig-
 nifying De-
 streyer is a cap-
 taine or king
 of those diuels
 which special-
 ly destroy
 soules by the
 sinnes of the
 flesh, & after-
 ward tormen-
 teth both
 soules and
 bodies for the
 same sinnes.

† Because we haue not obeyed thy commandmentes, there- 4
 fore we are deliuered in spoile, and captiuitie, and death, and
 into a fable, and into reproch to al nations, in which thou
 hast disperfed vs. † And now Lord great are thy iudgementes, 5
 because we haue not done according to thy preceptes, & haue
 not walked sincerely before thee: † and now Lord according 6
 to thy wil do with me, & command my spirite to be receiued
 in peace: for it is expedient for me to die, rather then to liue.
 † The verie same day therefore it chanced that Sara the daugh- 7
 ter of Raguel in :: Rages a citie of the Medes, she also heard
 reproch of one of her fathers handmaydes, † because she had 8
 beene deliuered to seuen husbantes, & the diuel named :: As-
 modeus had killed them, forthwith as they were entred in
 vnto her. † Therefore when she rebuked the wench for her 9
 fault, she answered her, saying: Let vs no more see sonne of
 thee, or daughter vpon the earth, thou murderer of thy hus- 10
 bandes. † What wilt thou kil me also, as thou hast now killed
 seuen husbantes? At this voice she went into an higher cham-
 ber of her house: and three dayes, and three nightes did not
 eate, nor drinke: † but continew ing in prayer with teares 11
 besought God, that he would deliuer her from this reproch.
 † And it came to passe the third day, whiles she accomplished 12
 her prayer, blessing our Lord, † she sayd: Blessed is thy name
 13
 ô God of our fathers: who when thou hast bene angrie, wilt
 doe mercie, & in the time of tribulation forgeuest them their
 sinnes, that inuocate thee. † To thee ô Lord I turne my face, 14
 to thee I direct myne eyes. † I desire Lord that thou loose me 15
 from the bond of this reproch, or els take me away from
 the earth. † Thou knowest Lord that I neuer coueted a hus- 16
 band, and haue kept my soule cleane from al concupiscence.
 † Neuer haue I companied my self with sporters: neither 17
 haue I made my selfe partaker with them that walke in light-
 nesse. † But a husband I consented to take, with thy feare, 18
 not with my lust. † And either I was vnworthie of them, or 19
 they perhaps were not worthie for me: because perhaps thou
 hast kept me for another man. † For thy counsel is not in 20
 mans power. † But this hath euerie one for certayne, that 21
 worshipping thee, that his life, if it be in probation, shal be
 crowned: and if it be in tribulation, it shal be deliuered: and
 if it be in correction, it shal be lawful to come to thy mercie.
 † For thou art not delighted in our perditions: because after 22
 a tempest

a tempest thou makest a calme, and after teares and weeping
 23 thou powrest in ioyfulness. † Be thy name God of Israel
 24 blessed forever. † At that time the prayers of both were heard
 25 in the sight of the glorie of the high God: † and the holic An-
 gel of our Lord Raphael was sent, to cure them both, whose
 prayers at one time were :: recited in the sight of our Lord.

CHAP. II. III.

*Tobias thinking he shal dye, geueh his sonne godlie admonitions. 7.
 especially exhorteth him to geue almes diligently. 13. to flee al fornication,
 pride, and fraude. 21. And telleth him of money lent to a freind.*

:: *Act. 10. An
 Angel shewed
 Cornelius
 that his pray-
 ers were heard
 Apoc. 5. pray-
 ers of the faith-
 ful are offered
 to God by An-
 gels. & other
 Sainctes.*

1 **T**HEREFORE when Tobias thought his prayer to be
 2 heard that he might haue died, he called to him Tobias
 3 his sonne, † and sayd to him : :: Hearc my sonne the wordes
 4 of my mouth, & lay them as a foundation in thy hart. † When
 5 God shal take my soule, * burie my bodie : and thou shalt doe
 6 *honour to thy mother al the dayes of her life: † for thou must
 7 be mindful what perils, and how great she suffered for thee
 8 in her wombe. † And when she also shal haue accomplished
 9 the time of her life, burie her beside me. † And al the dayes
 10 of thy life * haue God in thy mind : and beware thou consent
 11 not to sinne at anie time, and pretermitt the preceptes of our
 12 Lord God. † * Of thy substance :: geue almes, and turne not
 13 away thy face from anie poore person : for so it shal come to
 14 passe that neither the face of our Lord shal be turned from
 15 thee. † As thou shalt be able; so be merciful. † If thou haue
 16 much, geue abundantly : if thou haue litle, studie to impart
 17 also a litle willingly. † For thou dost treasure vp to thy self a
 18 good reward in the day of necessitie. † because almes deliue-
 19 reth from al sinne, and from death, & wil not suffer the soule
 20 to goe into darkenesse. † Great confidence before God most
 21 high shal almes be to al them that doe it. † * Take heed to thy
 22 self my sonne of al fornication, & beside thy wife neuer abide
 23 to know crime. † * Neuer permitte pryde to rule in thy word:
 24 for in it al perdition tooke his beginning. † * Whosoeuer hath
 25 wrought anie thing for thee, pay him his hyre immediatly, and
 26 let not the hyre of thy hyred seruant remayne with thee at al.
 27 † * That which thou hatest to be done to thee by an other, see
 28 thou doe it not to an other at anie time. † Eate thy bread with
 29 the hungrie & needie, and of thy garnientes couer the naked.
 30 † * Set thy bread, and thy wine vpon :: the burial of a iust man.

:: *As Moyfes
 to the people
 Deut. 33. and
 Dauid to Salo-
 mon. 3. Reg. 2.
 So Tobias
 gaue holic ad-
 monitions to
 his sonne: in
 al fourtene.
 noted in the
 inner margin.*

:: *The same do
 ctrine of good
 workes, and
 reward, is
 taught. Daniel;
 4. 7. 24.*

:: *A notable
 rule, agreeable
 to the law of
 nature.
 :: VVorkes of
 mercie extēd
 also to the
 dead.*

∴ It perthey-
neth to good
men amongst
other thinges,
to geue notice
and to dispoſe
of their tempo-
ral goodes by
their laſt wil.

and doe not eate and drinke therof with ſinners. † Seeke 19 10. 11
counſel alwaies of a wiſeman: † At al time bleſſe God: and 20 12
deſire of him, that he direct thy waies, and that al thy coun-
ſels remayne in him. † I tel thee alſo my ſonne ∴ that I gaue 21 13
tenne talentes of ſiluer, whiles thou waſt yet a child, to Ga-
belus, in Rages a citie of the Medes, and I haue a bil of his
hand with me: † and therfore enquire how thou maiſt come 22
to him, and receiue of him the foreſayd weight of ſiluer, and
reſtore him the bil of his hand. † Feare not my ſonne: we 23 14
leade in dede a poore life, but we ſhal haue many good thinges
if we feare God, and depart from al ſinne, and doe wel.

CHAP. V.

The ſecond
part.
The iourney
and affayres
of yong To-
bias aſſiſted by
the Angel Ra-
phael.

*Yong Tobias ſeeking a guide for his iourney, Raphael the Angel in ſhape of a
man preſenteth himſelf, and vndertaketh this office. 23. The mother lamen-
teth the abſence, and danger of her ſonne.*

∴ The Angel
Raphael ap-
pearing in
forme of a
man prefigu-
red our Sau-
our who in-
dede became
a verie man.
S. Beda.

THEN Tobias answered his father, and ſayd: I wil doe 1
al thinges, father, whatſoeuer thou haſt commanded me.
† But how I ſhal requite this money, I can not tel, he know- 2
eth not me, and I know not him: what token ſhal I geue
him? Yea neither the way which leadeth thither, did I euer
know. † Then his father answered him, and ſayd: I haue the 3
bil of his hand with me, which when thou ſhalt ſhew him, he
wil forthwith reſtore it. † But goe now, and ſeek thee out 4
ſome faythful man, that may goe with thee being ſure of his
hyre: that thou mayſt receiue it, whiles I yet liue. † Then To- 5
bias going forth, found a ∴ goodlie yongman, ſtanding gir-
ded, and as it were readie to walke. † And not knowing that 6
it was an Angel of God, he ſaluted him, and ſayd: From
whence haue we thee, good yongman? † But he answered: 7
Of the children of Iſrael. And Tobias ſayd to him: Knoweſt
thou the way, that leadeth vnto the countrie of the Medes?
† To whom he answered: I know it: and al the wayes therof 8
I haue often walked, and I haue taried with Gabelus our bro-
ther, who abydeth in Rages a citie of the Medes, which is
ſituate in the Mount Ecbatanis. † To whom Tobias ſayd: 9
Stay for me I beſeech thee, til I tel theſe ſame thinges to my
father. † Then Tobias going in told al theſe thinges to his fa- 10
ther. Whereupon his father marueiling, requested that he
would come in vnto him. † Going in therfore he ſaluted him, 11
and ſayd: Ioy be to thee alwaies. † And Tobias ſayd: What 12
maner

- maner of ioy shal be to me, which sitte in darkenes, and see
 13 not the light of heauen? † To whom the yong man sayd: Be
 of good cheere, it is very neere that thou mayst be cured of
 14 God. † Tobias therfore sayd to him: Canst thou bring my
 sonne to Gabelus into Rages a citie of the Medes? and when
 15 thou shalt returne, I wil pay thee thy hyre. † And the Angel
 sayd to him: I wil conduct him, & bring him to thee againe.
 16 † To whom Tobias answered: I pray thee, tel me, of what
 17 house, or what tribe art thou? † To whom :: Raphael the
 Angel sayd: Seekest thou the kintred of an hyred seruant, or
 18 an hyred seruant himselve, that may goe with thy sonne? † But
 lest perhaps I make thee careful, I am Azarias the sonne of
 19 Ananias the great. † And Tobias answered: Thou art of a
 great kinred. But I pray the be not angrie that I would know
 20 thy kinred. † And the Angel sayd to him: I wil lead thy sonne
 21 safe, and bring him to thee agayne safe. † And Tobias an-
 swering, sayd: Wel may you walke, and God be in your iour-
 22 ney, and his Angel accompane you. † Then al things being
 readie, that were to be caried in the way, Tobias bid his fa-
 ther and his mother, fare wel, and they walked both toge-
 23 ther. † And when they were departed, his mother began to
 weepe, & to say: Thou hast taken the staffe of our old age, and
 24 sent him away from vs. † I would the money had neuer bene,
 25 for the which thou hast sent him. † For our pouertie sufficed
 vs, that we might account this thing riches, that we saw our
 26 sonne. † And Tobias sayd to her: Weepe not, our sonne shal
 come thither safe, and shal returne safe to vs, and thyn-
 27 eies shal see him. † For I beleue that :: the good Angel of
 God doth accompanie him, & doth wel dispose al things, that
 are done about him, so that he shal returne to vs with ioy.
 28 † At this voyce his mother left weeping, and held her peace.

CHAP. VI.

*By the Angels aduise yong Tobias apprehendeth a fish, that assauleth him.
 5. reserveth the hart, gal, and liuer for medicines. 10. They lodge at the
 house of Raguel, whose daughter Sara Tobias is to marie, 14. A diuel hath
 heretofore slaine her seven husbantes, 16. but shal not hurt him.*

- 1 **A**ND Tobias went forward, & a dogge folowed him, and
 2 he made his first abode by the riuer of Tigris. † And he
 went out to wash his feete, and behold an huge fish came forth
 3 to deuoure him. † Of whom Tobias being asfraid, cryed

Eeccc 3

our

*:: Raphael fig-
 nifying medi-
 cine of God. 5.
 Greg. ho. 34.
 calleth him
 a selfe Azarias,
 whose shape
 and visage he
 tooke vpon
 him, which
 name also fig-
 nifieth the
 helpe of God.*

¶ S. Paul also
callerh flesh of
fish 1. Cor. 15.
and Plinie lib.
9. c. 15.

¶ Diuels who
exalted them
selues as equal
with God, are
iustly made
subiect to cor-
poral creatur-
ing with nat-
ural causes,
whose good
pleasure is
sometimes to
use instrumēt
naturally vn-
apt, as when
Christ gaue
fight to the
blinde by put-
ting clay on
his eyes. Ioan.
9. sometimes
more apt, as
when he fed
manic with
few loaves.
Ioan. 6. So the
Angel by
Gods appoint-
ment vsed this
meanes to ex-
pel the diuel.
¶ Into the
place where
good soules re-
sted, none then
hauing access
into heauen.
See Annotati-
on Gen. 57.
¶ The second
night he asked

out with a loud voice, saying: Sir, he inuadeth me. † And the 4
Angel said to him: Take him by the gille, & draw him to thee.
Which when he had done, he drew him on the drie land, and
he began to strugle before his feete. † Then sayd the Angel 5
to him: Take out the entralles of this fishe, and his hart, and
gal, and liuer, keepe to thee: for these are necessarie and profi-
table for medecines. † Which when he had done, he ro- 6
sted the :: flesh therof, and they tooke it with them in the
way: the rest they salted which might suffice them, til they
came to Rages the citie of Medes. † Then Tobias asked the 7
Angel, and sayd to him: I beseech thee brother Azarias, tel me
what remedies shal these things haue, which thou hast bid me
keepe of the fish? † And the Angel answering, sayd to him: 8
If thou put a litle peece of his * hart vpon coales, the :: smoke
therof driueth out al kinde of diuels, either from man or from
woman, so that it cometh no more vnto them. † And the 9
gall is auailable to annoynt the eies, in which there shal be
white blemish, and they shal be healed. † And Tobias sayd 10
to him: Where wilt thou that we tarie? † And the Angel an-
swering, sayd: Here is one named Raguel, a nerekin (man of 11
thy tribe, and he hath a daughter named Sara, and he hath
neither man child, nor anie woman child beside her. † Al his 12
substance is dewe to thee, and thou mayst take her to wife.
† Aske her therfore of her father, and he wil giue her thee 13
to wife. † Then Tobias answered, and sayd: I heare that she 14
hath bene deliuered to seuen husbundes, and they are dead:
yea and I haue heard, that a diuel killed them. † I am afraid
therfore, lest these things may happen to me also: & whereas 15
I am the onlie childe of my parentes, I may bring downe their
old age with sorow vnto :: hel. † Then the Angel Raphael sayd 16
to him: Heare me, and I wil shewe thee who they are,
on whom the diuel can preuaile. † For they that so receiue 17
matrimonie, that they exclude God from them selues, and
from their mind, and so geue them selues to their lust, as
horse and mule, which haue not vnderstanding, ouer them
the diuel hath power. † But thou when thou shalt take 18
her, entring into the chamber, for three daies be continent
from her, and thou shalt geue thy self to nothing els but to
prayers with her. † And the same night, the * liuer of the fish 19
sette on the fyre, the diuel shal be driuen away. † But the 20
second night thou shalt be admitted in the copulation of
the

* and li-
uer. 7. 19.

* and
hart 7.
8.

- 11 the holie Patriarches. † And the third night thou shalt ob- and obtayned
 teyne a blessing that found children may be procreated of this grace; for
 22 you. † And when the third night is past, thou shalt take the he knew not
 virgin with the feare of our Lord, moued rather for loue of his wife vntil
 children then for lust, that in the seede of Abraham thou night. 7. 22.
 mayst obteyne blessing in children.

CHAP. VII.

*They are kindly entertained by Raguel. 10 Tobias demandeth Sara to Wife,
 which Raguel, encouraged by the Angel, granteth. 15. and the mariage is
 made.*

- 1 **A**N D they went to Raguel, and Raguel receiued them
 2 with ioy. † And Raguel beholding Tobias, sayd to
 Anna his wife: How like is this yongman to my sisters sonne!
 3 † And when he had spoken these wordes, he sayd: Whence
 4 are you ye yongmen our brethren? † But they sayd: We are
 5 of the tribe of Nephtali, of the captiuitie of Ninieue. † And
 6 Raguel sayd to them: Know you Tobias my brother? Who
 7 sayd: We know him. † And when he spake much good of
 him, the Angel sayd to Raguel: Tobias, of whom thou askest
 7 is this mans father. † And Raguel put forth him selfe, and
 with teares kissed him, and weeping vpon his necke, sayd:
 Blessing haue thou my sonne, because thou art the sonne of
 8 a good and most vertuous man. † And Anna his wife, and
 9 Sara theyr daughter wept. † And after they had talked, Ra-
 guel commanded a wether to be killed, and a banker to be
 prepared. And when he desired them to sitte downe to dinner,
 10 † Tobias said: I wil not eate nor drinke here this day, vnlesse
 thou first assure my petition, and promise to geue me Sara thy
 11 daughter. † Which word Raguel hearing, was sore afraide, :: A iust man
 knowing what had chanced to those seuen husbands, which (sayth S. Am-
 went in vnto her: and he began to feare lest perhaps it might brose. lib 3. off.
 chance to him also in like maner: and when he doubted, and c. 14.) feared
 12 :: gaueno answer to him demanding, † the Angel sayd to other mens
 him: Feare not to geue her to this man, for to him fearing harmes, and
 God is thy daughter dewe to be his wife: therfore an other would rather
 13 could not haue her. † Then sayd Raguel: I doubt not but his daughter
 14 God hath admitted my prayers and teares in his sight. † And should not be
 I beleue that therfore he hath made you come to me, that married then
 this mayde might be ioyned to her kinred, according to the others should
 law of Moyse: and now haue no doubt but I wil deliuer her be in danger,
 to thee. preferring ho-
 nestie before
 profite.

to thee. † And taking his daughter by the right hand, gaue it 15
 into the right hand of Tobias, saying: The God of Abraham,
 and the God of Isaac, and the God of Iacob be with you, and
 he ioine you together, and fulfil his blessing in you. † And 16
 taking paper they made a writing of the mariage. † And after 17
 these things they made merie, blessing God. † And Raguel cal- 18
 led to him Anna his wife, and commanded her to prepare an 19
 other chamber. † And she brought Sara her daughter in thi-
 ther, and she wept. † And she sayd to her: Be of good cheere 20
 my daughter, our Lord of heauen geue thee ioy for the tedi-
 oufnesse which thou hast suffered.

CHAP. VIII.

*Tobias bruling part of the fishes liuer, Raphael bindeth the diuel. 4. Tobias
 and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a graue for
 him, but vnderstanding tha: he is wel, filleth it vp againe, 21. prepareth a
 feast, geueth the half of his goodes presently for Saraes dower, the other
 halfe after her parents death.*

AN D after they had supped, they brought in the yong 1
 man to her. † Tobias therfore remembreing the Angels 2
 word, brought forth out of his bag, part of :: the liuer, and
 layd it vpon liue coales. † Then Raphael the Angel tooke the 3
 diuel, and bound him in the desert of higher Ægypt. † Then 4
 Tobias exhorted the virgin, & sayd to her: Sara arise, and let
 vs pray to God to day, and to morow, and the next morow: be- 5
 cause these three nights we are ioined to God: and when the
 third night is past, we wil be in our wedlocke. † For we are 6
 the children of holie men, & we may not be ioined together
 as gentiles, that know not God. † And they rising together, 7
 prayed both together that health might be geuen them. † And 8
 Tobias sayd: Lord God of our fathers, the heauens & the earth,
 and the sea & fountaynes, and riuers, and al thy creatures that
 are in them, blesse thee. † Thou madest Adam of the slime of 8
 the earth, & gauest him Eue an helper. † And now Lord thou 9
 knowest, that not for fleshlie lust doe I take my sister to wife,
 but only for the loue of posteritie, in the which thy name may
 be blessed for euer & euer. † Sara also sayd: Haue mercie on vs 10
 Lord, haue mercie vpon vs and let vs grow old both together
 in health. † And it came to passe about the cock crowing, Ra- 11
 guel bad his seruantes to be called for, & they went with him
 together to digge a graue. † For he sayd: Left perhaps it may 12
 chance

*See chap. 6. v.
 8. Mystically
 it signified
 Christs passion
 whereby the
 diuel was ex-
 pelled out of
 mens hartes.
 3. Aug. ser. 28.
 de sanctis. Pro-
 pter. li. de promiss.
 p. 2. c. 39.*

- chance to him, as also to the other seuen husbundes, that
 13 went in vnto her. † And when they had prepared the pitte,
 14 Raguel returning to his wife, sayd to her: † Send one of thy
 handmaydes, and let her see if he be dead, that I may burie
 15 him before it be day. † But the tenth one of her handmaydes,
 who going into the chamber, found them safe and sound,
 16 sleeping both together. † And returning she brought good
 tydings: and they blessed our Lord, to witte, Raguel & Anna
 17 his wife, † and sayd: We blesse thee Lord God of Israel, be-
 18 cause it hath not chanced as we thought. † For thou hast done
 thy metcie with vs, & hast excluded from vs the enemye, that
 19 persecuted vs. † And thou hast taken pitie vpon two the only
 children. Make them Lord blesse thee more fully: and to offer
 vp to thee a sacrifice of thy prayse, and of their health, that
 al nations may know, that thou art God onlie in al the catth.
 20 † And forthwith Raguel commanded his seruantes, that they
 should fil vp the pitte, which they had made, before it were
 21 day. † And he bad his wife make readie a feast, and prepare
 al thinges, that for victuals were necessarie to them that goe a
 22 iourney. † He caused also two fatte kyne, and foure wethers
 to be killed, and great chere to be prepared for all his neigh-
 23 bours, and al his freindes. † And Raguel adiuured Tobias, that
 24 he should abide with him two weekes. † And of al thinges
 which Raguel possessed, he gaue the halfe part to Tobias, and
 made this writing, that the halfe part, which was remayning
 after their decease, should come to the dominion of Tobias.

:: In the one
 familie there
 were no more
 children but
 one sonne, in
 the other one
 onlie daugh-
 ter.

CHAP. IX.

*The Angel Raphael goeth to Gabelus, receiueth the money, and bringeth him
 to the marriage. 8. They salute each other, and Gabelus wissheth al prosperitie
 to yong Tobias, and his spouse.*

- 1 **T**HEN Tobias called the Angel to him, whom he thought
 to be a man, and he sayd to him: Brother Azarias, I pray
 2 thee harken to my wordes: † If I should deliuer my self to
 3 be thy seruant I shal not deserue thy prouidence. † Howbeit
 I besech thee, that thou take vnto thee beastes and seruantes,
 and goe to Gabelus into :: Rages the cite of Medes: & render
 him his hand writing, and receiue of him the money, and de-
 4 fire him to come to my marriage. † For thyself knowest that
 my father numbred the dayes: and if I slacke one day more,
 5 his soule is made sorowful. † And surely thou seest how
 Ffffff Raguel

:: The Angel
 went to the
 cite it selfe
 called Rages,
 Tobias remain-
 ing in the ter-
 ritorie or pro-
 uince therof,
 with Raguel,
 which place is
 also called Ra-
 ges. c. 3. 7. 7.

Raguel hath adiured me, whose adiuring I can not dispise.
 † Then Raphael taking foure of Raguels seruantes, & two camels, went into Rages the citie of Medes: & finding Gabelus gaue him his hand writing, and receiued of him al the money.
 † And he told him of Tobias the sonne of Tobias, al thinges that were done: and made him come with him to the mariage.
 † And when he was entered into Raguels house, he found Tobias sitting at the table: and he leaping vp, they kissed ech other: and Gabelus wept, and blessed God, † and sayd: The God of Israel blesse thee, because thou art the sonne of a verie good man, and iust, and that feareth God, and doth almes deedes: † and blessing be geuen vpon thy wife, and vpon your parentes: † & that you may see your children, and your childrens children, vnto the third & fourth generation: and your seede be blessed of the God of Israel, who reignerth fer euer and euer. † And when al had sayd, Amen; they went to the feast: but with the feare of our Lord also did they celebrate the feast of the mariage.

CHAP. X.

The parentes lament the long absence of their sonne Tobias. 8. Whom when Raguel can not perswade to stay longer, 11. he wisheth much good vnto him, and his wife, admonishing her to be dutiful in al thinges.

∴ Such of the
 Jewes as
 beleue in
 Christ, hartel-
 lament that he
 tarieth so long
 from their na-
 tion. Some
 more assured-
 ly with old To-
 bias, others
 more doubt-
 fully with his
 wife, expect
 his returne. S.
Beda in Tobiam
 Euen so the
 remnant of
 Catholiques
 in countries
 fallen to here-
 sie haue great
sadnes and con-

BV T when Tobias taried long " because of the mariage, Tobias his father was careful, saying: Why thinkest thou doth my sonne tarie, or why is he held there? † Is Gabelus dead thinkest thou, and no man wil restore him the money? † And he began to be sorowful exceedingly him selfe, and Anna his wife with him: and ∴ they began both to weepe together: because their sonne did not returne to them the day appointed. † His mother therfore wept with discomfor- table teares, and sayd: Woe, woe is me, my sonne, why sent we thee to goe to a strange cuntrye, the light of our eies, the staffe of our old age, the comforte of our life, the hope of our posteritie? † We hauing al thinges together in thee onlie, ought not to haue let thee goe from vs. † To whom Tobias said: Hold thy peace, and be not trubled, our sonne is safe, that man with whom we sent him is faithful ynough † How- beir she could by no meanes be comforted, but dayly running out looked about, and went about al waies by which there seemed hope he would returne, that she might see him a far of, if

- 8 of, if it were possible, coming. † But Raguel sayd to his sonne
 in law: Tarie here, and I wil send a messenger to Tobias thy
 9 father, that thou art in health. † To whom Tobias sayd: I
 know that my father & my mother do now count the dayes,
 10 and their spirite is tormented in them. † And when Raguel
 desired Tobias in manie wordes, and he by no meanes would
 heare him, he deliuered Sara vnto him, and the halfe part of al
 his substance in men seruantes, & women seruantes, in catrell,
 in camels, and in kine, and in much money and dismist him
 11 safe and ioyful from him, † saying: The holie Angel of our
 Lord be in your iourney, and bring you through safe, and
 that you may finde al thinges wel about your parentes, and
 12 myn eies may see your children before I die. † And the pa-
 rentes taking their daughter, kissed her, and let her goe:
 13 † admonishing her to honour her father and mother in law,
 to loue her husband, to rule the houthold, to gouerne the
 house, and to shewe her selfe irreprehensible.

*tinual sorrow
 in their hart
 (Rom. 9.) vi-
 shing (with
 what tempo-
 ral loile soc-
 uer) the salua-
 tion of their bre-
 thren, kinsmen,
 and countrie-
 men: some ho-
 ping more
 confidently
 and comfort-
 ing others,
 that Christ wil
 againe illumi-
 nate our
 whole nation,
 as sight was
 restored to
 old Tobias.*

A N N O T A T I O N S.

CITAT. VI. VII. VIII. IX. X.

1. *Taried long because of the Mariage.*] Out of this example of a holie Mariage
 betwen yong Tobias and Sara, described in the fve precedent chapters, some
 special good lessons may be briefly gathered, for the instruction & consolation
 of such as are to marie, or be already married. Not that either al, or onlie the
 same obseruations perteyne now to christian Mariage, but that al Christians
 may see, how orderly godlie persons proceeded in making, and performing
 this holie contract in the old Testament, and therby lerne, that more perfection
 is required in Christian Matrimonie, being now (as then it is was not) a holie
 Sacrament, signifying the Vnion betwen Christ & his Church: and geuing pec-
 uliar Grace to the parties (if themselves hinder it not) to beare more easily
 the incident burdens, and rightly to fulfil the proper duties of man and wife,
 according to the igodlie instruction of the Roman Catechisme. Al that we shal
 here note, may be reduced to two heades, or principal partes. For in this Ma-
 riage there were certaine necessitie, and as it were essentiall pointes, without
 which it had not benne a lawful nor right contract: Other accessarie ceremo-
 nies, and Rites were also very conuenient, for the more solemnitie and better
 performance therof As the like of both sortes are now, but more perfect in
 Christian Mariages. In the former kind, first of al, the end of Mariage was proposed
 by the Angel, and desired by the parties. chap. 6. v. 22. c. 8. v. 9. *not for pleasure
 but for children, and posteritie, by which God might be blessed and serued:* Secondly
 Mariage must be betwen lawfull personnes, For the seruantes of God could not
 lawfully match, neither with Infideles, nor with ouer nere kired, but in con-
 uenient degrees, and that ordinarily in the same Tribe. ch. 6. v. 11. ch. 7. v. 14.
 as the law of Moyse prescribed. Thirdly, the parties must geue, and expresse their
 mutual consent. and the good wil of parentes was also requisite. ch. 7. v. 10. 15. 20.
 These principal pointes premised; for the due solemnization other Rites were

Instructions
 to married per-
 sons out of the
 example of
 Tobias and
 Saras Mariage

True Mariage
 alwayes a ho-
 lie contract.
 Now a Sacra-
 ment.
 Proper instruc-
 tions for man
 and wife.

Three necessa-
 rie pointes in
 Matrimonie.

Tenne godly
Rites obser-
ued in the Ma-
riage of To-
bias and Sara.

1. 2.

35 4.

5.

6.

7.

8.

9.

10.

also adioyned First Raguel, the maides father, gave his daughter taking her by the right hand, and so deliuered her into the right hand of Tobias. *ch. 7. v. 15.* as with vs the father, or nere freind of the woman, geueth her to be married to such a man. Secondly her father prayed that it might wel succede, *ibidem.* and so do al freindes now, especially the Priest by the publique prayers of the Church. The third rite, the *covenantes of Mariage* were made, with assigment of dawtrie, also *written, ch. 7. v. 16* & sealed, as the * Hebrew and Greke text witnesse. The fourth, Inuitation of freindes to the Mariage. *ch. 8. v. 2. ch. 9. v. 3.* The fifth. They made a feast, which commonly dured seven dayes, but here fourtene *ch. 8. v. 23.* for the dable ioy of the mariage, and expulsion of the diuel. But though the feast continued long, yet was it most moderate and sober, *with feare of our Lord they celebrated the feast of the Mariage ch. 9. v. 12.* Plato a heathen Philosopher, *li. 6. de legibus*, prescribeth what temperance in meate & drinke, and what modestie of behaviour, are required in mariage feastes. VVhose excellent sentence, *E. serarius in Tob. 10. reciteth.* The sixth rite, the bringing of the bride to her chamber, *chap. 7. v. 19.* the Catholique Church hath a particular forme of blessing the bridal chamber. The seventh, Tobias & Sara obserued three dayes continencie after the Mariage *ch. 6. v. 18. ch. 8. v. 4.* which now is commended by way of counsell, not of precept. The eight, Tobias obserued that which the Angel aduised him, in burning the liuer of the fish vpon coales in their chamber. *ch. 6. v. 19. ch. 8. v. 2.* So deuout persons commonly oblieue that which spiritual men exhort them vnto, though it be not a commandment. The ninth, Priuate prayer of the new married persons, *ch. 6. v. 18. c. 8. v. 4.* The tenth, the sending away of the spouse to her husbands house, or dwelling place, with good wishes, due payment of the promised dawtrie, and godlie admonitions by her parentes. *ch. 10. v. 10. 11. 12. 13.*

*Apud:
Munster-
rum.
Gen. 29.
v. 27.
Iudic. 14.
v. 17.*

CHAP. XI.

Leauing Sara with the rest of the companie, and the flocke to solow, the Angel Raphael and Tobias goe before, 5. are ioyfully receiued, 8. Tobias annointeth his fathers eyes with the fishes gal, and he seeth. 18. Sara arriueth seven dayes after with her familie and cattle.

AND when they returned they came to Charan, which is in the midde way agaynst Ninieue, the eleuenth day. † And the Angel said: Brother Tobias thou knowest how 2 thou didest leaue thy father. † If it please thee therefore, let 3 vs goe before, and let the families solow softly after vs, together with thy wife, and with the beastes. † And when this 4 pleased him that they should goe, Raphael said to Tobias: Take with thee of the gal of the fish: for it shal be necessarie. Tobias therefore tooke of that gal and they departed. † But 5 Anna sate beside the way dayly, in the toppe of a hil, from whence she might see afar of. † And whiles she watched his 6 coming out of that place, she saw afar of, and by and by perceiued her sonne coming: and running she told her husband saying: Behold thy sonne cometh. † And Raphael 7 said

- said to Tobias. But when thou art entred into thy house forthwith adore our Lord thy God: and geuing thanks to him
 8 goe to thy father, and kisse him. † And immediatly annointe vpon his eyes of this gal of the fish, which thou cariest with thee. For know thou that forthwith his eyes shal be opened, and thy father shal see the light of heauen, and shal reioice in
 9 the sight of thee. † Then ranne :: the dogge before, which had bene with them in the way, and coming as it were a messenger with the sawning of his tayle reioysed. † And his father that was blind rysing vp, began to runne stumbling with his feete: and geuing a seruant his hand, went to meete his
 11 sonne. † And receiuing him kissed him, with his wife, and they began both to weepe for ioy. † And when they had adored God, and geuen thanks, they sate downe together.
 12 † Then Tobias taking of the gal of the fish, annoynted his fathers eyes. † And he stayed as it were almost halfe an houre: & the white blenish began to come out of his eyes, as it were
 13 the skine of an egge. † Which Tobias taking drew e from his eyes, and immediatly :: he receiued sight. † And they glorified God, to wit, himselfe and his wife, and al that knewe him.
 14 † And Tobias said: I blesse thee Lord God of Israel, because thou hast chastised me, and thou hast saued me: and behold I
 15 see Tobias my sonne. † After seuen dayes also came in Sara his sonnes wife, and al the familie safe, and cattel, and the camels, and much money of his wiues: and that money also,
 16 which he had receiued of Gabelus: † and he told his parentes al the benefites of God, which he had done to him
 17 by the man, that conducted him. † And Achior and Nabath Tobias sisters sonnes came, reioysing at Tobias, and congratulating him for al good things, that God had shewed towards him. † And for seuen daies making good chere, they
 18 reioysed al with great ioy.

It nothing disgraceth the sacred historie that a smal matter being also true is recorded with the rest. *As not one letter nor one title of the law may be omitted, Mar. 5. S. Beas also expoundeth it mystically of Gods preachers. S. Ierom. doth the like, in Isaie. 56. and S. Augustin li. 22. c. 56. cont. Faustum. Manich.*
 God vsed this gal of a fish in curing Tobias eyes, in like sorte as the liuer in driving away the diuel. c. 6. v. 8.

CHAP. XII.

Old Tobias and his sonne offer the half of al the goodes which they had newly receiued to Raphael, for his wages. 6. Who then declareth to them that he was sent from God to helpe them, 15. and that he is an Angel, 20. He partieth away, and they render thanks to God.

1. **T**HEN Tobias called to him his sonne, and sayd to him: What may we geue to this holie man, that is come with thee. † Tobias answering, sayd to his father: Father what reward shal we geue him? or what can be worthie of his benefites:

:: Gratul Tobias recounteth seuen benefites receiued by the companion of his iourney, & that they haue receiued (not manie but) at good things by him.

nesittes? † He hath * led me and brought me agayne safe, he
 * receiued the money of Gabelus, he * caused me to haue my
 wife, and the * euil spirit he chased from her, he * made ioy
 vnto her parentes, my self he * deliuered from being deuoured
 of the fish, * thee also he hath made to see the light of heauen,
 and we are replenished with :: al good things by him. What
 can we geue him worthie for these things? † But I beseech
 thee my father, that thou desire him, if perhaps he wil vout-
 safe to take vnto him the one halfe of al things, which are
 brought. † And they calling him, to wit the father and the
 sonne, tooke him aside : & began to desire him that he would
 voutsafe to accept the halfe part of al things, that they had
 brought. † Then he sayd to them secretly : Blesse ye the
 God of heauen, and before al that liue confesse to him, be-
 cause he hath done mercie with you. † For to hide the se-
 crete of a king is good : but to reueale & confesse the workes
 of God is an honorable thing. † :: Prayer is good with fasting
 and almes, rather then to lay vp treasures of gold : † becaue
 almes deliuereth from death, and that is it which purgeth
 sinnes, and maketh to finde mercie and life euerlasting. † But
 they that committe sinne and iniquitie, are enemies to their
 owne soule. † I open therfore vnto you the truth, and I wil
 not hide from you the secrete word. † When thou didst pray
 with teares, and didst burie the dead and least thy dinner,
 and didest hide the dead by day in thy house, and by night
 didst burie them, " I :: offered thy prayer to our Lord.
 † And becaue thou wast acceptable to God, it was necessarie
 that tentation should proue thee. † And now our Lord sent
 me to cure thee, and to deliuer Sara thy sonnes wife from the
 diuel. † For I am Raphael an Angel, one of the seuen, which
 assist before our Lord. † And when they had heard these
 things, they were troubled, & trembling fel vpon the ground
 on their face. † And the Angel sayd to them: Peace be to you,
 feare not. † For when I was with you, by the wil of God I was
 so: blesse ye him, and sing to him. † I seemed indeede to eate
 with you, and to drinke: but I vse an inuisible meate and
 drinke; which can not be seene of men. † It is time therfore
 that I returne to him, that sent me: but blesse ye God,
 and tel al his maruelous workes. † And when he had sayd
 these things, he was taken from their sight, and they could
 see him no more. † Then prostrate for three houres vpon
 their face, they blessed God: and rising vp they told al his
 maruelous workes.

:: Fasting and almes are as two winges with which prayer flyeth into heauen.

:: O how sweete (or excellent) a thing is it (saith S. Augustin ser. 3. de Natuiuit.) when Angeles guardians of our life offer our voves (or resolution to flee vices and embrace vertues) before the sight of Gods Maiesty?

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A N N O T A T I O N S.

C H A P. XII.

12. *Offered thy prayer to our Lord.*] Here the Angel Raphael reporteth certain good offices, which he had done for Tobias. He did other like for his sonne, and for Raguel, and his daughter, which are likewise recorded in this booke. And the whole world, especially Gods seruantes, receiue continual great benefites by holie Angeles, as partly may be gathered in this holie historie, and more elswhere. For first the office of Angeles is, to assist, or be alwayes readie, as most diligent seruitors of God, expecting what his diuine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was sent, when yong Tobias wanted a guide. Secondly, Angeles offer the prayers of the faithfull, or as the Greke text readeth, v. 15. Angeles present the prayers of Saintes, that is, of godlie men and women to God: so Raphael testifieth here himself, that he offered Tobias prayers to our Lord. Thirdly, Angeles ayde and assist those that loue puritie of life, sincere seruice of God, hate vice, embrace vertue, & do workes of mercie; so Raphael assisted Tobias, when he traueled to burie the dead, being from the kings furie, and hiding himself, ch. 1. v. 21. 23. Fourthly Angeles exhort to good workes, as in this 12. chapter. v. 6. 8. 9. 10. 18. Fifthly they suggest and instruct what to do, ch. 6. v. 4. 5. Raphael taught yong Tobias to rake the fish, vnbowel him, reserue partes thereof, v. 11. 12. 13. aduised him to lodge at Raguels house, to demand Sara to wife, and v. 16. 17. instructed him, against whom diuels haue powre. Sixthly, they expel diuels from persons, and places, ch. 8. v. 3. Raphael tooke and bound the diuel *Amodens* in the desert of higher Egypt. Seventhly, they deliuer men from dangers and euils, c. 6. v. 3. as when the great fish assaulted Tobias, and Sara from molestation, and slander, and old Tobias from blindnes. chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eightly VWhen it redoundeth to the honour and more seruice of God, and good of the soule, Angeles procure riches, and worldly commodities, ch. 12. v. 3. Yong Tobias gratefully confessed the great benefites receiued by his guide, concluding generally, *by him we are replenished* (sayth he) *with al good thinges*. Ninthly, Good Angels also proue men, for their more merite, so the Angel witnesseth ch. 12. v. 13. *Because thou wast acceptable to God, it was necessarie, that temptation should proue thee*. Tenthly, and finally (for we remite the reader to larger documentes of others) after prooffe of patience, fortitude, and other vertues, holie Angeles comforte good men; so Raphael encouraged old Tobias, saying, ch. 5. v. 13. his blindenes should shortly be cured, ch. 12. v. 12. shewed him how grateful his prayers with teares and woorkes of mercie were in Gods sight. He comforted Raguel and his familie by bringing yong Tobias to their house, ch. 7. v. 5. Much more, ch. 8. v. 16. both them and al Tobias his familie, by driving away the diuel; and lastly by reuealing himselfe vnto them. So holie Angeles, especially the proper gardian patrones of euerie one, are alwayes readie to helpe men; guard them, exhort them to good, do instruct them, do expel euil spirites, and deliuer men from many euils & dangers, do procure them temporal commodities, proue their vertues, offer their prayers and good workes, assist them al their liues, and at their deathes, then also bring their soules to the Iudgement seate, and (if they die in good state) to eternal ioy and glorie, wherof the ancient fathers writings are, ful. S. Gregorie the great in his Dialogue, li. 4. c. 58. S. Athanasius li. de *communi sententia*. S. Chrysostom. ho. 3. in *Epist. ad Colloss.* li. 6. de *Sacerdotio*. Gregorius Turon.

Offices of Angeles towards men.

Readie to helpe al.

Offer mens prayers and good workes. Ayde the godlie.

Exhort to good. Instruct.

Expel euil spirites. Deliuer from euils and dangers. Procure temporal commodities for the soules good.

Proue the good by tribulations.

Comforte the patient and al vertuous.

Angeles guardians haue special care of soules committed to their charge.

li. de gloria Martyrum, & Confessorum. S. Augustin Epist. ad probam. c. 9. Epist. 68. ad fratres in eremo. li. II. c. 31. ciuit. & octoginta trium. qq. 9. 79. Our Sauour himself testified that Angels reioyce at the conuersion of a sinner. *Luc. 15.* and therefore, they know and haue care of mens states in this life, and finally Angeles caried the soule of poore Lazarus into Abrahams bosome. *Luc. 16.*

CHAP. XIII.

The third
Part.

Old Tobias
prayseth God,
propheciethe
better state of
Gods people.

Tobias the father prayseth God, exhorting al Israel to do the same. II. propheciethe restauration and better state of Ierusalem.

:: Temporal
affliction for
the spiritual
good of o-
thers.

:: His bodie
being in cap-
tinitie, yet his
spirit was free
to praise and
thank God. s.
*Cypri. li. de mor-
taliitate.*

:: He prophe-
cieth the ree-
difying of the
temple, and
ciue of Ieru-
salem.

AND Tobias the elder opening his mouth, blessed our
1 Lord, and sayd : Thou art great Lord for euer, and thy
kingdom world without end : † because thou scourgest, and
2 sauest : leadeft downe to hel, and bringest backe agayne : and
there is none that may escape thy hand. † Cōfesse to our Lord
3 ye children of Israel, and in the sight of the Gentiles prayse
him : † because he hath therefore disperfed you among the
4 gentiles, which know not him, that you may declare his
maruelous workes, and :: make them know, that there is no
other God omnipotent besides him. † He hath chastised vs
5 for our iniquities : and he wil saue vs for his mercie. † Behold
6 therefore what he hath done with vs, and with feare and trem-
bling confesse ye to him : and extol the king of the worldes
in your workes. † And I :: in the land of my captiuitie wil
7 confesse to him : because he hath shewed his maiestie toward
a sinful nation. † Conuert therefore ye sinners, & do iustice
8 before God, beleuing that he wil doe his mercie with you.
† And I, and my soule wil reioyce in him. † Blesse ye our
9 Lord al his elect, celebrate daies of gladnes, and confesse to
10 him. † Ierusalem the citie of God, our Lord hath chastised
11 thee in the workes of thy handes. † Confesse to our Lord in
12 thy good things, and blesse the God of the worldes, that he
may :: reedifie his tabernacle in thee, and may cal backe al
the captiues to thee, & thou mayst reioyce for euer and euer.
† Thou shalt shine with a glorious light : and al the coastes
13 of the earth shal adore thee. † Nations from far shal come
14 to thee : and bringing giftes, they shal adore our Lord in thee,
and shal esteeme thy land for sanctification. † For they shal
15 inuocate the great name in thee. † Cursed shal they be that
16 shal contemne thee : and damned shal they be that shal blas-
pheme thee : and blessed shal they be that shal build thee.
† And thou shalt reioyce in thy children, because they shal
17 al be

- 18 al be blessed, & shal be gathered together to our Lord. † Blessed
 19 are al that loue thee, and that reioyce vpon thy peace. † My
 soule, blesse thou our Lord, because he hath deliuered Ieru-
 salem his citie :: from al her tribulations, the Lord our God.
 20 † Blessed shal I be if there shal remayne of my seede, to see the
 21 glorie of Ierusalem. † The gates of Ierusalem shal be built of
 Saphire and the Emerauld: and al the compasse of the walles
 22 therof of pretious stone. † With white and cleane stone shal
 al the streates therof be paved: and in the streates therof
 23 :: Alleluia shal be song. † Blessed be our Lord, which hath
 exalted it, and his kingdom be for euer and euer ouer it
 Amen.

:: Onlie cele-
 stial Ierusalem
 shal be free
 from al tribu-
 lations.
 :: No Christian
 is ignorant
 (sayth s. Au-
 gustin Epist. 86.)
 that Alleluia
 is a voice of
 praise. In En-
 glish it is.
 Praise ye the
 Lord with ioi,

CHAP. XIII.

*Old Tobias dieth at the age of an hundred and two yeares, s. exhorteth his
 sonne and nephewes to pietie, forskewing that Ninieue shal be destroyed,
 and Ierusalem reedified. 14. yonger Tobias returneth with his familie to
 Raguel, and dieth happely as he had liued.*

- 1 **A**Nd the wordes of Tobias were ended. And after that
 Tobias was restored to his sight, he liued two and four-
 2 tie yeares, and saw the children of his nephewes. † Therefore
 an hundred and two yeares being accomplished, he was buried
 3 ed honorably in Ninieue. † For being six and fiftie yeares old
 he lost the sight of his eies, and being threescore he receiued
 4 it agayne. † And the rest of his life was in ioi, and with great
 increase of the feare of God he went forward in peace.
 5 † And at the houre of his death he called vnto him Tobias
 his sonne, and his seuen yong sonnes, his nephewes, and sayd
 6 to them: † The destruction of Ninieue is neere: for the word
 of our Lord sayleth not: and our brethren, which are disper-
 7 sed from the land of Israel, shal returne to it. † And al the
 desert land therof shal be replenished, and the house of God
 which is burnt in it, shal agayne be reedified: and thither
 8 shal al returne that feare God; † and the Gentiles shal forsake
 their idols, and shal come into Ierusalem, and shal inhabite
 9 in it, † and :: al the kings of the earth shal reioyce in it, ado-
 10 ring the king of Israel. † Heare ye therefore my children your
 father: serue our Lord in truth, and :: seeke to doe the thinges
 11 that please him: † and command your children that they
 doe iustices and almes deedes, that they be mindeful of God,
 and blesse him at al time in truth, and in al their power.

:: This can not
 be vnderstood
 of the citie of
 Ierusalem but
 of the Church
 of Christ.
 :: Gods seruan-
 tes must not
 only expect
 what shal be
 commanded,
 but also seeke
 to know what
 they ought to
 do.

G g g g g

† Now

: A notable
cōmendation
of Tobias fa-
milie and po-
steritie. And a
plaine testi-
monie that
true Religion
neuer failed
wholy in the
tenne tribes,
much lesse in
the kingdom
of Iuda, least
of al in the
Church of
Christ, & new
Testament.

† Now therefore children heare me, and doe not tarie here: 12
but what day soeuer youshal burie your mother by me in one
sepulchre, from thenceforth directe your steppes to depart
hence: † for I see that the iniquitie therof wil giue it an end. 13
† And it came to passe after the death of his mother, Tobias 14
departed out of Ninive with his wife, and children, and chil-
drens children, and returned to his father and mother in law.
† And he found them in health in good old age: and he tooke 15
care of them, and he closed their eies: and al the inheritance
of Raguels house he receiued: & he saw the fifth generation,
his childrens children. † And nintie nine yeares being accom- 16
plished in the feare of our Lord, with ioy they buried him.
† And :: al his kinred, and al his generation continewd in 17
good life, and in holie conuersation, so that they were accep-
table both to God, and to men, and to al the inhabitantes in
the land.

THE ARGVMENT OF THE BOOKE OF IVDITH.

S. Ierom for
the authoritie
of the council
of Nice, held
this booke to
be canonical,
which before
he did not.

S. Ierom sometime supposed this booke, not to be canonical, but after wards *Epist. III*
finding that the Councel of Nice accounted it in the number *115. Pre-*
of holie Scriptures, he so esteemed it; and thereupon not only translated it *sat. in*
into Latin, out of the Chaldee tongue, wherein it was first written, but also as *Iudith.*
occasion required, alleaged the same as diuine Scripture, and sufficient to con-
uince matters of faith in controuersie. For otherwise his opposing the authoritie
of the Nicen Council, should proue nothing at al against the Iewes, seeing
they also acknowledge this booke amongst Agiographa (or holie
writtes) but lesse fitte (say they) to strengthen those thinges which
come into contention. Wherby is clere that S. Ierom thenceforth held it
for diuine Scripture. As further appeareth in his commentaries in *Isai* 14.
more expressly *Epist. ad Principiam*, he counted it in ranke with other Scriptu-
res, wherof none doubteth, saying: Ruth, Esther, Iudith were of so great
renoume, that they gaue the names to sacred volumes. And in this
Preface doubted not to say: that the rewarder of Iudithes chastitie (God
himself) gaue her for imitation not only to women, but also to
men: gaue her such vertue that she ouerthrew him, whom none
could ouercome, and conquered the inuincible. Also before the
Council, Origen in c. 14. *Iudith*, Tertullian de *Monogamia. c. Vlt.* And
diuers

Others Do-
ctors both be-

drivers whom S. Hilarie citeth, and dissenteth not from them, Prologo in Psalms, held this booke for Canonial. Manie more writes likewise about the time of the same Councel, and after so account it. Prudentius in Phycomachia prudencia & libidinis: Chromatius in c. 6. Mat. Paulinus. in Natali. 10. S. Chrylostom hom. 10. in Math. S. Ambrose. li. 3. Offic. c. 13. Epist. 82. et li. de viduis. S. Augustin (or some other good author) Writte two sermons of Iudith, 228. 229. Cassiodorus divini li. c. 6. Fulgentius Epist. 2. de statu viduarum. Ferrandus Carthaginensis ad Regis de remilitati. Iunilius Africanus li. 1. de partibus diuine legis. Sulpitius in historia. S. Beda de sex etatibus. Alredus Writing the life of S. Edward our king. More are not necessarie to reasonable men. Concerning the time, and author, it is with most probable that these thinges happened when Manasses king of Iuda was either in prison in Babylon, or newly restored to his kingdom, who as it seemeth permitted the gouernment to the high Priest Eliachim (Chap. 4) other wise called Ioachim (ch. 15.) he also writte this booke, & Thilos Chronologie, li. 2. reporteth. From which time they had no warres till the reigne of Ioachaz, about 80. yeares, conformable to the long peace mentioned, chap. 16. & 30. In summe we haue her, not a poetical Comedie (as Martin Luther sheweth not to cal it, in Simplicissimus, c. 29. and in his German Preface of Iudith, but a sacred Historie (as also forementione esteemed it, and the Iewes confesse) of a most valiant Matrons fact, deliuering the people of God from persecution of a cruel Tyranne. The first three chapters shew the occasion of this danger: the next foure describe the difficulties & distresses thereof: other seuen with part of the 15. how Iudith deliuered them from it. In the rest Iudith is much praised, and she with the whole people praise God.

VWhen this historie happened. And by whom it was written

The contents.

Diuided into foure partes.

This booke is read at Martins the fourth weeke of September.

The first part. The occasion of the Iewes persecution at this time.

The author being resolved to write this historie, ioyneth his narration to his internal purpose, saying: Arphaxad therfore &c. S. Greg. bo. 2. in Ezech.

THE BOOKE OF IVDITH.

CHAP. I.

Nabubodonosor king of Assyrians ouercometh Arphaxad king of the Medes: 7. summoneth manie other nations to submitte themselves to his Empry: 11. which they refusing he threatneth reuenge.



ARPHAXAD :: therfore king of the Medes had 1 subdued manie nations to his empire, & he built a most mightie citie, which he called Ecbatanis, 2 † Of stone squared and hewed: he made walles therof in height sequentie cubites, and in breadth thirtie cubites, and the towers therof he made in height an hundred cubites. † But each side of them was in foure square 3 twentie foote long, and he made the gates therof according

G g g g g g 2

to the

.. Thou foole to the height of the towers: † and he gloried as mightie in
 this night they the force of his armie, and in the glorie of his chariotes. † In
 shal take thy the twelfth yeare of his reigne: Nabuchodonosor the king
 life from thee, of the Assyrians, who reigned in Niniue the greate citie,
 & these things fought against Arphaxad, and ouercame him † in the great
 whose shal field, which is called Ragau, about Euphrates, and Tigris,
 they be? *Luc. 12.* and Iadason in the field of Erioch the king of the Elicians.
 7. 29. † Then was the kingdom of Nabuchodonosor exalted, and
 his hart was eleuated: and he sent to al, that dwelt in Cilicia
 and Damascus, and Libanus, † and to the nations, that are
 in Carmelus, and Cedar, and the inhabitantes of Galilee in
 the great field of Esdrelon, † and to al that were in Samaria,
 and beyond the riuer Iordan euen to Ierusalem, and al the
 land of Iesse til you come to the borders of Æthiopia. † To
 al these Nabuchodonosor king of the Assyrians sent messen-
 gers: † Who al with one minde said nay, & sent them backe
 emptie, and reiected them without honour. † Then Nabu-
 chodonosor the king taking indignation against al that land,
 swore by his throne and kingdom that he would * reuenge
 him selfe of al those countries.

* defens-
 deret se.

CHAP. II.

*Nabuchodonosor sendeth Holofernes his General to waite al countries of the
 west. 7. With a great armie, and abundant munition. 11. They subdue
 manie places, and others are strooken with great feare.*

IN the thirteenth yeare of king Nabuchodonosor, the two
 and twentieth day of the first moneth, the word was geuen
 out in the house of Nabuchodonosor the king of the Assy-
 rians, that he would reuenge him selfe. † And he called al
 the ancientes, and al the captaynes, and his men of warre, and
 communicated with them the secrete of his counsel: † and
 he said that his cogitation was vpon that, to subdew al the
 earth to his empire. † which saying when it had pleased them
 al, Nabuchodonosor the king called Holofernes the Gene-
 ral of his warres, † and said to him: Goe forth against euerie
 kingdom of the west, & against them especially, that contem-
 ned my commandment. † Thyne eie shal spare no king-
 dom, and euerie fenced citie thou shalt subdew to me. † Then
 Holofernes called the captaynes, & magistrates of the powre
 of the Assyrians: and he mustered men for the expedition, as
 the king commanded him, an hundred twentie thousand fight-
 ing

.. This cruel
 commandment
 was as cruelly
 put in execu-
 tion by Holo-
 fernes, *ch. 3.*

ring men on foote, and twelue thousand archers horsemen.
 3 † And he made al his expedition to goe before in a multitude
 of innumerable camels, with those things that might suffice
 the armies abundantly, hearde of oxen also, and flockes of
 9 sheepe, which had no number. † He appoynted corne to be
 10 prepared out of al Syria in his passage. † But gold and siluer
 11 he tooke out of the kings house exceeding much. † And he
 went forth and al the armie with the chariotes, & horsemen,
 and the archers, which couered the face of the earth, as lo-
 12 custes. † And when he had passed through the coastes of the
 Assyrians, he came to the great mountaines of Ange, which
 are on the left hand of Cilicia: and he went vp into al their
 13 castles, and wonne euerie fortresse. † And he brake downe
 the renowned citie of Melothus, and spoyled al the children
 of Therfis, and the children of Ismael, which were against
 the face of the desert, and on the south of the land of Cellon.
 14 † And he passed ouer Euphrates, and came into Mesopota-
 mia: and he brake al the high cities, that were there, from
 15 the torrent of Membre, til ye come to the sea: † and he tooke
 the borders therof, from Cilicia vnto the coastes of Iapheth,
 16 which are toward the south. † And he caried away al the
 children of Madian, and spoyled al their riches, and al that
 17 resisted him he slew in the edge of the sword. † And after
 these things he went downe into the fieldes of Damascus in
 the daies of haruest, and he set al the corne on fire, and he
 18 made al the trees and vineyardes to be cut downe; † and the
 feare of him fel vpon al the inhabitantes of the land.

CHAP. III.

*Daanie kinges and other princes submitte them selues to Holofernes. 8. He re-
 ceineth them, and taketh of their chief men to reinforce his armie, 11. ne-
 uertheles destroyeth their cities, and their goddes, that Nabuchodonosor only
 might be called God.*

1 **T**HEN the kinges and princes of al cities and prouinces;
 namely of Syria and Mesopotamia, and Syria Sobal, and
 Libya, and Cilicia sent their embassadours, which coming to
 2 Holofernes, said: † Let thy indignation towarde vs cease:
 For it is better that liuing we feare Nabuchodonosor the
 great king, and be subiect to thee, then dying, we should
 with our destruction suffer the damages of our seruitude.
 3 † Euerie citie of ours, and al our possession, al mountaynes,
 Gggggg 3 and

and hilles, and fieldes, and hearde of oxen, and flockes of
 sheepe, and goates, and of horses, and camels, and al our
 goodes, and families are in thy sight: † let al our thinges be
 vnder thy law. † We also, and our children are thy seruantes.
 † Come to vs a peaceable Lord, and vse our seruice, as it shal
 please thee. † Then went he downe from the mountaynes
 with horsemen in a great powre, and tooke euerie citie, and
 euerie inhabiter of the land. † And of al the cities he tooke
 to helpe him valiant men, and chosen for battel. † And so
 great feare lay vpon al those prouinces, that the inhabitantes
 of al cities, princes and honorable persons, together with the
 people went out to meete him coming, † receyning him with
 garlandes, and torches, dauncing with timbrels, & shaulmes.
 † Neither doing these thinges, could they for al that mitigate
 the fiercenesse of his stomacke: † for he did both destroy
 their cities, and cut downe their groues. † For Nabucho-
 donosor the king had commanded him, that he should de-
 stroy al the goddes of the earth, that he only might be cal-
 led God of those nations. which could be subdued with the
 might of Holofernes. † And passing through al Syria Sobal,
 and al Apamea, & al Mesopotamia he came to the Idumeians.
 into the land of Gabaa, † and tooke their cities, and, late
 there for thirtie daies, in which daies he commanded al the
 armie of his powre to be vnited.

CHAP. IIII.

*The children of Israel exceedingly fearing Holofernes forces, 3. provide to resist
 him, by the exhortation of the High priest, vsing both humane, 8. and di-
 uine meanes.*

THEN the children of Israel, which dwelt in the Land
 of Iuda, hearing these thinges, were sore afraid of his
 presence. † Trembling also, and horreur inuaded their senses,
 lest he would doe that to Ierusalem and to the temple of our
 Lord, which he had done to other cities, and their temples.
 † And they sent into al Samaria round about, as far as Iericho,
 and preoccupied al the toppes of mountaynes: † and they
 compassed their townes with walles, and gathered together
 corne for prouision of battel. † Eliachim the priest wrote
 to al, that were against Eldrelon, which is against the face of
 the great field beside Dothain, and to al, by whom there
 might be passage of way, that they should take the ascents
 of the

∴ An expresse
 figure of Anti-
 christ 2. thes. 2.
 for whom al
 heretikes
 make way as
 procurers, for
 the singular
 man of sinne
 wil confesse
 no God but
 himself.

The second
 part.
 Gods people
 are in great
 feare and dis-
 tresse.

∴ The high
 priett mana-
 ged also the
 temporal af-

of the mountaynes, by which there might be way to Ierusalem, and should keepe watch, where the way was narrow between the mountaynes. † And the children of Israel did according as the Priest of our Lord, Eliachim had appointed them. † And al the people cried to our Lord with great instance, and they humbled their soules in fastings, and prayers they & their wiues. † And the Priestes put on heareclothes, and they laide the infantes prostrate against the face of the temple of our Lord, and the altar of our Lord they couered with hearecloth: † and they cried to our Lord the God of Israel With one accord, that their infantes might not be geue into praye, & their wiues into spoile, and their cities into destruction, and their holie things into pollution, and they be made a reproch to the Gentiles. † Then Eliachim the high Priest of our Lord went about al Israel and spake to them, † saying: Know ye, that our Lord wil heare your prayers, if continew you continew in fastings and prayers in the sight of our Lord. † Be mindful of Moyse the seruant of our Lord, who ouerthrew Amalec trusting in his power, and in his might, and in his armie, & in his shieldes, & in his chariotes, & in his horsemen, not by fighting, but with holie prayers: † so shal al the enemies of Israel be; if you perseuere in this worke, which you haue begunne. † They therfore at this exhortation of his, beseching our Lord, continued in the sight of our Lord, † so that they also, which offered the holocaustes to our Lod, did offer the sacrifices to our Lord girded with heareclothes, and there were ashes vpon their head. † And they al prayed God with al their hart, that he would visite his people Israel.

CHAP. V.

Holofernes hearing that the Israelites prepare to resist him, in great rage demandeth diuers particulars concerning that people, 5. Achior an Ammonite telleth the merueilous workes of God towards them. 22. aduiseeth him not to fight against them. 26 the chief capitaniies are offended, & threaten Achior.

1 **A**Nd it was told Holofernes the General of the warres of the Assyrians, that the children of Israel prepared them selues to resist, and had shut vp the wayes of the mountaynes, † and with exceeding furie he chafed in great anger, 2 and called al the princes of Noab and dukes of Ammon, † and he sayd to them: Tel me :: what is this people which besetteth the

sayres of the
comon welth,
at this time,
by consent &
commission
of king Manasse, as is
most probable
these thinges
happening
shortly after
his repentance.
2. Paral. 33.

Exo. 17.

:: Holofernes
could not be
the

altogether ignorant of so famous a people as the Iewes, but in his rage maruelling at their attempt demadeth more particularly of their habilitie to resist him;
See, y. 27.

the mountaynes: or what, and of what sorte, and how great their cities are: also what their power is, or what is their multitude: or who is the king of their warfare: † and why about 4
al that dwel in the East, haue these contemned vs, and haue not come forth to meete vs, that they might receiue vs with peace: † Then Achior capitaine of al the children of Am- 5
mon answering, said: If thou wouldest my Lord to heare, I wil tel the truth in thy sight of this people, which dwelleth in the mountaynes, and there shal not a false word come 6
forth of my mouth. † This people is of the progenie of the Chaldees. † The same dwelt first in Mesopotamia, because they 7
would not folow the goddes of their fathets, which were in the land of the Chaldees. † Forsaking therfore the ceremonies of their fathers, which were in multitude of goddes, 8
† they worshipped one God of heauen, who also commanded them that they should depart from thence, and should dwel in Charan. And when there was famine ouer al the land, 9
they went downe into Egypt, and there for foure hundred yeares were so multiplied, that the host of them could not be numbred. † And when the king of Egypt oppressed 10
them, and in the buildinges of his cities had subdewed them in brick and claye, they cried to their Lord, and he stroke the whole Land of Egypt with diuers plagues. † And when the 11
Egyptians had cast them out from them, and the plague had ceased from them, and they would take them againe, 12
and cal them backe to their seruice, † these fleeing away, the God of heauen opened the sea, so that the waters were
* consolidated as a wal, on either side, and they walking through the botome of the sea passed drie foote. † In 23
which place whiles an innumerable armie of the Egyptians pursewed them, they were so ouerwhelmed with the waters, that there was not one remainyng, to tel the fact to posteritie. † Also being past the read sea, they possessed the 14
desertes of Mount Sinai, in which neuer man could dwel, or sonne of man rested. † There bitter fountaynes were made 15
sweete for them to drinke, and for fountie yeares they receiued meate from heauen. † Wheresoeuer they entered with- 16
out bow and arrow, and without shielde and sword, their God fought for them, and ouercame. † And there was not 17
that did insult against this people, but when they departed from the worship of the Lord their God. † But as often as 18
beside

Gen. 11.

Gen. 12.

Exod. 3.

Exo. 7.
C.*made
solide or
firme.
Exo. 14.Exod. 15.
16. 17.Iudic. 2.
3. 4. C.

- beside their owne God, they worshipped an other, they were
 19 geuen to praye, and into the sword, and to reproch. † And as
 often as they were penitent for that they reuolted from the
 worship of their God, the God of heauen gaue them power
 20 to resist. † Finally the king of the Chananeites, and of Iebu-
 seites, and of the Pherezeites, and of the Hetheites, and of
 the Heueites, and of the Amorreites, and al the mightie in
 Hesebon they ouerthrew, and they possessed theirlandes, &
 21 their cities: † and as long as they sinned not in the sight of
 their God, it was wel with them, for their God hateth iniqui-
 22 tie. † For :: these yeares also past when they had reuolted
 from the way, which God had geuen them, that they should
 walke in it, they were destroyed in battels by manie nations,
 and verie manie of them were led captiue into a strange land.
 23 † But of late returning to the Lord their God, from the dis-
 persiō wherein they were dispersed, they are vnited & are
 come vp into al these mountaynes, and possesse Ierusalem a-
 24 gaine where their Holies are. † Now therefore my Lord, search
 if there be any iniquitie of theirs in the sight of their God:
 and let vs goe vp to them, because their God deliuering wil
 deliuer them to thee, and they shal be subdewēd vnder the
 25 yoke of thy power: † but if there be no offence of this people
 before their God, we cannot resist them, because their God
 wil defend them: and we shal be a reproche to the whole
 26 earth. † And it came to passe, when Achior had ceased to
 speake these wordes, al the great men of Holofernes were
 angrie, and they thought to kil him, saying to each other:
 27 † :: who is this, that sayeth the children of Israel can resist king
 Nabuchodonosor, and his armies, men vnarmed, and with-
 28 out force, and without skil of the seates of warre? † That
 Achior therefore may know that he deceineth vs, let vs goe
 vp into the mountaynes: and when their mightie ones shal be
 taken, then shal he with them be strooken through with the
 29 sword: † that euerie nation may know that Nabuchodonosor
 is God of the earth, and besides him there is none other.

CHAP. VI.

*Holofernes in great rage sendeth Achior to Bethulia, that he may there be
 flaine with the Israelites. 8. He is leift bound to a tree, 10. from whence
 the Israelites taking him, he telleth them the cause. 14. They entertaine him
 scarcerously and earnestly pray to God for helpe.*

:: He semeth
 to speake of
 the captiuitie
 of king Ma-
 nasses . . . Paral.
 33. See the ar-
 gument of
 this booke
 pag. 1011.

:: As Holofer-
 nes v. 3. de-
 manded that
 which he in
 great part
 knew, (to his
 men) (know-
 ing Achior
 wel ynough)
 in rage de-
 mand, who he
 is that dare
 say such
 thinges!

∴ Nabucodonosors vassals would haue no other God but him. And God almighty is also ielous and wil haue no God but him selfe,

ANd it came to passe when they had ceased to speake, 1
Holofernes being sore offended, said to Achior: † Be- 2
cause thou hast prophecied vnto vs saying, that the nation 3
of Israel is defended of their God, that I may shew thee: that 4
there is no God, but Nabuchodonosor: † when we shal haue 5
strooke them al as one man, then thy self with them shal die 6
by the sword of the Assyrians, and al Israel with thee shal pe- 7
rish by destruction: † and thou shalt proue that Nabuchodo- 8
nosor is lord of the whole earth: and then the sword of my 9
warfare shal passe through thy sides, & pearced thou shalt fall 10
among the wounded of Israel, and thou shalt no more fetch 11
breath, til thou be destroyed with them. † But if thou thinke 12
thy prophecie true, let not thy countenance quaille, and 13
the palenesse that is in thy face, let it depart from thee, if thou
thinke these my wordes can not be accomplished. † And 6
that thou mayst know that thou shalt proue these thinges
together with them, behold from this houre thou shalt be
associate to their people, that whiles they shal receiue wor-
thie punishment of my sword, thou withal may be subiect
to the vengeance. † Then Holofernes commanded his ser- 7
uantes that they should take Achior, and lead him into Be-
thula, and should deliuer him into the handes of the children
of Israel. † And the seruantes of Holofernes taking him, 8
went through the champaine: but when they came neere the
mountaynes, the slingers came forth against them. † And 9
they turning out of the way by the side of the mountayne,
tyed Achior to a tree hand and foote, and so left him bound
with withes, and returned to their lord. † Moreouer the 10
children of Israel descending from Bethulia, came to him.
Whom loofnig they brought to Bethulia, and setting him in
the middes of the people, demanded what was the matter,
that the Assyrians had left him bound. † In those dayes the 11
princes there, were Ozias the sonne of Micha of the tribe of
Simcon, and Charmi, who also is Gothoniell. † In the middes 12
therefore of the ancientes, and in the sight of al, Achior told
al thinges that he had spoken being asked of Holofernes: and
how the people of Holofernes would haue killed him for this
word, † and how Holofernes him selfe being angrie coman- 13
ded him to be deliuered for this cause to the Israelites: that
when he should ouercome the children of Israel, then he
might command Achior also himself to die by diuerse tor-
mentes,

- tormentes, for this that he had said : The God of heauen is
 14 their defender. † And when Achior had declared al these
 thinges, al the people fel on their face, adoring our Lord, and
 with common lamentation and weeping they powred out
 15 their prayers with one accord to our Lord, † saying: Lord
 God of heauen and earth, behold :: their pride, and haue re-
 gard to :: our humilitie, and attend :: the face of thy sainctes,
 and shew that :: thou forsakest not them that presume of thee
 and, that thou humblest them that presume of them selues,
 16 and glorie of their power. † Their weeping therefore being
 ended, & the peoples prayer by the whole day being finished,
 17 they comforted Achior, † saying: The God of our fathers,
 whose power thou hast set forth, he wil geue thee this recom-
 18 pence, that thou rather shalt see their destruction. † And
 when the Lord our God shal geue this libertie to his seruantes,
 be God with thee also in the middes of vs: that as it shal
 please thee, so thou with al thine mayst conuerse with vs.
 19 † Then Ozias, the counsel being ended, receiued him into
 20 his house, and made him a greate supper. † And al the an-
 cientes being called, they refreshed them selues together after
 21 the fasting was ended. † But afterwarde al the people was
 called together, and al the night long within the church, they
 prayed desiring helpe of the God of Israel.

:: God regardeth the pride of sinners;
 :: the humilitation of penitentes, :: the sanctitie of his Church in general, as wel holie persons, as holie thinges. :: and true confidence in him, without presuming of mens poure

CHAP. VII.

Holofernes bessegeth Bethulia, 6. cutteth their conduite of water, 9. kepeth their fountaines. 12. the people murmure, and mutchie, 18. yet they pray to God, 23. and the high priest determineth, if aide come not within five dayes, to deliuer the citie to the Assyrians.

- 1 **B**UT Holofernes the next day commanded his armies, that
 2 they should goe vp against Bethulia. † And there were
 of warre foote men an hundred twentie thousand, and horse
 men two and twentie thousand, besides the preparations
 of those men, whom the captiuitie had taken, and had beene
 3 led away out of the prouinces and cities, of al youth. † Al
 prepared them selues together to the fight agaynst the children
 of Israel, and they came by the hil side vnto the toppes,
 which looketh toward Dorhaim, from the place which is cal-
 led Belma vnto Chelmon, which is against Eldrelon. † But
 4 :: the children of Israel, as they saw the multitude of them,
 laid them selues prostrate vpon the earth, casting ashes vpon
 their

:: Gods seruantes first of al before they

fight, do wor-
kes of penace,
& commend their
cause to God,
then take wea-
pons in hand,
& expect op-
portunitie to
encounter
with the eni-
mies.

their heades, praying with one accord, that the God of Israel
would shew his mercie vpon his people. † And taking their
weapons of warre, they sate at the places, which by a narrow
path way lead directly between the mountaynes, and they
were keeping them al day and night. † Moreouer Holofernes,
whiles he compasseth round about, found that the fountayne,
which ranne in, went directly to their conduite on the
south side without the citie: and he commanded their con-
duite to be cut asunder. † Neuerthelesse there were foun-
taynes not far from the walles, out of which secretly they
semed to draw water to refresh them selues, rather then to
drinke. † But the children of Ammon, & Moab came to Ho-
lofernes, saying: The children of Israel trust not in speare,
nor in arrow, but the mountaynes defend them, & the hilles
standing meruelous stipe gard them. † Therfore that thou
mayst overcome them without ioyning battel, set keepers of
the fountaynes, that they may not draw water of them, and
without sword thou shalt kil them, or at the least being wea-
ried they wil yeld their citie, which they thinck being set in
the mountaynes, can not be overcome. † And these wordes
pleased Holofernes, and his souldiars, and he placed round
about an hundred men at euerie fountayne. † And when
that watch had beene fully kept for twentie dayes, the cester-
nes fayled, and the collections of waters to al the inhabitan-
tes of Bethulia, so that there was not within the citie, wherof
they might be satisfied no not for one day, because water was
dayly geuen to the people by measure. † Then al the men,
and women, yong men, and children, being gathered toge-
ther to :: Ozias, al together with one voice, † said: God iudge
betwen vs and thee, because thou hast done euil agaynst vs,
in that thou wouldest not speake peaceably with the Assyri-
ans, and for this cause God hath sold vs into their handes.
† And there is none to helpe, wheras we lye prostrate before
their eies in thirst, & great destruction. † And now assemble
ye al, that are in the citie, that we may of our owne accord
yeld vs al to the people of Holofernes. † For it is better, that
captiues we blesse our Lord liuing, then we should die, and be
a reproch to al flesh, when we shal see our wiues, and our
infantes die before our eies. † We cal to witness this day hea-
uen and earth, and the God of our fathers, which taketh ven-
geance of vs according to our sinnes, that now you deliuer
the

:: A common
frailtie of peo-
ple in distresse
to impute er-
ror to their
Superiour:
though in
deede Ozias
erred rather in
yelding at last
to their sugge-
stion 7. 25.
then in with-
standing thus
long.

the citie into the hand of Holofernes armie, that our end
 may be short in the edge of the sword, which is made longer
 18 in the drught of thirst. † And when they had said these things,
 there was made great weeping and howling of al in the
 assemblē, and for manie houres with one voice they cried to
 19 God, saying: † We haue sinned with our fathers, we haue
 20 done vnjustly, we haue committed iniquitie. † Thou because
 thou art gracious, haue mercie vpon vs, or in thy scourge
 reuenge our iniquities, and deliuer not them that trust in thee
 21 to a people, that knoweth not thee, † that they say not among
 22 the Gentiles: Where is their God? † And when they wearied
 with these cries, and tyred with these weepings, had held
 23 their peace, † Ozias rysing vp embrued with teares, said: Be
 of good chere bretheren, and these fīue daies let vs expect
 24 mercie of our Lord. † For peradventure he wil cut of his in-
 25 dignation, and wil geue glorie to his name. † But if after fīue
 daies be past there come no aide, we wil doe these wordes,
 which you haue spoken.

CHAP. VIII.

*Judith a most vertuous, rich, fayre, & renowmed widow, 9. rebuketh the
 high priest and ancients, for their determination to deliuer the citie, if ayde
 come not in fīue daies, 14. exhorteth al to penance. 28. They al agree to
 her godlie aduise, 30. praying for good successe of her intencion, which they
 yet know not.*

The third part
 Judith deline-
 reth her whole
 nation from
 persecution.

1 **A**Nd it came to passe, when Iudith a widow had heard
 these wordes, which was the daughter of Merari, the
 sonne of Idox, the sonne of Ioseph, the sonne of Ozias, the
 sonne of Elai, the sonne of Iamnor, the sonne of Gedeon, the
 sonne of Raphaim, the sonne of Achitob, the sonne of Mel-
 chias, the sonne of Enan, the sonne of Nathanas, the sonne
 2 of Salathiel, the sonne of Simeon, the sonne of Israel: † and
 her husband was Manasses. who died in the daies of barley
 3 haruest: † for he was occupied with them that bound sneues
 in the field, and the heate came vpon his head, and he died in
 4 Bethulia his citie. and was buried there with his father. † And
 Iudith was leaft his widow now three yeares and six mone-
 5 thes. † And in the higher partes of her house she made her
 self: a secreete chamber, in which she abode shut vp with her
 6 maides, † and hauing :: cloth of heare vpon her loynes, she
 :: fasted al the daies of her life. but Sabbathes, and * new.

:: In three spe-
 cial obseruan-
 ces his holie
 widow led a
 most religious
 life: In much

H h h h h h 3

moones

the first
 day of
 the mo-
 neth.

private prayer
:: in wearing
hearecloth;
:: and in much
fasting: as it
were a perpet-
tual lent, at
dayes but sub-
bathes, & sea-
stes excepted.

:: In this espe-
cially they of-
fended, that
they prefixed
a time, mea-
ning then to
yeld the citie,
for they shold
rather haue
fought against
the enemye,
then deliuer
Gods people
to a tyranne,
holie thinges
into prophane
handes, & by
their example
put Ierusalem
and the tem-
ple in like dan-
ger. *Rabanus.*

moones, and the feastes of the house of Israel. † And she was 7
of an exceeding beautiful countenance, to whom her husband
had least much riches, and a great familie, and possessions
ful of herdes of oxen, and flockes of sheepe. † And she was 8
among al most famous, because she feared our Lord very
much, neither was there that spake an il word of her. † When 9
she therefore had heard that Ozias had promised, that after
the fifth day were past he would yeld the citie, she sent to
the ancientes Chabri and Charmi. † And they came to her, 10
and she said to them: What is this word, wherein Ozias hath
consented, to yeld the citie to the Assyrians, if within five
daies there come no ayde to vs? † And what are you, that 11
tempt our Lord? † This is no word that may prouoke mercie, 12
out rather that may rayse vp wrath, and inflame furie. † You 13
:: haue set a time for the mercie of our Lord, and according to
your pleasure, you haue appointed him a day. † But because 14
our Lord is patient, let vs be penitent for this same thing,
and sheding teares let vs desire his pardon: † for not as man, 15
so wil God threaten, neither as the sonne of man wil he be
inflamed to anger. † And therefore let vs humble our soules 16
to him, and being fetled in an humble spirit, seruing him: † let 17
vs say weeping to our Lord, that according to his wil so he
doe his mercie with vs: that as our hart is trubled in their
pride, so also we may glorie in our humilitie: † because we 18
haue not folowed the sinnes of our fathers, which forsooke
their God, and adored strange goddes, † for which abomi- 19
nation they were geuen into the sword, and into confusion
to their enemies: but we know no other God but him. † Let 20
vs humbly expect his consolation, and he wil require our
bloud of the afflictions of our enemies, and he wil humble al
Nations, what soeuer shal rise vp against vs, and the Lord our
God wil make them without honour. † And now bretheren, 21
because you are ancientes in the people of God, and their
soules depende of you: by your speech comforte their hartes,
that they be mindful, that our fathers were tempted to be
proued, whether they did worshippe their God truly.
† They must be mindful how our father Abraham was temp- 22
ted, and by many tribulations proued, was made the friend
of God. † So Isaac, so Iacob, so Moyse, & al that haue plea- 23
sed God, through manie tribulations haue passed faithful.
† But they that did not receive the tentations with the feare 24
of our

of our Lord, and vttered their impatience and replech of
 25 their murmuring against our Lord, † were destroyed of :: the
 26 destroyer, and perished by serpents. † And we therefore let
 vs not reuenge ourselues for these thinges, which we suffer,
 27 † but reputing these verie punishments to be the scourges
 of our Lord lesse then our sinnes, wherewith as seruantes we
 are chastised, let vs thinke them to haue chanced to our
 28 amendement, and not to our destruction. † And Ozias and
 the ancientes sayd to her: Al thinges which thou hast spoken,
 29 be true, and there is no reprehension in thy wordes. † Now
 therefore pray for vs, because thou art a holie woman, and
 30 fearing God. † And Iudith said to them: As you know, that
 31 which I could speake to be of God: † so that which I haue
 disposed to doe, proue if it be of God, and pray that God esta-
 32 blish my counsel. † You shal stand at the gate this night, and
 I wil goe out with myne :: abra: and pray ye, that as you haue
 33 said, in fīue dayes our Lord respect his people Israel. † But I
 wil not that you search my doing, and til I bring you word,
 let nothing els be done, but pray for me to our Lord God.
 34 † And Ozias the prince of Iuda said to her: Goe in peace, and
 our Lord be with thee to the reuenge of our enemies. And
 returning they departed.

CHAP. IX.

*Judith in hearecloth & ashes prayeth for the deliuerie of the people, remem-
 bering like benefites of God. 12. craueth powre to ouerthrow Holofernes.*

∴ S Paul 1. cor.
 10. 7. 10. allea-
 ging that hap-
 pened to the
 people of Is-
 rael in the de-
 sert, addeth
 this word de-
 stroyer, which
 is only in this
 place, and not
 Num. 11. nor 14
 nor els in the
 old Testamēt.
 which is an o-
 ther argumēt
 that this boke
 is Canonical.
 ∴ Some thinke
 Abra was a
 proper name,
 but whether
 it was or no, it
 signifieth an
 handmaide of
 more honour
 as we speake:
 A maide of ho-
 nour.

1 **W**H O going away, Iudith :: went into her oratorie:
 and clothing her self with hearecloth, put ashes
 vpon her head: and falling prostrate to our Lord, she cried to
 2 our Lord, saying: † Lord God of may father Simeon, who
 gauest him a sword for defence against strangers, which were
 rauishers in their coinquination, and discovered the virgine
 3 vnto confusion: † and gauest their wemen into praye, and
 their daughters into captiuitie: and al the praye to be diuided
 to thy seruantes, which were zelous in :: thy zeale: helpe I be-
 4 besech thee o lord God me a widow. † For thou hast done
 the thinges heretofore, and hast purposed one thing after an
 5 other: and that hath bene done which thou wouldest. † For
 al thy wayes are readie, and thy iudgements thou hast put in
 6 thy prouidence. † Looke vpon the campe of the Assyrians
 now, as thou didst voutsafe to see the campe of the Egyp-
 tians,

∴ Of such pri-
 uate oratories
 as this our Sa-
 uour semeth
 to speake Mat.
 6. saying: Enter
 into thy cham-
 ber. &c. Of
 like oratories
 among Chri-
 stians read
 Card Baronius
 An. D. 293. S.
 Cyp. ep. 56.
 ∴ The zeale of
 Simeon and
 Leui was com-
 mendable, but

for diuers euil
circumstances
the fact was re-
proued by Ia-
cob. Gen. 34.
Or 49.

Exo. 14.

∴ She prayed,
that Holofer-
nes should be
moued with
her beautie, &
swete speech:
which he
might be and
not sinne, but
he by his free
wil sinning
God turned
his sinne to
the good of
others. See An-
not. Exod. 7.
pag. 173. S. Aug.
ser. 228.

tians, when they ran armed after thy seruantes, trusting in
chariotes, and in their horsemen, and in a multitude of men
of warre. † But thou didst looke ouer their campe. and darke. 7
nelle wearied them. † The depth held their feete, and the 8
waters ouerwhelmed them. † So let these also be made o 9
Lord, which trust in their multitude, and in their chariotes,
and in pikes, and in shieldes, and in their arrowes, and glorie
in their speares, † and know not thy self art our God, which 10
destroyest warres from the beginning, and Lord is thy name.
† Lift vp thyne arme as from the beginning, and dath their 11
power in thy power: let their power fal in thy wrath, which
promise that they wil violate thy holie thinges, and pollute
the tabernacle of thy holie name, & with their sword throw
downe the horne of thyne altar. † Bring to passe Lord, that 12
his pride be cut of with his owne sword, † let him be caught 13
with the snares of his cies in me, and thou shalt strike him
from the lippes of my charitie. † Geue me constancie in mind, 14
that I may contemne him: and powre that I may ouerthrow
him. † For this shal be a memorial of thy name, when the 15
hand of a woman shal ouerthrow him. † For not in multitude 16
is thy power o Lord, neither in strength of horses is thy wil,
neither haue the proud pleased thee from the beginnigne: but
the prayer of the humble and meeke hath alwayes pleased
thee. † God of the heauens, creatour of the waters, and Lord 17
of euerie creature, heare me wretch, praying and presuming
of thy mercie. † Remember Lord thy testament, and geue a 18
word in my mouth, and strengthen counsel in my hart, that
thy house may continue in thy sanctification: † and al Na- 19
tions may acknowledge, that thou art God, and there is no
other besides thee.

CHAP. X.

*Iudith excellently adorned, and very beautifull goeth with her handmaide
towards the campe, 11. is taken by the watch, 16. and brought to Holofernes.*

∴ See ch. 8.
v. 32.

ANd it came to passe, when she had ceased to crie to our
Lord, she rose from the place, wherein she lay prostrate
to our Lord. † And she called her ∴ abra, and going downe 2
into her house she tooke from her the hearecloth, and put of
the garmentes of her widowhood, † and washed her bodie, 3
and anoynted her self with ointement, and plaited the heare
of her head, and put a crowne vpon her head, and clothed her
selfe

* Sunda
line

* Skipped
barley.

- self with the garmentes of her ioyfulness, and put * pantoffes
on her feete, and tooke braceletes, and Lilies, and eareletes,
and ringes, and with al her ornamentes she adorned her self.
- 4 † To whom also :: our Lord gaue beautie: because al this
trimming did not depend of sensuallitie, but of vertue:& ther
fore our Lord amplified this beautie on her, that she might
- 5 appeare to al mens eies of incomparable comelines. † She ther
fore layd vpon her abra :: a bottel of wyne, and a vessel of
oyle, and * polent, and drie figges, and bread, and cheefe, and
- 6 went forward. † And when they were come to the gate of
the citie, they found Ozias expecting, and the ancientes of
- 7 the citie. † Who when they saw her, being astonished mar
8 uailed at her beautie exceedingly, † Yet asking her no questi
on, they let her passe, saying: The God of our fathers geue
thee grace, and strengthen al the counsel of thy hart, with
his powre, that Ierusalem may glorie vpon thee, and thy name
- 9 may be in the number of the holie and iust. † And they that
10 were there said, al with one voyce: So be it, so be it. † But
Iudith praying our Lord, passed through the gates she and
- 11 her Abra. † And it came to passe, when she went downe the
hil, about breake of day the watchmen of the Assyrians mette
her, and held her, saying: whence comest thou? or whither
- 12 goest thou? † Who answered, I am a daughter of the Hebrews,
therefore am I fled from their face, :: because I knew it should
come to passe, that they should be geuen you vnto spoyle,
because that contemning you, they would not of their owne
accord yeld themselues, that they might find mercie in your
- 13 sight. † For this cause I thought with my self, saying: I wil
goe to the presence of the prince Holofernes, that I may tel
him their secretes, and shew him by what entrance he may
winne them, so that there shal not fal one man of his armie.
- 14 † And when those men had heard her wordes, they consid
red her face, and she was a wonder in their eies, for they mar
15 uailed at her beautie exceedingly. † And they said to her:
Thou hast saved thy life, in that thou hast found such counsel,
16 that thou wouldest come downe to our lord. † And this
know thou, that when thou shalt stand in his sight, he wil
deale wel with thee, and thou shalt be most gracious in his
hart. And they brought her to the tabernacle of Holofernes,
17 telling him of her. † And when she was entered before his
18 face, forthwith Holofernes was caught in his eies. † And his

:: God by this
testified her
holie inten
on in ador
ning herselfe:
:: Not only
certaine mea
tes were for
bid by the law
Leuit. II. but in
maner al the
meates of the
Gentiles were
vulawful be
ing offered to
idoles, for
which cause
Daniel and
the three chil
dren would
not eate of the
kings meates
in Babylon.
Dan 1.

:: She told
manie things
evidently
true, other
things condi
tionally, as it
was like to
come to passe,
if God sent
not better
meanes.

∴ S Fulgentius
probably iud-
geth that Iu-
dith was now
about fourtie
yeares old.
Epist. 2. cap. 6.

guard said to him: Who can contemne the people of the He-
brewes, which haue ∴ so beautiful wemen, that we should not
worthely fight against them for these? † Iudith therefore see- 19
ing Holofernes sitting in a canopic, which was wouen of
purple, and gold, and emerauld, and pretious stones: † and 20
when she had looked in his face, she adored him, falling
prostrate vpon the ground. And the seruantes of Holofernes
lifted her vp, their lord commanding it.

CHAP. XI.

*Holofernes demanding Iudith the cause of her coming: 4, she deceiveth him
with a probable narration.*

∴ Al that Iu-
dith sayth is
true in her
sense as she
meant it, but
not in the
vnderstanding
of Holofernes
and his soul-
diars, yet was
no lesse lawfull
then that Iosue
did in de-
ceiuing the
citezenes of
Hay. 10. vs 8.
S. Aug. 9. 10.
in Iosue.

THEN Holofernes said to her: Be of good chere, and 1
feare not in thy hart: because I haue neuer hurt man,
that would serue Nabuchodonosor the king. † And thy peo- 2
ple, if they had not contemned me, I would neuer haue lifted
vp my speare ouer them. † But now tel me, for what cause hast 3
thou departed from them, and it hath pleased thee to come to
vs? † And Iudith said to him: ∴ Take the wordes of thy hand- 4
mayde, for if thou wilt folow the wordes of thy handmayde,
our Lord wil do with thee a perfect thing. † For Nabucho- 5
donosor the king of the earth liueth, and his power liueth
which is in thee to the chastising of al straying soules: that
not onlie men serue him by thee, but also the beastes of the
field obey him. † For the industrie of thy mind is reported to 6
al nations, and it is declared to al the world, that thou onlie
art good, and mightie in al his kingdom, and thy discipline
is bruted to al preuinces. † Neither is that vnknowne, which 7
Achior spake, neither are we ignorant of that thou hast com-
manded to come vpon him. † For it is certaine that our God 8
is so offended with sinnes, that he hath sent word by his pro-
phetes to the people, that he wil deliuer them for their sin- 9
nes. † And because the children of Israel know they offen-
ded their God, thy dread is vpon them. † Moreouer also fa- 10
mine hath inuaded them, and for drought of water they are
now esteemed among the dead. † Finally they ordayne this, to 11
kil their cattel, and to drinke the bloud of them, † and the 12
holie thinges of our Lord their God which God commanded
not to be touched, in corne, wine, and oile, these haue they
purposed to bestow, and they wil consume the thinges which
they ought not to touch with their handes: therefore be-
cause

because they do these things, it is sure that they shal be ge-
 13 uen into perdition. † Which I thy handmayde knowing, am
 fled from them, and our Lord hath sent me to tel thee these
 14 verie things. † For I thy handmayde worshippe God, euen
 now being with thee, and thy handmayde wil goe forth, and
 15 I wil pray God, † and he wil tel me when he wil repay them
 their sinnes, and I coming wil tel thee, so that I may bring
 thee through the middes of Ierusalem, and thou shalt haue al
 the people of Israel, as sheepe, that haue no pastor, and there
 16 shal not so much as one dog barke against thee: † because
 17 these things are told me by the prouidence of God. † And
 because God is angrie with them, I am sent to tel these vetie
 18 things to thee. † And al these wordes pleased Holofernes,
 and his seruantes, and they maruailed at her wisdom, and
 19 one said to an other: † There is not such a woman vpon the
 20 earth in looke, in beautie, and in sense of wordes. † And Ho-
 lofernes sayd to her: God hath done wel, which sent thee be-
 fore the people, that thou mightest geue them into our han-
 21 des: † and because thy promise is good, if thy God shal doe
 this for me, he shal also be my God, and thou shalt be great
 in the house of Nabuchodonosor, and thy name shal be re-
 nowmed in al the earth.

CHAP. XII.

*Judith is brought into Holofernes treasurehouse, 2. hath leaue to abstaine
 from the Gentils meates, 5. and to goe forth in the night to pray. 10. The
 fourth day she cometh to Holofernes banquet; 16. he is taken with concupis-
 scence, and drinketh very much wine.*

1 **T**HEN he bad her goe in where his treasures were layd
 vp, and bad her tarie there, and he appoynted what
 2 should be geuen her of his owne banquet. † To whom Iu-
 dith answered, and said: Now :: I can not eate of these thin-
 ges, which thou commandest to be geuen me, lest there come
 displeasure vpon me: but I wil eate of these things, which
 3 I haue brought. † To whom Holofernes said: If these things
 which thou hast brought with thee shal fayle thee, what
 4 shal we doe to thee. † And Iudith said: Thy soule liueth my
 lord, that thy handmayde shal not spend al these things, til
 God doe by my hand these things, which I haue purposed.
 And his seruantes brought her into the tabernacle, which he
 5 had commanded. † And whiles she went in, she desired that

See chap. 10.
v. 5.

she might haue licence to goe forth, in the night and before
 day to prayer, and to beseech our Lord. † And he commanded
 his chamberlaynes, that as it pleased her, she should goe out
 & come in to adore her God for three dayes. † And she went
 forth in the nightes into the vale of Bethulia, and washed her
 self in a fountaine of water. † And as she came vp, she prayed
 our Lord the God of Israel, that he would direct her way to
 the deliuerie of his people. † And going in, she remayned
 pure in the tabernacle, vntill she tooke her owne meate in
 the euening. † And it came to passe in the fourth day, Holo-
 fernes made a supper to his seruantes, and sayd to Vagao his
 eunuch: Goe, and perswade that Hebrew woman, that she
 consent of her owne accord to dwell with me. † For it is a
 foule thing with the Assyrians, if a woman mocke a man in
 doing, that she passe free from him. † Then Vagao went in to
 Iudith, & said: Let not the good * yong maide feare to goe in
 to my Lord, that she may be honoured before his face, that
 she may eate with him and drinke wine in ioyfulness. † To
 whom Iudith answered: Who am I, that I should gaynesay my
 lord? † Al that shal be good and best before his eyes, wil I doe.
 And whatsoeuer shal please him, that shal be best to me al
 the dayes of my life. † And she arose, and decked herself with
 her garmentes, and going in she stood before his face. † And
 the hart of Holofernes was strooken: for he burnt in the con-
 cupiscence of her. † And Holofernes said to her: Drinke now,
 and sit downe in ioyfulness, because thou hast found grace be-
 fore me. † And Iudith said: I wil drinke my lord, because my
 soule is magnified this day aboue al my dayes. † And she
 tooke, and did eate, and dranke before him those thinges,
 which her handmayde had prepared her. † And Holofernes
 was made pleasant toward her, and dranke wine exceeding
 much, so much as he had neuer drunke in his life?

CHAP. XIII.

Holofernes lying in a drunken sleepe, Iudith cutteth off his head, 12. so returneth with her maide through the gard, as it were to pray, cometh to Bethulia, 16. exhorteth al to thanke God, and she weth them the head. 22. She is blessed of al. 27. Achior also praiseth God and Iudith.

ANd when it was waxen late, his seruantes made hast to
 their lodgings, and Vagao shut the chamber doores, and
 went his way. † And they were al ouerladen with wine. †
 † And

∴ This puritie
 consisted in
 abstaining
 from meates
 forbid by the
 Law, or offer-
 red to Idoles.

* Puella.

4 † And Iudith was alone in the chamber. † Moreover Holo-
fernes lay in his bed, fast a slepe with very much :: drunken-
5 nes. † And Iudith said to her mayd that she should stand with-
6 out before the chamber, and watch. † And Iudith stood
before the bed, praying with teares, and with mouing of her
7 lippes in silence, † saying: Confirm me o Lord God of Israel,
and in this houre haue respect to the workes of my handes,
that as thou hast promised, thou mayst aduance :: Ierusalem
thy citie: and I may bring to passe that which I beleuing that
8 it may be done by thee, haue purposed. † And when she had
sayd these thinges, she went to the pillar, that was at his beds
9 head, and his sword that hong tyed on it, she loosed. † And
when she had drawen it out, she tooke him by the heare of his
10 head; and sayd: Confirm me o Lord God in this houre, † and
she stroke twise vpon his necke, and cut of his head, and
tooke his canopie from the pillars, and rolled aside his bodie
11 a truncke. † And after a while she went out, and deliuered
the head of Holofernes to her mayde, and bad her put it into
12 her wallet. † And they two went forth, according to their
custome, as it were to prayer, and they passed the campe, and
compassing the valley, they came to the gate of the citie.
13 † And Iudith a far off said to the keepers of the walles: Open
the gates, because God is with vs, which hath wrought power
14 in Israel. † And it came to passe, when the men had heard her
15 voyce, they called the ancientes of the citie. † And they ran
all to meete her, from the least to the greatest: because they
16 hoped not that now she would come. † And they lighting
lightes gathered round about her euerie one: and she going
vp into a higher place, commanded silence to be made. And
17 when all had held their peace, † Iudith said: Praise yee the
Lord our God, who hath not forsaken them that hope in him:
18 † and in me his handmayde he hath fulfilled his mercie,
which he promised to the house of Israel: and he hath killed
19 by my hand the enemy of his people this night. † And bring-
ing forth the head of Holofernes out of the wallet, she
shewed it them, saying: Loe the head of Holofernes the ge-
neral of the armie of the Assyrians, and behold his canopie,
wherein he lay in his drunkenneſſe, where the Lord our God
20 stroke him by the hand of a woman. † But the same our Lord
liueth, that his :: Angel hath kept me, both going hence, and
abiding there, and from thence returning hither: and our

:: The fasting
of one woman
ouerthrew an
innumerable
host of drun-
kards, s. Amb.
ls. de uirginio &
Eliu c. 9.

:: If Bethulia
had benne ta-
ken Ierusalem
also had bene
in extreme
danger: for
fastie whereof
God had
made more
special pro-
mise to Dauid
and others.
ysaia. 37. 38. &c.

:: Iudiths pro-
per Angel so
defended her,
as Iacobs An-
gel deliuered
him from all
eniles. Gen. 48.

Lord hath not suffered me his handmayde to be defyled, but without pollution of sinne he hath called me backe to you, reioysing in this victorie, in my escape, and in your deliuerie. † Confesse ye al to him, because he is good, because his mercie is for euer. † And they al adoring our Lord, said to her: Our Lord hath blessed thee in his power, because by thee he hath brought our enemies to nothing. † Moreouer Ozias the prince of the people of Israel, said to her: Blessed art thou daughter of our Lord the high God aboue al women vpon the earth. † Blessed be our Lord, which made heauen and earth, which hath directed thee vnto the woundes of the head of the prince of our enemies. † Because this day he hath so magnified thy name, that thy prayse shal not depart out of the mouth of men, which shal be mindeful of the power of our Lord for euer, for that thou hast not spared thy life for the distresses and tribulation of thy kinred, but hast holpen the ruine before the presence of our God. † And al the people sayd: So be it, so be it. † Moreouer Achior being called came, and Iudith said to him: The God of Israel, to whom thou gauest testimonie, that he reuengeth him self of his enemies, he hath cut of the head of al the vnfaithful this night by my hand. † And that thou mayst proue that it is so, loe the head of Holofernes, who in the contempt of his pride contemned the God of Israel: and threatened thee death, saying: When the people of Israel shal be taken, I wil command thy sides to be pearfed with a sword. † But Achior seeing the head of Holofernes, being in anguish for feare, fel on his face vpon the earth, and his soule was sore troubled. † But after taking spirit agayne he was refreshed, & fel downe at her feete, and adored her, and sayd: † Blessed art thou of thy God in euerie tabernacle of Iacob, because in euerie nation, which shal heare thy name, the God of Israel shal be magnified in thee.

CHAP. XIII.

Holofernes head is hanged on the wall: 6. Achior is circumcised, 7. The Israelites assault the Assyrians, 8. who going to awake their General, 14. finde him slaine, 17, and are al confounded with feare.

ANd Iudith said to al the people: Heare me brethren, I hang ye this head vpon our walles: † and it shal be, when the sunne shal rise, let euerie man take his armour, and yssue ye forth with violence, not that you goe downe beneath,

- 3 beneath, but as it were invading violently. † Then the watch-
men must of necessitie runne to rayse vp their prince to bat-
4 tel. † And when the captaynes of them shal runne to the ta-
bernacle of Holofernes, and shal finde him headles rowled in
5 bloud, feare wil fall vpon them. † And when you shal know
that they flee, goe after them securely, because our Lord wil
6 destroy them vnder your feete. † Then :: Achior seeing the
power, that God of Israel wrought, forsaking the rite of gen-
tilitie, beleued God, and circumcided the flesh of his pre-
puce, and was ioyned to the people of Israel, and al the suc-
7 cession of his kined vntil this present day. † And immediatly
as day brake, they hong the head of Holofernes vpon the
walles, and euerie man tooke his armour, and they went
8 forth with great noyse and shouting. † Which the watch-
9 men seing, ranne to the tabernacle of Holofernes. † More-
ouer they that were in the tabernacle, coming, and before
the dore of the tabernacle making a noyse, to rayse him, they
endeuored by art to disquiet him, that Holofernes might
awake not by them rayfing him, but by them making a noyse.
10 † For no man durst by knocking, or entring, to open the
11 chamber of the chiefe of the Assyrians. † But when his dukes
and tribunes were come, and al the chiefe of the armie of the
12 king of the Assyrians, they said to the chamberlayns: † Goe
in, and awake him, because the mice yssuing out of their
13 holes, haue presumed to prouoke vs to battel. † Then Vagao
entring into his chamber, stooode before the cortine, and
made a clapping with his handes: for he thought that he slept
14 with Iudith. † But when with the sense of his cares he per-
cieued no motion of person lying, he came neere to the
cortine, and listing it vp, and seing the bodie without the
head of Holofernes weltred in his bloudlye vpon the ground,
cried out in a lowd voyce with weeping, and rent his gar-
15 mentes. † And going into the tabernacle of Iudith, he found
16 her not, and he lept forth to the people, † and sayd: One He-
brew woman hath made confusion in the house of king
Nabuchodonosor: for behold Holofernes lyeth vpon the
17 ground, and his head is not vpon him. † Which when the
princes of the power of the Assyrians had heard, they al rent
their garmentes, and intollerable feare and dread fel vpon
18 them, and their mindes were troubled exceedingly. † And
there was made an incomparable cris in the middes of their
sampe.

:: Achior an
Ammonite.
(ib. 5. v. 5.)
being truly
converted
and beleeuing
in God, was
admitted into
the Church,
notwithstand-
ing that Am-
monites and
Moabites
were exclu-
ded by name.
Deut. 23 v. 3.
which is ther-
efore ment on-
ly of those
that persist im-
penitent and
obstinate.

The Assyrians flee for feare, 3. the Hebrewes pursue them, 7. and are enriched by the spoiles. 9. The high priest with others come from Ierusalem and prayse Iudith. 14. The goodes of Holofernes are given to her.

ANd when al the armie heard that Holofernes was be-
headed, courage and counsel fel from them, and being
shaken with trembling onlie and feare, they helpe them selues
by flight, † so that none spake with his neighbour, but han-
ging the head, al things leaft behind, they made hast to
escape the Hebrewes, whom they heard to come armed vpon
them, fleing by the waies of the fieldes, and the pathes of the
hilles. † The children of Israel therfore seing them fleing,
folowed them. And they went downe sounding with trum-
pettes, and shouting after them. † And because the Assyrians
were not vnited together, they went headlong into flight:
but the children of Israel pursewing in one companie, dis-
comfited al that they could find. † Ozias therfore sent mes-
sengers through al the cities and countries of Israel. † Eue-
rie countrie therfore, and euerie citie sent chosen youth ar-
med after them, and they pursued them in the edge of the
sword, vntil they came to the extremetic of their borders.
† And the rest that were in Bethulia, entered into the campe
of the Assyrians, and tooke away the praye, which the Assyri-
ans fleing had leaft, and were loden exceedingly. † But they
that were returned conquerers to Bethulia, tooke away with
them al thinges that were theirs, so that there was no num-
ber in cattel, and beastes, and al their moueables, that from
the least vnto the greatest al were made rich of their prayes.

The fourt part
The prayes
of Iudith, who
with al the
people praise
God.

∴ Iudith was
a special si-
gure of the B.
Virgine Ma-
rie, to whom
these praises
pertheyne in
more eminent
sorte, then to

† And Ioachim the high Priest came from Ierusalem into
Bethulia with al his ancientes to see Iudith. † Who when
she was come out to him, they al blessed her with one voyce,
saying: ∴ Thou art the glorie of Ierusalem, thou the ioy of
Israel, thou the honour of our people: † because thou hast
done manfully, and thy hart was strengthened, for that thou
hast loued chastitie, and after thy husband not knowne any
other: therfore also the hand of our Lord hath strengthened
thee, and therfore shalt thou be blessed for euer. † And al the
people sayd: So be it, so be it. † And for thirtie daies, scarce
were the spoiles of the Assyrians gathered of the people of
Israel. † Moreover al thinges, that were proued to be the pe-

culiar goodes of Holofernes, they gaue to Iudith in gold, and siluer, and garmentes, and pretious stones, and al stuffe,
 15 and al the thinges were deliuered her of the people. † And al the people reioysed with women, and virgins, and yongmen, on instrumentes and harpes.

CHAP. XVI.

Iudith singeth a canticle of thanks geuing to our Lord. 22. The people goe to Ierusalem and offer sacrifices. 25. She in great honour liueth a widow til her death in good old age. 30. the people haue long peace, and a feastiuall day is instituted in perpetual memorie of her fact.

1 **T**HEN sang Iudith this song to our Lord, saying: † Be-
 2 ginne ye to our Lord in timbrels, sing ye to our Lord in
 cymbals, tune to him a new psalme, reioyse, and inuocate
 3 his name. † :: Our Lord confoundeth battels, Lord is his
 4 name. † Who hath set his campe in the middes of his people,
 that he might deliuer vs from the hand of al our enemies.
 5 † Assur came out of the mountaynes from the North in the
 multitude of his strength: whole multitude stopped vp the
 6 torrentes, and their horses couered the valles. † He said that
 he would set my borders on fyre, and kil my yongmen with
 the sword, to geue my infantes into praye, and virgins
 7 into captiuitie. † But our Lord omnipotent hath hurt him,
 and hath deliuered him into the hands of a woman, and hath
 8 pearshed him. † For, not by yongmen is their mightie one
 fallen, neither haue the sonnes of: Titan strooken him, nei-
 ther did the high :: gigantes set them selues vpon him, but
 Iudith the daughter of Merari in the beautie of her face dis-
 9 solued him. † For she put from her the garmentes of widow-
 hood, and put on her the garmentes of ioy, in the reioysing
 10 of the children of Israel. † She anoynted her face with oynt-
 ment, and tyed together her lockes with a crowne, she
 11 tooke a new stole to deceiue him. † Her sandals rauished his
 eyes, her beautie made his soule captiue, she with a sword cut
 12 of his head. † The Persians did quake at her constancie, and
 13 the Medes at her boldnesse. † Then did the campe of the
 Assyrians howle, when my humble ones appeared, withering
 14 in thirst. † The sonnes of yongwomen haue pearshed them,
 and they haue killed them as boyes fleeing away: they haue
 15 perished in battel before the face of the Lord my God. † Let
 vs sing an hymne to our Lord, let vs sing a new hymne to our

anic other
 creature. s. I. al-
 berias Carno-
 tensis.

:: S. Ephraem
 ser. do 2. Ad-
 uentu, citeth
 this place as
 holie scripture
 so testifying
 this booke to
 be canonical.

:: Such gigantes
 as were before
 Noes flood,
 Gen. 6.

:: Nor such as
 were after,
 Num. 13. Deut. 3

God. † Adonai ô Lord great art thou, and noble in thy power, 16
 and whom no man can ouercome. † Let euerie creature of 17
 thyne serue thee: because thou saydst, and they were made:
 thou didst send thy spirit, and they were created, and there is
 none that can resist thy voyce. † The mountaynes with the 18
 waters shal be moued with the foundations: the rockes shal
 melt as waxe before thy face. † But they that feare thee, shal 19
 be great with thee in al thinges. † Wo be to the nation, that 20
 ryseth vp vpon my kinred: for our Lord omnipotent wil be
 reuenged on them, in the day of iudgement he wil visite
 them. † For he wil geue :: fyre, and wormes into their flesh, 21
 that they may be burnt, and may feele for euer. † And it came 22
 to passe after these thinges, al the people after the victorie
 came into Ierusalem to adore our Lord: and forthwith as they
 were purified, they al offered holocaustes, and vowes, and
 their promises. † Moreouer Iudith offered for an anathema 23
 of obliuion al the instrumentes of warre of Holofernes, which
 the people gaue her, and the canopie that her self had taken
 away out of his chamber. † And the people was pleasant 24
 according to the face of saintes, and for three monethes the
 ioy of this victorie was celebrated with Iudith. † And after 25
 those daies euerie man returned into his house, and Iudith
 was made great in Bethulia, and she was more glorious to al
 the land of Israel. † There was also chastitie ioyned to her 26
 vertue, :: so that the knew not man al the daies of her life,
 after that Manasses her husband was dead. † And on festiual 27
 daies she came forth with great glorie. † And she abode in 28
 her husbands house, :: an hundred five yeares, and dismiss her
 abra free, and she died and was buried with her husband in
 Bethulia. † And al the people mourned for her seven dayes. 29
 † And in al the space of her life there was not that trubled 30
 Israel, and after her death manie yeares. † But the day of the 31
 festiuitie of this victorie is receiued of the Hebrewes in the
 number of holie daies, and is worshiped of the Iewes from
 that time vntil this present day.

ANNOTATIONS.

CHAP. XVI.

26. *After that her husband was dead* [As yong Tobias and Sara were notable pateras to married persons: so Iudith is a like good example to deuout widowes, excelling moit partia manie respects. For first she professed this holie state of life in the old Testament, when it was most rare, the law prouiding

Everlasting
 torments of
 fire & wormes
 pertain to
 the damned
 bodies. s. Aug.
 li. 21. c. 4. c. 1.
 emit. and greater
 paines to
 the damned
 soules, especially
 the losse
 of Gods vision

In the Greke
 7. 22. Manie de-
 fired her to ma-
 riage.

Living in al
 105. yeares she
 was widow a-
 bout sixtie
 nine: for when
 she flew Ho-
 lofernes she
 was about
 fourtie yeares
 old. ch. 10. v. 18
 and her hus-
 band was then
 dead three
 yeares and a
 halfe before.
 ch. 8. v. 4.

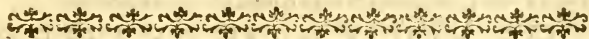
Iudith an ex-
 ample of holie
 widowhood.

Deu. 25.
v. 5.
Ruth. 3.
v. 12.

ding that the brother, or next kinsman, should marie the widow of him, that died without children, as it semeth she had none, the Greeke text affirming that she gaue al her goodes before her death to other kindred. ch. 16. v. 24. Secondly. she was only once married, ch. 15. v. 13. ch. 16. v. 24. wheras, it is also commendable after twise or oftener marriage at last to abstaine. Thirdly, she was yong, about 36. yeares: for three yeares and a half after that her husband was dead, she was called a yongmaide, ch. 12. v. 12. Fourthly, she was of excellent beautie, ch. 8. v. 7. Fifthly exceeding rich. *ibidem*. Sixthly, very noble, especially after the deliuerie of the people from such distresse. ch. 15. v. 10. Seuently, for this renowned fact, and for her other great vertue (ch. 8. v. 8) manie principal men desired to marie her, ch. 16. v. 22. Eightly, al the people wished much issue of so noble a stock. ch. 16. v. 25. Nintly, she liued long in the state of widowhood, about threescore and nine yeares, from. 36. to 105, ch. 16. v. 28. Tently, there was great and long peace in al Israel, after that she had releued Bethulia. ch. 16. v. 30. Al which might easily haue inuited an other to haue married: but her great deuotion, and seruent desire to serue God in a retired austere life, fasting. & praying, ch. 8. v. 6. cutte of al incitements to marriage, and made her before the Gospel, to embrace Euangelical counsell, not commanded. but for better attaining to perfection counceiled by our Sauior and S. Paul. Mat. 19. 1. Cor. 7.

Manie incitementes concurring to the contrarie made her widowhood more excellent.

widowhood an Euangelical counsell.



THE ARGVMENT OF THE BOOKE OF ESTHER.

Melito
S. Atha.
S. Greg.
Nazian.
Origen
apud
Euseb.
lib. 6. c.
35. hist.

OF the authoritie of this booke only two or three ancient writers, doubted, before the councils of Laodicea, and Carthage declared it to be Canonical. Al the rest did euer esteeme it as diuine Scripture. For albeit S. Ierom in his time found not certaine partes therof in the Hebrew, and therefore transposed the same to the end of the booke, as now we haue them: yet in the Greeke he found al the sixteen chapters conteyned in tenne. And it is not vnprobable, that these parcels were sometimes in the Hebrew, as were diuers whole bookes which are now lost. But whether they were at anie time in the Hebrew or no, the Church of Christ accounteth the whole Booke of infallible authoritie, reading as wel these partes, as the rest in her publique office. And the council of Trent (sess. 4.) For more expresse declaration defineth that al the bookes recited in the same Decree (amongst which is Esther) with al the partes therof, as they are accustomed to be read in the Catholique Church, and be conteyned in the old vulgare latin Edition, are sacred and Canonical Scripture.

This whole booke is canonical.

It conteyneth a particular great danger of the people of Israel, hapening (as is probable) shortly after their general relaxation, & returne of some from the captiuitie of Babylon; and their deliuerie from it, through the godlie Zele and other vertues of Queene Esther, directed herein by Mardocheus, who being also in imminent danger was deliuered & aduanced. And finally writt the historie.

The contentes

Written by Mardocheus:

Diuided into
seuerall partes.

Which may be diuided into foure partes, not by order of the chapters: as they are here transposed: but in order of time, first the author reporteth some thinges going before the peoples danger, in the 11. 12. chapters, and part of the 3. secondly their danger and distresse, in the rest of the 3. and part of 13. chapters. Thirdly their deliuerie: from the 4. chapter to the middes of the 9. and rest of the 13. and in the 14. 15. and 16. Fourthly, the thinges that ensued hereupon, in the other half of the ninth chapter, the 10. chapter, and first verse of the eleuenth.

Vho soeuer will please to read this historie, in order of the time as the thinges happened, adioyning the latter chapters, which are in the Greke, and not in the Hebrew, may followe the letters of the Alphabet, as here we haue placed them in the margent, beginning at the second verse of the 11. chapter, where he findeth the letter A. and when he cometh to B. returne where the same letter is noted. ch. 1. And so in the rest followe the same direction.

THE BOOKE OF ESTHER

CHAP. I.

King Assuerus celebrateth a great banquet to shew his glorie, 10. calleth quene Vasthi thereto, who refusing to come, is by aduise of his counsell deposed.

This booke is
read at martin
the last
weeke of Sep-
tember.

The first part
beginneth in
the 11. ch. A

B

IN the daies of Assuerus, who reigned from India 1
vnto Ethiopia ouer an hundred twentie seuen pro-
uinces: † when he sate in the throne of his kingdō, 2
the citie Susā was in the begynning of his kingdom.
† In the third yeare therefore of his empyre he made a great 3
feast to al the princes, and to his seruantes, to the most valiant
of the Persians, and the nobles of the Medes, and the rulers of
the prouinces in his sight, † that he might shew the riches of 4
the glorie of his kingdom, and the greatnes, & vaunting of his
might, a great time, to witte, an hundred & foure score dayes. 5
† And when the daies of the feast were accomplished, he inui-
ted al people, that was found in Susā, from the greatest to the
least: and commanded seuen daies a feast to be prepared in
the entrance of the garden, and of the wood, which was 6
planted with royal garnishing and with hand. † And there
hong on euerie side hangings of skie colour, and grene, and
hyacinthine colour, held vp with cordes of silke, and of purple,
which were put into rings of yuorie, and were held vp
with

with marble pillers. Beddes also of gold and silver, were placed in order vpon the floore paved with the emerauld, and the touch stone: which paynting adorned with meruelous
 7 varietie. † And they that were inuited, dranke in golden cuppes, and the meates were brought in change of vessels. Wine also plenteous and the best was set downe, as was worthe
 8 of a kings magnificence. † :: Neither was there that com-
 pelled them to drinke that would not, but as the king had appointed, making ech of his princes ouerseer of euerie ta-
 9 ble, that euerie man might take what he would. † Vasthi also the queene made a feast for the women in the palace, where
 10 king Assuerus had accustomed to remayne. † Therfore the seuenth day, when the king was merier, and after very much drinking was wel warmed with wine, he commanded Mau-
 mam, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charchas, the seuen eunuches, that ministred
 11 in his sight, † that they should bring in queene Vasthi before the king, the crowne set vpon her head, that he might shew her beautie to al the peoples and princes: for she was exceeding
 12 beautiful. † Who refused, and contemned to come at the kings commandment, which he had commanded by the eunuches. Whereupon the king being wrath, and chaffed with
 13 :: exceding furie, († asked the witemen, which after the manner of a king were alwayes present with him, and he did al things by their counsel, which knew the lawes, and rightes
 14 of the elders: † (and the chiefe and nearest him were, Charfenna, and Serhar, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan, seuen dukes of the Persians, and of the Medes, which saw the face of the king, and were wont
 15 to sitt first after him) † to what sentence Vasthi the queene should be subiect, that would not do Assuerus the kings commandment, which he had commanded by the eunuches.
 16 † And Mamuchan answered, the king hearing, and the princes: :: Queene Vasthi hath not only hurt the king, but also al peoples, and princes, that are in al the prouinces of king
 17 Assuerus. † For the word of the queene wil goe forth to al women, that they wil contemne their husbands, and wil say: King Assuerus commanded that the queene Vasthi should
 18 come in to him, and she would not. † And by this example al the wines of the princes of the Persians and the Medes, wil little esteeme the commandmentes of their husbands:

:: Modekie and temperance amongst heathen people condemneth Christi-
 anes that vrge men to drinke immoderately, and so cause them to be drunke. *S. Aug. Ser. 231. 232. de tempor*

The end of immoderate feasting is commonly browling. Here the king became furious, and the queene was dinorced from him.

:: Brentius ap-
 proueth the sentence of this parasite, but Iosephus. *li. 11 c. 6. Macrobius. li. 7. c. 1. Satorn. 8. Ierem and Ruffic.*

and S. Ambrose. l. de Elia c. 14 iudge the queenes refusal lawfull, and agreable to the Persians lawes, which prohibited married women to come in sight of other men in great assemblies: neither had the king iust cause to break that law, for pleasing his phantasie in his drunken humour. v. 10. Luther also wresteth this example in fauour of adulterie, par. 2. de diuortio. folio 177. Editionis vittenber. Linc. 1553.

wherefore the kings indignation is iust. † If it please thee, let 19
an edict goe forth from thy face, and let it be written according to the law of the Persians and of Medes, which is not lawfull to be transgressed, that Vasthi come in no more to the king, but an other, that is better then she, take her kingdome. † And let this be published into al the empire of thy 20
prouinces (which is most large) and let al the wiues, as well of the greater as of the lesler geue honour to their husbandes. † His counsell pleased the king, and the princes: and the king 21
did according to the counsell of Mamuchan, † and he sent 22
letters to al the prouinces of his kingdome, as euerie nation could heare and reade, in diuers languages and characters, that the husbandes should be princes and maisters in their houses: and that this should be published through al peoples.

CHAP. II.

Inquire being made of the best and fairest Virgines, (s. Esther the vnknewne neece of Mardocheus a lew) is preferred, 18. and made Queene in place of Vasthi, a marriage feast made, and presentes geuen. 21) Mardocheus detesteth traitors, and his seruice is recorded in the register.

THESE things so done, after the indignation of king. 1
Assuerus was asswaged, he remembred Vasthi, and what she had done, or what she had suffered: † and the kings seruantes and his ministers said: Let there be maydens sought 2
for the king, virgins and beautiful, † and let there be sent 3
that may viewe through al prouinces beautiful maydens and virgins: and let them bring them to the citie of Susan, and deliuer them into the house of women vnder the hand of Egeus the eunuch, who is ouerseer of the kings women: and let them receiue womens ornamentes, and other things necessarie to be vsed. † And which so euer among al shal please 4
the kings eies, let her reigne for Vasthi. The word pleased the king: and so as they had suggested, he commanded to be done. † There was a man in the citie of Susan a lew, named 5
Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, of the stocke of Iemini, † who had bene transported 6
from Ierusalem the same time, that Nabucodonosor the king of Babylon transported Iechonias the king of Iuda, † who 7
was the foster father of his brothers daughter Edissa, which by an other name was called Esther: and she had lost both her parentes: exceeding beautiful, and of comely face. And her father

- father and mother being dead, Mardocheus adopted her for
 8 his daughter. † And when the kings commandment was
 bruited abroad, and according to his commandment many
 fayre virgins were brought to Susan, and were deliuered to
 Egeus the eunuch: :: Esther also among the rest of the mayden s
 9 was deliuered to him, that she might be kept in the numbe r
 of the wemen. † Who pleased him, and found grace in his
 sight. And he commanded the eunuch, that he should hasten
 the wemens ornamentes, and should deliuer her, her parters,
 & seuen the most beautiful maydens of the kings house, and
 should adorne and decke both her and her wayting maydes.
 10 † Who would not tel him her people and countrie. For Mar-
 docheus had commanded her, that of this thing she should
 11 altogether keepe silence: † who walked daily before the en-
 trance of the house, wherein the chosen virgins were kept,
 taking care of Esthers welfare, and desirous to know what
 12 should chance vnto her. † And when the time of euerie vir-
 gin in order was come, that they should goe in to the king, al
 things accomplished that perteyned to wemens ornamentes,
 it was the twelfth moneth: yet so, that for six monethes they
 were anoynted with oyle of myrtle, and other six monethes
 13 they vsed certayne payntings and sweete spices. † And going
 in to the king, what soeuer they asked that perteyned to
 adorning they receiued: and being trimmed, as it pleased
 them, they passed from the chamber of the wemen to the
 14 kings chamber. † And she that went in at euening, came out
 in the morning, and from thence she was brought to the se-
 cond house, that was vnder the hand of Susagazus the eu-
 nuch, who was chiefe ouer the kings concubines: neither
 had she power to returne any more to the king, vnlesse the
 king had willed, and had commanded her to come by name.
 15 † And the time by order coming about, the day was at hand,
 that Esther the daughter of Abihail the brother of Mardo-
 cheus, whom he had adopted for his daughter, should goe in
 to the king. Who sought not wemens ornamentes, but what-
 soeuer Egeus the eunuch the keeper of the virgins would,
 those things he gaue her to her adorning. For she was ex-
 ceeding fayre, and of incredible beautie, she seemed to al mens
 16 cies gracious and amiable. † She therefore was brought to the
 chamber of king Assuerus the tenth moneth, which is cal-
 17 led Tebeth, in the seuenth year of his reigne. † And the
 king

Deut. 7. v. 8.

Israelites are

forbid to ma-

rie with Gen-

tiles, yet when

there was no

danger to be

peruerted,

and great

hope of good,

Esther by

Mardocheus

counsel con-

sented to ma-

rie king Assu-

erus, though

otherwise she

detested the bed

of the incircum-

cised, and of

euerie stranger.

ch. 14. v. 15.

K. David also

married the

kings daugh-

ter of Gellur.

2. Reg. 3. v. 3.

king loued her more then al the women, and she had grace and mercie before him aboue al the women, and he put the crowne of the kingdom on her head, and made her reigne in steede of Vasthi. † And he commanded a verie magnifical 18 feast to be prepared to al the princes, and to his seruantes, for the coniunction, and mariage of Esther. And he gaue rest to al the prouinces, and bestowed giftes according to princely magnificence. † And when virgins were sought the second 19 time and gathered together, Mardocheus taried at the kings gate, † neither had Esther as yet vttered her countrie, & peo- 20
 :: Mardocheus hearing suspicious wordes and obseruing their actions sawe that they intended euil and informed the King; wherby their person was discovered. *Rab. calom. & Iosep.*
 * C *ch. 12. v. 1.* ple, according to his comādmēt. For what soeuer he commanded; Esther obserued: and she did al thinges so as she was wont at that time, when he nourished her a litle one. † At 21 that time therfore, when Mardocheus abode at the kings gate, Bagathan, and Thares were angrie, two of the kings eunuches, that were porters, and were chiefe in the first entrie of the palace: and they would make insurrection against the king, and kil him. † Wherof Mardocheus :: gotte 22 notice, and immediatly he told it to queene Esther: and he to the king in the name of Mardocheus, who had reported the thing vnto her. † It was examined, and found: and they were 23 both hanged on a gibbet. And it was put in the histories, and registred in the cronicles before the king. *

CHAP. III.

Aman aduanced by the king, is much offended that Mardocheus doth not adore him. 6. and therefore procureth the kings decree, to destroy the whole nation of Iewes.

D

AFTER these things king Assuerus aduanced Aman the 1 sonne of Amadathi, which was of the stocke of Agag: & he put his throne aboue al the princes which he had. † And 2 al the kings seruantes, that were in the doores of his pallace, bowed their knees, and adored Aman: for so the emperour had commanded them, :: onlie Mardocheus did not bowe his knee, nor adore him. † To whom the kings seruantes, that 3 were chiefe at the doores of the pallace, said: Why doest thou aboue the rest not obserue the kings commandment. † And 4 when they said this often, and he would not heare, they told Aman, desirous to know whether he would perseuere in his sentence: for he had told them that he was a Iew. † Which 5 when Aman had heard, and had proued by experience that Mardocheus

:: Aman exalted such honour as heathen people gaue to their lesse goddes, which was also idolatrie. for Mardocheus was willing to giue him ciuil

- Mardocheus bowed not his knee vnto him, nor adored him, he was angrie exceedingly. † And he counted it a matter of nothing to lay his handes vpon Mardocheus alone: for he had heard that he was of the nation of the Iewes, and he would rather destroy al the nation of the Iewes, that were in the kingdom of Assuerus. † The first moneth (which is called Nisan) in the twelfth yeare of the reigne of Assuerus; the lot was cast into a portte which in Hebrew is called Phur, before Aman, :: in what day and what moneth the nation of the Iewes should be slayne: and there came forth the twelfth moneth, which is called Adar. † And Aman said to king Assuerus: There is a people disperfed through al the prouinces of thy kingdom, and separated one from an other, vsing new lawes and ceremonies, moreouer also contemning the kings ordinances: And thou knowest very wel that it is not expedient for thy kingdom that they waxe insolent by libertie.
- † If it please thee, decree that they may perish, and I wil pay ten thousand talentes to the cofferers of thy treasure. † The king therfore tooke the ring that he vsed, from his hand, and gaue it to Aman the sonne of Amadathi of the progenie of Agag, the enemye of the Iewes, † and he said to him: The siluer which thou doest promise, be it thine: but concerning the people doe that which pleaseth thee. † And the kings scribes were called in the first moneth, Nisan, the thirteenth day of the same moneth: and there was written, as Aman had commanded, to al the kings lieutenantes, and iudges of the prouinces, and of diuers nations, as euerie nation could read, and heare according to the varietie of languages, in the name of king Assuerus: and the letters signed with his ring, † were sent by the kings postes to al prouinces, that they should kil and destroy al the Iewes, from boy vnto old man, children, and women, in one day, that is, in the thirteenth of the twelfth moneth, which is called Adar, and should spoyle them of their goodes. *
- † And :: the content of the letters was this, that al prouinces might know, & prepare them selues against the day aforesayd. † The postes that were sent, made hast to fulfil the kings commandment. And immediatly the edict hong in Sulan, the king and Aman feasting, and al the Iewes that were in the citie, weeping.

honour, *enem*
to kisse the steps
of his feet,
but feared (and
refused) to gene
Godue honour to
him. ch. 13. 7.
13. 14. S. Tho. 2.
2. q. 84. a. 1.

:: Such is the
 preposterous
 snare of rancour,
 to appoint the day
 of executing
 his malice, before
 he had
 got the kings
 decree.

The second
 part.
 The Iewes
 danger to be
 massacred.

* E *ch. 12.*
v. 1.

F

:: The letter at
 large is in the
 seven first verses
 of the 13 *ch.*
 of which this
 is the summe.

Al the Iewes lament their imminent danger. 5. Mardocheus willeth Esther to intreate the king for their safteie. 11. she fearing to goe to the king contrary to his law vacalled, 15. yet they al fasting and praying for her, she doth it.

The third part
The deliuerie
of the Iewes
from danger.

∴ The first and
best remedie
in distresse is
to do workes
of penance for
sinnes comitted.
1. Cor. II.
7. 31.

VVHEN things when Mardocheus had heard, he ²
rent his garmentes, and was clothed with sack-
cloth, sprinkling ashes on his head: and in the streat of the
middles of the citie he cried with a lowed voyce, shewing the
anguish of his mind, † and with this wayling going euen to ²
the doores of the pallace: for it was not lawfull for one clo-
thed with sackcloth to enter the kings court. † In al prouin- ³
ces also, townes, and places, to which the kings cruel decree
was come, there was great mourning with the Iewes, fasting,
howling, and weeping, manie vsing sackcloth and ashes for
their couch. † And Esthers maides and the eunuches went in, ⁴
and told her. Which she hearing was astonied: and she sent
a garment, that the sackcloth being taken away, they should
put it on him: which he would not take. † And calling for ⁵
Athach the eunuch, whom the king had geuen her for a ser-
uant to Mardocheus, commanded him to goe and to learne
of him, why he did this. † And Athach going forth went to ⁶
Mardocheus standing in the streate of the citie, before the
palace doore: † who told him al thinges that had chanced, ⁷
how Aman had promised, that he would bring siluer into the
kings treasures for the slaughter of the Iewes. † He gaue him ⁸
also a copie of the edi& which hong in Susa, that he should
shew it to the queene, and should admonish her to enter in to
the king, and to intreate him for her people. † Athach retur- ⁹
ning told Esther al thinges, that Mardocheus had sayd. † Who ¹⁰
answered him, and bad that he should say to Mardocheus:
† Al the kings seruantes, and al the prouinces that are vnder ¹¹
his dominion, know, that whether man, or woman, not cal-
led, shal enter in to the kings inner court, he must immedi-
atly be slayne without al delay: vlesse perhaps the king
stretch forth a golden rod vnto him, for a signe of clemencie,
and so he may liue. I therefore how can I enter in to the
king, which now these thirtie daies haue not bene called vnto
him? † Which when Mardocheus had heard, † he sent word ¹²
to Esther agayne, saying: Thinke not that thou mayst deliuer ¹³
thy

- thy owne life only, because thou art in the kings house, aboue al the Iewes: † for if thou wilt now hold thy peace, :: the Iewes shal be deliuered by an other occasion: and thou, and thy fathers house shal perish. And who knoweth whether thou camest to the kingdom therfore, that in such a time thou mightst be readie? † And agayne Esther sent to Mardocheus in these wordes: † Goe, and gather together al the Iewes, whom thou shalt find in Susa, and pray ye for me. Eate ye not, and drinke not in three dayes, and three nightes: and I with my handmaydes in like maner wil fast, and then wil I goe in to the king, doing agaynst the law, not called, and deliuering my self to death and to peril. † Mardocheus therfore went, and did al things that Esther had commmanded him. *

:: Great confidence in Gods helpe when mans helpe sayleth: and in dede this means by mouing the kings hart to grant Esthers petition was Gods special worke.

* G^{e h. 1.}
v. 1.

CHAP. V.

Esther standing in the kings sight he calleth her. 4. she requesteth that he and Aman wil dine with her. 7. Againe she inuiteith them. 9. Aman is more incensed against Mardocheus, prepareth high gallows to hang him on.

- 1 **A**Nd the third day Esther put on royal garmentes, and stood in the court of the kings house, which was the inner agaynst the kings hal: but he sate vpon his throne in the consistorie of the palace, against the doore of the house. *
2 † And when he had seene Esther the queene standing, she pleased his eies, and he put forth toward her the golden rod, which he held in his hand: who going neere, kissed the top of his rod. † And the king said to her: What wilt thou queene Esther? what is thy request? yea if thou wilt aske the halfe
3 part of the kingdom, it shal be geuen thee. † But she answered: If it please the king, I beseech thee that thou come to me this day, and Aman with thee to a banquet, which I haue
4 prepared. † And the king forthwith, cal ye Aman, quoth he, quickly, that he may obey Esthers wil. The king therfore and Aman came to the banquet, which the queene had prepared
5 for them. † And the king said to her, after that he had drunke wine abundantly. What doest thou desire to be geuen thee? and for what thing askest thou? although thou aske the
6 halfe part of my kingdom, thou shalt obteyne. † To whom
7 Esther answered: :: My petition, and requestes are these: † If I haue found grace in the kings sight, and if it please the king to geue that which I aske, and to fulfil my petition: let the

H

* I^{ch. 15.}
v. 4.

K

:: This prudence in delaying to propose her petition

tion, increased the kings desire to know it, moued him to promise more assuredly, & so bound him the more to accomplish it.

king and Aman come to the banquet, which I haue prepared them, and to morrow I wil open my wil to the king. † Aman 9 therefore went forth that day ioyful and merie. And when he had seene Mardocheus sitting before the doores of the palace, and not onlie not to haue risen vp to him, but not so much as to haue moued from the place where he sate, he was wrath exceedingly: † and dissembling his anger, and returning into 10 his house, he called together vnto him his freindes, and Zares his wife: † and he declared to them the greatnesse of his 11 riches, and the multitude of his children, and with how great glorie the king had aduanced him above al his princes and seruantes. † And after these things he said. Queene Esther also 12 hath called none other to the banquet with the king, but me: with whom to morow also I shal dine with the king. † And 13 wheras I haue al these things, I thinke I haue nothing, so long as I shal see Mardocheus the Iew sitting before the kings doores. † And Zares his wife, & the rest of his frendes answered him: 14 Comand a great beame to be prepared, hauing fiftie cubites in height, and speake in the morning to the king, that Mardocheus may be hanged vpon it, and to thou shalt goe ioyful with the king to the banquet. The counsel pleased him, and he commanded an high gallowes to be prepared.

CHAP. VI.

The king hearing the good service of Mardocheus in detecting traitors, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honour him next to the king, 11. which he performeth.

:: Godseye which neuer slepeth saw what Aman intended: and for execution of his owne diuine iustice, vsed this meanes bey sub-tracting slepe that time from the king and inspiring his mind to heare the histories read,

THAT night the king :: passed without sleepe, and he 1 commanded the histories and chronicles of former times to be brought him. Which when they were read in his presence, † they came to that place where it was written, how 2 Mardocheus had vttered the treason of Bagathan, and Thares the eunuches, coueting to kil king Assuerus. † Which when 3 the king had heard, he sayd: What honour and reward hath Mardocheus receiued for this fidelitie? His seruantes and ministers said to him: He hath receiued no reward at al. † And 4 the king by and by, who is, quoth he, in the court? For Aman had entered the inner court of the kings house, that he might suggest to the king, and he might command Mardocheus to be hanged fast on the gibbet, which was prepared for him. † The seruantes answered: Aman standeth in the 5 court.

- 6 court. And the king said: Let him come in. † And when he was come in, he said to him: What ought to be done to the man, whom the king is desirous to honour? But Aman :: thinking in his hart, and supposing that the king would honour
 7 no other, but him self, † answered: The man, whom the
 8 king desireth to honour, † ought to be clothed with the kings garments, and to be set vpon the horse, that is for the kings saddle, and to take the kings crowne vpon his head,
 9 † and let the chiefe of the kings princes and nobles hold his horse, and going throuh the streat of the citie, crie, and say: So shal he be honoured, whomsoever the king wil honour.
 10 † And the king said to him: Make hast, and taking a robe and a horse, do that thou hast spoken, to Mardocheus the Iewe, which sitteth before the dootes of the palace: Beware thou pretermitt nothing of those things, which thou hast spoken.
 11 † Aman therefore tooke a robe and a horse, and putting it on Mardocheus, and setting him on the horse, in the streat of the citie went before him, and cried: This honour is he worthie
 12 of, whom soeuer the king is willing to honour. † And Mardocheus returned to the palace gate: and Aman made hast to
 13 goe into his house, mourning and his head couered: † and he told Zares his wife, and his frendes al things, that had chaunced him. To whom the wise men whom he had in counfel, and his wife answered: :: If Mardocheus be of the Iewes seede, before whom thou hast begune to sal, thou canst
 14 not resist him, but thou shalt sal in his sight. † As they were yet speaking, the kings eunuches came, and compelled him to goe quickly to the banquet, which the queene had prepared.

and to reward goodseruice, donne. *Ioseph.* :: Ambitious men are most blinde in conceite of their owne deserts, and fortunes.

:: Either they had read Gods promise to the Iewes. *Gen. 13. 15 &c.* or coniectured this by humane prudence.

CHAP. VII.

Esther entertayning the king and Aman againe at a feast, is promised to obtaine, Whatsoever she wil aske. 3. she demaunders iustice for her self, and al the people, against Amans crueltie, 6. and Aman is hanged on the gallies, which he had prepared for Mardocheus.

- 1 **T**H E king therfore and Aman went in, to drinke with
 2 the queene. † And the king said to her also the second day, after he was warme with wine: What is thy petition Esther, that it may be geuen thee? and what wilt thou haue done? although thou shalt aske the half part of my kingdom, thou shalt obteyne. † To whom she answered, :: If
 3 I haue found grace in thyne eyes ô king, and if it please thee,

:: After threedaves fast of al the Iewes

with prayers
and other
workes of pe-
nance, Esther
asked and ob-
tained the
faffie of the
whole people
more precious
to her then
halfe of the
kingdom.

:: Horroir of
a guiltie con-
science is com-
monly the
first torment
of a sinner.
S. Chrysostom.
4. de Lagato,

:: VVhat little
trust in false
freindshipe,
when bad men
once fall into
disgrace.

geue me my life for the which I make request, and my people
for the which I beseech. † For we are deliuered I and my peo- 4
ple, to be destroyed, murdered, and to perish. And would
God we were sold for bondmen and bondwomen: it were a
tolerable euil, and mourning I would hold my peace: but
now it is our enemie, whose crueltie redoundeth vpon the
king. † And king Assuerus answering, said: Who is this, and 5
of what might, that he dare doe these things? † And Esther 6
said: It is this Aman our aduersarie and most wicked enemie.
Which he hearing :: forthwith was astonished, not enduring
to beare the countenance of the king and of the queene.
† But the king being wrath rose vp, and from the place of the 7
banket went into the garden set with trees. Aman also rose
vp, to intreate Esther the queene for his life, for he ynderstood
that there was euil prepared him of the king. † Who when he 8
was returned out of the garden set with trees, and had entered
into the place of the banket, he found Aman to haue fallen
vpon the bed, wherein Esther lay, and he said: The queene
also he wil force in my presence, in my house. Neither was
the word yet passed from the kings mouth, and immediatly
they couered his face. † And Harbona, :: one of the eunuches 9
which stood wayting on the king, sayd: Behold the gibbet,
which he had prepared for Mardocheus, that spake for the
king, standeth in Amans house, hauing in height fiftie cubites.
To whom the king said: Hang him vpon it. † Aman therefore 10
was hanged on the gibbet, which he had prepared for Mardo-
cheus: and the kings wrath ceased.

CHAP. VIII.

*Esther informeth the king that Mardocheus is her vnkle, he is aduanced in
authoritie, 3. and contrarie letters are sent that the Iewes be saued, 11. and
their enemies slayne. 15. Mardocheus is in high honour, and his whole nation
is esteemed and feared by other people.*

THAT day king Assuerus gaue vnto Esther the queene 1
the house of Aman the Iewes aduersarie, and Mardo-
cheus went in before the kings presence. For Esther con-
fessed to him that he was her vnkle. † And the king tooke the 2
ring, which he had commanded to be taken agayne from
Aman, and deliuered it to Mardocheus. And Esther appo-
inted Mardocheus also ouer her house. † Neither content 3
with these things, she :: fel downe at the kings feete, and she

:: Such ho-
nour is due to

wcpt

- wept and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked deuises, which he had inuented agaynst the Iewes, should be of none effect. † But he after the maner put forth the golden scepter with his hand, by the which the signe of clemencie was shewed: and she rysing vp stood before him, † and said: If it please the king, and if I haue found grace in his eies, and my request seme not contrarie to him, I besech thee, that the old letters of Aman the traytour and enemie of the Iewes, wherein he commanded that in al the kings prouinces they should perish, may by new letters be corrected.
- 6 † For how can I abide the murder and slaughter of my people? † And king Assuerus answered Esther the queene, and 7 Mardocheus the Iewe: Amans house I haue geuen to Esther, and him self I haue commanded to be hanged on the gallows, because he durst lay handes on the Iewes. † Write ye therfore to the Iewes, as pleaseth you, in the kings name, signing the letters with my ring. For this was the custome, that no man durst speake against the lettes, which were sent 9 in the kings name, and were signed with his ring. † And the kings scribes and secretaries being cald for (and it was the time of the third moneth, which is called Siban) the three and twentieth day therof letters were written, as Mardocheus would, to the Iewes, and to the princes, and the lieutenantes and iudges, which were rulers ouer the hundred and seuen and twentie prouinces, from India euen to Æthiopia: to prouince and prouince, to people and people, according to their languages and characters, and to the Iewes, according 10 as they could read, and heare. † And the said letters, which were sent in the kings name, were signed with his ring, and sent by ryding postes: which running through al the prouinces, should preuent the old letters with the new messages.
- 11 † To whom the king gaue commandment, that they should speake to the Iewes in euerie citie, and should command them to be gathered together in one, that they might stand for their liues, and might kil and destroy al their enemies with their wiues and children and al their houses, and to take the 12 spoyle of them. † And there was appointed through al the prouinces one day of reuenge, that is, the thirteenth of the 13 twelfth moneth Adar. † And this was the content of the letter, that in all landes and peoples, which were subiect to

kinges, yea though they be Infideles, because they haue terrestrial maiestie and authoritie from God. And the contrarie opinion and behaviour of heretikes, which despise Dominion and blasphemie Maiestie, is condemned by S. Iude, in his Epistle. c. 8.

the empire of king Assuerus, it should be notified, the Iewes to be readie to be reuenged of their enemies. † And there went forth swift postes caryng the messages, and the kinges edict hong in Susan. † But Mardocheus going forth out of the palace, and from the kinges presence, shining in royal garmentes, to wit, hyathinthine and skie colour, bearing a golden crowne on his head, and clothed with a silke and purple cloke. And the citie reioysed, and was glad. † But to the Iewes there semed a new light to rise, ioye, honour, and dauncing. † With al peoples, cities, and prouinces, whither soeuer the kinges commandmentes came, meruelous reioysing, feastes and banketes, and holie day: in so much that manie of the other nation and sect, were ioyned to their religion and ceremonies. For great terrour of the name of the Iewes had inuaded them al. *

* L ch. 16.
v. 1.

CHAP. IX.

The Iewes kil their enemies which would haue killed them. 6. namely the tenne sonns of Aman are hanged on gallows, 13. more slaine the next day. 17. the day folowing is made holie, and so to be kept euerie yeare.

M **T**HERFORE in the thirtenth day of the twelfth moneth, which we haue said now before to be called Adar, when slaughter was prepared for al the Iewes, and their enemies gaped after their bloud, the case being changed to the contrarie, the Iewes began to be superiours, and to reuenge them selues of their aduersaries. † And they were gathered together in euerie citie, and towne, and place, to extend their hand against their enemies, and their persecutors. And none durst resist, because the feare of their greatnes did penetrate al peoples. † For both the iudges of the prouinces, and captaynes, and lieutenantes, and euerie dignitie, that was chiefe ouer euerie place and worke, extolled the Iewes for feare of Mardocheus: † whom they knew to be prince of the palace, and to be able to doe very much: the same also of his name increased dayly, and flew abroad through al mens mouthes. † Therefore the Iewes stroke their enemies with a great slaughter, and slew them, repaying them that which they had prepared to doe to them: † in so much that in Susan also they killed fise hundred men, besides the tenne sonnes of Aman the Agagite the enemy of the Iewes: whose names be these: † Pharlandatha, and Delphon, and Esphatha, † and Phoratha,

∴ VWhere no more danger remaineth remission of injuries is more commendable then reuenge, but where malice continueth, and new danger may probably ensue, iustice is necessarie, and afterwards peace may be made more securely
S. Bernad. ser. 1.
de verb. Apost.

- 9 Phoratha, and Adalia, and Aridatha. † and Phermeſta, and
 10 Aritai, and Aridai, and Iezatha. † Whom when they had
 11 ſlaue, they would not take prayes of their goodes. † And by
 and by the number of them that were killed in Suſan, was
 12 brought to the king. † Who ſaid to the queene: In the citie of Suſan the Iewes haue killed ſiue hundred men, beſides the
 :: In the fiſt ſlaughter
 :: ten ſonnes of Aman: how great a ſlaughter thinkeſt thou
 Amans tenne ſonnes were
 ſlayne and af-
 13 & what wilt thou that I cōmand to be done? † To whom ſhe
 answered: If it pleaſe the king, let there authoritie be geuen
 to the Iewes, that as they haue done to day in Suſan, ſo alſo
 they may doe to morow, and that the tenne ſonnes of Aman
 14 be hanged on gibbettes. † And the king commanded that it
 ſhould be ſo done. And forthwith the ediſt hong in Suſan,
 15 and the tenne ſonnes of Aman were hanged. † The fourth-
 tenth day of the moneth Adar the Iewes being gathered to-
 gether, there were killed in Suſan three hundred men: nei-
 16 ther was their ſubſtance ſpoyled by them. † Yea and through
 al prouinces, which were ſubicſt to the kings dominion, the
 Iewes ſtood for their liues, their enemies and perſecutors
 being ſlayne: in ſo much that there was fully ſeuentie ſiue
 thouſand of them that were killed, and no man tooke any of
 their goodes.
- 17 † And the thirtieth day of the moneth Adar was the fiſt day
 with them al of the ſlaughter, & the fourteenth day they cea-
 ſed to kil. Which they ordayned to be ſolemne, ſo that in it at
 al times afterward they gaue them ſclues to good chere, mirth
 18 & bankets. † But they that made the ſlaughter in the citie of
 Suſan, were occupied in the ſlaughter the thirtieth and four-
 tenth day of the ſame moneth: and in the fiſtenth day they
 ceaſed to kil. And therefore they ordayned the ſame a ſolemne
 19 day of good cheere and ioyfulnes. † But thoſe Iewes, that
 abode in townes not walled and villages, ordayned the four-
 tenth day of the moneth Adar for bankettes and ioy, ſo that
 they reioyſe in it, and ſend one an other portions of bankets
 20 and meates. † Mardocheus therfore wrote al theſe things,
 and being comprifed in letters ſent them to the Iewes, that
 abode in al the kings prouinces, as wel thoſe that lay neere,
 21 as far of, † that they ſhould take :: the fourteenth and fiſtenth
 day of the moneth Adar for feaſtes, and the yeare alwayes
 22 returning ſhould celebrate them with ſolemne honour: † be-
 cause
- The fourth
 part.
 Other thinges
 folowing their
 delinerie from
 danger.
- :: The Iewes
 in Suſan kept
 the fiſtenth
 day holie. v.
 18, thoſe that
 dwelt in other
 places kept
 the fourteenth
 day.

cause in the same dayes the Iewes reuenged them selues of their enemies, and mourning and sorrow were turned into mirth and ioy, and that these should be dayes of good cheere and gladnesse, and they should send one to an other portions of meates, and should geue giftes to the poore. † And the Iewes receiued into a solemne rite al things, which they had begune to doe at that time, and which Mardocheus by letters had commanded to be done. † For Aman, the sonne of Amadathi of the stocke of Agag, the enemie and aduersarie of the Iewes, purposed euil against them, to kil them and destroy them: and he cast Phur, which in our language is turned, a lot. † And afterward Esther went, in to the king, beseeching that his endeouours might by the kings letters be made voyde: & the euil that he had intended against the Iewes, might returne vpon his owne head. Finally they hong both him and his sonnes vpon the gallowes, † and since that time these dayes are called Phurim, that is, of Lottes: because Phur, that is, a lot, was cast into the pot. And al things, that were done, are contayned in the volume of this epistle, that is, of this booke: † and the thinges that they susteyned, and that were afterward changed, the Iewes: tooke vpon them selues and their seede, and vpon al, that would be ioyned to theyr religion, that it should be lawfull for none to passe without solemnitie these dayes: which the writing testifieth, and certaine times require, as yeares continually succede one an other. † These are daies, which no obliuion shal euer put out: and al prouinces in al the world shal celebrate throughout al generations: neither is there any citie, wherein the daies of Phurim, that is, of lottes, must not be obserued of the Iewes, and of their progenie, which is bound to these ceremonies. † And Esther the queene the daughter of Abihail, and Mardocheus the Iew wrote also the second epistle, that with al diligence this day should be established solemne for the time to come. † and they sent to al the Iewes, that were in the hundred and seuen and twentie prouinces of king Assuerus, that they should haue peace, and receiue truth, † obseruing the Daies of lottes, and in their time should celebrate them with ioy: as Mardocheus and Esther had appoynted, and they tooke vpon them to be obserued of them selues, and of their seede, fastes, and cries, and the daies of Lottes, † and al thinges, which are conteyned in the historie of this booke, which is called Esther.

∴ A feast instituted by Mardocheus was accepted and obserued by al the Iewes, as a constitution agreeable and not contrarie to the law
Deut. 4. 7. 2. & 12. 7. 32.

ANNOTATIONS.

CHAP. IX.

1. The case being changed.] In this whole historie (as in many other passages of holie scripture) we see the meruelous change of the right hand of the highest. First in the verie instant of extreme danger, the kinges face with burning eyes shewing the furie of his breast *ch. 13. v. 10.* was turned into mildnest towards Esther *7. 11.* Secondly proud Aman being advanced in honour & office, above al princes of the kinges court, *ch. 3. v. 1.* was sodainly forced publickly to lead Mardocheus his horse, whom he most hated: *ch. 6. v. 10.* Thirdly, he was constrained with loud voice to proclame his honour, whom he most despised and threatned. Fourthly, the same Aman, before called the father (as it were the onlie gouvernour) of the king, *ch. 13. v. 6 ch. 16. v. 11.* was forthwith condemned for a traitor. *ch. 7. v. 8. ch. 16. v. 13.* Fifthly, He that could not abide to see Mardocheus, *ch. 5. v. 13.* afterward durst not looke vpon the king; nor could endure his countenance. *ch. 7. v. 6.* Sixtly, He was hanged on the same gallows, which he had prepared for Mardocheus. *ch. 7. v. 9.* Seuently, VVheras he was not content with the death of Mardocheus alone, but procured the kings decree to destroy the whole nation. *ch. 3. v. 6* and so feasted with the king, when the Iewes mourned, *v. 15.* shortly after the king sent new letters for the Iewes safte, geuing them leaue to kil whom soeuer they would of their enemies. *ch. 8. v. 8. 11.* Eightly, the same day which was designed for destruction, was made the day of ioy and exultation to the children of God. *ch. 9. v. 1. 17. ch. 16. v. 21.* &c. By which literal sense Gods meruelous providence is manifestly shewed, neuer suffering his church to perish. It hath moreover two special mysticall senses. First, as safte of temporal life was procured to one nation by Esthers intercession to king Assuerus, so general saluation is procured to al mankind by mediation of the blessed virgin Marie, crushing the serpents head; and the sentence of death is changed by new letters, granting euerlasting life, and glorie to al Gods true seruantes. Esther also, as likewise Judith, in figure of the Church (saith S. Ierom, *Prologo in sophon*) killed the aduersaries, and deliuered Israel from danger of perishing.

Great, and maruelous changes by the power of God.

Esther a figure of our B ladie,

And of the Church.

CHAP. X.

Assuerus subdueth manie countries. 4. Mardocheus vnderstandeth, and declareth his dreame. 9. God separateth his people from other nations by a better lotte.

- 1 **B**V T king Assuerus made al the earth, and al the ilandes
- 2 **O**f the sea tributaries. † Whose strength and empire, and the dignitie and highnesse, wherewith he exalted Mardocheus, are written in the bookes of the Medes, and of the
- 3 Persians: † and how Mardocheus of the Iewes kinred was second after king Assuerus: and great with the Iewes, and acceptable to the people of his bretheren, seeking good to his people, and speaking those things, which pertayned to the good of his seede.

∴ S. Ierome here aduerteth the reader that he found al hitherto in the Hebrew.

And the parcels which follow only in the Septuaginta Greke Edition which either they translated out of the Hebrew, or added by inspiration of the Holie Ghost.

*That ∴ which is in the Hebrew I haue expressed most faithfully. And these things that follow, I found written in * the common edition, which are conteyned in the greeke tongue and letters: and in the meane time this chapter was extant after the end of the booke: which according to our custome, we haue marked with an Obelus before it, that is to say, a broche.*

The Greeke of the 72. Interpreters.

† And Mardocheus said: These things are done of God. 4
 † I remember the dreame that I saw, signifying these verie 5
 things: neither was any of them frustrate. † The litle foun- 6
 tayne which grew into a riuer, and was turned into light, and
 into the sunne, and abounded into manie waters, is Esther,
 whom the king tooke to wife, and made her to be queene.
 † But the two dragons: I am, and Aman. † The nations, that 7
 were assembled: are they that endeououred to destroy the name 8
 of the Iewes. † And my nation: is Israel, which cried to our 9
 Lord, and our Lord hath sau'd his people: and he hath deli-
 uered vs from al euils, and hath done great signes and won-
 ders among the nations: † and he commanded that there 10
 should be two lottes, one of the people of God, and the other
 of al Nations. † And both lottes are come to the day appoin- 11
 ted euen now from that time before God to al nations: † and 12
 our Lord hath remembered his people, and hath had mercie on
 his inheritance. † And these daies shal be obserued in the mo- 13
 neth of Adar the fourteenth, and fiftenth day of the same mo-
 neth, with al diligence, and ioy of the people gathered into
 one assemblie, through out al the generations hereafter of
 the people of Israel.

CHAP. XI.

An Appendix and conclusion of this historie. 2. The dreame of Mardocheus.

IN the fourth yeare when Ptolomee and Cleopatra reigned, 1
 Dositheus, which named himself a Priest, and of the Leui-
 tical kiared, and Ptolomee his sonne brought this epistle of
 Phurim, which they sayd Lysimachus the sonne of Ptolomee
 did interprete in Ierusalem.

A

This beginning was in the common edition, which is neither extant in Hebrew, nor with any of the interpreters. *Except the 72.*

The first part.
 The preface,
 and occasion
 of Esthers ad-
 uancement

† In the second yeare, when Artaxerxes the greatest reigned, 2
 in the first day of the moneth Nisan, Mardocheus the sonne
 of Iairi, the sonne of Semei, the sonne of Cis, of the tribe of
 Benjamin. † A Iew which dwelt in the citie of Susa, a great 3

man

man and among the first of the kings court, :: saw a dreame.

- 4 † And he was of that number of captiues, whom Nabuchodonosor the king of Babylon had transported from Ierusalem
5 with Ieconias the king of Iuda: † and this was his dreame:
There appeared voices, and tumultes, and thunders and
6 earth quakes, and perturbation vpon the earth: † and behold
:: two great dragons, prepared one against an other into battel.
7 † At whose crie al nations were rayfed vppe, to fight against
8 the nation of the iust. † And that was a day of darkenesse and
danger, of tribulation and distresse, and great feare vpon
9 the earth. † And the nation of the iust fearing their euils, was
10 troubled, and prepared to death. † And they cried to God: and
they cyring, :: a litle fountayne grew into a verie great riuer,
11 and abounded into verie manie waters. † Light and sunne
arose, and the lumble were exalted, and they deuoured the
12 glorious. † Which when Mardocheus had seene, and risen
out of his bed, he mused what God would doe: and he had it
fixed in his mind, desirous to know what the dreame should
signifie? *

CHAP. XII.

*The conspiracie of two eunuches, detected by Mardocheus, is repeted, 6. and
Amans malice against him for the same.*

- 1 **A**N D he abode that time in the kings court with Ba-
2 gatha and Thara the kings eunuches, which were por-
ters of the palace. † And when he vnderstood their cogitati-
ons, and had thoroughly seene their cares he learned that they
went about to lay hands on king Artaxerxes, and he told the
3 king therof. † Who hauing them both in examination, when
they had confesseid he commanded them to be led to death.
4 † But the king wrote that which was done, in the comenta-
ries: and Mardocheus also committed the memorie of the
5 thing to writing. † And the king commanded him, that he
should abide in the court of the palace, geuing him giftes for
7 the delation. † But Aman the sonne of Amadathi the Eugeite
was most glorious before the king, and would hurt Mardo-
cheus, and his people, :: for the two eunuches of the king,
which were put to death. *

*Huber to the proeme. That which foloweth was set in that place, where
it is written in the volum: * And should spoyle their goodes.
Which we found in the common edition only.*

M m m m m 3

CHAP.

and Amans
persecuting
the Iewes.
:: Mardoche-
us had this
dreame before
Amans aduan-
cement or his
owne and the
peoples dan-
ger
:: Mardoche-
us was a good
dragon, and
Aman a bad
one.
:: Esther by
her fountaine
of teares and
humble sup-
plication,
quenched a
great flame of
Gentiles a-
gainst the Ie-
wes. ch. 10.

* chap. 1.
B 7. 1.

C

:: Here it ap-
peareth that
Aman was a
fauourer of
traitors or per-
haps of the
same conspir-
acie.

* D ch. 3.
7. 1.

*A copie of the epistle which Aman sent to al prouinces to destroy the Iewes.
8. And Mardocheus his prayer for the people.*

E AND this was the copie of the letter. The most great
king Attaxerxes from India vnto Æthiopia, to the
princes of an hundred and seuen and twentie prouinces, and
to the captaines, that are subiect to his empire, greeting.
† Whereas I reigned ouer manie nations, and had subdewed
al the world to my dominion, I would not abuse the greatnes
of my might, but with clemencie and lenitie gouerne my
subiectes, that passing their life quietly without any terrour,
they might enioy peace wished of al men. † But when I de-
manded of my counsellers how this might be accomplished,
† one that excelled the rest in wisdom and fidelitie, and was
second after the king, Aman by name, † told me that there
was a people disperfed through the whole world, which vsed
new lawes, and doing against the customes of al Nations,
contemned the comandmentes of kings, and brake the con-
cord of al nations by their dissention. † Which when we had
learned, seeing one nation rebellious against al kind of men to
use peruerse lawes, and to goe against our commandmentes,
and to disturbe the peace and concord of the prouinces
subiect to vs, † we haue commanded that whomsoever Aman
shal shew, who is chiefe ouer al the prouinces, and second
after the king, and whom we honour in steed of a father, they
with their wiues and children be destroyed of their enemies,
and that none haue pitie on them the fourtenth day of the
twelfth moneth Adar of this present yeare: † that the wicked
men going downe to hel in one day, may restore the peace to
our empire, which they had disturbed. *

∴ Great hurt
to a king, that
is ruled much
by one coun-
seler. Salo-
mon tea-
cheth, that
there are
manie counsel-
lers, cogitations
are confirmed.
Prov. 15. v. 22.

¶ *Ch. 3.
v. 14.*

Hitherto the copie of the letter.

*That which foloweth I found writen after that place, where it is read,
And Mardocheus going forth, did al thinges, that Esther had
commanded him. yet it is neither in the Hebrew, nor extant with
any of the interpreters.* *ch. 4. v. 17. Except the 72.*

G † But Mardocheus besought our Lord, mindeful of al his
workes, † and said: Lord Lord king omnipotent, for in thy
dominion are al thinges set, and there is none that can resist
thy wil, if thou determine to saue Israel. † Thou madst heauen
and earth, and whatsoeuer is conteyned in the compasse of
heauen.

The Epistle on
wensday in
the 2. weke of
Lent. And in

- 11 heauen. † Thou art Lord of al, neither is there that can resist ^{a votiuē Masse}
 12 thy maiestie. † Thou vnderstandest al things, and knowest ^{against Paga-}
 that I haue not done this for pride and contumelie, and any ^{nes.}
 13 desire of glorie, that I adored not the proud Aman, † (for
 gladly would I be readie for the saluation of Israel to kisse
 14 euen the steppes of his secte,) † but I feared lest I should
 transferre the honour of my God to a man, and lest I should
 15 adore any except my God. † And now ô Lord king, the God
 of Abraham haue mercie vpon thy poople, because our ene-
 16 mies wil destroy vs, and extinguish thine inheritance. † De-
 spise not thy portion, which thou hast redeemed to thyself
 17 out of Ægypt. † Heare my prayer, and be propitious to thy
 lot and corde, and turne our mourning into ioy, that liuing
 we may prayse thy name ô Lord, and doe not shut the mou-
 18 thes of them that sing to thee. † Al Israel also with like mind
 and supplication cried to our Lord, because certayne death
 did hang ouer them.

CHAP. XIII.

*Esther prayeth in humilitie of spirit, that God wil deliuer the people from
 the crueltie of Aman.*

- 1 **E**STHER also the queene fled to our Lord, fearing the
 2 peril that was at hand. † And when she had laid of her
 royal garmentes, she tooke clothes meete for weeping and
 mourning, and for diuers oyntmentes, filled her head with
 ashes and dung, and her bodie she humbled with fastes: and al
 the places, in which before she was accustomed to reioyse,
 3 she filled with rearing of her heares. † And she besought our
 Lord, the God of Israel, saying: My Lord, which onlie art our
 king, helpe me solitarie woman, and which haue no other
 4 helper beside thee. † My peril is in my handes. † I haue heard
 5 of my father that thou Lord didst take Israel out from al Gen-
 tiles, and our fathers out of al their predeceßours before, that
 thou mightst possesse an euermlasting inheritance, and thou
 6 hast done to them as thou hast spoken. † We haue sinned in
 thy sight, and therefore thou hast deliuered vs into the handes
 7 of our enemies: † for we haue worshipped their goddes. Thou
 8 art iust ô Lord. † And now it sufficeth them not, that they
 oppresse vs with most hard seruitude, but imputing the force
 9 of their handes to the might of their idols, † they wil change
 thy promisses, and destroy thine inheritance. and shut the
 mouthes

mouthes of them that prayse thee, and extinguisht the glorie
of thy temple and altar, † that they may open the mouthes of 10
Gentiles, and prayse the strength of idols, and magnifie a car-
nal king for ever. † Deliuer not ô Lord thy scepter to them 11

∴ Idoles are
nothing in the
world. 1. Cor.
8. but bare
imaginings
of men.

∴ that are not, lest they laugh at our ruine: but turne their
counsel vpon them, and destroy him, that hath begune to do
cruelly against vs. † Remember ô Lord: and shew thy self to 12
vs in the time of our tribulation, and geue me confidence
Lord king of goddes, and of al power: † geue me speach wel 13
framed in my mouth in the presence of the lion, and turne his

∴ The Church
vseth this
prayer in the
offertorie. the
22. Sunday
after Pente-
cost: as a par-
cel of holie
Scripture.

hart into the hatred of our enemie, that both him self may
perish, and the rest that consent vnto him. † But deliuer vs in 14
thy hand, and helpe me, hauing no other helpe, but thee
ô Lord which hast the knowlege of al things, † and knowest 15
that I hate the glorie of the wicked, and ∴ darest the bed of
the vncircumcised, and of euerie stranger. † Thou knowest 16
my necessitie, that I abhorre the signe of my pride and glorie,
which is vpon my head in the daies of my ostentation, and

∴ Of herselfe,
not for wor-
lie glorie she
desired not to
marie a hea-
then king but
for the comon
good she ma-
ried him, God
dispensing
with the law
in this behalf.

detest it as the cloth of a woman in her monthlie floores, and
weare it not in the daies of my silence, † and that I haue not 17
eaten at Amans table, neither the kings banquet hath pleased
me, and that I haue not drunke the wine of libamentes: † and 18
that thy hand mayde did neuer reioyle, since I was transported
hither vnto this day, but in thee ô Lord the God of Abraham.
† O God strong aboue al, heare the voyce of them, that haue 19
no other hope, and deliuer vs from the hand of the wicked,
and deliuer me from my feare.

see ch. 2.

CHAP. XV.

*Mardocheus causeth Esther to goe to the king and intreate for the people. 10.
She is terrified by this countenance, but God turneth his hart, and he calleth
her courteously to him.*

This also I found added in the common edition.

G

ANd he commanded her (no doubt but Mardocheus comman- 1
ded Esther) that she should goe vnto the king, and make
petition for her people and for her countrie. † Remember 2
(quoth he) the daies of thy humilitie, how thou wast brought
vp in my hand, because Aman the second after the king hath
spoken against vs vnto death: † and doe thou inuocate our 3
Lord, and speake to the king for vs, & deliuer vs from death. *

* H^{ch. 13.}
7.8.

Moreover this also which foloweth I found in the common Greke.

- 4 † And in the third day she layd away :: the garmentes which
 5 she ware, & was clothed in her glorie. † And when she glistered
 in royal apparel, and had inuocated God the ruler and fa-
 6 vour o al, she tooke two wayting maydes, † and vpon the
 one in deede she leaped, as it were for delicacies and vertie
 7 much tenderntes not able to beare vp her bodie: † but the
 other of the maydes folowed her ladie, bearing vp her gar-
 8 mentes trayling on the ground. † But her self in al her coun-
 tenance of colour like the rose, also with gracious and shining
 9 eies :: hid her mind ful of sorow, and exceeding feare. † She
 therfore entring through al the doores in order, stood before
 the king, where he sate vpon the throne of his kingdom,
 clothed with royal garmentes, and glittering in gold, and
 10 pretious stones, and he was terrible to behold. † And when
 he had lifted vp his face, and with burning eies had shewed
 the furie of his breast, the Queene fel downe, and her colour
 being changed into palenes, she rested her wearie head vpon
 11 her handmayde. † And God turned the kings spirit in to mild-
 nes, and in hast and fearing he leapt out of the throne, and
 holding her vp in his armes, til she came to her self, spake her
 12 fayre with these wordes: † What ayleth thee Esther? I am thy
 13 brother, feare not. † Thou shalt not die: for this law is not
 14 made for thee, but for the common sorte. † Come neere ther-
 15 fore, and touch the scepter. † And when she held her peace,
 he tooke the golden rod, & put it vpon her necke, and kissed
 16 her and said: Why speakest thou not to me? † Who answered:
 I feare thee, my Lord, :: as an angel of God, and my hart was
 17 troubled for the feare of thy glorie. † For thou, my lord, art
 18 exceeding maruelous, and thy face is ful of graces. † And
 when she spake, she fel downe agayne, and was almost in a
 19 fowne. † But the king was troubled, and al his seruantes did
 comfort her. *

:: Vestimenta
 eratus, not or-
 nains her pay-
 ing weede.

:: A notable ex-
 ample for No-
 bic women,
 how to kepe
 their state, &
 remaine neuer
 theles humble
 in hart.

:: By this com-
 parison of an-
 gels she ment
 that the king
 excelled al or
 most part of
 men.

* K ch. 5:
 7. 2.

CHAP. XVI.

*A copie of king Artaxerxes letters, which he sent for the salue of the Iewes,
 10 declaring the insolencie of Aman and dutiful seruice of Mardocheus
 and Esther, 10. commanding al his prince to assist the Iewe, and wish
 them to celebrate the day which is changed from sorow to ioy.*

*The copie of king Artaxerxes letter, which he sent for the Iewes to
 al the provinces of his kingdom: the which also is not found in
 the Hebrew Volume.*

L

THe great king Artaxerxes, from India to Æthiopia to
 the dukes and princes of an hundred twentie leuen pro-
 uinces, which obey our commandment, sendeth greeting.
 † Manie haue abused vnto pride the goodnes of princes, and
 the honour, that hath beene bestowed vpon them: † and they
 do not only endeuour to oppresse the kings subiectes, but not
 bearing the glorie that is geuen them, they worke treason
 against them that gaue it. † Neither are they content not to
 geue thanks for the benefites, and to violate in them selues
 the lawes of humanitie, but they thincke they can escape the
 sentence of God also who seeth al things. † And they haue
 burst forth into so great madnes, that such as obserue dili-
 gently the offices committed vnto them, and do al thinges so
 that they are worthie of al mens prayse, them they endeuour
 to ouerthrow by subtil meanes of lies, † whiles with craftie
 fraude they deceiue the simple eares of princes, and esteeming
 others by their owne nature. † Which thing is proued both
 out of old histories, and by these thinges, which are done
 daily, how :: the enterprises of kings are depraued by the euil
 suggestions of certaine men † Wherefore we must prouide for
 the peace of al prouinces. † Neither must you thincke, if we
 command diuers thinges, that it cometh of the lightnesse of
 our mind, but that we geue sentence according to the quali-
 tie & necessitie of times, as the profite of the common wealth
 requireth † And that you may more plainly vnderstand, that
 which we say, Aman the sonne of Amadathi, both in mind
 and countrie a Macedonian, and an aliene from the Persians
 bloud, and with his cruellie stayning our pietie, was receiued
 of vs a stranger: † and found our humanitie so great towards
 him, that he was called :: our father, and was adored of al se-
 cond after the king: † who was puffed vp with so great swelling
 of arrogancie, that he went about to deprive vs of kingdom
 and life. † For by certaine new deuises and not heard of be-
 fore he hath sought to kil Mardocheus, by whose fidelitie
 and benefites we liue, and Esther the felow of our kingdom
 with al their nation: † thincking this that they being slayne,
 he might worke treason to our solitarines, and might trans-
 ferre the kingdom of the Persians to the Macedonians † But
 we haue found the Iewes, which were by that most wicked
 of men oppoynted to be slayne, in no fault at al, but contra-
 riwise vnto iust lawes, † and the children of the highest and
 the

¶ At last this
 king saw vs
 owne errour
 in beleuing
 one false
 counseller
 ouer much.
 ch. 13. v. 3.

¶ Ch. 13. v. 6.

the greatest, and alwayes louing God, by whose benefite the kingdom was geuen both to our fathers and to vs, and is kept vnto this day. † Wherefore know ye those letters, which he directed in our name, to be of none effect. † For the which heinous fact, before the gates of this citie, that is, of Susan, both him self that deuised it, and al his kinned hang on gibbets: not we, but God repaying him that which he hath deserued. † But this edict, which we now send, let it be set forth in al cities, that it be lawfull for the Iewes to vse their owne lawes. † Whom you must helpe, that those, which had prepared them selues to their slaughter, they may kil the thirtieth day of the twelfth moneth, which is called Adar. † For God omnipotent hath turned this day of sadness and mourning into ioy to them. † Wherefore count you also this day among other festiual daies, and celebrate it with al ioy, that hereafter also it may be knowne, † that al, which saythfully obey the Persians, receiue worthie reward for their fidelitie: and they that lie in wayte against their kingdom, perish for their wicked fact. † And euerie prouince and citie, that wil not be partaker of this solemnitie, let it perish by sword and fyre, and let it so be destroyed, that not oulie men, but also beastes haue no access to therto for euer, for an example of contempt, and disobedience.*

As Mardochaeus suggested, the king confirmed the obseruation of a feast in memorie of Gods benefice and to both Iewes and Gentiles kept it.

* M^{chap. 9.}
r. 2.

THE ARGUMENT OF THE BOOKE OF IOB.

Holie Iob otherwise called Iobab (Gen. 26.) as S. Augustin, S. Chrysostom, S. Ambrose, S. Gregorie, and other fathers teach, the sonne of Zara, the sonne of Rahuel, the sonne of Esau, was king (or absolute prince) of the land of Hus. who being perfect in religion, sincere in life, rich in wealth, and blessed with children, for an admirable example of patience, and to shew that a mortal man through Gods grace, may resist al the diuels tentations, by Gods permission, suddenly lost al his goodes and children, was stricken with horrible sores in al his bodie, reuiled by his wife, and in steed of comfort which his special freindes pretemed towards him, was inuiously charged by them, with impatience, arrogancie, blasphemie, and other crimes, for which they falsely supposed he was so afflicted, affirming, and by diuers sophistical argumentes, grounded as they pretended vpon Gods iustice, wisdom, powre, mercie, and goodnes, would proue that God suffereth none but wicked men to be so afflicted. But Iob constantly defendeth his owne innocence, and that worldlie calamities, and prosperities happen indifferently

Iob of the race of Esau.

Why God suffered him to be so afflicted.

The contentes according to the historie,

to good and bad in this life, and that the true reward of the iust, and punishment of the wicked, is to be expected in the other world. At last God, with due reprehension of Iob for some imperfections, sharply rebuketh the errors, and insolencie of his aduerse freindes; giveth sentence on Iobs side; pardoneth them at his intercession; and restoreth all thinges to him double, to that he had before.

Iob an especial figure of Christ.

Besides the literal sense Iob in all his actions, sufferings, and whole life, was a special figure of Christ, shewing (sayth S. Gregorie) by those thinges which he did and susteyned, what our Redemer should do and suffer yea more particularly then most part of the Patriarches. Which S. Ierome (epist. ad Paulin.) also admireth and testifieth, saying: what mysteries of Christ doth not this booke comprehend? Euerie word is ful of sense. Moreover this historie is replenished with moral documents, how to embrace vertue, and eschew vice: proposing the life of a right godlie man, neither insolent in prosperitie, nor despairing in aduersitie, alwayes resolute in Gods seruice, as wel in his prosperous kingdom as in the miserable dunghil. Here also we haue the true maner of arguing, according to the rules of Logike, with detection of sophistrie, Iob prouing and disprouing assertions by proposition, assumption, and conclusion, as S. Ierom obserueth, with profound knowlege of natural thinges and causes, as appeareth in very manie places. All which varietie and abundance of matter, comprised in smal rowme, make manie thinges hard and obscure, yet are the same so tempered with other thinges plaine and easie, that here is verified S. Augustins obseruation (li. 2. c. 6. doct. Christ) certaine places of holie Scriptures serue as delectable meate to them that hunger and thirst diuine knowlege, and the obscure take away tediousnes from them, that loath vsual plaine doctrin.

Moral documents in this booke.

True logike & Philosophie.

Hard and easie thinges to be vnderstood are both profitable.

It is most probable that Iob himself, inspired by the Holie Ghost, by whose grace he excelled al in right simplicitie (c. i.) writte his owne historie; the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue; which Moses translated into Hebrew, for the consolation of the Israelites afflicted in Egypt.

Written by Iob himself most part in verse.

Diuided into three partes.

And it may be diuided into three general partes. First the change of Iobs state from prosperitie into affliction, with his lamentation for the same, are recorded in the three first chapters. In foue and thirtie chapters following are sundrie disputations, conflicts, and discourses between him and his freindes, touching the cause of his so vehement affliction. In the five last chapters God discusseth the quarell, giveth sentence for Iob against his aduersaries, pardoneth them, and rewardeth him.

praef.

THE BOOKE OF IOB.

CHAP. I.

Holie Iob offereth sacrifice for euerie one of his children, 6. whose good estate Satan enuying, by Gods permission spoyle him of al his goodes, and children, 20. for which he being pensive offendeth not, but thanketh God for al.

This booke is read the two first weekes of September.

The first part. The change of Iobs prosperous state into affliction.



1 **H**ERE was a man in the Land of Hus, named Iob, & that man was simple, & right, and feating God, and departing from euil.
 2 † And there were borne to him seuen sonnes and three daughters. † And his possession was seuen thousand sheepe, and three thousand camels, also five hundred yoke of oxen and five hundred she asses, and a familie exceeding great: and that man was great
 4 among al them of the East. † And his sonnes went, and made a feast by houses, euerie one in his day. And sending they called their three sisters, to eate and drinke with them. † And
 5 when the dayes of feasting had passed about in course, Iob sent to them, and sanctified them: and rising vpe early offered holocaustes for euerie one. For he sayd: Lest perhaps my sonnes haue sinned, and haue blessed God in their hartes. So
 6 did Iob al the dayes. † But on a certaine day when the sonnes of God were come to assit before our Lord, :: Satan also was
 7 present amongst them. † To whom our Lord sayd: From whence comest thou? Who answering, sayd: I haue gone
 8 round about the earth, and walked through it. † And our Lord sayd to him: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man simple, and
 9 right and feating God, and departing from euil.? † To whom Satan answering, said: Why, doth Iob feare God in vayne?
 10 † hast not thou fenced him, and his house, and al his substance round about, blessed the workes of his handes, and his possession hath increased on the earth? † But stretch forth thy hand a little, and touch al thinges that he possesseth, vnlesse he
 11 blessethee in the face. † Our Lord therfore sayd to Satan: behold, al thinges that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the

:: Diuels appeare not in Gods sight, but sometime in presence of Angels which represent God
S. Athan. q. 8. ad Antiochen.

:: God doth not directly send euils but permitteth them to happen to his seruantes.

face of our Lord. † And when vpon a certeine day his
 sonnes and daughters did eate, and drinke wyne in the house
 of their eldest brother, † there came a messenger to Iob, which
 sayd: The oxen ploughed, and the she asses fed beside them,
 † and the Sabeians came in violently, & haue taken al things,
 and haue stroken the seruantes with the sword, and I onlie
 haue escaped to tel thee. † And when he yet spake, an other
 came, and sayd: The fire of God fel from heauen, and striking
 the sheepe and the seruantes hath consumed them, and I only
 haue escaped to tel thee. † But whiles he also was yet spea-
 king, there came an other and said: The Chaldees made three
 troupes, and haue inuaded the camels, and taken them, more-
 ouer the seruantes also they haue strooken with the sword,
 and I alone am fled to tel thee. † He yet spake; and behold an
 other came in, and said: Thy sonnes and daughters eating and
 drinking wine in the house of their eldest brother, † sodenly
 a vehement winde came violently from the countrie of the
 desert, and shooke the foure corners of the house, which fal-
 ling oppressed thy children and they are dead, and I alone
 haue escaped to tel thee. † Then Iob rose vp, and rent his gar-
 mentes, and with powled head falling on the ground, adored,
 † and said: Naked came I out of my mothers wombe, and
 naked shal I returne thither: Our Lord gaue, and our Lord
 hath taken away: as it hath pleased our Lord, so is it done: the
 name of our Lord be blessed. † In al these thinges Iob sinned
 not with his lippes, neither spake he anie foolish thing a-
 gainst God.

∴ By this holie
 example anti-
 ent fathers
 condemne the
 sensles Stoikes
 who are ne-
 uer moued,
 S. Aug. li. i. c.
 9. ciuit.
 S. Paul also re-
 proueth men
 without affe-
 ction. Rom. 1.
 v. 31.

AN NOT A T I O N S.

CHAP. I.

As wel Iob as
 other prophes-
 tes writ their
 owne actes
 and prayles.
 Good workes
 are both Gods
 workes and
 mens workes.

Iobs patience
 inuincible in
 al sortes of
 affliction.

1. *Simple, right, and fearing God.*] Moyses, Samuel, Esdras, & other Prophetes
 writ ther owne actes among others, also their owne prayles, speaking of them-
 selues in the third person: & so did holie Iob, humbly, truly, and simply, with-
 out vayne glorie, or arrogancie, as S. Gregorie noteth, saying. Blessed Iob, in-
 spired with the Holie Ghost, might wel write his owne actes, which were the
 giftes of supernal inspiration. God being the principal cause efficient of al
 good mens workes, and men the secundarte cause of the same.

praised
 in Iob.

Moreover Iobs singular patience and other vertues are likewise commended
 in other holie Scriptures & by ancient Doctores, *Tobie*. 2. God permitted tenta-
 tion to happen vnto Tobias, that example might be geuen to his folowers of
 his patience, as of holie Iob, S. Iames (c. 5.) exhorting to patience, sayth: *For*
haue heard the suffering of Iob, and you haue seene the end of our Lord. Tertullian (li. de
patientia) admiring Iobs patience exclaimeth thus: O most happie man whom
 neither the driuing away of his flockes of catle, nor consuming of the rest with
 fire

fire, nor the losse of his children, nor ornaments of his bodie. could drine them patience but he stood immoueable in the seruice of God, for example to vs, that we fall not for anie worldlie damage, losse of dearest friends or corporal afflictions. & blessed be God, by whose blessing we may now y. o. happie English Catholiques, that patiently suffer the very same kindes of tribulation, (though not in so great a degree) in our time. S. Cyprian (*is de bono patientie*) Iob examined & proued by the vertue of patience was advanced to the very height of prayse, a rich lord in possession, & a more rich father in children, Iudainly was neither lord, nor father: was also most greuously afflicted in his flesh: and that no temptation might be wanting the diuel armed his wife against him, yet was he not moued, but by victorious patience thanked God for al. In like sorte other holie fathers, for encoragement and consolation of the afflicted. write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apollie, dilateth most excellently in thirtie and fine whole bookes, describing & prophecying his lo great vertues to be imitated by al Christians, first of al (*li. i. c. 5.*) obseruing how great a prayse it is to be good in such a place, *in the middes of a crooked and peruerse nation, shining as a light in the world, dwelling in the gentiles, where was the seat of Satan, a little amongst heathens.*

Philip 2.
Apoc 2.
@antic.

5 Offered holocaustes for euerie one.] Albeit the vertue of Sacrifice as wel of Holocaust in the old Testament, as especially of Christs Sacrifice in the New, is of infinite value in it selfe. yet the application therof to particular persons, and purposes is limited, and therefore holie Iob offered not only once for al his children hut manie times, seuerally for euerie one. *Vt herof see Catechism Allan li. 2. de Eucharist. Sacrific. c. 35.*

English Catholiques lose their goodes and children, and are afflicted in bodie.

Great commendation to be good amongst the bad.

Sacrifice being of infinite vertue, yet the value in application is limited.

CHAP. II.

Satan by Gods permission, 7. Striketh Iob with sores from the sole of his foote to the toppe of his head. 9. His wife also insulteth against him, but he sinneth not 11 Three freinde coming to visite and comforte him, sitte silent by him seven dayes.

- 1 **A**Nd it came to passe when on a certaine day the sonnes of God were come, and stood before our Lord, and
- 2 Satan came among them, and stood in his sight, † that our Lord sayd to Satan: From whence comest thou? who answering sayd: I have gone round about the earth, and walked
- 3 through it. † And our Lord sayd to Satan: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man simple, and right, and fearing God, and departing from euil, and yet receryning innocencie? But thou hast
- 4 moued me against him, that I should afflict him in vaine. † To whom Satan answering, said: Skinne for skinne, & al thinges
- 5 that a man hath, he wil geue for his life: † otherwise put thy hand, and touch his bone and flesh, and then shalt thou see
- 6 that he wil blesse thee in the face. † Our Lord therefore sayd
- 7 to Satan: Behold he is in thy hand, but yet saue his life. † Satan therefore

∴ A man of plaine and true dealing mixed with meeknes without guile is called a simple right man S. Greg. li. 1. Moral. c. 2. &c.

∴ His wife
perswading
him to despe-
ration and
blasphemie,
figuified car-
nal cogitions
which cor-
rupt the soule
inwardly, as
afflictions do
assault the
flesh outward
ly *S. Greg. li.
5. c. 24.*
∴ Seuen dayes
together eue-
rie day and
night some
good part.

therefore going out from the face of our Lord, stroke Iob with
a verie sore boile, from the sole of the foote euen to the toppe
of his head: † who with a shel scraped the corruption, sitting §
on a dunghil. † And ∴ his wife sayd to him: Doeſt thou yet 9
continue in thy simplicities? bleſſe God and die. † Who sayd to 10
her: Thou haſt ſpoken like one of the fooliſh women, if we
haue receiued good things of the hand of God, euil thinges
why ſhould we not receiue? In al theſe thinges Iob ſinned not
with his lippes. † Therefore Iobs three frendes hearing al 11
the euil, that had changed to him, came euerie one out of their
place, Flephaz a Themanite, and Baldad a Suhite, and Sophar
a Naamathite. For they had appointed, that coming to-
gether they would viſite him, and comfort him. † And when 12
they had liſted vp their eies a far of, they knew him not, and
crying out they wept, and renting their clothes ſprinkled duſt
ouer their head toward heauen. † And they ſate with him on 13
the ground ∴ ſeuen daies and ſeuen nightes, and no man ſpake
to him a word: for they ſaw the payne to be vehement.

A N N O T A T I O N S.

CHAP. II.

Theſe viſitors
of Iob were in
dede his frein-
des, and pro-
feſſed true re-
ligion.
They erred in
Iobſ particu-
lar caſe.

11. *Iobs three freindes*] For better intelligence of theſe conſider between
holie Iob and his freindes, it may here be obſerued, that they were in dede his
freindes, as the text ſimply calleth them: that they beleued rightly in God
Almightie, and were not idolaters: that they came of freindly good affection
to comfort him though they ſel into wordes of reuouing him, (as *S. Gregorie tea- li. 3. 8.*
cheth they alleaged alſo manie excellent diuine ſentences verily which 24.
therefore Iob reproued not. But they erred in their illations againſt Iob: and
that of ignorance rather then of ſette malice, concluding that Iob was guiltie
of ſome enormous ſinnes, becauſe they ſaw him ſo grievouſly puniſhed, and
heard him complaine therof: his owne conſcience knowen to him and hid to
them (whereof they raſhly iudged) teſtifying that he was innocent, in reſpect
of ſo greater crimes And in this their particular error, though they were not
heretikes, being not obſtinate after that the truth was ſufficiently reueled
vnto them, yet they prefigured heretikes, endeavouring by one truth to de-
ſtroy an other, and by arrogating knowledge which they had not: promiſing alſo li. 5. 9.
new thinges & vheard of, rather to drow other to admire them, then to edification. 18.

And prefigu-
red heretikes.

CHAP. III.

Iob lamenteth, deſcribing his owne, and the general calamities of man,
13. and ſheewing howe ſcape manie miſeries which eiker are neſter borne
or dye preſently after their birth.

After ſo long
ſilence at laſt
Iob expreſſeth

AFTER theſe things Iob opened his mouth, and ∴ curſed 1
his day, † and ſpake. † Perish may the day wherein I was 2. 9
borne.

borne, and the night when it was sayd: A man is conceiv'd
 4 † Be that day turned into darkenesse. God requirer it not from
 5 aboue, and let it not be lightened with light. † Let darkenes,
 and the shadow of death obscure it, let a mist possesse it, and
 6 be it wrapped in bitternesse. † A darkesome hurle wind possesse
 that night, be it not counted in the daies of the yeare,
 7 nor numbred in the monethes. † Be that night solitarie, nor
 8 prayse worthis. † Let them curse it which curse the day,
 9 which are readie to raise vp Leviathan. † Let the staires be
 darkened with the mist therof: let it expect light and let it not
 10 see, neither the rising of the appearing morning. † Because
 it shut not vp the doores of the wombe, that bare me, nor
 11 tooke away euils from myne eies. † Why died I not in the
 matrice, perished not forthwith being come forth of the
 12 wombe? † Why receiued vpon the knees? why nurced with
 13 the breastes? † For now sleeping I should be quiet, and should
 14 rest in my sleepe: † With kinges and consules of the earth,
 15 which build themselves solitarie places: † Or with princes,
 16 that possess gold, and replenish their houles with siluer: † Or
 as a thing vntimely borne that is hid I should not be, or as they
 17 that being conceiv'd haue not seene the light. † There as the
 18 impious haue ceased from rumul, & there the wearied with
 strength haue rested. † And they sometime bound together
 without griefe, haue not heard the voyce of the exactor.
 19 † Little and great are there, and the seruant free from his ma-
 20 ster. † Why is there light geuen to a miserable man, and life
 21 to them, that are in bitternesse of soule? † That expect death,
 22 and it cometh not, as they that dig vp treasure. † And they
 23 reioyce exceedingly when they haue found the graue. † To
 a man whose life is hid, and God hath compassed him with
 24 darknes? † Before I ate I sigh: and as it were ouerflowing
 25 waters to my roaring: † Because the feare which I feared,
 26 hath chanced to me: and that which I was afrayd of, hath
 happened. † haue I not drembled: haue I not kept silence?
 haue I not bene at ease? and indignation is come vpon me.

CHAP. IIII.

*Eliphaz blameth Iob as guilty of impatience, arguing thereupon that he was
 not so perfect in vertue as he seemed. 7 and therefore is now punished by
 God, who (as Eliphaz falsely supposeth) afflicteth not innocents men.
 12. allegizing for proofe an imaginative vision.*

his grief before his friends to be so great, that in respect therof he iustly curseth al euil things as not made by God but adioyned to mans life, being the effects of sinne, euen from his conception and birth: wishing that what soeuer concurred to his longer afflictions in this life, and hindered his more speedie deliuerie from dangers and calamities had not bene, for so he had benne sower at rest as Gods goodnes should dispose of him. Al which was a lawfull desire and no sinne as al See 1. Pinned. in c. 2. Iob.

The second part
 Diuers discourses and disputes about the cause of Iobs afflictions.

The first con-
flict, between
Eliphaz and
Iob.

BV T Eliphaz the Themanite answering, sayd: † If we 1 2
shal begin to speake to thee, perhaps thou wilt take it
greuously, but the word conceiued who can hold: † Behold 3
thou hast taught manie, & wearie handes thou hast strength-
ned: † Them that wauered thy wordes haue confirmed, 4
and trembling knees thou hast strengthened: † But now 5
plague is come vpon thee, and thou hast fayned: hath touched
thee, and art troubled. † Where is thy feare, thy strength, thy 6
patience, and the perfection of thy wayes? † Remember I 7
besech thee, who euer being innocent hath :: perished? or
when haue the iust bene destroyed? † Yea rather I haue sene 8
them, that worke iniquitie, and sow sorrowes, & reape them,
† to haue perished by the blast of God, and with the spirit 9
of his wrath to haue bene consumed. † The roaring of the 10
lion, and the voice of the lionesse, & the teeth of the whelpes
of lions are bruised: † The tigre hath perished, because he 11
had no praye, and the lions whelpes are destroyed. † More- 12
ouer :: to me there was spoken a secret word, and as it were
by stealth hath mine eare receiued the vaines of the whispe-
ring therof. † In the horror of a vision by night, when deepe 13
sleepe is wont to hold men, † feare held me, and troubling, 14
and al my bones were made sore afraid: † And when the 15
spirit passed in my presence, the heares of my flesh stood vp-
right. † There stood one, whose countenance I knew not, 16
an image before mine eies, and I heard the voyce as it were
of a gentle winde. † What, :: shal man be iustified in compa- 17
rison of God, or shal a man be more pure then his maker?
† Behold they that serue him, are not stable, and in his Angels 18
he found wickednes: † How much more they that inhabite 19
houses of clay, which haue an earthly foundation, shal be
consumed as it were of the moth? † From morning vntil eue- 20
ning they shal be cut downe: and because none vnderstan-
deth, they shal perish forever. † And they that shal be least, 21
shal be taken away from them: they shal die, and not in wise-
dom.

CHAP. V.

*Eliphaz prosecuteth his discourse to conuince Iob of great sinnes, because he is
so v. bemently afflicted. 17. exhorteth him therefore to acknowledge his sinnes,
so al shinges shal succede prosperously.*

CA L therfore :: if there be that wil answer thee, & " turne 1
to some of the saines. † Anger in deede killeth the 2
foolish

:: No inno-
cent euer pe-
rished eter-
nally: but in-
nocent Abel
was slaine
temporaly,
and innume-
rable others
suffer calami-
ties for their
greater me-
rite.

:: Heretikes
pretend such
obscure visi-
ons more to
gette credite
then to edifie
others. s. Greg.
lib. 5. c. 18.

:: Iob easely
granteth that
man may not
compare nor
contend with
God ch. 9. v. 1.
Yet men may
be innocent &
free from gre-
uous sinnes.

:: This dispu-
ter hauing

3 foolish, and enuie sleaeth the litle one. † I haue seene a foole pretended an
 4 with firme roote, and I cursed his beautie by and by. † His imaginarie
 children shalbe made far from saluation, and shal be destroyed vision from
 5 in the gate, and there shalbe none to deliuer. † Whose haruest God against
 the hungrie shal eate, & the armed shal take him by violence, Iob, now he
 6 and the thirstie shal drinke his riches. † Nothing in the earth supposed
 is done without a cause, and out of the ground sorrow shal that neither
 7 not rise. † :: Man is borne to labour, and the bird to flight. God nor An-
 8 † For the which thing I wil besech our Lord, and toward gel nor other
 9 God I wil set my speech: † Who doeth great and vnsearchable holic person
 10 and meruelous things without number: † Who geueth raine wil patronage
 vpon the face of the earth, and watereth al things with wa- his cause,
 11 ters: † Who setteth the humble on high, and them that are in nor iudge of
 12 heauinesse he comforteth with health: † Who dissipateth the his case as he
 cogitations of the malignant, that their handes can not ac- doth, but that
 13 complish that which they began: † Who apprehendeth the al wil con-
 wise in their subtelty, and dissipateth the counsel of the wic- demne him of
 14 ked: † By day they shal incurre darkenesse, and as it were in impatience,
 15 the night, so shal they grope at noone daies. † Moreouer he follie, enuie,
 shal saue the needy from the sword of their mouth, and the and other
 16 poore from the hand of the violent. † And to the needie there finnes.
 shal be hope, but iniquitie shal draw together her mouth. :: this prouerb
 17 † Blessed is the man that is corrected of God: refuse not ther- unporteth
 18 fore the chastising of our Lord: † Because he woundeth, that a man
 19 curerh: striketh, and his hands shal heale. † In :: six tribulati- must not
 ons he shal deliuer thee, and in the :: seuenth euil shal not thincke to
 20 touch thee. † In famine he shal deliuer thee from death; and passe his life
 21 in battel, from the hand of the sword. † From the scourge of without tra-
 the tongue thou shalt be hid; & thou shalt not feare calamitie uel, but must
 22 when it cometh. † In waste and famine thou shalt laugh; and get his bread
 23 the beastes of the earth thou shalt not feare. † But with the wish sweate of
 stones of the landes thy couenant, and the beastes of the earth his browes, or
 24 shal be peaceable to thee. † And thou shalt know that thy suffer other
 tabernacle hath peace, and visiring thy beautie, thou shalt not calamities.
 25 sinne. † Thou shalt know also that thy seed shal be manifold, :: Gods good-
 26 and thy progenie as the grasse of the earth. † Thou shalt enter nes deliuereth
 into the graue in abundance, as a heape of wheate is caryed his seruantes
 27 in his time. † Behold, this is euen so, as we haue searched out the space of
 which thou hauing heard reuolue in thy mind. this laborious
 life,
 :: And most
 especially in
 the houre of
 death. S. org.
 Is. 6. c. 18.

ANNOTATIONS.

CHAP. V.

Inuocation
of Sainctes,
especially An-
gels in Iobs
time.

R. Turne to some of the Sainctes] Eliphaz prouoking Iob to produce some of his opinion, or to seek the helpe and patronage of some Sainct in his cause, plainly sheweth the common faith and practise of inuocating Sainctes in that time. Els it had benne a friuolous speech, which is not to be imputed to a sensible wise man as he was. For it appeareth by the drift of his reasoning, that he supposed some of Gods special seruantes would maintaine a good cause, but that Iobs cause was such as neither God, nor holie Angel, nor good man would defend, and therefore boldly prouoked him to this trial, presuming that he should finde no such patron. Neither did he wil Iob in these wordes to cal vpon God only, for he could not erre so grossly, as to cal God *some of the Sainctes*: but must meane some other holie person. And it is clere by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the Angels. saying: *inuocate if anie evil answer thee, or if thou canst behold anie of the holie Angeles.* S. Gregorie li. 8. c. 30. expoundeth it to the same sense, that Sainctes were to be inuocated in a good cause, but, that Eliphaz here dispicing and deriding holie Iob, sayd to him: *Thou canst not find Sainctes thy helpers in affliction, vvhom thou wouldest not haue thy felowes in prosperitie.*

CHAP. VI.

Iob answereth the obiections of Eliphaz, shewing that in deede the calamitie which he suffereth is much greater then his finnes deserue; and therefore his lamentation is excusable. 8. wisheth (if it so please God) he may dye. 13. complaneth that his freindes are become his aduerseries, 16. grauely expostulateth that they reprehend him, 12. and helpe him not.

∴ A man of
sincere con-
science confesseth the finnes
wherof he is
guiltie, yet acknow-
ledgeth not al wher-
with others
may vniustly
charge him.

BV T Iob answering, sayd: † ∴ Would God my finnes were 1
weyed, wherby I haue deserued wrath, and the calamitie, 2
which I suffer in a balance. † " As the sand of the sea this 3
would appeare heauier, wherfore my wordes also are ful of
sorrow: † Because the arrowes of our Lord be in me, the 4
indignation wherof drinketh vp my spirit, and the terrours
of our Lord warre agaynst me. † Wil the wilde asse roare 5
when he hath grasse? or the ox loweth when he shal stand
before the ful manger. † Or can an vnfaerie thing be eaten, 6
that is not seasoned with salt? or can a man tast that which
being tasted bringeth death? † The thinges which before 7
my soule would not touch, now for anguish are my meates.
† Who wil graunt that my petition may come: and that 8
God would geue me that which I expect? † And he that hath 9
begune, the same would loose his hand, and cut me of: † And 10
this might be my comfort, that afflicting me with sorrow, he
spare

- 11 spare not, nor gaynelay the wordes of the Holie one. † For
 12 What is my strength, that I can susteyne it? or what is mine
 13 end, that I should doe patiently. † Neither is my strength
 14 the strength of stones, neither is my flesh of brasle. † Behold
 15 there is no help for me in my self, and my familiar freindes
 16 also are departed from me. † He that taketh away mercie
 17 from his friend, forsaketh the feare of our Lord. † My brethren
 18 haue passed by me, as the torrent that passeth swiftly in the
 19 valleys. † They that feare the hoate frost, snow shal fal vpon
 20 them. † At the time, when they shal be dissipated they shal
 21 perish: and after they waxe hote they shal be dissolued out of
 22 their place. † The pathes of their stoppes are intangled: they
 23 shal walke in vayne, and shal perish. † Consider ye the pathes
 24 :: of Thema, the wayes of Saba, & expect a litle while. † They
 25 are confounded, because I haue hoped: they are come also without wa-
 26 ter.
 27 euen vnto me, and are couered with shame. † Now you
 28 are come: and euen now seing my plague you are afraid.
 29 † I haue I sayd: Bring ye to me, and of your substance geue to
 30 me: † Or deliuer me from the hand of the enemy, and out
 31 of the hand of the strong deliuer me? † :: Teach ye me, and I
 32 wil hold my peace: and if I perhaps haue beene ignorant in
 33 anie thing, instruct ye me. † Why haue you detracted from
 34 the wordes of truth, whereas there is none of you that can
 35 controvert me? † To rebuke only you frame speeches, and
 36 you utter wordes in the wind † You rush in vpon a pupill, and
 37 you endeouore to ouerthrow your friend. † Notwithstanding
 38 accomplish that which you haue begune: geue care, and see
 39 whether I lie. † Answer I belech you without contention:
 40 and speaking that which is iust, iudge ye. † And you shal not
 41 finde iniquitie in my tongue, neither shal folie found in my
 42 iawes.

A N N O T A T I O N S.

CHAP. VI.

3. *Aske sand of the sea* Scarleanie figure is more common in holie Scripture then *Hyperbole*. wherby our vnderstanding is drawne to conceiue the greatness of thinges that otherwise surpasse vulgar capacitie. So Iob signifieth here that his calamitie being weighed with his sinnes in balance, would appeare heavier, not precisely in proportion of the number of sandes in the sea, but exceeding much in true comparifon. Of which superabundance of paines patiently suffered by holie Iob, and other Saintes, more then their sinnes deserued, especially of our B. Saviour, who could not sinne, and of our B. Ladie, who neuer sinned, remaineth an infinitie treasure of satisfactorie workes, applicable by the
- The vse of *Hyperbole* in holie Scripture.
- Treasure of satisfactorie workes in the Church.
- O o o o o o 3. *supreme*

supreme stuard of Gods Church, Christs Vicar in earth, for satisfaction of others which haue nede, and are in the communion of Sainctes, and performe the conditions appointed. And so this high stuard may in due maner by his authoritie, geue limited, or plenarie pardones to penitentes, of the paines which otherwise they should suffer in this life, or in purgatorie, for their sinnes first remitted. Other Bishops can also geue ordilpence so much as the Supreme Bishop alloteth to their powre, al to edification and necessitie of Gods seruantes, as dispensers, not dissipators of so holie treasure.

CHAP. VII.

Iob explicateth diuers calamities of mans life, and namely of his owne. 6. Supposing it not likeli that he shal returne to former prosperous state, 15. desireth to dye.

:: A souldiar must be alwayes readie to indure trauel, to be promptly obedient, content to be beaten by his superior with out al resistance, vpon paine of his life, he is alwayes subiect to cares, and to danger of death, and therefore must euer be readie to dye.

:: Iust Iob supposing he was at the point of death, prayed God to spare or cease to punish him more, and to accept of that affliction which he had already suffered. So the Church in be-

THE life of man vpon earth is a warfare, & his daies, as 1
the daies of an hyred man. † As a seruant desireth the 2
shadow, & as the hired man taryeth for the end of his worke:
† So I also haue had vayne monethes, and haue numbred to 3
my self laborious nightes. † If I sleepe, I shal say: When shal 4
I arise? and agayne I shal expect the euening, and shal be replenished with sorowes euen vntil darkenens. † My flesh is 5
clothed with rottenesse and filth of dust, my skinne is withered, & drawn together. † My daies haue passed more swiftly, 6
then the webbe is cut of the weauer, and are consumed without anie hope. † Remember that my life is a winde, 7
and myne eie shal not returne to see good thinges. † Neither 8
shal the sight of man behold me: thine eies vpon me, and I shal not stand. † As a clowde is consumed, and passeth away: 9
so he that shal descend to * hel shal not ascend. † Neither shal 10
he returne anie more into his houte, neither shal his place know him anie more. † Wherefore I also wil not spare my 11
mouth, I wil speake in the tribulation of my spirit: I wil talke with the bitterness of my soule. † Why, am I a sea, or 12
a whale, that thou hast compassed me with a prison. † If I 13
say: My bled bed shal comfort me, and I shal be releued speaking with myself in my couch: † Thou wilt terrefie me by 14
dreames, and by visions shake me with hortour. † For the 15
which thing my soule hath chosen hanging, and my bones death. † I haue despayred, I shal now liue no longer: † Spare 16
me, for my daies are nothing. † What is man that thou magnifiest him? or why settest thou thy hart toward him? † Thou 17
doest visite him early, and suddenly thou prouest him: † How 18
long doest thou not spare me, nor suffer me that I swallow 19
my spittle? † I haue sinned, what shal I doe to thee O keeper 20
of men:

* Seal.

of men? why hast thou sette me contrarie to thee, and I am
 21 become burdenous to my self? † Why doest thou not take
 away my sinne, and why doest thou not take away mine ini-
 quitie? Behold now I shal sleepe in the dust: and if thou seeke
 me in the morning, I shal not be.

CHAP. VIII.

*Baldad chargeth Iob to haue spoken vnjustly exhorting him to turne to God,
 and so he shal prosper better then heretofore. 13. shewing that hypocrites
 shal not prosper, 20. inferreth (falsly) that God afflicteth not the sincere,
 nor helpeth the malignant.*

halfsoffoules
 departed in
 state of grace
 prayeth God
 to spare and
 cease from
 further puni-
 shing them,
 and to geue
 them eternal
 rest.

12 **B**UT Baldad the Suhite answering, sayd: † How long wilt
 thou speake such thinges, and shal the spirit of the word
 3 of thy mouth be multiplied? † Why doth God supplant iuge-
 ment? or doth the Omnipotent subuert that which is iust?
 4 † Although thy children haue sinned to him, and he hath
 5 least them in the hand of their iniquitie: † Yet if thou wilt
 6 arise early to God, and wilt beseech the Omnipotent: † If
 thou wilt walke cleane & vpriight, he wil forthwith awake
 vnto thee, and wil make the habitation of thy iustice peacea-
 7 ble: † In so much, that if thy former thinges haue bene litle,
 8 thy later thinges may be multiplied exceedingly. † For aske the
 old generation, and searce diligently the memorie of the fa-
 9 thers. († For we are but as yesterday, and are ignorant: † that
 10 our daies vpon the earth are as a shadow.) † And they shal
 reach thee: they shal speake to thee, and from their hart shal
 11 vttre wordes. † Can the rush be greene without moysture? or
 12 a seggie place grow without water? † When it is yet in his
 flowre, and is not plucked with the hand, it withereth before
 13 al hearbes: † Euen so the waies of al, that forget God, and
 14 the hope of the hypocrite shal perish: † His folie shal not
 15 please him, and his confidence as the spiders webbe. † He shal
 leane vpon his house, and it shal not stand: he shal stay it vp,
 16 and it shal not rise: † He semeth moistened before the sunne
 17 come, and in his rising his blossome shal goe forth. † Vpon a
 heape of rockes his rootes shal be thicke, and among stones
 18 he shal abide. † If he swallow him vp out of his place, he wil
 19 denie him, & wil say: I know thee not. † For this is the ioy of
 of his way, that others may spring againe of the earth.
 20 † God wil not reiect the simple, nor reach his hand to the
 21 malignant. † Vntill thy mouth be filled with laughter, and

:: The second
 conflict.
 :: This second
 disputer charg-
 ed Iob to be
 obstinate who
 in dede was
 constant in a
 true settled
 iudgement.

:: Euen thus
 heretikes ima-
 gine Catholi-
 kes to the ig-
 norant, and
 therefore fill
 their mouthes
 and booke
 with thinges
 that are not
 denied, and
 yet inferre
 much fals-
 hood sophisti-
 cally applying
 one truth a-
 gainst another
 being them-
 selues ignorant
 how to recon-
 cile difficul-
 ties.

thylyppes

thylippes with iubilation. † They that hate thee,shal be clothed with confusion : and the tabernacle of the impious shal not stand.

CHAP. IX.

Iob approueth that no man auouching his owne iustice before God is iustified.

22. Teacheth that affliction of the innocent standeth wel with Gods iustice, wisdom, and powre.

∴ Iob here granteth that which was truly said by his aduersarie, & sheweth how he did wrong aplye true doctrine against him, and so still defendeth his owne innocence, and iust quarrel

∴ Angeles moue the spheres of heauen.

∴ Euen so S. Paul, though he was not guiltie in conscience of anie crime, yet he would not cherish iustification himself. 1. Cor. 4.

∴ This is an assured true affection, that

ANd Iob answering, said: † In deede I know it is so, & 1
that man can not be iustified compared with God † If 2
he wil contend with him, he can not answer him one for a
thousand. † He is vile of hart, and strong of force: who 4
hath resisted him, & hath had peace? † He that transported
mountaynes, and they whom he subuerted in his iurie, knew 5
not. † He that remoueth the earth out of her place, and the 6
pillers thereof are shaken. † He that commandeth the tunne, & 7
it riseth not: and shutteth vp the starres as it were vnder a
scale: † He that alone spreadeth the heauens, and goeth vpon 8
the waues of the sea. † He that maketh Arcturus, and Orion, 9
and Hyades, and the inner partes of the south. † He that 10
doth great things, and incomprehensible, and metuelous of
the which there is no number. † If he come to me, I shal not 11
see him: if he depart, I shal not vnderstand. † If suddenly he 12
aske, who shal answer him? or who can say: Why doest thou
so? † God whose wrath no man can resist, and vnder whom 13
they sleepe that carie the world † How great am I then, 14
that I may answer him, and speake in my wordes with him?
† Who although I haue anie iust thing, wil not answer, but 15
wil beseech my iudge † And when he shal heare me inuoca- 16
ting, I doe not beleue that he hath heard my voice. † For in 17
a hurlewinde shal he breake me, and shal multiply my
woundes yea without cause. † He graunteth not my spirit to 18
rest, and he filleth me with bitterness. † If strength be de- 19
maunded, he is most strong: if equitie of iudgement, not
man dare geue testimonie for me. † If I wil iustifie my self, 20
mine owne mouth shal condemne me, if I wil shew my self
innocent, he shal proue me wicked. † Although I shal be 21
simple, the self same shal my soul be ignorant of, and I shal
be wearie of my life. † One thing there is that I haue spo- 22
ken, both the innocent and the impious he contumeth † If 23
he scourge, let him kill at once, and not laugh at the payn
of inno-

24 of innocentes. † The earth is geuen into the handes of the
 impious, he couereth the face of the iudges therof: and if it
 25 be not he, who is it then? † My dayes haue bene swifter then
 26 a poste: they haue fled and haue not sene good. † They haue
 passed by as shippes carying fruites, as an eagle flying to
 27 meate, † When I shal say: I wil not speake so, I change my
 28 face, and am tormented with sorow. † I :: feared al my wor-
 29 kes, knowing that thou didst not spare the offender. † But
 30 if so also I am impious, why haue I laboured in vayne? † If I
 be washed as it were with snow waters, and my handes shal
 31 shine as most cleane: † Yet shal thou dippe me in filth, and my
 32 garmentes shal abhorre me. † For neither I wil answer a man
 that is like my self: nor that may be heard with me equally in
 33 iudgement. † There is none that may be able to reprove
 34 both, and to put his hand betwen both. † Let him take his
 35 rod from me, and let not his dread terrifie me. † I wil speake,
 and wil not feare him: for I can not answer fearing.

God afflicteth
 both good &
 euil in this
 life.

:: Feare ou
 mans part,
 and hope in
 God, do wel
 consist toge-
 ther. So both
 presumption
 and despera-
 tion are auoi-
 ded.

CHAP. X.

*Iob scarce able to speake, yet sheweth that there is no iniustice nor ignorance in
 God, neither is his sinne the cause of so great afflictions. 9. Acknowled-
 geth Gods loue and benefites towards himself. 15. and dreadeth his strick
 iudgement.*

1 **M**Y soule is wearie of my life, I wil let my speech passe
 2 agaynst my self. I wil speake in the bitternes of my
 3 iudgest me so. † Dost it seeme good to thee, if thou :: calu-
 niate me, and oppresse me the worke of thy handes, and helpe
 4 the counsel of the impious? † Hast thou eies of flesh: or as
 5 a man seeth, shalt thou also see? † Are thy daies as the daies
 6 of man, and are thy yeates as the times of men: † That thou
 7 sekest my iniquitie, and searchest my sinne? † And thou
 mayst knowe that I haue done no impious thing, where-
 8 as there is no man that can deliuer out of thy hand. † Thy
 handes haue made me, and framed me wholly round about,
 and dost thou so sodenlie cast me downe headlong? † Re-
 9 member I beseech thee that as clay thou madest me, and
 10 into dust thou wilt bring me agayne. † Hast thou not as milke
 11 milked me, and curded me as cheese? † With skinne and
 flesh thou hast clothed me: with bones & sinowes thou hast
 12 compacted me. † Life and mercie thou hast geuen to me, and

:: Holie Iob
 knowing it to
 be vnpossible
 that God calu-
 niatieth
 anie man, in-
 quireth what
 is the cause
 why his good-
 nes afflicteth
 the iust?

:: In that I am
 thy creature
 thou maist
 iustly destroy
 me: but in
 deede because
 I am thy crea-
 ture thou wilt
 spare me
 through thy
 mercy, geuing

me thy grace
which if I vse
wel thou wilt
also geue me
eternal rest.

thy visitation hath kept my spirit. † Although thou conceale 13
these things in thy hart, yet I know that thou remembrest
all things. † If I haue sinned and thou hast spared me for an 14
houre: why doest thou not suffer me to be cleane from mine
iniquitie? † And if I shal be impious, woe is to me: and if iust, 15
I shal not lift vp my head, filled with affliction and miserie.
† And for pride as a lionesse thou wilt take me, and returning 16
thou doest meruelously torment me. † Thou renewest thy 17
witnesses agaynst me, and multipliest thy wrath toward me,
and paynes doe warre vpon me. † Why didst thou bring me 18
forth out of the marrice? Who would God, I had beene con-
sumed that eye might not see me. † I had beene as if I were 19
not, caried from the wombe to the graue. † Shal not the 20
fewnes of my daies be ended shortly? suffer me: therefore,
that I may a litle lament my sorow: † Before I goe, and re- 21
turne not, vnto the darke land, that is couered with the
mist of death: † A land of miserie and darkenesse, where
is the shadow of death, and no order, but euerlasting hor-
rour inhabiteth.

Repentance
is alwayes ne-
cessarie, but
most especial-
ly at the houre
of death.

CHAP. XI.

*Sophar imputeth Iobs discourse, about the cause of his so great afflictions, to
insolencie of mind, and loquasitie of tongue, perswading him to acknow-
lege greuous sinnes, that so he may haue the reward of a iust man.*

The third
conflict

Sophar
might haue
applied the
vice of much
speaking to
himself, and
his felowes,
alleging ma-
nie things,
which proued
not their opi-
nion, whereas
Iobs allega-
tions proued
directly that
which he af-
firmed.
Iobs owne
conscience
affirmed the

BUt Sophar the Naamathite answering, said: † Why, shal 12
he that speaketh manie things, not heare also? or: shal a
man full of wordes be iustified? † To thee onlie shal men hold 3
their peace? and when thou hast mocked others, shalt thou
be confuted of none? † For thou hast sayd: My word is pure, 4
and I am cleane in thy sight. † And I would wish that God 5
would speake with thee, and would open his lippes to thee,
† That he might shew thee the secretes of wisdom, and that 6
his law is manifold, and thou mightest vnderstand that thou
art exacted much lesser thinges of him, then thy iniquitie
deserueth. † Peraduenture thou wilt comprehend the steppes 7
of God, and wil find out the Omnipotent perfectly? † He is 8
higher then heauen, and what wilt thou doe: deeper then
hel, and how wilt thou know? † The measure of him is lon- 9
ger then the earth, and broder then the sea. † If he shal ouer- 10
throw all things, or shal strayten them into one, who shal say
agaynst him? † For he knoweth the vanitie of men, & being ini- 11
quitie

- 12 quity doth he not cōsider? † A vaine man is extolled into pride, contrarie.
 13 and thinketh him self borne free as a wilde asses colt. † But c. 6. v. 3.
 thou hast confirmed thy hart, & hast spread thy handes to him.
 14 † If thou shalt take away from thee the iniquitie :: that is in :: He could
 15 thy hand, and iniustice remaine not in thy tabernacle: † Then not iustly con-
 mayst thou lift vp thy face without spotte, and thou shalt, fesse iniquitie
 16 be stable, and shalt not feare. † Thou shalt also forget mis- which he had
 17 rie, and shalt remember it as waters that are passed. † And not cōmitted,
 the brightnes as it were of noone daies, shal arise to thee at
 euening: and when thou shalt think thyself consumed, thou
 18 shalt rise as the day starre. † And thou shalt haue confidence,
 hope being set before thee, and buried thou shalt sleepe se-
 19 cure. † Thou shalt rest, and there shal be none to terrifie
 20 thee: and verie manie shal beseech thy face. † But the eies of
 the impious shal decay, and escape shal faile them, and their
 hope the abomination of the foule.

CHAP. XII.

*Iob sheweth the knowlege, which his freinds much boast of, to be the com-
 mon knowne doctrin of Gods seruantes. He more truly, and more pro-
 foundly discourseth of Gods powre and wisdom, stil defending his owne
 innocencie in respect of great sinnes.*

- 12 **B**UT Iob answering, sayd: † Are you then men alone, & shal
 3 wisdom die with you: † I also haue a hart euen as you,
 neither am I inferiour to you: for who is ignorant of these thin-
 4 ges, which you know? † He that is mocked of his friend as I,
 shal inuocate God & he wil heare him: for the :: simplicitie of :: God suffe-
 5 the iust man is scorned. † The lampe contemned in the cogi- reth his sim-
 6 tations of the riche, is prepared to the time appointed. † The ple true mean-
 tabernacles of robbers abound, & they prouoke God bouldly, ing seruan-
 7 wheras he hath geuen al thinges into their handes. † For aske tes to be scor-
 the beastes, and they shal teach thee: and the foules of the ned for the
 8 ayre, and they shal tel thee. † Speake to the earth, and it shal time, but af-
 9 answer thee, and the fishes of the sea shal tel. † Who is igno- terward the
 10 rant that the hand of our Lord hath made al these things? † In wicked shal
 whose hand is the soule of euerie liuing thing, and the spirit be forced to
 11 of al the flesh of man. † Doth not the eare discerne wordes, confesse, that
 12 and the iawes of him that eateth, the taste? † In the ancientes those whom
 13 is wisdom, and in long time prudence. † With him is wise- they derided
 14 dom and strength, he hath counsel and vnderstanding. † If he are worthily
 15 shal destroy, there is no man that can build: if he shut vp a in honour be-
 man, fore God. sap.
s. 7. 3.

∴ Craftie plot-
ters of deuises
at last by Gods
iust punish-
ment commit
so great ab-
surdities, that
the meanest
may see their
follicie.

man, there is none that can open. † If he hold in the waters, 15
all things shal be dried: and if he send them forth, they shal
ouerthrow the earth. † With him is strength and wisdom: 16
he knoweth both the deceiuer, & him that is deceiued. † He 17
bringeth ∴ counsellers to a folish end, and iudges to asto-
nishment. † He looeth the belt of kings, and girdeth their 18
reines with a corde. † He leadeth away Priestes without glo- 19
rie, and supplanteth the great men. † Changing the lippe of 20
the true, and taking away the doctrine of the ancientes. † He 21
powreth out contempt vpon princes, releueing them that
had bene oppressed. † Who reueleth profound things out of 22
darkenesse, and bringeth forth the shadow of death into
light. † Who multiplieth nations, and destroyeth them, and 23
restoreth the destroyed whole agayne. † Who changeth the 24
hart of the princes of the people of the earth, and deceiueth
them, that they may goe in wayne where is no passage. † They 25
shal grope as in the darke, and not in the light, and he shal
make them goe amis as druncken men.

CHAP. XIII.

*Of their owne wordes Iob consulteth his aduersaries, that they haue spoken that
which they know not. 13. defendeth his owne innocencie. 22. desiring of
God, if he be afflicted for secrete sinnes, that he may know them.*

∴ Iobs state of
sinne or inno-
cencie was
best known
to God, next
to his owne
conscience,
not at all to his
aduersaries,
that presumed
to iudge ther-
of.

BE HOLD mine eie hath seene all these things, and mine 1
eare hath heard, & I haue vnderstood euerie thing. † Ac- 2
cording to your knowledge I also do know: neither am I in-
feriour to you. † But yet I wil speake to the Omnipotent, 3
and I couer to dispute with God. † First shewing you to 4
be forgers of lying, and mainteyners of peruerse opinions.
† And would God ye would hold your peace, that you 5
might be thought to be wise men. † Heare ye therefore 6
my correptions, and attend the iudgement of my lippes.
† Hath God neede of your lye, that for him you speake guiles. 7
† Doe you take his person, and doe you endeouour ∴ to iudge 8
for God? † Or shal it please him from whom nothing can be 9
concealed, or shal he be deceiued as a man, with your fraudu-
lent dealings? † He shal reprove you, because in secrete you 10
take his person. † Forthwith as he shal moue himself, he shal 11
trouble you: and his terrour shal come violently vpon you.
† Your memorie shal be compared to ashes, and your neckes 12
shal be brought into clay. † Hold your peace a litle while, 13
that

- that I may speake, what soeuer my minde shal prompt me.
- 14 † Why doe I teare my flesh with my teeth, & carie my soule
 15 in my handes? † Although he shal kil me, I wil † trust in
 16 him: but yet I wil reprove my waies in his sight. † And he shal
 be my sauour: for no hypocrite shal come in his sight.
- 17 † Heare ye my word, and receiue the obscure sayings with
 18 your eares. † If I shal be iudged, † I know that I shal be
 19 found iust. † What is he that wil be iudged with me: let him
 20 come: why am I consumed holding my peace? † Two things
 only do not to me, and then shal I not be hid from thy face:
 21 † Make thy hand far from me, and let not thy feare terrifie
 22 me. † Cal me, and I wil answer thee: or els I wil speake, and
 23 doe thou answer me. † How great iniquities and sinnes I haue,
 24 my wicked decdes and my offences: shewe thou me. † Why
 25 hidest thou thy face, and thinkest me thine enemy? † Against
 the lease, that is violently taken with the wind, thou shewest
 26 thy might, and persecutest drie stuble. † For thou writest
 bitterness against me, and wilt consume me with the sinnes
 27 of my youth. † Thou hast put my feete in the stockes, and
 hast obserued al my pathes, and hast considered the steppes
 28 of my feete. † Who as rottenness is to be consumed, and as a
 garment, that is eaten of the moth.

CHAP. XIII.

*Againe Iob describeth the miseries of mans life. 3. Neuertheles Gods great
 providence towards him. 7. professeth his beleefe of the Resurrection.*

- 1 **M**AN borne of † woman, liuing a short time, is repleni-
 2 shed with many miseries. † Who as a flowre cometh
 forth and is destroyed, & fleeth as a shadow, & neuer abideth
 3 in the same state. † And doest thou counte it a worthy thing
 to open thine eies vpon such an one, and to bring him with
 4 thee into iudgement? † Who can make cleane him that is
 conceived of vncleane seede: is it not thou which onlie art?
- 5 † The daies of man are short, & the number of his monethes
 is with thee, thou hast appointed his limites: which can
 6 not be passed. † Depart a litle from him, that he may rest,
 vntil his day wished for, come, euen as the hyred man.
- 7 † A tree hath hope: if it be cut, it waxeth greene againe, and
 8 the boughes thereof spring. † If his roote be old in the earth,
 9 and the troncke therof be dead in the dust. † At the sent of
 water it shal spring, and bring forth leaues, as when it was

It seemed to
 his aduersa-
 ries that of
 desperation
 he would tear
 his flesh, and
 so kil himself,
 and to be so
 nere death as
 if one held his
 soule in his
 hand readie to
 bet it fall from
 him.
 He was in
 extreme an-
 guish, but stil
 trusted in
 God.
 He denieth
 that he is guiltie
 in consci-
 ence but desi-
 reth to know
 of God, if he
 haue anie hid
 sinnes which
 himself know-
 eth not.

proportion,
in respect
of eternitie,
which is infi-
nite yet God
hath care to
bring this
weake crea-
ture to life
eternal.

first planted. † But when man shal be dead, and naked and 10
consumed, where is he I pray? † As if the waters should de- 11
parr out of the sea, and a riuer made emptie should be dried
vp. † So man when he is a sleepe shal not rise agayne, til hea- 12
uen perish, he shal not awake, nor rise vp out of his sleepe.
† Who wil grant me this, that in hel thou protect me, and 13
hide me, til thy furie passe, and appoynt me a time, wherein
thou wilt remember me? † Shal man that is dead, thinkest 14
thou, liue agayne? al the daies, in which I am now in warfare,
I expect vntil my change do come. † Thou shalt cal me, and 15
I shal answer thee: to the worke of thy handes thou shalt
reach thy right hand. † Thou in dede hast numbred my step- 16
pes: but thou wilt spare my sinnes. † Thou hast sealed my 17
offences as it were in a bag, but hast cured mine iniquitie. † A 18
mountaine falling slideth downe, and a rock is remoued, out
of his place. † Waters make stones holow, and with inunda- 19
tion the earth by litle and litle is consumed: and men therfore
thou shalt destroy in like maner. † Thou hast strengthened 20
him a litle that he might passe away foreuer: thou shalt chāge
his face, and shalt send him forth. † Whether his children 21
shal be noble, or vnnoble, he:: shal not vnderstand. † But yet 22
his flesh whiles he shal liue shal haue sorow, & his soule shal
mourne vpon himself.

∴ The paren-
tes after death
are not afflic-
ted with the
state of their
children, as
they be in this
life.

CHAP XV.

*Eliphaz againe chargeth Iob to haue spoken presumptuously & blasphemous-
ly. 14. auoucheth that no man is innocent nor iust. 20. describing the ma-
lediction of impious and hypocrites.*

The fourt
conflict,

∴ Eliphaz not
able to answer
Iobs solide
reasons, rail-
leth against
him, as if he
were iniurious
to God, or
taught others
to cast away
feare.

BUT Eliphaz the Themanite answering, sayd: † Wil a wife 1
man answer as it were speaking into the wind, and fil his 2
stomacke with burning? † Thou:: reproveest him in wordes, 3
that is not equal to thee, and speakest that which is not ex-
pedient for thee. † As much as is in thee, thou hast euacuated 4
feare, and hast taken away prayers before God. † For thine 5
iniquitie hath taught thy mouth, and thou doest imitate the
tongue of blasphemers. † Thine owne mouth shal condemne 6
thee, and not I: and thy lippes shal answer thee. † Wast thou 7
the first man borne, and formed before the litle hilles? † Hast 8
thou heard Gods counsel, and shal his wisdom be inferiour
to thee? † What doest thou know, that we are ignorant of? 9
what doest thou vnderstand that we know not? † There are 10
both

both oldmen and ancientes among vs, much elder then thy
 11 fathers. † Is it a great matter that God should comfort the:
 12 but thy naughtie wordes hinder it. † Why doth thy hart ele-
 uate thee, and as thinking great things, hast thou estonied
 13 eies. † Why doeth thy spirit swell agaynst God, to vtter such
 14 wordes out of thy mouth. † What is man, that he should be
 :: without spot, and that the borne of a woman should ap- rare privilege
 15 peare :: iust? † Behold among his sainctes none is immutable, to be without
 16 and the heauens are not cleane in his sight. † How much spot.
 more is man abominable, and vnprofitable, who drinketh
 17 iniquitie as it were water? † I wil shew thee, heare me: that
 18 which I haue seene I wil tel thee. † Wisemen confesse and
 19 hide not their fathers. † To whom onlie the earth was geuen,
 20 and stranger hath not passed by them. † The impious is
 proud al his daies, and :: the number of the yeares of his ty-
 21 rannie is vncertaine. † The sound of terrour is alwaies in his
 cares: and when there is peace, he alwaies suspecteth trea- :: Al these mi-
 22 son. † He beleueth not that he may returne from darkenesse sories are inci-
 to light, looking round about for the sword on euerie side. dent to the
 23 † When he shal moue himself to seeke bread, he knoweth wicked, but
 24 that the day of darkenesse is prepared in his hand. † Tribula- are falsly ap-
 tion shal terrifie him, and distresse shal compasse him, as a king plied to ho-
 25 that is prepared to bartel. † For he hath stretched his hand lie Iob, who in
 against God, and is strengthened against the Omnipotent: dede was iust.
 26 † He hath runne against him with necke set vp right, and is
 27 armed with a fatte necke. † Fatnesse hath couered his face,
 28 and from his sides there hangeth tallow. † He hath dwelt in
 29 hillockes. † He shal not be enriched, neither shal his sub-
 stance continew, neither shal he put his roote in the earth.
 31 † He shal not depart out of darkenes, the flame shal drie his
 boughes, and he shal be taken away with the spirit of his
 31 owne mouth. † He shal not beleue vainely deceiued with
 32 error, that he may be redemed with anie price. † Before his
 daies be accomplished, he shal perish: and his handes shal
 33 wither. † His cluster in the first flower shal be hurt as a vine,
 34 and as the oliue tree casting his flower. † For the congrega-
 tion of the hypocrite is barren, and fire shal deuoure their
 35 tabernacles, which gladly take giftes. † He conceiued sorow,
 and hath brought forth iniquitie, and his wombe preparereth
 guiles.

Iob moued by his importune freindes, 4. exposulateth their seueritie, 12. further describeth his afflictions, and appealeth to Gods iudgement, that he suffereth more then his sinnes deserue.

BUT Iob answering sayd: † I haue heard often times such 1 2
 things, :: heauie comforters you are al. † Shal wordes ful 3
 of winde haue an end? or is anie thing trublesome to thee,
 if thou speake? † I also could speake thinges like to you: and 4
 would God your soule were for my soule. † I also would con- 5
 fort you with wordes, and would wag my head vpon you.
 † I would strengthen you with my mouth, and would moue 6
 my lippes, as sparing you. † But what shal I doe? If I speake, 7
 my paine wil not rest: and if I hold my peace, it wil not depart
 from me. † But now my sorow hath oppressed me, and al my 8
 limmes are brought to nothing. † My wrinkles giue testime- 9
 nie against me, and :: a false speaker is rayted vp against my
 face contradicting me. † He hath gathered his furie vpon me, 10
 and threatening me hath gnathed against me with his teeth,
 mine enemy hath beheld me with terrible eies. † They haue 11
 opened their mouthes vpon me, and exprobatng haue strö-
 ken my cheke, they are filled with my paines. † God hath 12
 shut me vp with the wicked man, and hath deliuered me to
 the hands of the impious. † I sometime that welthie one so- 13
 denly am broken: he hath held my necke, broken me, and
 set me to himself as it were a marke. † He hath compassed me 14
 with his speares, he hath wounded my loynes, he hath not
 spared, and hath powred out on the earth my bowels. † He 15
 hath cut me with wound vpon wound, he hath come violent-
 ly vpon me as it were a giant. † I haue sowed sackcloth 16
 vpon my skinne, and haue couered my flesh with ashes.
 † My face is swollen with weeping, and my eyeliddes are 17
 dimme. † These thinges haue I suffered :: without the iniquitie 18
 of my hand, whereas I had cleane prayers to God. † Earth 19
 couer not my bloud, neither let my crie find place in thee
 be hid. † For behold my witnesse is in heauen, and he that 20
 knoweth my conscience on high. † My freindes ful of wor- 21
 des: mine eie distilleth vnto God. † And would God a man 22
 might so be iudged with God, as the sonne of man is iudged
 with his companion. † For behold the short yeares passe a- 23
 way, and I walke the path, by the which I shal not retorne.

*For the greivousnes of his paine iob expecteth speedie death, 4. chargeth his fre-
indes with folie for holding only remuneration in this life. 6. himself hee prob
happierst in the other World.*

1 **M**Y spirit shal be extenuated, my daies shal be shorter-
2 ned, and the graue only remaineth for me. † I haue
3 not sinned, and mine eie abideth in bitternesse. † Deliu-
4 me, and set me beside thee, and let anie mans hand fight
5 against me. † Thou hast made their hart far from discipline,
6 and therfore they shal not be exalted. † He promiseth a praye
7 to his felowes, and the eies of his children shal faile. † He
8 hath set me as it were for a prouerbe of the comon people,
9 and I am an example before them. † Mine eie is dimme for
10 indignation, and my members are brought as it were to no-
11 thing. † The iust shal be astonied vpon this, and the innocent
12 shal be raised vp against the hypocrite. † And the iust shal
13 hold his way, and with cleane handes shal adde strength.
14 † Be al you therfore conuerted, and come, and I shal not
15 sinde among you anie wiseman. † My daies haue passed, my
16 cogitations are dissipated, tormenting my hart: † Night they
haue turned into day, and againe after darkenesse I hope for
light. † If I shal expect, * :: hel is my house, and in darkenesse
I haue made my bed. † I haue sayd to rottenes: Thou art my
father, my mother, and my sister, to wormes. † Where is
now then my expectation, and my patience who confide-
reth. † Al my thinges shal descend into most deepe hel: there
at the least, shal I haue rest thinkest thou?

:: Not hauing
committed
such sinnes as
he was char-
ged withal, in
this dable bir-
ternes of cor-
poral paine
and calumnia-
tion, his eye
was stil vpon
God, expec-
ting to be de-
liuered.

:: This text
sheweth eni-
dently that
there was a
place of rest
called hel.

CHAP. XVIII.

*Baldad setteth vpon iob againe, charging him with present impatience,
and former impietie, 6. and that therfore he suffereth worthe punish-
ment.*

The fifth con-
flict.

1 **B**UT Baldad the Suhite answering, sayd: † How long wil
2 ye speake vaunting wordes? vnderstand ye first, and so
3 let vs speake. † Why are we reputed as beastes, and accoun-
4 ted vile before you? † Which destroyest thy soule in thy furie,
shal the earth be forsaken for thee, and shal rockes be trans-
5 ported out of their place? † Shal not the light of the impious
6 be extinguished, and the flame of his fire not shine? † The
light shal be darke in his tabernacle, and the candle that is

:: Baldad per-
ceiuing iob to
speake confi-
dently as the
common do-
ctrin of manie
opposeth him
self neuerthe-
les against him

and al that
thynke as he
doth, and so
speaketh as to
manie in the
plural num-
ber, *vyl ge*
speake and of
himselfe & his
felowes: are
we reputed. &c.
So holie Ioba
figure of the
Church defin-
ed the com-
mon caute, his
aduerities a
figure of here
likes speaking
some trutthes
mixed fals-
thinges ther-
with *S. Greg.*
li. 14. c. 1.

ouer him, shal be extinguished. † The steppes of his power 7
shal be straytened, and his owne counsell shal cast him downe 8
headlong. † For he hath thrust his feete into a nette, and wal- 8
keth in the meshes therof. † The sole of his foote shal be held 9
in a snare, and thirst shal burne against him. † His ginne is hid 10
in the earth, and his spring vpon the path. † Feares shal terri- 11
fie him on euerie side, and his feete shal entangle him. † Let 12
his strength be extenuated with famine, and let hunger inuade 13
his ribbes. † Let it deuoure the beaurie of his skinne, let death 14
the firstborne consume his armes. † Let his confidence be 14
plucked away out of his tabernacle, and let destruction as a
king tread vpon him † Let the companions of him, that is nor, 15
dwell in his tabernacle, let brimston be sprinkled in his tent.
† Let his rootes be dried downward, and his harvest destroy- 16
ed vward. † Let the memorie of him perish from the earth, 17
and let not his name be renowned in the streates. † He shal 18
expel him out of light into darkenesse, and shal transport him
out of the world. † His seed shal not be, nor his progenie in 19
his people, nor anie remnantes in his countries. † In his daie 20
the last shal be astonied, and horreur shal inuade the first.
† These are then the tabernacles of the wicked man, and this 21
is the place of him that knoweth not God.

CHAP. XIX.

*Iob lamenteth of his freindes crueltie, 6 affirmeth that his so great affliction
is not for his finnes. 25. and comforteth himself with his vndoubted belife
of the Resurrection.*

:: Blessed Iob
(saith *S. Gre-*
gorie li. 14. c.
16. 17.) loo-
king sincerely
on his owne
life, saw that
his affliction
was greater
then his finnes

BV T Iob answering, sayd: † How long doe you afflict my 2
soule, and weare me with wordes? † Behold, ten times 3
you counfound me, and are not ashamed oppressing me. † For 4
although I haue beene ignorant, mine ignorance shal be with
me. † But you are set vp against me, and reprove me with my 5
reproches. † At the least now vnderstand ye, that God hath 6
afflicted me: not with equal iudgement, and hath compassed
me with his scourges. † Behold I shal crie suffering violence, 7
and no man wil heare: I shal crie out, and there is none to
iudge. † He hath hedged my path round about, and I can not 8
passe, and in my way hath put darkenesse. † He hath spoiled 9
me of my glorie, and hath taken the crowne from my head.
† He hath destroyed me on euerie side, and I perish, and as it 10
were from a tree plucked hath he taken away my hope. † His 11
furie

furie is wrath against me, and he hath so accounted me as
 12 his enemy. † His seruantes haue come together, and haue
 made them selues a way by me, and haue besieged my taber-
 13 nacle round about. † He hath made my brethren far from me,
 and my acquaintance as strangers haue departed from me.
 14 † My kinemen haue forsaken me, and they that knew me
 15 haue forgotten me. † The ghesles of my house, and my mayd-
 seruantes haue counted me an aliene, and I haue bene as it
 16 were a stranger in their eies. † I called my seruant, and he did
 not answer me, with mine owne mouth I besought him.
 17 † My wife hath abhorred my breath, and I prayed the chil-
 18 dren of my wombe. † Fooles also despised me, and when I
 19 was departed from them, they backbited me. † My counse-
 lers sometime haue abhorred me: and he whom I loued
 20 most hath turned against me. † The flesh being consumed my
 bone hath cleaued to my skinne, and there are left onlie lip-
 21 pes about my teerth. † Haue mercie vpon me, haue mercie
 vpon me, at the least you my frendes, because the hand of our
 22 Lord hath touched me. † Why doe you as God persecute me,
 23 and are filled with my flesh. † Who wil grant me that my
 wordes may be writen: who wil geue me that they may be
 24 drawn in a booke, † with yron penne, and in plate of leade,
 25 or els with stile might be grauen in flint stone: † For: I know
 that my Redemer liueth, and in the last day I shal rise out of
 26 the earth. † And I shal be compassed agayne with my skinne,
 27 and in my flesh I shal see God. † Whom I my self shal see, and
 mine eies shal behold, and: none other: this my hope is layd
 28 vp in my bosome. † Why then doe you say now: Let vs per-
 29 secute him, and let vs finde roote of word agaynst him: † Flee
 therefore from the face of the sword, because the sword is
 the reuenger of iniquities: and know ye that there is iudge-
 ment.

CHAP. XX.

*Sophar auoucheth that some wicked men flourish for a time, but are afterwards
 iustly plagued. 19. thereupon condemneth Iob as an hypocrite.*

1 2 **B**UT Sophar the Naamathite answering, sayd: † Therefore
 my diuerse cogitations succede one an other, and my
 3 minde is rapt into sundrie things. † The doctrine, wherwith
 thou reproveest me, I wil heare, and the spirit of my vnder-
 4 standing shal answer me. † This I know from the beginning,

Q q q q q q 2

desired and
 in that respect
 was not equal:
 yet it was iust,
 for God being
 iudge, giveth a
 iust reward: a
 crown of iustice
 as S. Paul spea-
 keth of him-
 self (2. Tim. 4)

: Al refused
 holie Iob in
 his affliction
 even those
 whom he had
 loued most:
 who therefore
 ought most to
 haue loued
 him againe.

: An expresse
 profession of
 his faith of the
 Resurrection.

: VVe shal liue
 againe, not as
 one tree riseth
 in place of an
 other, but
 the self same
 persones,
 changed in
 qualities not
 in substance.

The sixth con-
 sist,

since

Al mans life
is short and as
a moment in
comparifon
of eternitie;
but it is not
alwayes true
that the wicked
are shortly pa-
nished in re-
fpect of this
life, as this
difputer appli-
eth it to proue
Iob to impi-
ous. Ther-
fore Iob an-
wereth in the
next chapter.
2. 13. That or-
dinarily the
wicked, lead
their dayes (to
witt their
whole life)
in vrrualth and
(then) in a mo-
ment goe downe
to hel. So the
rest of these
mens asserti-
ons are for
moft part true
in fome fenfe
but il applied,

since man was placed vpon the earth, † That the praise of the
impious is :: short, and the ioy of the hypocrite as it were for
a moment: † If his pride rise vpeuen to the heauen, and his
head touch the cloudes: † As a dunghil in the end he shal be
destroyed, and they that had sene him, shal say: Where is he?
† As a dreame thar fleeth away he shal not be found, he shal
passe as a vision by night: † Theeie that had sene him, shal
not see him, neither shal his place behold him anie more.
† His children shal come to naught with pouertie, and his
handes shal render him his sorow. † His bones shal be filled
with the vices of his youth, and they shal sleepe with him in
the dust. † For when euil shal be sweete in his mouth, he wil
hide it vnder his tongue. † He wil spare it, and not leaue it,
and wil hide it in his throte. † His bread in his belly shal be
turned into the gaule of *aspes within him. † The riches
which he hath deuoured, he shal vomite out, and God shal
draw them forth out of his belly. † He shal sucke the head of
aspes, and the vipers tongue shal kil him. († Let him not see
the streames of the riuer, the torrenies of home, & of butter.)
† He shal be punished for al thinges that he did, & yet not be
cōsumed: according to the multitude of his inuentions so also
shal he suffer. † Because breaking in he hath made the poore
naked: he hath violently taken house, & built it not. † Nei-
ther is his bellie filled: and when he shal haue the thinges he
coueted, he can not possesse them. † There remayned not of
his meate, & therfore nothing shal continue of his goodes:
† When he shal be filled, he shal be straytened. he shal burne,
and al sorow shal fal vpon him. † Would God his belly were
filled, that he may tend forth the wrath of his furie vpon him,
and rayne his battel vpon him, † He shal flee wepons of yron,
and shal fal vpon a bowe of brasse. † The sword plucked out,
and coming forth of his scabbard, and glistering in his bitter-
nesse: the horrible shal goe and come vpon him. † Al darke-
nesse is hid in his secretres: fyre that is not kindled shal de-
uoure him, he shal be afflicted least in his tabernacle. † The
heauens shal reuele his iniquitie, and the earth shal rise against
him. † The blossome of his house shal be opened, he shal be
plucked downe in the day of Gods furie. † This the portion
of an impious man from God, & the inheritance of his wordes
from our Lord.

*Iob requiring his freindes to heare him, 7. discourses of the cause, Why some
euil men prosper at this life.*

12 **B**V T Iob answering, sayd: † Heare I beseech you my wor-
3 des, and doe penance. † Beare with me, that I also may
speake, and after my wordes, if it shal seme good, laugh
4 ye. † Is my disputation :: agaynst man, that I ought not wor-
5 thely to be torie? † Harken to me, and be astonied, and put
6 the finger vpon your mouth. † And I when I shal remember,
7 am afayd, and trembling shaketh my flesh. † Why then doe
the impious liue, are they aduanced, and strengthened with
8 riches: † Their seede continueth before them, a multitude
9 of kinsmen, and o nephewes in their sight † Their houses
be secure and peaceable, & the rod of God is not vpon them.
10 † Their bullock hath conceiued, and hath not made abor-
tion: their cow hath calu'd, and is not depriv'd of her calfe.
11 † Their little ones goe forth as flockes, and their infantes re-
12 ioyse with pastimes. † They hold the timbrel, & the harpe, &
13 reioyse at the sound of the organe. † They :: lead their daies in
14 welth, and in a moment they goe downe to :: hel. † Who
sayd to God: depart from vs, we wil not the knowlege of thy
15 waes. † Who is the Omnipotent, that we should serue him?
16 and what doth it profite vs if we shal pray him? † But yet
because their good things are not in their hand, be the coun-
17 sel of the impious far from me † How often shal the candel
of the impious be extinguished, and inundation come vpon
18 them, and shal he deuide the sorowes of his furie? † They
shal be as chaffe before the face of the winde, and as ashes,
19 which the whirlewinde scattereth. † God shal reserve the so-
row of the father to his children: and when he shal haue ren-
20 dred it, then shal he know † His eies shal see his owne slaugh-
21 ter, and he shal drinke the turie of the Omnipotent. † For
what doeth it pertayne to him concerning his house after
him: although the number of his monethes be diminished
22 the halfe? † Shalanie man teach God knowledge, who iud-
23 geth the high ones. † This man dieth strong and in health,
24 rich and happie. † His vowels be ful of fatte, and his bones
25 be imbrowed with marrow. † But an other dieth in bitter-
26 nesse of soule without anie riches: † And yet they shal sleepe
27 together in the dust, and wormes shal couer them. † Surely

:: Though he
disputed with
three men, yet
it was concer-
ning diuine
thinges not
humaine but
of Gods pro-
vidence, and
iustice, of the
resurrection
of eternal life
and punish-
ment.

: See ch. 22.
v 5.

: The same
word is in
Hebrew Gre-
ke and Latin
for hel as in
the 7 and 17
chap. & other
places, which
sheweth that
besides hel of
the dāned the
resting place
also of holie
fathers in the
old Testament
was called by
the general
name of hel.

I know your cogitations, and vniust sentences agaynst me.
 † For you say: Where is the house of the prince? and where
 are the tabernacles of the impious? † Aske anie of the wayfa-
 ring men, and you shal vnderstand that he knoweth these self
 same thinges. † Because the euil man is kept vnto the day of
 perdition, and he shal be led to the day of furie. † Who shal
 reprove his way before him? and who shal repay him the
 thinges that he hath done? † He shal be brought to the graues,
 and shal watch in the heade of the dead. † He hath beene
 sweete to the grauel of * Cocytus, & after him he shal drawe
 euerie man, and before him innumerable. † How therefore
 doe ye comfort me in vayne, whereas y our answer is shewed
 to be repugnant to the truth?

* a riuer
 of hel.

CHAP. XXII.

*Eliphaz contendeth that God is not pleased with a iust mans afflictions. 5.
 falsely imputeth enormous crimes to holie Iob, 12. and grosse errors. 21. Wi-
 sheth him therefore to repent, that so he may prosper.*

The seuenth
 confid
 :: In dede whe
 a iust man
 hath donne
 his dutie he is
 vnprofitable
 to God: but he
 is profitable to
 himself, which
 greatly plea-
 seth God, who
 desireth mans
 good, and it re-
 doundeth to
 Gods glorie
 that he hath
 such seruantes.
Mat. 5. v. 17.

BV T Eliphaz the Themanite answering, sayd: † Can man
 be compared with God, yea though he be of perfect
 knowlege. † What doth it: profite God if thou be iust? or
 what doest thou aduantage him if thy way be vnspotted.
 † Shal he be afrayde to reprove thee, and come with thee into
 iudgement: † And not for thy very great malice, and thine in-
 finite iniquities? † For thou hast taken away the pledge of thy
 brethren without cause, and the naked thou hast spoyled of
 clothes. † Water to the wearie thou hast not geuen, and from
 the hungrie thou hast withdrawen bread. † In the strength of
 thine arme thou didst possesse the earth, and being the migh-
 tiest thou didst obteyne it. † Widowes thou hast sent away
 emptie, and the armes of pupilles thou hast broken in peeces.
 † Therefore art thou compassed with snares, and soden feare
 troubleth thee. † And thoughest thou that thou shouldest not
 see darkenes, and that thou shouldest not be oppressed with
 the violence of ouerflowing waters? † Doest thou not thinke
 that God is higher then heauen, & is exalted aboue the toppe
 of the starres? † And thou sayest: For what knoweth God?
 and he iudgeth as it were by a mist. † The cloudes are his
 couert, :: neither doth he consider our thinges, and he wal-
 keth about the poles of heauen † Doest thou couet to keepe
 the path of worldes, which wicked men haue troden? † Who
 were

:: After impu-
 ration of false
 crimes, this

were taken away before their time, and a flood hath cut-
 17 throwen their foundation: † Who saye to God: Depart from
 vs: and as though the Omnipotent could do nothing, they
 18 esteemed him: † Whereas he had filled their houses with good
 19 things, whose sentence be far from me. † The iust shal see,
 20 and shal reioyse, and the innocent man shal skorne them † Is
 not their exaltation cut downe, and hath not fire deuoured
 21 the remnantes of them? † Agree thou therefore to him, and
 haue peace: and by these thinges thou shalt haue the best
 22 fruites. † Receiue the law of his mouth, and put his wordes
 23 in thy hart. † If thou wilt returne to the Omnipotent, thou
 shalt be builded vp, and shalt make iniquitie far from thy
 24 tabernacle. † He shal geue for earth flint, and for flint tor-
 25 rentes of gold. † And the Omnipotent shal be agaynst thine
 26 enemies, & siluer shal be heaped together vnto thee. † Then
 shalt thou abound in delights vpon the Omnipotent, and
 27 shalt lift vp thy face to God. † Thou shalt aske him, and he
 28 wil heare thee, and thou shal pay thy vowes. † Thou shalt
 decree a thing, and it shal come to thee, and light shal shine
 29 in thy waies. † For who wil be humbled, shal be in glorie:
 30 and he that wil bow downe his eies, he shal be saued. † The
 innocent shal be saued, but he shal be saued in the cleanness
 of his handes.

CHAP. XXIII.

*Iob expecteth helpe and sentence of God, 6. with iust feare, yet with good
 conscience maintaineib his owne innocencie.*

12 **B**V T Iob answering, sayd: † :: Now also my talke is in
 bitterness, and the hand of my plague is aggravated
 3 vpon my mourning. † Wao wil grant me that I may know
 4 and find him and come euen to :: his throne? † I wil set iudg-
 ment before him, and wil fil my mouth with accusations.
 5 † That I may know the wordes, that he wil answer me, and
 6 vnderstand what he wil speake to me. † I wil not that he
 contend with me with much strength, nor that he oppresse
 7 me with the weight of his greatnes. † Let him propose equitie
 8 against me, and my iudgement shal come to victorie. † If I
 shal goe to the East, he appeareth not: if to the West, I shal
 9 not vnderstand him. † If to the left hand, what shal I doe? I
 shal not apprehend him: if I turne my self to the right hand,
 10 I shal not see him. † But he knoweth my way, & hath proued
 me as

:: Whiles he
 expected
 some com-
 forth of his
 freindes, they
 still afflicted
 him more and
 more, charge-
 ing him with
 false crimes
 and so aggra-
 uating his
 grief both
 of bodie and
 mind: Ther-
 fore he appe-
 aleth to Gods
 iudgement
 feare for sen-
 tence.

meas gold that passeth through the fyre: † My foote hath so- 11
lowed his steppes, I haue kept his way, & haue not declined
out if it. † From the commandementes of his lippes I haue 12
not departed, and I haue hid the wordes of his mouth in my
bosome. † For he is alone, and no man can turne away his 13
cogitation: and whatsoever his soule would, that hath he
done. † And when he shal haue fulfilled his wil in me, manie 14
other things also are at hand wit him. † And therefore I am 15
trubled at his face, and considering, him I am made penfise
withfeare. † God hath mollified my hart, and the Omnipotent 16
hath trubled me. † For I haue not perished because of 17
the imminent darkenesse, neither hath the mist couered my
face.

CHAP. XXIIII.

*God in his providence knoweth when he wil punish the wicked, which his
true seruantes know not, much lesse the impious.*

:: Gods seruantes know that
he wil punish
wickednes,
but know not
when the wicked
presume
that he wil
neuer punish
them.

TIMES are not hid from the Omnipotent: but they :: that 1
know him, know not his daies. † Some haue transferred 2
boundes, spoiled flockes, & fed them. † They haue driuen away 3
the asse of pupilles, & haue taken away the widowes oxe for a
pledge. † They haue subuerted the way of the poore, and 4
haue oppressed together the meeke of the earth. † Others as 5
wilde asses in the deserte goe forth to their worke: watching
to the praye, doe prepare bread for their children. † They 6
reape the filde that is not theirs, and gather the grapes of his
vineyard, whom by violence they haue oppressed. † They 7
send men away naked, taking away their clothes, which haue
no couering in the cold. † Whom the showers of the moun- 8
taynes doe wash, and not hauing a couert, they embrace
stones. † They did violence spoyling the pupilles, and the 9
common poore people they spoyled. † From the naked and 10
them that goe without clothing, and the hungrie they haue
taken away the eares of corne. † They haue rested the noone- 11
tide among their heapes, which hauing troden the wine
presses are a thirst. † Out of the cities they haue made men to 12
mourne, and the soule of the wounded hath cryed, and God
doth not suffer it to passe vneuenged: † They haue bene :: re- 13
bellious to the light, they haue not knowen his wayes, nei-
ther did they returne by his pathes. † At the verie breake of 14
day the murderer ryseth, he killeth the needie, and the poore

:: Heretikes
doing and tea-
ching against
their owne

man:

- 15 man: but by night he wil be as a theefe. † The cie of the ad-
uouterer obliueth darkenesse, saying: Eie shal not see me: knowledge, are
16 and he wil couer his face. † He diggeth through houses in the darke, as in the day they had oppoynted with them selues, afterward stri-
17 and they haue not knowen the light. † If sodenly the mor- ken with
ning shal appeare, they thinke it the shadow of death: and blindnes. that
18 they walke so in darkenesse as it were in light. † He is light they can not
about the face of the water: cursed be his portion in the see the truth.
19 earth, neither walke he by the way of the vineyardes. † Let s. Greg. li. 16.
him passe: from snowe waters to exceeding heate, and his c. 26.
20 sinne euen vnto hel. † Let mercie forget him: wormes his
sweetnes: be he not in remembrance, but be he broken in
21 peeces as an vnfruitful tree. † For he hath fedd the barren, : Sinners run-
and her that bareth not, and to the widow he hath not done ning into
22 good. † He hath pulled downe the strong in his strength, and both extremes
23 when he shal stand, he wil not credit his life. † God hath of defect and
geuen him place for penance, and he: abuseth it vnto pride: excesse, are
24 but his eies be vpon his waies. † They are eleuated for a litle, likewise pu-
and shal not stand, and shal be humbled as al thinges, and shal nished with
be taken away, and as the toppes of the eares of corne they contrarie tor-
25 shal be broken. † And if it be not so, who can reprove me mentes.
that I haue lied, and set my wordes before God: : Man by
powre of free
wil oftē presu-
meth to spend
the time in sin-
ning which
God granteth
him to do pe-
nance, for for-
mer sinnes.
Rom. 2.

CHAP. XXV.

Baldad endeuoreth againe to terrifie Iob, with Gods iudgement, from appealing toerto, and from auouching his owne innocencie.

- 12 **B** V T Baldad the Suhite answering, sayd: † Power and ter-
rour is with him, that maketh concord in his high ones. The eight
3 † Is there anie number of his souldiards? and vpon whom shal conflict.
4 not his light arise, †: can man be iustified compared with
5 God, or the borne of a woman appeare cleane? † Behold the : Iob answer-
moone also doth not shine, and the starres are not cleane in his red before.
6 fight. † How much more man rottennes, & the some of man ch. 9. yet
a worme? blind and ob-
stinate dispu-
ters stil repete
the same ob-
jections.

CHAP. XXVI.

Iob refuteth his aduersariies needles and common argumentes, by more sound discoursing of Gods powre, and wisdom.

- 1 **B** V T Iob answering, sayd: †: Whose helper art thou? his : Iob sheweth
2 that is weake? and doest thou hold vp the arme of him, that neither
3 that is not strong? † To whom hast thou geuen counsel? God nedeth
mans helpe:
perhaps

:: Neither is Baldads prudence able to helpe if there were nede:
 :: Giances were not able to wade in Noes floud, but were drowned with the rest.

1. Not only grear things before recited but also the very least are made by God, and depend vpon his prouidence.

perhaps to him, that hath not wisdom, and :: thy prudence hast thou shewed very great. † Whom wouldest thou teach? 4
 not him that made breath? † Behold the :: gyantes grone vnder the waters, and they that dwel with them. † Hel is naked 5
 before him, and there is no couert to perdition. † Who stretcheth out the northwind ouer the vacant, and hangeth the 6
 earth vpon nothing. † Who bindeth the waters in his cloudes, that they breake not forth together downeward. † Who 7
 holdeth the countenance of his throne, and spreddeth his clowde ouer it. † He hath made a limite about the waters, til 8
 light & darkenes be ended. † The pillars of heauen tremble, 9
 and dread at his beck. † In his strength sodenly the seas are 10
 gathered together, and with his wisdom he stroke the proud man. † His spirite hath adorned the heauens, and his hand 11
 being the midwife, the :: winding serpent is brought forth. 12
 † Loe, these things are sayd in part of his waies: and where as 13
 we haue heard scarce a litle droppe of his word, who shal be 14
 able to behold the thunder of his greatnes?

CHAP. XXVII.

More and more Iob confirmeth his innocencie, auouching that God not presently iudging: 11. Wil in time condemne the wicked.

:: God would not as yet haue Iobs cause iudged, but reserued the sentence, for his greater trial in patience.
 :: It were a lie to acknowledge such finnes as he had not committed.

IOb also added, taking his parable, and sayd: † God liueth, 1 2
 who hath :: taken away my iudgement, and the Omnipotent, which hath brought my soule to bitterneffe. † That as 3
 long as breath remaineth in me, and the spirit of God in my nostrils, † My lippes shal not speake iniquitie, neither shal 4
 my tongue meditate :: lying. † God forbid that I should iudge you to be iust: til I faile, I wil not departe from mine innocencie. † My iustification which I haue begune to hold, I wil 5
 not forsake: for my hart doth not reprehend me in al my life. † Let mine enemie be as the impions, and mine aduersarie 6
 as the wicked one. † For what is the hypocrites hope if 7
 couetously he take by violence, and God deliuer not his soule? † Wil God heare his crie, when distresse shal come 8
 vpon him? † Or can he be delighted in the Omnipotent, and 9
 innocate God at al time? † I wil teach you by the hand of God, 10
 what the Omnipotent hath, neither wil I hide it. † Loe, you 11
 doe al knowe, and why speake you vaine things without cause. † This is the portion of an impions man with God, and 12
 inheritance of the violent, which they shal receiue of the 13
 Omnipotent.

- 14 Omnipotent. † If his children be multiplied, they shal be in
 15 the sword, & nephewes shal not be filled with bread. † They
 that shal be least of him, shal be buried in death, and his wi-
 16 dows shal not weepe. † If he shal heape together siluer as
 17 earth, and as clay shal prepare garmentes: † He shal prepare
 in deede, but the iust man shal be clothed with them: and the
 18 innocent shal diuide the siluer. † He hath built his house as
 19 a moth, and as a keeper hath he made a bowre. † The rich
 man: when he shal sleepe shal take away nothing with him: :: Some parte
 20 he shal oppen his eies, & finde nothing. † Pouertie as water of Gods iudge-
 shal apprehend him, in the night a tempest shal oppresse him. ment falleth
 21 † The burning wind shal take him; vp, and cary him away, on the wicked
 and as a whirlewinde shal pul him violently out of his place. in this life, but
 22 † And he shal cast vpon him, and shal not spare: out of his especially at
 23 hand fleing he shal flee. † He shal claspe his handes vpon him, their death.
 and shal hisse vpon him, beholding his place. *Psal. 75.*

CHAP. XXVIII.

*The maruelous workes of God, the author of nature, shew his powre and
 wisdom, 12. and that true riches consist not in temporal creatures, but in
 wisdom, 28. and feare of God.*

- 1 **S**ILVER hath: beginnings of her vaines, and gold hath
 2 a place, where in it is molten. † Yron is taken out of the :: By these
 earth, and stone resolu'd with heate, is turned into brasle. more precious
 3 † He hath set a time for darkenesse, and the end of al thinges and rare crea-
 he considereth, the stone also of darkenesse, and the shadow tures, men
 4 of death. † The: torrent diuideth from the pilgrime people, ought to con-
 them whom the foote of the needie man hath forgotten, and sider the crea-
 5 to whom there is no way. † The land, out of which bread tor and so not
 6 grew in his place, is destroyed with fire. † The place of the set their rest
 7 sapphire the stones thereof, and the cloddes of it gold. † The in them, but
 bird hath not knowen the path, neither hath the eie of the in him, which
 8 vulture beheld it. † The children of merchantes haue not tro- is true wisdo-
 9 den it, neither hath the lionesse passed by it. † He hath stret- me.
 ched forth his hand to the flint, he hath ouerthrowen moun- :: Sudaine hea-
 10 taines from the rootes. † In the rockes he hath cut out riuers, die waters
 11 and his eie hath seene curie precious thing. † The deptes bursting out
 12 also of riuers he hath searched, & hid things he hath brought do change
 13 forth to light: † But where is wisdom to be found, and the wayes and
 what is the place of vnderstanding? † Man knoweth not passages of
 the price therof, :: neither is it found in the land of them men.
 : True wis-
 dom is not in
 that

natural things,
but in
supernatural
vertues.

that liue pleasantly. † The depro sayn: It is not in me: and 14
the sea speaketh: It is not with me. † The finest gold shal not 15
be geuen for it, neither shal siluer be weyed in the change
therof. † It shal not be compared with the died colours of 16
India, nor with Sardonyx the most pretious stone, or with
the Sapphires. † Gold or glasse shal not be equal to it, neither 17
shal vessels of gold be changed for it. † High and eminent 18
things shal not be mentioned in comparision of it: and wise-
dom is drawen our of secrete places. † The topazius of Æ- 19
thiopia shal not be equal to it, neither shal it be compared to
the cleaneft diyng. † From whence then cometh wisdom? 20
and what is the place of vnderstanding? † It is hid from the 21
eyes of all liuing, the foules of the ayre also know it not. † Per- 22
dition and death haue sayd: With our eares we haue heard the
same therof. † God vnderstandeth the way of it, and he know- 23
eth the place therof. † For he beholdeth the endes of the 24
world: & looketh on al things that are vnder heauen. † Who 25
made a poise to the windes, and weyed the waters in a mea-
sure. † When he gaue a lawe to the raynes, and a way to the 26
founding stormes. † Then he saw it, and declared, and prepa- 27
red and searched it. † And he sayd to man: Behold: the feare 28
of our Lord, that is wisdom: and to depart from euil vnder-
standing.

:: VVhen man
hath consid-
red Gods wor-
kes, his dutie
is to feare God
:: Then to de-
part from euil
and do good.

CHAP. XXIX.

*Againe Iob recounteth Gods former benefices, as wel his grace, whereby he
did good workes, s. as temporal prosperitie. 9. and wisdom about other
princes.*

:: Parables are
not only simi-
litudes of
things but
also pithie
and profound
sentences such
as Iob, Salo-
mon, and
other wisest
men vntered.

I OB also added, taking: his parable, and sayd: † Who wil 12
grant me, that I may be according to the former monethes,
according to the daies in which God kept me? † When his 3
lampe shined ouer my head, & I walked by his light in dark-
nes? † As I was in the daies of my youth, when God was se- 4
cretly in my tabernacle? † When the Omnipotent was with 5
me: and my seruantes round about me? † When I washed my 6
feete with butter, and the rocke powred me riuers of oile?
† When I went forth to the gatte of the citie, and in the 7
streete they prepared me a chaire? † Yong men sawe me, and 8
hid them selues: and old men rising vp floode. † The princes 9
ceased to speake, and did put the finger vpon their mouth.
† Dukes held in their voice, and their tongue cleaued to their 10
throat

- 11 throte. † The eare hearing counted me blessed, and the eie
 12 seing gaue testimonie to me: † For that I had deliuered the
 13 poore man crying out, and the pupil, that had no helper.
 14 † The blessing of him that was readie to perish came vpon
 15 me, and I comforted the hart of the widow. † I was clothed
 16 with iustice: and I reuested me with my iudgement, as with
 17 a garment and crowne. † I was an eie to the blind, and a foote
 18 to the lame. † I was the father of the poore: and the cause
 19 which I knew not, I searched most diligently. † I brake the
 20 iawes of the wicked man, and out of his teeth I tooke away
 21 the praye. † And I said: I wil die in my litle nest, & as a palme-
 22 tree wil multiplie daies. † My roote is opened beside the wa-
 23 ters, and dewe shal continue in my harvest. † My glorie shal
 24 alwaies be renewed, and my bow in my hand shal be repay-
 25 red. † They that heard me, expected sentence, and attent
 26 held their peace at my counsell. † To my wordes they durst
 27 adde nothing, and my speach distilled vpon them. † They
 28 expected me as rayne, and they opened their mouth as it were
 29 to a lateward shower. † If at anie time I laughed on them,
 30 they belieued not, and the light of my countenance fel not on
 31 the earth. † If I would haue gone to them, I fate first, and
 32 when I fate :: as a king, with his armie standing about him,
 33 yet was I a comforter of them that mourned.

CHAP. XXX.

Holie Iob sheweth the great change of his temporal estate, from welfare into great calamitie.

- 1 **B**UT now they of yonger time scorne me, whose fathers
 2 I vouchsafed not to put :: with the dogs of my flocke:
 3 † The force of whose handes was to me as nothing, and they
 4 were thought vnworthie of life itself. † Barren with pouer-
 5 tie and famine, who gnawed in the wildernes, il fauoured by
 6 calamitie and miserie. † And they did eate grasse, and the bar-
 7 kes of trees, and the roote of iunipers was their meat. † Who
 8 taking these thinges violently out of the valles, when they
 9 had found euerie thing, they ranne to them with a crie.
 10 † They dwelt in the deserts of torrentes, and in caues of the
 11 earth, or vpon grauel. † Who reioysed among these kind
 12 of thinges, and counted it delicacies to be vnder the briars.
 13 † The children of foolish and base men, and in the earth
 14 not appearing at all. † Now am I turned into their song, and
 15 become

:: This partic-
 cle (as) impor-
 teth not here
 a similitude
 but rather
 that he was a
 very king or su-
 preme prince
 as hauing so-
 preme autho-
 ritie. v. 7. royal
 vesture and
 crowne. v. 10.
*Isidorus, li. de vi-
 ta Sanct. Bede
 & alij.*

:: Men scarce
 fitte to haue
 care of dog-
 ges derided
 Iob in his affli-
 ction so he was
 contemned of
 the most con-
 temptible.

Our Sauiour
also suffered
this reproch.
Mat. 26.

In the He-
brew haue put,
in the plural
number, im-
porting plura-
lity of Diuine
Persons.

become a prouerb with them. † They abhorre me, and flee 10
far from me, and are not a frayd :: so spit in my face. † For he 11
hath opened his quiver, and hath afflicted me, and :: hath put
a bridle into my mouth. † At the right hand of me rising, my 12
calamities forthwith arose: they haue ouerthrowen my secte,
and as with waues haue oppressed with their pathes. † They 13
haue dissipated my waies, they haue lyen in wayte against me,
and they haue preuailed, and there was not that would helpe.

† As when a wal is broken, and the gate opened, they haue 14
broken violently vpon me, and are come trampling downe to
my miseries. † I brought to nothing as a wind he hath taken 15
away my desire mand my prosperitie hath passed away as a
clowde. † And now my soule withereth in my self, and the 16
daies of affliction possesse me. † In the night my bone is pear- 17
fed with sorrowes: and they that eate me, sleepe not. † In the 18
multitude of them my garment is consumed, and they haue
girded me about, as it were with the coler of a wate. † I am 19
compared to durt, and am resembled to imbers and ashes.

† I crie to thee, and thou hearest me not: I stand, and thou 20
doest not respect me. † Thou art changed to be cruel toward 21
me, and in the hardenesse of thy hand thou art against me.

† Thou didst lift me vp, and setting me as it were vpon the 22
wind thou hast mightely dashed me. † I know :: that thou 23
wilt deliuer me to death, where a house is appointed for euery
one that liueth. † But yet not to my consumption dost thou 24
send forth thy hand: and if they shal fal, thou wilt saue.

† I wept sometime vpon him that was afflicted, and my soul 25
had compassion on the poore. † I expect good thinges, and 26
euils are come vpon me: I taried for light, and darkenesse
brake forth. † My inner partes haue boyled without anie rest, 27
the dayes of affliction haue preuented me. † I went mourning 28
without furie, rising vp, I cried in the multitude. † I was 29
the :: brother of dragons, and felow of Ostriches. † My 30
skinne is made blacke vpon me, and my bones are dried with
heate. † My harpe is turned into mourning, and my instru- 31
ment into the voice of weepers.

CHAP. XXXI.

*Holie Iob reciteth sincerely his owne Vertues, shewing thereby that he is not
punished so grievously for his sinnes, but by Gods providence for some other
cause.*

1 **I** H A V E :: made a covenant with mine eyes, that I would
 2 not so much as :: thinke of a virgin. † For what part should
 God from aboue haue in me, & inheritance the Omnipotent
 3 from on high? † Is there not perdition to the wicked man,
 4 and alienation to them that worke iniustice? † Doth not
 5 he consider my waies, and number al my steppes? † If I haue
 6 walked in vanitie, and my foote hath hastened in guile: † Let
 him wey me in a iust balance, and let God know my simpli-
 7 citie. † If my steppe haue declined out of the way, and if mine
 eie hath folowed my hart, and if spotte hath cleaued to my
 8 handes: † Let me sawe, and let an other eate it: and let my
 9 progenie be plucked vp by the rootes. † If my hart hath bene
 decieued vpon a woman, and if I haue lyene in waite at my
 10 freinds doore: † Let my wife be the harlot of an other man,
 11 and let other men lye with her. † For this is a hainous
 12 thing, and most great iniquitie. † It is a fire deuoring euen
 13 to perdition, and rooting vp al thinges that spring. † If I
 haue contemned to abide iudgement with my man seruant,
 and my mayd seruant, when they had anie controuersie a-
 14 gainst me. † For what shal I doe when God shal rise to
 iudge? and when he shal aske, what shal I answer him?
 15 † Did not he make me in the wombe that made him also:
 16 and did not one forme me in the matrice? † If I haue denied
 to the poore, that which they would, and haue made the
 17 eyes of the widow to expect: † If I haue eaten my morsel
 18 alone, and the pulpil hath not eaten therof with me. († Be-
 cause from mine infancie mercy hath growen with me: and
 19 from my mothers wombe it came forth with me.) † If I
 haue despised him that perisheth, for that he had not clo-
 thing, and the poore man without wherewithal to couer him:
 20 † If his sides haue not blessed me, & he was not warmed with
 21 the flisses of my sheepe: † If I haue lifted vp my hand ouer
 the pupil, yea when I saw my self in the gate the superior:
 22 † Let my shoulder fal from his iuncture, and let my arme
 23 with his bones be broken. † For I haue alwaies feared God
 as waues swelling vpon me, and his weight I could not beare.
 24 † If I haue thought gold my strength, and haue said to fine
 25 gold: My confidence. † If I haue reioysed vpon my great
 26 riches, and because my hand found manie thinges. † If I saw
 27 the sunne when it shined, and the moone going cleerly: † And
 my hart in secret reioysed, and I kissed my hand with my
 mouth.

: whereas there
 is a continual
 warre between
 a chaste mind
 and rebellious
 flesh, holie Iob
 made this con-
 dition of truce
 betwene
 these enemies:
 that his eye
 should neuer
 geue occasion
 to carnal con-
 cupiscence.
 :: By which
 meanes, he
 was also safe
 from carnal
 cogitations.
 S. Greg. li. 21. c. 2.

:: By this de-
 mand he pro-
 uoked his ad-
 uersaries to
 produce what
 they could to
 conuince him
 of idolatrie or
 denying God
 wherewith
 they indirec-
 tly charged him,
 mouth. † Which is :: most great iniquitie, and a denial a- 28
 gainst God the most high? † If I haue beene glad of his sal, 29
 that hated me, & haue reioysed that euil had found him. † For 30
 I haue not geuen my throte to sinne, that cursing I wished
 his soule. † If the men of my tabernacle haue not sayd: Who 31
 wil giue of his flesh that we may be filled? † The stranger 32
 taried not without, my doore was open to the wayfaring man
 † If as man I haue hid my sinne, and haue concealed my ini- 33
 quitie in my bosome. † If I haue bene afrayd at a verie great 34
 multitude, & the contempt of kinsmen hath terrified me: and
 I haue not rather held my peace, & not gone out of the doore.
 † Who wil grant me an hearer, that the Omnipotent would 35
 heare my desire: and that himself that iudgeth would write a
 booke. † That I may carie it on my shoulder, and put it about 36
 me as a crowne? † At euerie steppe of mine I wil pronounce 37
 it, and as to the prince I wil offer it. † If my Land cry against 38
 me, and with it the furrowes therof lament: † If I haue 39
 eaten the fruites therof without money, and haue afflicted the
 soule of the tillers therof. † For wheate let the bryar grow 40
 to me, and for barlie the thorne.

:: Job disputed
 no more with
 his freindes:
 but afterward
 submitted him
 self to God, ac-
 knowledging
 some vnad-
 uited speech.
 c. 39. v. 37. c. 42.
 2. 3

:: The wordes of Iob are ended.

CHAP. XXXII.

*Eliu a young man being angrie that Iob persisted in his opinion, and that his
 three freindes could not conuince him, 8. taketh vpon him to confute Iob
 which they could not do.*

The ninth
 conflict.

:: This young-
 man wittie &
 lerned, but
 proud withal,
 was a figure of
 the hote and
 arrogant dis-
 puters who
 wil seme to
 know more
 then their el-
 ders. s. Greg.
 li. 23. c. 2.

BUT these three men omitted to answer Iob, for that he 1
 seemed iust to himself. † And :: Eliu the sonne of Bara- 2
 chela Buzite, of the kindred of Ram, was angrie and tooke
 indignation: and he was angrie against Iob, for that he sayd
 himself to be iust before God. † Moreouer against his frein- 3
 des he had indignation, for that they had not found a reaso-
 nable answer, but onlie had condemned Iob. † Therefore Eliu 4
 expected Iob speaking, because they were his elders that
 spake. † But when he saw that the three were not able to an- 5
 swer, he was wrath exceedingly. † And Eliu the sonne of Ba- 6
 rachel a Buzite answering, sayd: I am yonger in time, and you
 more ancient, therefore casting downe my head, I was afrayd
 to shewe yon my sentence. † For I hoped that longer age 7
 would speake, and that a multitnde of yeares would teach
 wisdom. † But as I see, there is a Spirite in men, and the 8)
 inspiration

9 inspiration of the Omnipotent geueth vnderstanding. † They
 of many yeares are not the wise men, neither doe the ancien-
 10 tes vnderstand iudgement. † Therefore wil I speake: Heare
 11 ye me, I also wil shew you my wisdom. † For I haue expected
 your wordes, I haue heard your wisdom, as long as you
 12 contended in wordes. † And as long as I thought you said
 somewhat, I considered: but as I see, here is none of you that
 13 can reprove Iob, and answer to his wordes. † Lest perhaps
 14 you may say: We haue found wisdom, God hath reiected him
 not man. † He hath spoken nothing :: to me, and I wil not
 15 answer him according to your wordes. † They were afraid,
 16 and answered no more, & they haue taken away talke from
 themselves. † Therefore because I haue expected, and they
 17 spake not: they stood, & answered no more: † I also wil an-
 18 swer my part, and wil shew my knowledge. † For I am full of
 19 wordes, and the spirit of my bellie streyneth me. † Behold,
 20 my bellie is as new wine without a vent, which breaketh
 new vessels. † I wil speake, and take breath a litle: I wil open
 21 my lippes, and wil answer. † I wil not accept the person of
 22 a man, and I wil not make God equal to man. † For I know
 not how long I shal continue, and whether after a while
 my maker wil take me away.

CHAP. XXXIII.

*Elin endeureth to proue by Iobs speech that he is iust: 13. arguing that God
 (by afflicting him) hath already so iudged. 23. but if by an Angels ad-
 monition he repent, all shall be remitted.*

1 **H**ERE therefore Iob my sayings, and harken to all my
 2 wordes. † Behold I haue opened my mouth, let my
 3 tongue speake within my iawes. † My wordes are of my sim-
 4 ple hart, and my lippes shal speake a pure sentence. † The
 Spirit of God made me, and the breath of the Omnipotent
 5 gaue me life. † If thou canst, answer me, and stand against my
 6 face. † Behold God hath made me also euen as thee, and of
 7 the same clay I also was formed. † But yet let not my :: miracle
 terrifie thee, and let not my eloquence be burdensome to
 8 thee. † Thou therefore hast said in my cares, and I haue heard
 9 the voice of thy wordes: † I am cleane, and without sinne:
 10 vnspotted, and there is no iniquitie in me. † Because he hath
 found quarrels in me, therefore hath he thought me his enemy
 11 † He hath put my feete in the stocks, he hath obserued all my

:: A notorious
 arrogance to
 hold him selfe
 wiser then any
 man, either of
 his owne sect,
 or of his ad-
 uersaries.

:: Those that
 neither credit
 Catholique
 Doctors, nor
 yet relie vpon
 their owne el-
 ders, but every
 one vpon his
 owne priuate
 spirit, denie
 that to per-
 teyne to them
 which is spo-
 ken to others
 in the same er-
 rors. *S. Greg. li.*
23. c. 8.

:: Arrogant
 men imagine
 their owne
 conceiptes, &
 utterance to be
 more merue-
 lous then other
 mens, not
 knowing how
 foolish their
 owne pride is.
S. Greg. li. 23.
c. 16.

waies. † This therfore is it, wherein thou art not iustified : I wil answer thee, that God is greater then man. † Doeſt thou contend against him becauſe he hath not answered thee to al wordes? † God :: ſpeaketh once, & repeateth not the ſelf ſame the ſecond time. † By a dreame in a viſion by night, when heauie ſleepe falleth vpon men, and they ſleepe in their bed. † The doth he open the eares of men, & teaching inſtructeth them with diſcipline, † That he may turne a man from theſe things, which he doth, & may deliuer him from pride: † Deliuering his ſoule from corruption: and his life, that it paſſe not vnto the ſword. † He rebuketh alſo by ſorow in the bed, and he maketh al his bones to wither. † Bread is become abominable to him in his life, and to his ſoule the meate before deſired. † His fleſh ſhal conſume, and the bones that had bene couered, ſhal be made naked. † His ſoule hath approached to corruption, and his life to things cauſing death. † If there ſhal be an Angel ſpeaking for him, one of thouſandes, to declare mans equitie. † He ſhal haue mercie on him, and ſhal ſay: deliuer him, that he deſcend not into corruption: I haue found wherein I may be propitious to him. † His fleſh is conſumed with puniſhments, let it returne to the daies of his youth. † He ſhal beſeeche God, and he wil be pacified towards him: and he ſhal ſee his face in iubilation, and he wil render to a man his iuſtice. † He ſhal behold men, and ſhal ſay: I haue ſinned, and in deede I haue offended, and, as I was worthis, I haue not receiued. † He hath deliuered his ſoule that it ſhould not goe into death, but liuing ſhould ſee the light. † Behold, al theſe things doth God worke three times in euerie one. † That he may reclame their ſoules from corruption, and illuminate them with the light of the liuing. † Attend Iob, and heare me: and hold thy peace, whiles I ſpeake. † But if thou haſt what to ſpeake, answer me, ſpeake: for I would thee to appeare iuſt. † And if thou haue not, heare me: hold thy peace, and I wil teach thee wiſedom.

CHAP. XXXIIII.

Againe Eliu charges Iob with blaſphemy, and other crimes, 10. ſheweth the equitie of Gods iudgement: 20. and that al thinges are ſubiect to Gods powre and knowledge.

ELIV therfore pronouncing, ſpake theſe wordes alſo. 1
† Heare ye wiſe men my wordes, and ye learned harken to me:

3 to me: † For the eare proneth wordes, and the throte diuer-
 4 neth meates by the tast. † Let vs choole vs iudgement, and
 5 among vs let vs see what is the better. † Because Iob sayd:
 6 I am iust, and God hath subuerted my iudgement. † For in
 7 iudging me there is a lie: mine arrow is violent without any
 8 sinne. † What man is there as is Iob, that drinketh skorning
 9 as it were water? † That goeth with them that worke iniqui-
 10 tie, and walketh with impious men? † For he hath sayd: Man
 11 shal not please God: although he runne with him. † Ther-
 12 fore ye discrete men heare me, far from God be impietie, and
 13 iniquitie from the Omnipotent. † For he wil render a man
 14 his worke, and according to the waies of euerie one he wil
 15 recompence them. † For in verie deed God wil not condemne
 16 without cause, neither wil the Omnipotent subuert iudge-
 17 ment. † What other hath he appointed ouer the earth? or
 18 whom hath he sette ouer the world, which he made? † If he
 19 direct his hart to him, he shal drawe his spirit and breath
 20 vnto him. † All flesh shal faile together, and man shal returne
 21 into ashes. † If then thou haue vnderstanding, heare that
 22 is sayd, and harken to the voice of my speech. † Can he that
 23 loueth not iudgement, be healed? and how dost thou so far
 24 condemne him, that is iust? † That sayth to the king, Aposta-
 25 ta: that calleth dukes impious: † Who accepteth not the per-
 26 sons of princes: nor hath knowen the tyrant, when he con-
 27 tended against the poore man: for all are the worke of his han-
 28 des. † They shal suddenly die, and at midnight peoples shal be
 29 trubled, and shal passe, and take away the violent without
 30 hand. † For his eyes are vpon the waies of men, and he con-
 31 sidereth all their steppes. † There is not darkenesse, and there
 32 is not shadow of death, that they may be hid there which
 33 worke iniquitie. † For it is no more in mans powre, to come
 34 to God into iudgement. † He shal destroy manie, & innume-
 35 rable, & shal make other to stand for them. † For he know-
 36 eth their workes: and therefore he shal bring night, and
 37 they shal be destroyed. † As impious men he hath stricken
 38 them in the place of them that see. † Who as it were of pur-
 39 pose haue reuolted from him, and would not vnderstand al his
 40 waies: † That they caused the crie of the needie man to come
 41 to him: and he heard the voice of the poore. † For he grant-
 42 ing grace, who is there that can condemne? After he shal
 43 haue his countenance, who is there that may beholde him,

:: Iob said not
 that God subuer-
 ted iudgement
 (or wrongfully
 iudged) but
 God hath in en-
 euery my iudge-
 ment, ch. 27
 v. 2. that is, dif-
 ferred to iudge
 my cause.

:: Neither did
 Iob say this (c.
 9. v. 22.) but
 Eliu wrestled
 his meaning
 that he might
 haue some-
 thing to repre-
 hend s. Greg. l.
 24. c. 25.

∴ Eliu applieth this to Iob, as though he had made false shew of vertue which he had not, and that God had suffered him hitherto to reigne, or rather to tyrannize for iust punishment of his peoples sinnes. But God at last declared that Iob was not such a one. ch. 42. v. 7.

both vpon nations, and vpon al men? † Who maketh a man that is ∴ an hypocrite reigne for the sinnes of the people. † Therefore because I haue spoken to God, thee also I wil not prohibite. † If I haue erred, teach thou me: if I haue spoken iniquitie, I wil adde no more. † Doth God require it of thee, because it hath displeased thee? for thou beganst to speake, and not I: but if thou know anie better thing, speake. † Let men of vnderstanding speake to me, and let a wiseman heare me. † But Iob hath spoken foolishly, and his wordes found not discipline. † O my father, let Iob be proued euen to the end: cease not from the man of iniquity. † Who addeth blasphemie vpon his sinnes, let him be restrayned in the meane time among vs: and then let him prouoke God to iudgement with his speeches.

CHAP. XXXV.

Eliu pretending that Iob had sayde God to be vnjust, sheweth that mans pietie nor impietie neither profiteth nor disprofiteth God: 13 and that he iudgeth al thinges rightly.

∴ Eliu insisteth much in this calumination, for Iob neuer said, that he was iust compared vnto God, nor iuster then God. But that his affliction was greater then his sinne. ch. 6. v. 3. c. 23. v. 7. & c.

∴ These are strong sentences (saith S. Gregorie) but they agree not (or be euil applied) to the blessed person of Iob. li. 26. c. 7.

THEREFORE Eliu againe spake these wordes: † Doth thy cogitation seme iust to thee, that thou saydst: ∴ I am iuster then God? † For thou saydst: That which is right doth not please thee: or what wil it profite thee if I sinne? † Therefore wil I answer to thy wordes, & to thy frendes with thee. † ∴ Looke vp to heauen and see, and behold the skie, that it is higher then thou. † If thou sinne, what shalt thou hurt him? and if thine iniquities be multiplied, what shalt thou doe against him? † Moreouer if thou doe iustly, what shalt thou geue him, or what shal he receiue of thy hand? † Man that is like to thee, thy impietie shal hurt: and thy iustice shal helpe the sonne of man. † Because of the multitude of calumnies they shal cry: and shal waile for the force of the arme of tyrantes. † And he hath not sayd: Where is God, that made me, that hath geuen songs in the night? † Who teacheth vs about the beastes of the earth, and instructeth vs about the fowles of the ayre. † There shal they crie, and he wil not heare, because of the pride of the euil. † God therefore wil not heare without cause, and the Omnipotent wil behold the causes of euerie one. † Yea when thou shalt say: He considereth not: be iudged before him, & expect him. † For he doth not now inferre his furie, neither doth he reuenge wickednesse exceedingly.

punish transgressors, but most willing and most able to reward the obseruers. S. Gregorie ex pouideth this to be a prophetic of Christ our singular lawgener. li. 27 c. 1. :: Christ will geue the glorious light of heaven which now is hidden to men that lost terrestrial paradise. ibide. c. 12.

hast wrought iniquitie? † Remember that thou knowest not 24
his worke, wherof men haue song. † Al men see him, euerie 25
one beholdeth far of. † Behold, God is great surmounting 26
our knowledge: the number of his yeares is inestimable.
† Who taketh away the droppes of raine, and powreth out 27
showers as it were gulfes of water. † Which flow out from 28
the cloudes, that couer al thinges from aboue. † If he wil 29
stretch forth cloudes as his tent. † And lighten with his light 30
from aboue, he shal couer also the endes of the sea. † For by 31
these he iudgeth peoples, and geueth viſuals to manie mortal
men. † In his handes: he hideth the light, and commandeth 32
it that it come agayne. † He sheweth his freind therof, that 33
it is his possession, and that he may ascend to it.

CHAP. XXXVII.

Eliu continueth his discourse, shewing Gods Wisdom, powre, and iustice, by his meruelous workes of Meteors, 14. and Use therof to mans commoditie. 18. which the wisest men sufficiently vnderstand not, much lesse may presume (as he mustly chargeth Iob) to contend with God.

:: Consideration of heauenly rewardes mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods iudgement, strike the hart with terrour.

:: North wind. or north pole.

:: God directeth the cloudes in the ayre as a master mariner gouerneth a shippe.

VPON :: this my hart is sore afraid, and is moued out of 1
his place. † Heare ye his speach in the terrour of his 2
voice, and the sound proceeding out of his mouth. † Vnder 3
al the heauens he considereth, and his light is vpon the endes
of the earth. † After him that sounding roare, he that thunder 4
with the voice of his greatnes, & that not be found out when
his voice shal be heard. † God shal thunder in his voice mer- 5
uelously, he that doeth great & vnsearcheable thinges. † He 6
that commandeth the snow to descend vpon the earth, and
the winter raines, and the shower of his strength. † He that 7
signeth in the hand of al men, that euerie one may know his
workes. † The beast shal enter into his couert, and shal abide 8
in his denne. † From the inner partes shal tempest come forth, 9
and cold from :: Arcturus. † When God bloweth frost con- 10
geleth, and againe waters are powred most largely. † Come 11
desireth cloudes, and the cloudes spread their light † Which 12
goe round about, whither soeuer the wil of :: the gouerner
shal lead them, to al that he shal command them vpon the face
of the whole earth † Whether in one tribe, or in his land, or in 13
what place so euer of his mercy he shal command them to be
found † Harken to these things Iob: stand, and consider the 14
maruels of God. † Dost thou know when God commanded 15
the

- 16 the raines, that they shew the light of his cloudes? † Knowest thou the great pathes of the cloudes, and the perfect know-
 17 ledges? † Are not thy garments hote, when the earth shal
 18 be blowen with the South winde? † Thou perhaps maddest
 the heauens with him, which are most sound, cast as it were of
 19 brasse. † Shew vs what we may say to him: for we are wrapped
 20 in darkenes. † Who shal tel him the things that I speake? yea
 21 if man shal speake, he shal be deuoured. † But now they see
 not the light: suddenly the ayre shal be thickned into cloudes,
 22 and the wind passing by shal driue them away. † From the
 23 North gold cometh, & toward God: fearful praying. † We
 can not find him worthely: great of strength, and iudgement,
 24 and iustice, and he can not be vttered. † Therefore shal men
 feare him, and al that seme to themselues to be wise, shal not
 dare to behold him. *

Man not able
 to praise God
 sufficiently,
 prayeth him
 with feare.
 * Iob conuinced the former
 three with
 sound answers
 this last and
 most arrogant
 with silence.

CHAP. XXXVIII.

God after terrour of a whirlwind, by way of examining his client Iob of diuers creatures about their nature, sheweth that no man hath perfect knowledge of them, much lesse of Gods immensitie.

- 1 **B**UT our Lord answering Iob out of a whirlwind, sayd:
 2 † Who is this that wrappeth in sentences with vnskillful
 3 wordes? † Gird thy loynes as a man: I wil aske thee, and: an-
 4 swer thou me. † Where wast thou when I layd: the founda-
 5 tions of the earth? tel me if thou hast vnderstanding. † Who
 set the measures therof, if thou know? or who stretched out
 6 the line vpon it? † Vpon what are the foundations therof
 7 grounded? or who let downe the corner stone therof, † when
 the morning starres praised me together, and al the sonnes
 8 of God made iubilation? † Who shut in the: sea with doores
 when it brake forth proceeding as it were out of a matrice:
 9 † When I made a clowde the garment therof, and wrapped it
 10 in darkenes as in cloutes of infancie. † I compassed it with
 11 my boundes, and put barre and doores. † And I sayd: Hither
 to thou shalt come, and shalt not procede farder, & here thou
 12 shalt breake thy swelling waues. † Didst thou after thy birth
 command: the morning, and shew the dawning his place.
 13 † And didst thou hold the extremities of the earth shaking
 14 them, and hast thou shaken the impious out of it? † The scale
 15 shal be restored as clay and shal stand as a garment: † From
 the impious their light shal be taken away, and the high arme
 shal

The third
 part. For
 the tenth and
 last dispute
 God discuteth
 the controuer-
 sie, and geueth
 sentence for
 Iob.
 : Onlie the
 Creator hath
 absolute and
 perfect know-
 ledge of al crea-
 tures: As may
 appeare by in-
 duction, or ex-
 ample:
 : Of the crea-
 tion of the
 earth.
 : Of the sea.
 : Distinction
 of lightes.

: Haukes
 wherof Aristotle
 tel saith there
 be ten kindes:
 Plinie sixtē.
 : Eagles, of
 most strong
 sight.
 : If we discusse
 al Iobswordes
 (saith S. Grego-
 rie.) we shal
 find nothing
 wickedly spo-
 ken, but only
 smale peece
 of pride in spe-
 aking too
 much of his
 owne afflictio
 and too litle
 of Gods good-
 nes towards
 him li. 23. c. 1.
 : Though Iob
 had truly a-
 uouched that
 his sinnes de-
 served not so
 great afflictio-
 ns, yet he
 ought to haue
 acknowledged
 that God affli-
 cted him iust-
 ly, for some
 other cause
 knowne to
 God, but vn-
 knowe to him,
 which he not
 confessing
 semed to make
 Gods iudge-
 ment vniust:
 or, of none
 effect. S. Greg.
 li. 32. c. 3.
 : An Elephant
 the greatest

shal heare the trumpet he sayth: Vah, he smelleth battel far
 of, the exhortation of the capitaines, and the crie of the armie.
 † Dorth the : hawke waxe sethered by thy wisdom, spreding 29
 her wings to the South: † Shal the : eagle mount at thy com- 30
 mandment, and put her nest in high places: † She abideth in 31
 rockes, and tarieth among cragged blintes, and stonie hilles
 where is no accessie. † Thence she beholdeth the praye, and 32
 her eies see a far of. † Her yong ones shal lick blood: & wher- 33
 soeuer the carcashe shal be, she is present by and by. † And our 34
 Lord added, and spake to Iob: † He that contendeth with God 35
 is he quieted so easily: Verely he that reproveth God, ought to
 answer him. † But Iob answering our Lord, sayd: † I that 37
 haue spoken : lightly what can I answer? I wil put my hand 36
 vpon my mouth. † One thing I haue spoken, which I would 38
 I had not sayd: and an other, to the which things I wil adde
 no more.

CHAP. XL.

Our Lord further sheweth that mans powre, nor iustice, is not comparable to
 Gods. 10. as appeareth in overcoming Behemoth, 20. and Leviathan.

A ND our Lord answering Iob out of the whirlewinde, 1
 sayd: † Gird thy loynes as a man: I wil aske thee, and 2
 doe thou tel me. † Shalt thou make my : iudgement of none 3
 effect: and condemne me, that thou mayst be iustified: † And 4
 hast thou an arme as God, and dost thou thunder with like
 voice. † Put beautie about thee, and set vp thy selfe aloft, 5
 and be glorious, and put on goodlie garmentes. † Disperse the 6
 prowde in thy furie, and beholding euerie arrogant man, hum-
 ble him. † Behold al the prowde, and confound them, and 7
 destroy the impious in their place. † Hide them in the dust 8
 together, and plunge their faces in the pit. † And I wil con- 9
 fesse, that thy right hand is able to saue thee. † Behold, : Be- 10
 emoth whom I made with thee, shal eate hay as it were an
 ox. † His strength is in his loynes, and his powre in the 11
 nail of his bellie. † He gathereth together his taile as the 12
 cedar tree, the sinewes of his stones are perplexe. † His bones 13
 are as pipes of brasse, his gristle as it were plates of iron. † He 14
 is the beginning of the wayes of God, which made him, he
 shal applie his sword. † To him the mountaines beare grasse: 15
 al the beastes of the filde shal play there. † He sleepeth vnder 16
 the shadow, in the secrete of the reede, and in moyst places.
 † Shadowes

- 17 Shadowes doe protect his shadow, the willowes of the torrent
 18 shall compass him. † Loe, he shall sup vpon the river, and
 shall not meruaile: and he hath confidence that Iordan may
 19 runne into his mouth. † In his eies as with a hooke he shall take
 him, and with stakes he shall boare through his nostrils.
 20 † Canst thou drawe out the Leviathan with a hooke, and
 21 with a rope shalt thou tie his tongue? † Shalt thou put a ring
 22 in his nostrils, or bore through his iaw with a buckle? † Will
 he multiplie prayers to thee, or speake to thee gentle wordes?
 23 † Will he make a couenant with thee, and shalt thou take him
 24 to be a seruant for euer? † Shalt thou delude him as a birde,
 25 or tie him for thy handmaydes? † Shal freindes cut him, mer-
 26 chantes diuide him? † Shalt thou fill nettes with his skinne,
 27 and the cabbin of fishes with his heade. † Lay thy hand vpon
 28 him: remember battel, and adde to speake no more. † Behold
 his hope shall frustrate him, and in the sight of al he shall be
 cast downe headlong.

CHAP. XLI.

*Leviathan is further described by the peculiar partes of his bodie, and terrible
 composition of al his members.*

- 1 **N**O T as cruel wil I raise him: for who can resist my con-
 2 tenance? † Who hath geuen me before, that I may ren-
 3 der vnto him? Al thinges that are vnder heauen be myne. † I
 wil not spare him, and his mightie wordes, and framed to be-
 4 secch. † Who shall reuele the face of his garment: and who
 5 shall enter into the middes of his mouth: † Who shall open the
 gate of his countenance? dreade is round about his teeth.
 6 † His bodie as shildes that are cast, compact with skales fast
 7 cleauing together. † One is ioyned to another, and not so
 8 much as anie ayre entereth between them: † One shall sticke
 to another, & holding eche other, they shall not be seperated.
 9 † His sneeing is as the shining of fire, & his eies as the twink-
 10 lings of the morning. † Out of his mouth procede lampes,
 11 as it were torches of lighted fire. † Out of his nostrils pro-
 12 cedeth smoke, as it were of a pot heared and boyling. † His
 breath maketh coales to burne, & a flame cometh forth out
 13 of his mouth. † In his necke that strength abide, & needines
 14 goeth before his face. † The members of his flesh cleaue to-
 gether one to another: he shall send lightnings against him,
 15 and he shall not be caried to another place. † His hart shall be

of al beastes,
 of long life,
 strong, meke,
 temperate,
 chait, ouer-
 come by the
 Vnicorne, or
 Dragon, or
 taken by the
 nose & ledde
 away. How
 much more
 doeth Gods
 prouidence
 geue man
 powre to
 ouercome
 the diuel?
 An huge
 great fish, per-
 haps, the
 whale, exco-
 ding mans
 powre to be
 managed, yee
 is subiect (as
 also the diuel
 signified ther-
 by) to Gods
 powre, and
 prouidence.
 God rulerh
 al his creatu-
 res, not with
 crueltie as a
 tyranne, but
 with iustice,
 ease, and
 powre.

God at last
 destroyeth
 him whom
 man can not
 ouercome.

∴ Angels with reuerent feare doe honour Gods powre. And valient mariners and other soldiers are terri- fied when they see this so huge a fish. Mystically, Gods preachers and perfectest seruantes shal naturally feare the terrour of Gods iudgement.

∴ And the diuel reigneth ouer proude men. *s. Greg. li. 34. c. 4. & 17.*

∴ Iob here simply acknowledged his error in speaking so much in defence of his owne innocence, and so little of Gods providence in afflicting him, for his more merite, and Gods more glorie. ∴ Before he defended a truth against his opposite freindes, now with more resignation he contented himself with his affliction.

hardened as a stone, and shal be stifly compact as the smithes stithie. † When he shal be taken away, the ∴ Angels shal feare, 15 and being feared shal be purged. † When the sword shal apprehend him, neither speare, nor brestplate shal be able to abide. † For he shal esteeme yron as chaffe, and brasfe, as rotten wood. † The bowman shal not put him to flight, the 19 stones of the sling, to him are turned into stubble. † As stubble 20 wil he esteeme the hammer, and he wil laugh him to skorne that shaketh the speare. † The beames of the sunne shal be 21 vnder him, and he shal straw gold vnder him as durt. † He shal 22 make the deepe sea to boyle as a pot, and shal put it as when ointmentes boyle. † A path shal shine after him, he shal esteeme 23 the depth as waxing old. † There is no power vpon the earth, 24 that may be compared with him, who is made to feare no man. † He seeth euerie high thing, he is ∴ king ouer al the children 25 of pryde.

CHAP. XLII.

Holie Iob instructed & comforted by Gods discourse, acknowledgeth his fault, and craueth pardon for his oversight in speach, or cogitation. 7. God iustifieth his cause against his freindes. 9. They offer sacrifice for their offence. 10. All things prosper with Iob, double to that he had before. 16. and he dieth happely.

AND Iob answering our Lord, sayd: † I know that thou 12 canst doe al thinges, and no cogitation is hid from thee. † Who is this, that concealeth counsell without knowledge? 3 Therefore haue I spoken ∴ vnwisely, and the thinges that did excede my knowledge beyond mesure. † Heare (I beseech thee) 4 and I wil speake: I wil aske thee, and do thou tel me. † With 5 the hearing of the eare I haue heard thee, but now my eye seeth thee. † Therefore ∴ I rephend my self, and I do penance 6 in imbers and ashes. † And after our Lord spake these wordes 7 to Iob, he sayd to Eliphaz the Themanite: My furie is wrath against thee, and against thy two frendes, because "you haue not spoken right before me, as my seruant Iob. † Take therefore vnto you" seven oxen, and seven rammes, and goe to my seruant Iob, and offer holocauste for your selues: and my seruant "Iob shal pray for you: his face I wil receiue, that the follie be not imputed to you: for you haue not spoken right thinges before me, as my seruant Iob. † Eliphaz therefore 9 the Themanite, and Baldad the Suhite, and Sophar the Naamathite

mathite went, and did as our Lord had spoken to them, and
 10 our Lord receiued the face of Iob. † Our Lord also was turned at the :: penance of Iob, when he prayed for his freindes. And our Lord added al thinges whatsoeuer had bene Iobes,
 21 duple. † And al his brethren came to him, and al his sisters, and al that knew him before, and they did eate bread with him in his house: and wagged the head vpon him, and comforted him vponal the euil that God had brought in vpon him. And euerie man gaue him one ewe, and one carelet of
 12 gold. † And our Lord blessed the last daies of Iob more then his beginning. And he had fourtene thousand sheepe, and six thousand camels, & a thousand yoke of oxen, and a thousand
 13 sand she asses. † And he had :: seuen sonnes, and three daughters. † And he called the name of one Dies, and the name of
 14 the second Cassia, & the name of the third Cornustibij. † And there were not found in al the earth women so beautiful as
 15 the daughters of Iob: and their father gaue them inheritance among their brethren. † And Iob liued after these thinges, an
 16 hundred fourtie yeares, and he saw his children, and his childrens children, vnto the fourth generation, and he died an old man, and ful of daies.

:: Iob did penance both for himselfe, and others.
 :: In that he had al other thinges duple, and children in the same number as before, it is a signe that the former perished not but died in good state.

ANNOTATIONS.

CHAP. XLII.

7. *You haue not spoken right, as my seruant Iob*] Holie Iob being thoroughly tried God by his in the fornae of tribulation, and by diuine instruction confirmed in perfect patience, and other vertues, God at last gaue sentence, condemning the guiltie, and iustifying the innocent: in plaine termes pronouncing that Eliphaz, Balda, and Sophar had not spoken right before him, as his seruant Iob. And so these three being conuicted, that notwithstanding their former pretence of defending Gods cause, they had erred, and Iob had maintained the truth, they submitted themselves as faultie, and humbly did penance, bringing their oblations for sacrifice to Iob, as they were commanded. v. 8 & 9
 As for Eliu the last disputer, persisting more vehement in his error when others ceased from contention, he was sufficiently condemned in his felowes. And the rather for that true point of his owne doctrine (ch. 33. v. 14) that God speaketh once, and repeteth not the same, the second time. For it was euer a general rule, that when God once reueiled anie thing by publicke fact, or vnto competent witnesses, it sufficed for euer, to al reasonable men, and so Eliu might apply the sentence to himselfe, which God had denounced to his three freindes, in the same cause. Much lesse are Protestantes excusable, which not only persist in errors condemned in their owne felowes, as in Luther, Caluin, Beza & others, but also in other old heresies: as their doctrine of iustification by only faith condemned in the Apostles time: their denying the ceremonies of Baptisme, & the Sacraments of Confirmation: & of Penance, condemned in the Nouations:

Errors ought not to be holden still, being once condemned. Much lesse raised againe being heretofore buried.

or that patient sustaining of worldlie losses, and other afflictions, such as Iob suffered, are not satisfactorie, or meritorious workes.

Numbers my-
fical.

Great or ma-
nie sacrifices
for great
offences.
Denotion of
him that offe-
reth sacrifice
increaseth the
effect.
Prayers of
holie men or
Saintes deroga-
te not from
Christ.

8. *Tals seuen oxen, and seuen rammes.*] In the number of seuen is a mysterie of perfection and fulnes, often vsed in holie scripture. For God creating the world and al things therein, in six dayes, rested the seuenth. Seuenvold punishment was required for Cain. Seu en payres of cleane beastes were conferred in in Noes arke. And in the law the ground rested from tillage the seuenth yeare. with innumerable the like. As S. Gregorie in this place, and other Fathers note in their workes. Also twise seu en victim es offered in sacrifice, import the great-nes of these mens offence in accusing Iob, and in auouching their false opinion.

8. *Iob shal pray for you.* Neither had so manie sacrifices sufficed, as S. Chri- sofom obserueth, *Orat. 5. in Iudaos*, vnles Iob also had prayed for the offenders. V where we see that both Sacrifice, & the deuotion of him that offereth it, haue their effectes: whereof commeth the distinction vsed in Scholes, of *Opus operatum*, and *Opus operantis*. As it is manifest likewise, that mediation of one man for an other, did not derogate from Gods benigne mercie, in the law of nature, wherein these men liued. Nor now from Christes mediation, in the law of Grace. 2. Cor. 1. v. 11.

*Apud
Euseb. li:
6. c. 35.
Gen. 2.
4
7
Exod. 23.
Deut. 15.*

A BRIEF RECAPITVLATION of this strange and sacred historie.

VVhy we
haue made
few annotati-
ons in this
booke.

FOr avoiding prolixitie (this Volume growing great) We haue for most part contracted our Annotations into the margen, making Very few others in this booke, which otherwise offered much more occasion, as wel for explicating hard places, as of other doctrinal and moral instructions. Neither in dede can ordinarie Annotations wel suffice for vnderstanding of this, and other hard bookes. But rather large Comentaries are required, such as S. Gregorie, and other ancient Fathers: as also F. Iohn de Pineda, and others haue lately Written. Wherto We therefore remitte the lerned readers. And for the benefite of others of our nation, We shal here briefly recapitulate the summe, and principal pointes of this holie and admirable historie, consisting in a singular holie mans conflict es, and glorious Victorie, against inuisible and visi- ble aduersaries, both in prosperous and aduers fortune.

The argu-
ment of this
historie.

Iob in prospe-
ritie was
tempted inui-
sibly more
then ordinary
men of lower
state, or lesse
perfection.

First this holie man Iob in al abundance of wealth and riches, blessed with manie children (ch. 1) sitting in a princelie throne, and royal digni- tie (ch. 29.) in the land of Hus, was not only assaulted with common tem- tations of the enuious enimie, as al are that liue piously in God, but so much the more, as he was more godlie, sincerer and perfecter then other men, yet he neuer set his hart vpon worldlie or temporal thinges, but with al due feare so serued God, and parted from euil, that Satan himself (the calumniator of mankind) could not charge him with anie sinne at al. Though he would not for al that confesse him to be iust, or perfect: but for further trial of him, demanded and obtained licence of God to touch al his possessions, and so bereued him of al his goodes, & children in one day. And when he prefeuering

Much more
by losse of al
his goodes

1. Tim. 3.

perseuering constant in vertue, thanking God for al, not sinning in his lippes, neither speaking anie foolish thing against God, the diuel getting more ample permission to touch his bones and flesh (chap. 2) suddenly ströock him with most grieuous botch (or boyle) from the sole of the foote to the toppe of the head: who sitting on a dunghil, and scraping the corruption of his sores with a shel in extreme paine, his owne wife, by the diuels suggestion, reuiled him for his sinceritie, and prouoked him to blasphemie God: but he seuerely reprehended her follie, sit il keeping necessarie patience.

Then came three special freindes, noble Wisemen (or litle kinges) to visite, and comforte him, who in seuen dayes not speaking one word of consolation, nor entering into anie discourse with him, at last Iob himself (chap. 3.) broke this long silence (but not his patience) lamentably bewayling the extremitie of his paines, imputing al to the miseries of mans estate, corrupted by sinne, discoursed of certaine penal euiles, or maladies ensuing therupon, wishing for his owne part (if it had so bene Gods pleasure, for he sincerely feared God) that either he had not bene borne, or bene shortly taken out of his world, cursing sinne and the proper effectes therof remaining in man, wishing also to haue wanted the ordinatie benefites of education in his infancie, and al his former prosperitie, so that he might haue escaped the calamities, wherwith he was now afflicted. At which he vtiing in way of continuing al worldlie thinges, and supposing his freindes there present, would haue so vnderstood him, and had compassion with him: they contrariwise (by art of the diuel, God so permitting) fel into indignation, & instead of comforting their most afflicted freind, sharply reprehended him, rashly iudged his conscience, and falsly condemned him, not only of impatient speech, as offense to God, and his Angels, and to al good men; but also of other enormous sinnes: as pride, tyrannie, presumption, hypochrisie, and blasphemie, because heretofore he seemed to the world as iust and holie, and now (as they imagined) in his deserved punishment, charged God with iniustice. Whereupon grew diuers long disputes betwen Iob and his three freindes; a fourth also intruding himselfe, when the others ceased. So that Iob indured nine conflictes, and in the tenth God iudged him the victour, which shal yet better appeare, if we repete the summe of their argumentes, & his answers, with Gods decision of the controuersie.

In the first conflict Eliphaz the chiefest of Iobs freindes (in the. 4. and 5. chapters) accused Iob of great impatience, and insolencie against God, also both him and his familie of tyrannie, like to a cruel lion, and lions whelpes, alleging for prooffe the prosperitie of good men, punishment of the wicked, and a particular vision. Adured him therefore to ac-

and children in one day. Most of al by bodilie affliction. And reuiling of his wife.

Holie Iob lamented his affliction, and the general miseries of man.

VWhere Iob expected comfort in tribulation, the diuel procured him more affliction.

Iob sore afflicted in bodie had nine seuerall conflictes about the cause thereof before it was decided.

The first conflict.

knowledge and repent the same. But Iob (in other two chapters) auouched that in deede his afflictions were greater then his sinnes deserued, relying vpon his innocencie knowne to his owne conscience. Described also the manifold calamities of mans life, desired to die, and so to end his worldlie miseries.

The maine point of the controuersie.

The second conflict.

The ground of these mens error.

The third conflict.

The fourth conflict.

The fifth conflict.

Then Baldad the second opposite freind (in the 8. chap.) pretending to free Gods iudgement from al she w or resemblance of iniustice, charged Iob and his children with former wickednes, and him as iniurious to God in his speeches, of Which if he would repent, he should be healed, and prosper as before: Arguing in general, that God neuer afflicteth the innocent, nor allisteth the malignant. Insinuating thereby, that Iob was an hypocrite. Wherto Iob answered (chap. 9. & 10) that in dede no man may compare, nor iustifie himselfe before God. Neuertheles it standeth wel with Gods iustice, powre, & wisdom, that innocentes be sometimes exercised with tribulations, more then their offences deserue.

Thirldy Sophar (the third disputer) assaulted Iob (ch. 11.) imputing his speech, and defence of himself to loquacitie, and audacious temeritie, in that he desired to know the causes of Gods providence, in so grieuoussly afflictting him. Of which faultes holie Iob purged himself (in the three next chapters) stil mainatayning his innocencie, according to his owne conscience better known in to himself then to them, desiring God to instruct him, if he had anie vknownen sinnes. Discoursed also much more profoundly of Gods powre, wisdom, iustice, and providence, as wel in general, as towards himself in particular: and professed his faith, and great confidence of the Resurrection. Againe Eliphaz (ch. 15.) more bitterly then before, condemned Iob of presumption, and blasphemie, discoursed of mans corruptnes and prones to sinne, describing the maners of hypocrites, and other impious men, with their miserable endes, and argued Iob for such a one. VVho (in the next two chapters) expostulated with these his freindes, that they coming with pretence to comfort him, did so violently afflict him, by charging him with false and heynous crimes, his owne conscience better knowing, and testifying his former life, and state of his soule; then that their imaginations could alter his iudgement. And so with contempt of this world, & desire of death and rest, appealed to Gods iudgement against his three freindes, touching the matter in controuersie. In the meane time comforted himself with meditation of the next world.

Baldad likewise replied (ch. 18.) with hote contention, accusing Iob of insolent impatience, inculcating the greuous punishments both of him, and others for their impietie. In answer wherto he lamented againe the want of expected comforth, especially by such freindes. Stil comforted himself with assured faith of the Resurrection.

Sophar

Sophar also (ch. 20.) attempted againe to cōvince Iob of impietie, and hypochrisie, by the miserable, and speedie fall of wicked men after prosperitie: for so he imagined Iob to be fallen into irrecoverable miserie. But Iob shewed the contrarie, that some wicked men prosper long, yea at their life, and the same long, and then in a moment goe downe to hel, and so the argument of present affliction proued not their opinion against him.

The sixth
conflict.

Eliphaz disputed the third time (ch. 22.) contending that the causes of affliction, are not to be attributed to Gods secrete providence, but to assured sinnes of the wicked. Upon whom only he supposed, that afflictions fall: inferring that Iob was guiltie of enormous crimes, & grosse errors. Urged him therefore to returne to God, that he might be restored to former prosperitie. Iob againe appealed to Gods sentence, not in his terroir, nor rigour of his iustice, but against his aduersaries in this quarel, describing Gods powre, and wisdom, by which he permitteth the innocent to be afflicted, & the wicked to prosper: no man knowing how soone, or how late, as shal receiue as they deserue.

The seuenth
conflict.

Moreouer Baldad disputed the third time, very briefly (ch. 25.) endeavouring to terrifie Iob from further answering, and especially from appealing to Gods iudgement. But Iob very largely (in six ensuing chapters) discoursed diuinely of Gods souereigne Maieste, Powre, Wisdom, exact Iustice, and infinite Mercie. Also of wicked mens destruction; of his owne former prosperitie, and present calamitie, together with his good workes, and innocencie, which he stil anounced in respect of great iniquities.

The eight
conflict.

After that Iob and his three freindes ceased, nothing being agreed vpon in the point of controuersie, the duell yet ceased not, but stirred vp a yongman, called Eliu, proud and arrogant, but not vnlearned, who abruptly condemned them all; to witte, Iob of pertinacie, the others of insufficiencie. And therefore tooke vpon him to conuince Iob, though the others could not. Very like to late-rising Protestantes, or Puritaines bragging that by new argumentes, and proofes neuer heard of, they wil ouerthrow the Papistes, or Catholique Romaine Church, and doctrine, which at former enimies, Iewes, Pagaines, Turkes, and Heretikes, nor Hel gates, could not overcome. This yong Eliu therefore, with his Priuate spirite, vsing in his owne conceipt then al that went before him, assaulted constant Iob (ch. 32. and sine more ensuing) with manie wordes, and bragges, often chalenging & prouoking, but not extorting anie answer, from so graue a man to his fruitles and idle argumentes, largely discoursing of things either not denied, or so manifest false, that euerie meane seruant of God, could easely conuince them; and neuer approaching to the maine controuersie, only railed against helie Iob, charging him more furiously then anie had donne before, with

The ninth
conflict.

Newest Se-
ctaries hold
themselues
the wisest.

Especially
these of our
dayes, that
relie echone
vpon his
owne priuate
spirite.

with impietie, impatience, ignorance, pride, blasphemie, and obstinacie, vices farre from Iobs sanctitie, dilating also of Gods iustice, mercie, Wisdome, poure, and providence; and that no man ought to contend, nor expostulate with God, that afflictions must be borne patiently, and that God is iust, and maruelous in his Workes, wherof no wiseman euer doubted; and so Iob conuincd him with silence.

In the tenth place God decided the controuersie.

Penitentes pardoned. Iob rewarded.

The literal sense of this historie. Allegorical.

Anagogical.

Moral.

Holie Iob proceeded by degrees to perfect patience.

But God himselfe for decision of al (from ch. 38. to the end of the Booke) first by way of examining instructed Iob more particularly, reciting manie maruelous workes of nature, shewing thereby his Diuine Maiestie, Poure, and Wisdome, exercising Iob in more patience, and withal perfecting him in humilitie. so that with al reuerent feare and subiection, he offered and submitted him selfe to Gods onlie good pleasure. Then finally God gaue sentence that Iob had defended the truth, & his three freindes had erred. Whom after Sacrifice, and Iobs prayer for them, he pardoned; restored Iob to health, and to double prosperitie, of al he had lost before, geuing him also long life, and a happie end.

In this historie besides the literal sense, shewing that Iob was iust and sincere, and not for his sinnes (as his freindes falsly supposed) but for his more merite was most extremly afflicted, and afterwards restored to health and wealth: we haue also here in the Allegorical sense, an especial figure of Christ. Who as he was absolutely most innocent, & most perfect: so was he without cōparison most afflicted of al mankind. Likewise Iobs restauration to better state then before, signified in the Anagogical sense, the Resurrection, and restauration of better, & most glorious qualities in the blessed, with fulnes of daies, in eternal glorie. Finally in the Moral sense (which S. Gregorie most especially profecuteth) al Christians haue here a most notable example of all vertues, namely of patience, wherein Iob proceeded by degrees to great perfection. For he was first tried by the losse of al his goodes & children, and was proued to be very patient. He was then most greuously tormented in bodie, & being left without comforth, albeit he lamentably bewailed so great extremitie, wishing such dayes had bene preuented, yet he neither spoke against God, nor good man, nor his owne soule, & according to truth auouched & defended his owne innocencie. And at last by Gods inspiration, and swete consolation, he reprehended himselfe, of former imperfections vttered in some wordes, and with full resignation to Gods Will, susceined al his losses and paynes, not only with contentment, but also with ioy.



