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1847

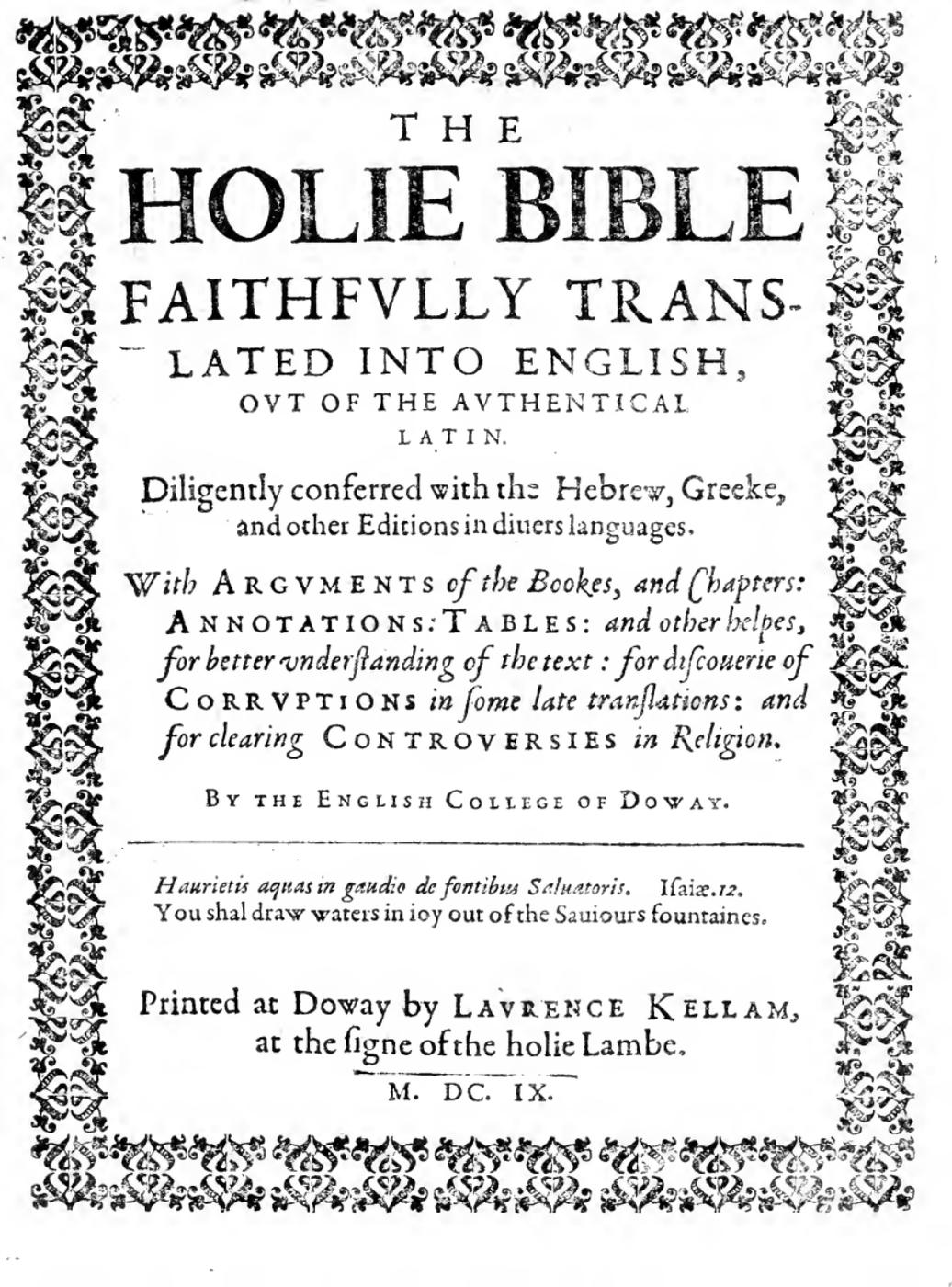


James Lenox.

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T H E  
**HOLIE BIBLE**  
FAITHFULLY TRAN-  
- 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  
CORRUPTIONS in some late translations: and  
for clearing CONTROVERSIES in Religion.

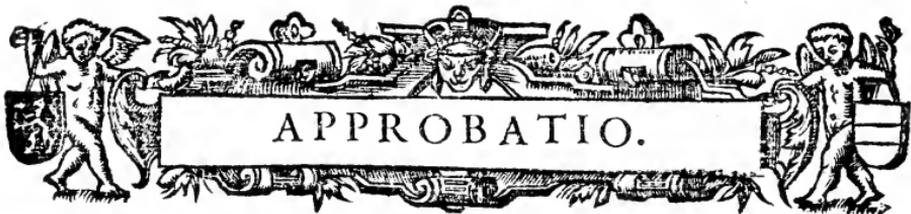
BY THE ENGLISH COLLEGE OF DOWAY.

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*Haurietis aquas in gaudio de fontibus Saluatoris. 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.

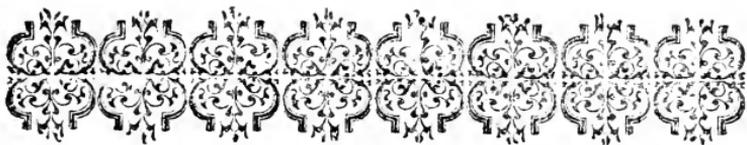


**N**Os *infrascripti, in alma Duacensi vniuersitate Sacrae Theologiae Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quae ei sunt adiuncta, valde vtilem fidei Catholicae propagandae ac tuendae, & bonis moribus promouendis, sunt testati: quorum testimonia 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 censuimus. 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 new (God prospering our intention) be long frustrate. As for the impediments, which hitherto haue hindered this vvorke, they al proceded (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 aboute 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 fruct of our laboures, with like good affection, as we acknowlege them due, and offer the same vnto you.

The cause of delay in setting forth this English Bible.

If anie 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,

vvhy & how it is allowed to haue holie Scriptures in vulgar tongues.

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Anno.  
1568.

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we shall repete the summe of al, that is there more largely discussed. To this first question therefore we answer, that both iust reason, & highest authoritie of the Church, iudge it not absolutely 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 misfunderstanding 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 throwing 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 vtterly disallowed, that al sortes of men & wemen, old & yong, presumed to read: & talke of the Scriptures: whereas *no artice, no tradsman dare presume to teach anie facultie, vvhich he hath not first lerned.* Seing therefore that dangers, & hurtes happen in manie, the careful chief Pastores in Gods Church, haue alwayes 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. Cryostom translated the Psalmes & some other partes of holie Scriptures for the Armenians, when he was there in banishment. The Slauonians 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, straiçtly 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 doctine, 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 leaving 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, zele of Religion, and other vertues. And thus holie Scriptures may be rightly vsed in anie tongue, to

A calumnious suggestion of Luteranes.

VVhat part of Scriptures be most convenient for vulgar readers,

Lib. I.  
Hist. c. 47  
Linwood  
lib. I.

2 Tim 3.

Enc. I.

*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 & word, then readers or hearers only, deceiuing themselves.*

TO THE ENGLISH READER.

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 holic 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 rivers, 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 foully 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 conserued 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 versio* of S. Ierom: who neuertheles in an other 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 versio* was receiued and *approved 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

Tertullii  
li. 5. cont  
Marcion  
S. Ambrose. li 3  
de Spirit.  
San. c. 11  
S. Ieron:  
li. 1. con.  
Iouini.

in 49.  
Ista.

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.

Prefat.  
in Iosue.

V Why we tran-  
state the old  
Latin text.

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

Receiued by  
all Churches.

Turned into  
Greke.

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 acknowlege 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 fundrie 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 knownen 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 resolued vpon, & none left in the margent.

Luc. 22.  
v. 20.  
Presit.  
Nowi.  
Testam.  
Anno.  
1556.  
Luc. I.  
p. 1.

Preface  
before  
the new  
Testam.

ing 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 iudiciously examined, and conferred with fundrie the best written and printed bookes, & so resolved vpon, that al which before were leift 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. V Where yet by the way we must geue the vulgar reader to vnderstand, that very few or none of the former varieties, touched Contro- uersies of this time. So that this Recognition is no way suspicious of partialtie, but is merely donne for the more secure conseruation of the true text; and more ease, and satisfaction of such, as otherwise should haue remained more doubtful.

They touched  
not present  
controuersies.

V Why some  
wordes are  
not translated  
into vulgar  
English.

Some Hebrew  
wordes not  
translated  
into Latin,  
nor Greke.

More autho-  
ritie in sacred  
tongues.

Now for the strictnes 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 translatur may misse the sense of the Holie Ghost, wil hold that which is here donne for reasonable and necessarie. V Ve haue also the example of the Latin, and Greke, where some wordes are not translated, but left in Hebrew, as they were first 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 things are reserved 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, Profelyte*, 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 Propositiō, Holo-caust*, and the like? rather then as Protestantes translate them: *Foreskinne, Passcōuer, The feast of sūvete bredes, Shewb bredes, Burnt offerings*: &c. By which termes, whether they be truly translated into English or no, we wil passe over. 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 advantage of doctrine in matter of faith. VWherein as we dare boldly auouch the sinceritie of this Translation, and that nothing is here either vnruly, 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 profess to translate, for the more shew, and mainteyning of their peculiar opinions against Catholiques. As is proued in the *Discouerie 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 pertyneth 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

the

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, correcteing, 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 beseching 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 therefore 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-sowver*, and Preacher of new gods. But S. Augustin alloweth the terme for good, which was reprochfully spoken of the ignorant. And so distinguishing betwen *Reapers*, and *Sowvers* in Gods Church, he teacheth, that wheras 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 Sowver*, 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 government 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, wheras in veritie there is no other Gospel. They preach in dede new doctrines, which can not faue. Others folow them beleuing falshood. But *when the blinde lead the blinde* (not the one only, but) *both fal 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.

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

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

Pastoral cures  
and Apostoli-  
cal missions.

S. Aug.  
de uisit  
credal. c.  
Dist. 15.

New doctrine  
is falsly called  
the Gospel.

psalmo.  
224.

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

great

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 kinsmen in flesh and blood. VVishing 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 heauenly riches: if we receiue & kepe the beginning of his substance, firme vnto the end; that is, the true Catholique faith; building theron 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 fayleth. 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 overcome 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 \* condigne, to the glorie to come, that shal be reue-

2. Cor. 6.

LUC. 10.

TIT. 1.

MAT. 25.

1. Cor. 13.

1. Pet. 1.

Apoc. 7.

\* *proprie*  
this, or  
compe-  
rable in  
dignitas.

led in

Grace in the new Testamēt more abundant then in the old.

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

Innumerable saued by Christ.

They are more happie that suffer persecution for the truth.

2. Cor. 4.

1. Pet. 1.

led in vs: yet our tribulation, which presently is momentarie, and light, worketh (*through grace*) about measure exceedingly an eternal weight of glorie. VVhat shal we therefore 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 pensiuē 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 deprived of your children, fathers, mothers, brothers, sisters, and nereft 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 surpassieth the reach of our conceiptes. And so we leaue it to your deuout meditation. They now secure for themselues, 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 therefore (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, pitying 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

TO THE ENGLISH READER.

Persecution  
profitable.

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 countrymen. 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. A M E N.

Confession of  
faith before  
men necessarie  
to saluation.

Rom. 10.  
Hib. 10.

From the English Colledge 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 SUMME AND PARTITION OF THE HOLIE BIBLE.

## With a brife note of the Canonical and Apochryphal Bookes.

S. Ievom.  
Epist. ad  
Paulin.  
de omnib  
S Script.  
libris.  
S. Aug.  
presat in  
specul. li.  
2. de doct  
christ ca.  
9. li. 1. de  
Gen. cō-  
tra Ma-  
nich. ca.  
4. li. de  
catechi-  
rudib. c.  
3. & 4.  
l. 2. 99. su  
per Exod  
9. 73. li.  
15. cont.  
Fauft.  
Manich.  
cap. 2. li  
18. civit.  
ca 54. de  
vera re-  
lig. c 27.  
li. 4. cōt.  
rauff.  
ca. 2.  
S Greg.  
ho. 6. in  
Exech. 1.



*I*n the unisforme consent of all learned Divines, the holie Bible, or written word of God, conteyneth expressed or implied, all things that man is to beleue, to obserue, & to avoid, for obtaining of eternal saluation. That is, all matters of faith & manners, by which we may know and serue God, and so be spi-

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 maner 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. *A*nd 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 shall 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 Eschiel's vision of a whele, which had foure faces, or apparence of foure wh'ies, 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:

*A*nd 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. *T*he Legal bookes of the old Testament are the fine Bookes of Moises, Genesis, Exodus, Leuiticus,

How the holie Scriptures conteine all knowledge 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 yeldeth more grace.

In both Testaments, are foure sortes of Bookes,

Legal.

Historical.

Sapiential.

Prophetical

Numeri, & Deuteronomie; whereto answer in the new Testament, the four Gospels of S. Mattheu, S. Marke, S. Luke, & S. Iohn. Historical bookes of the old Testament, are the Bookes of Iosue, Iudges, Ruth, foure bookes of Kinges, 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, Aggæus, Zacharias, Malachias. And in the new Testament, the Apocalips of S. Iohn the Apostle.

All these bookes recited are Canonical, and of infallible truth.

All these Bookes are vndoubtedly Canonical, as the Authores cited in the inner margent 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 Apochrypal, in that sense, as the word properly signifyeth hidden, or not apparent. So S. Ieron (in his Prologue before the Latin Bible) calleth diuers bookes Apochryphal, being not so euident, whether they were Diuine Scripture, because they were not in the Iewes Canon, nor at first in the Churches Canon, but were neuer reiected, 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. Bartholnew, and the like recited by S. Gelasius (Decreto de libris Ecclesiasticis dist. 15. Can. Sancta Romana) S. Innocentius the first (Epist. 3.) S. Ieron, Ep. ad Latam, S. Augustin li. 15. cap. 23. de ciuit. Dei. Origen homif. 2. in Cantica. are in a worse sense called Apochryphal, & are reiected as

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

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

concerning manifest errors, or faised by Heretikes. Neither can a Christian Catholique be otherwise assured, Which Bookes are Divine and Canonica Scriptures, but by declaration of the Catholique Church, which without interruption succedeth the Apostles, to whom our Saviour promised, and sent the Holie Ghost, to teach al truth. For if in anie thing more then others, assuredly one chief and most necessarie point is, to know and declare, which Bookes are Gods holie Word: being of most singular importance.

The Holie Ghost declared by the Church which Bookes are Divine Scriptures.

Mat. 28.  
1. Cor. 14.  
16.  
Act. 2. 20  
1. Tim. 3.

THE SUMME OF THE OLD TESTAMENT, as it is distinguished from the new.

**N**otwithstanding the subject, & general argument of both Testaments is one & the same in substance, as is already said, yet they differ in time, in maner of uttering of Mysteries, in varietie of precepts, & promises, also in meanes to obserue the thinges exacted, & to attayne to the end proposed. In regard wherof S. Ierome saith: Lex Moyli & omne vetus instrumentum elementa mundi intelliguntur, quibus quasi elementis, & Religionis exordijs Deum discimus. The law of Moyse 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 afterwards 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 kelpes of that time, were but infirma & egena elementa: Weake & poore elements. Likewise in general, touching the punishments 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 forb to vs the whole course of Gods Church, for the space of foure thousand yeares, that is, from the beginning of the world vntil Christ our Redemer. which Diuines divide into six ages, wherein was varietie & change of her state, thre vnder the Law of nature, and thre others vnder the written Law. The seventh & last age being this time of grace (wherin we now are) from Christ, to the day of general Iudgement: as the world was made in six dayes, and in the seventh God is said to haue rested, and therefore sanctified it, in oiber sort, then the former six. The eight wil be after the Resurrection, during for al eternitie.

Which six ages of the ancient Church, & old Testament, are thus distributed. The first from the Creation to Noes floud, coneyning the space of 1656.

The old and new Testament differ in time. In maner of uttering. Varietie of Precepts. Promises. Meanes.

Tom. 3.  
quest. 10  
Algejix

Heb. 7.  
9.  
10.  
Gal. 4.

1. Cor. 10  
Gal. 3:

Gen. 1.

The old Testament coneyneth figures of the new. A continual visible Church from the beginning of the world to Christ. The same Mystical bodie, but different in state. Divided into six ages. The first age continued. 1656. yeares.

PROEMIAL ANNOTATIONS.

The second 363. or counting Cunan (Gen. 11. iuxta 72. & Luc. 3.) 198. yeares. The  
 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. Gene- brard Chro- nolog. s. Aug. li. 15. c. 8. c. 11. Gal. 3. Exo. 16. 3. Reg. 6. 3 Reg. 7. 1. E. 1.

363. or counting Cunan (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.  
 yeares, 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 & transmiration 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 Catho-  
 lique. As we intend, by Gods assistance, to shew by briefe 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.

OF MOYSES THE AVTHOR OF THE  
 five first bookes.

MOYSES.  
 signifieth, ta-  
 ken from the  
 water.

**M**Oyses (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 maruclous deliuerie from drowning, his education, excellent  
 forme, singular wisdom, heroical vertues, rare dexteritie in al affayres, &  
 whole life most admirable, are gathered out of holie Scriptures, by S. Gre-  
 gorie Bishop of Nissen, into a briefe summe, most worthie to be read, but  
 too large for this place. He was borne about the yeare of the World two thou-  
 sand foure hundred, long before al prophane Writers, yea before manie of  
 the Paimines 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: fortie in banishment from Ægypt in Midian: and fortie  
 more he gouerned the people of Israel. His singular prayes are also briefly  
 touched in the last chapter of Deuteromie, added by Iosue, and in the booke of  
 Ecclesiasticus. He di'd in the desert, and was buried in the vail 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.

The excellen-  
 cie of Moyes

His sepulchre  
 not known  
 to anie man.

Exod. 6.  
 N. m. 26.  
 1. Par. 6.  
 Ioseph li.  
 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.  
 Eccli. 45.  
 Glos of id

**T**HIS first Booke of holic 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 soure bookes  
following. The Author and authoritie of al which sive bookes, were euer  
acknowledged by the faithfull, both of the old and new Testament: and so  
accounted and esteemed by tradition, i. l. Christ and his Apostles: who also  
confirmed them by the r testimonies, and allegations of the same, as of holic  
Scriptures. From the creation vntil Moyses writ (which was about two thou-  
sand and soure 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 writtē. 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  
reord, 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 their 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 times, 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:stēnie or by the starres, and not by the continual providence  
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  
Gen:alogie of Adam, especially to Noe. Then how men being more and  
more defiled vpon the earth, with nicked, especially carnal sinnes, were by  
Gods iust wrath drowned with an vniuersal flood.

Againē 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 stil 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 sinccie re-  
ligion of Abraham, Isaac, Iacob, Ioseph, & other holic Patriarches: who  
liued before the written lay. Likewise vpon what occasion, & in what  
maner,

Genesis writ-  
ten by Moyses  
Alw ayes au-  
thenticall.  
So knowne by  
Tradition,  
confirmed by  
Christ Allea-  
ged also by  
the Apostles.  
Religion reu-  
eled to spe-  
cial persons,  
and so obser-  
ued by Tradi-  
tions.

VVhy Scrip-  
ture was writ-  
ten.

VVhat Moy-  
ses ipecially  
sheweth in  
this booke.

Man most par-  
ticularly de-  
scribed:

The right line  
from Adam to  
Noe.

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

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

S. Aug.  
quest. vet  
& noui  
Testam.  
cap. 3.

Gen. 10.

## THE ARGUMENT OF GENESIS.

This booke  
divided into  
eight partes.

1. *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 still some were iust, of the general flood, that drowned all except eight persons, & few other living creatures of the earth. from the third chap. to the 8.*
3. *The third part is of the new increase, & multiplication of the same. from the 8. chap. to the 11.*
4. *The fourth, of the confusion of tongues, & the division of nations. in the 11. chap.*
5. *The fifth relateth Abrahams going forth of his countrie, Gods promise, that in his seede all Nations should be blessed, & the commandment of Circumcision, from the 12. chap. to the 21.*
6. *The sixth part recountieth the progenie, and other blessings, especially the great Vertues of Abraham, Isaac, and Iacob. from the 21. chap. to the 37.*
7. *The seventh part reporteth the selling of Ioseph into Ægypt, and his advancement there. from the 37. chap. to the 46.*
8. *The eighth and last part is of Iacob, and his progenies going into Ægypt, their intertainment there, and of Iacobs, and finally of Iosephs death. in the five 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 crosse, 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 foare 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 Seruice. For their sakes, that deate 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 beuytyfing the same; 26. last of al the sixth day he createth man: so vvhom he subiecteth al corporal things of this inferior vvhorld.*

The first part. Of the creatiō of al things.

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

Also this first chapter & beginning of the second on Easter Eue before Masse.

∴ The firmament is al the space from the earth to the highest starrs. the lowest part diuideth 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



1 **N** THE beginning God created heauen and earth. † And the earth was  
2 voide & vacant, and darkenes was vpon the face of the deapth: and " the  
3 Spirite of God moued ouer the waters. † And God said: Be light made.  
4 And light was made. † And God saw the light that it was good: & he  
5 diuided the light from the darkenes. † And he called the light, Day, and the darkenes, Night: and there was euening  
6 & morning, that made one day. † God also said: Be ∴ a firmament made amidst the waters: and let it diuide betwene  
7 waters & waters. † And God made a firmament, and diuided the waters, that were vnder the firmament, from those,  
8 that were aboue the firmament. And it was so done. † And God called the firmament, ∴ Heauen: and there was euening  
9 & morning that made the second day. † God also said: Let the waters that are vnder the heauen, be gathered together  
10 into one place: and let the drie land appeare. And it was so done. † And God called the drie land, Earth: and the gathering of waters together, he called Seas. And God sawe that  
11 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  
12 earth. And it was so done. † And the earth brought forth  
A grene

*Mat.*

14, 15.

17, 24.

*Psalms.*

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. Efa.  
66.

:: The lights  
made the first  
day, are dispo-  
sed the fourth  
day in their  
proper cour-  
ses for more  
distinction of  
times. S. Di-  
onyf. ca. 4.  
de diuin. 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  
nearer, and so  
Moyfes 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  
kinds: and it was so done. † And God made the beastes of 25  
the earth according to their kinds, 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 fowles 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 fowles 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 selues  
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.

:: 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. 1 de Gen. cont. Manich. ca. 21.

## ANNOTATIONS.

## CHAP. I.

1. *In the beginning.*] Holie Moyses telleth what was done in the beginning of the world, and so forward euen til his owne time, writing about two thousand and foure hundred 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 Scripture 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 doubted 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 lerne'd,* whether it were by word, or by his Epistle.

2. *In the beginning God made heauen and earth.*] Al writers ancient and later find such difficultie in these first chapters, that some otherwise very lerned haue thought it not possible to vnderstand the same according to the proper and vsual signification of the wordes, as the letter may seme to found, but expound al allegorically, as that by the waters about the firmament should be vnderstood the blessed Angels, by the waters vnder the firmament wicked spirites, and the like. So did Origen and diuers that follow him therein. Yea S. Augustin in his bookes vpon Genesis against the Manichees, written

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

Enc. 10.  
16.  
Act. 15,  
18.  
1. Thess.  
2.  
Origen.  
super.  
Gen. c. 1.  
Aug. li.  
2. de  
Gen. cont.  
M nich.  
14. 2.

shortly after his conversion, 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 one sense, but that he was readie to imbrace an other, left by sticking to his owne iudgement he might faile. So likewise S. Basil, S. Chriostom, 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 dedde studied & laboured in them, and by a little due consideration, the cōtrarie is most euident. For whose euer wil look into the holie Scriptures, shal find that some times in fewe 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, metaphoricall, 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 cite 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 cite 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 spirit of God.*] In the Hebrew it is signified, that the Spirit 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 (to wit 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 thinke that the subitar ce of the Sunne & Moone, & of other planets and starres were created the first day, and the fourth day setin that order and course which now they kepe, with more distinction *for signys 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.

Bas. ho. 2. in Genes.

Christ. 44. Amb. & Bede in examen.

Ieron. Epistol. ad Eustoch.

Gen. 1. 7. 3. c. 14.

Exo. 20. 5. c. 18. 7. 20.

Iuan. 8. 25. Rom. 8.

Ieron. 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 aboue al other earthlie creatures. First, whereas God by an imperial word of commandment made other creatures, *Fitus lux, Fiat firmamentum: Fesethere light: Fesethere a firmament:* intending to make man, he procedeth familiarly, by way, as it were, of consultation, and as to his owne vie 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 pluralitie of Persons in one God (because man is to beleue the same) signifying the pluralitie 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* (fish and foule) *Let the earth bring forth* (graffe and cattle, & other beastes) but God brought forth man, not by the earth, though off the earth, nor by water, nor by heauen, 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 dwell in. Fifthly, God gaue man dominion and imperial authority ouer all liuing creatures vnder heauen. Sixthly, 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 Tigres, 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 withal natural knowledge, and supernatural vertues, 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.* ] VVhether 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.*

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. 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 benign replenished, Gods wilis therein fulfilled.

Not al men & women commanded to marie.

CHAP. II.

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

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

God createth not new kindes of creatures, yet fill worketh. Ie. 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.

THE heauens therefore & 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 .

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

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

† 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 eueric 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 therefore formed man of the slyme of the 7 earth : and "breathed into his face the breath of life, & man became a liuing soule.

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

† 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, fayre 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 riuier issued out of the 10 place of pleasure to water Paradise, which from thence is diuided into foure heades. † The name of the one is Phison : 11 that is it which compasseth al the land of Heuilit, where gold groweth. † And the gold of that land is very good : 12 there

I. Cor. 15, 45,

13 there is found bdelium, & 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 therefore 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 helper like vnto him 19 selfe. † Our Lord God therefore 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 therefore 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. † Wherefore 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 siue loaues. 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 charged to another number. S. Ier. li. 1. cont. Iouli.

## 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 therefore 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 eighth 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 exercitues seruice and special worship of God, as the Lewes did euentil Christs, and his

Observation of holie dayes by Gods institution.

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 positiuē  
law besides  
the general la-  
wes of God &  
nature, was  
geuen to man.

first reason.

2. reason.

The sinne of  
disobediēce.

Ioynd with  
damage to  
him that diso-  
beyeth.

Ioynd 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 Galathians. 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 all his actions according to the rule of reason; and besides the supernaturall diuine law, by which he was bound to beleue, and trust in God, and to loue him aboue all 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 all profitable to God, who needeth not our seruice, but we without his dominion should vtterly fall to nothing. *Nec enim ipsa non creatio, &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 bee ingibly.* VVherfore he oule is our true Lord, *vs hom. not for his, but for our owne profit 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 will commanding him, or by doing his owne wil, moued to the contrary, in a thing of it selfe indifferent, & only made unlawful, because it was forbid. But let vs heare S. Augustins owne wordes. *Nec potuit melius aut diligerius comendari quantum malum sit sola inobediencia, &c.*

Neither could it (saith this great Doctour) 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 contrary to prohibition, which if he, not forbidden, had touched, he had not sinned at all. For he that saith, for example sake, Touch not this herbe, supposing it is poisonous, 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 bene 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 anothers 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

that

Act. 13.

14.

Lewis. 29.

Homil.

in 40.

M. viij.

res.

lib. 8. de

Gen. ad

lit. c. 11.

Psal. 15.

„ 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 shew eth, 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 compé.  
 fidei Cat.  
 S. Aug.  
 epist. 80.

Caluin l.  
 3. inst. c. 4  
 par. 31.  
 32.

Rom. 5.

lib. 13. de  
 ciuic. c. 6.  
 lib. 2. de  
 pec. mer.  
 & remis.  
 c. 34.  
 Gen. 17  
 Ioan. 3.  
 S. Greg.  
 li. 4. Mo-  
 ral. c. 2.

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 not hurt vs, the meate being good  
 and holsome : 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 (fore told 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 Superiors, bin-  
 deth the subiects in conscience. And the transgression is properly disobe-  
 dience, what other sinne soeuer may also be mixed therwith.

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

Lawes in  
 things indif-  
 ferent bind in  
 conscience.  
 Temporal pu-  
 nishment due  
 after sinne is  
 remitted.

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 eare of  
 the fruite forbidden) remained due, and was at last inflicted vpon him, for his  
 sinne, which was presently remitted vpon his repentance.

Death due to  
 al for Origin-  
 al sinne.

Yea to infants  
 who haue no  
 other sinne.  
 Also other pen-  
 alties inflit-  
 cted vpon in-  
 fants.

Againe for somuch as we are all 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 noeth) 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, being they dye in their infancie. Yea moreouer if they  
 dyed without circumcisiō, or other remedie of those former times, their soules  
 perished from their people; and now without Baptisine can neuer enter into  
 the kingdome of heauen, which could not stand with Gods iustice, if they were  
 not guiltie of sinne.

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 reprovred 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.

1 **B**V T :: 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,

B

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.

† The woman therefore 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 :: perceiued themselves to be naked,  
they sowed together leaues of a figge tree, and made them-  
selues aprons.

Ecl. 25. 1. Tim. 2, 14.

After sinne they were ashamed, not before S. Christ

† 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.

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.

† 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  
felow companion, gaue me of the tree, and I did eate.

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

† 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, :: accursed art thou among al  
catle, & beasts of the earth: vpon thy brest shalt thou goe,  
& :: earth shalt thou eate al the dayes of thy life. † I wil put 15  
enmities between thee & the woman, and thy seed and  
the seed of her: "

Though good men resist tentations at the first assaults, and so bruiſe the serps head, yet he Edmoareth still to deceiue especially in the end of mans life, signified by the heele. S. Gre. in cap. 1. Iob.

the shal 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 trauaile shalt thou bring forth children, and thou shalt be vnder thy husbands power, and he shal 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  
 18 thereof al the dayes of thy life. † Thornes and thystles shalt it  
 bring forth to thee, & thou shalt eate the herbes of the  
 19 earth. † In the sweate 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 be-  
 21 cause she was mother of al the liuing. † Our Lord God also  
 made for Adam and his wife garments of skynnes, and clo-  
 22 thed them. † And said: Loe Adam is become as it were one  
 of vs, knowing good & euil: now therefore left perhapes  
 he reach forth his hand, and take also of the tree of life, &  
 23 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  
 24 taken. † And he cast out Adam: and placed before the pa-  
 radise of pleasure Cherubins, & a flaming, and a turning  
 sworde, for to keepe the way of the tree of life.

Al mentra-  
 uel one way or  
 other: & such  
 as suffer wibes  
 to ouergrowe  
 (in their soules,  
 that after this  
 life either su-  
 staine the tyre  
 of Purgatorie  
 or eternal  
 paine. S. Aug.  
 li. 2. c. 20. de  
 Gen. cō. Man.  
 She was mo-  
 ther 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

I *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 among men  
 with a question, therby to allure her into conference, and by such a question by the enuic  
 as might bring her into suspition of Gods affection towards man, saying: & craft of the  
 diuel, man cō  
 1<sup>t</sup> *Why hath God commanded you, that you should not eate of euerie tree of paradise?* insi-  
 nuating by these words, and withal internally suggesting, that God dealt hard-  
 senting to his  
 ly with them, abridging their libertie without cause. And when he had got suggestiōns.  
 so much of her, that she was displeas'd with the precept, which she shewed by  
 Eue first sin-  
 adding of her owne (to make it seeme more greuous) that they were forbidden  
 ed in thought,  
 to touch the tree: and againe by reporting the punishment as doubtful, saying: then in words  
 I *left perhaps we dye*, then the tempter auouched boldly, and falsly, that they last in deedes.  
 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 forth-  
 with 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 them  
 selues. Euen thus the diuel dealeth with men euer since, assaulting the weaker  
 persons, and weaker part, as the flesh and sensualitie, 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 a deo est*  
*voluntarium, vi nullo modo sit peccatum, si non voluntarium.* Sinne is so voluntarie, that  
 No sinne can  
 be without  
 freewil.

Bad sequels of  
 sinne.

No sinne can  
 be without  
 freewil.

Sap. 1.  
 24.  
 Ioan. 8.  
 44.  
 S. Aug.  
 lib. 14. de  
 ciuit. c. 4.  
 11.  
 Rupert.  
 li. de Tri-  
 uit. c.  
 apocribus  
 ciuit. c. 4.  
 11b. de  
 vera Re-  
 ligione c.  
 14.  
 lib. 1.  
 Retract.  
 c. 23.

Concupiscēce  
no sinne, but  
the effect, and  
occasion of  
sinne.

Also occasion  
of merite.

The Latin  
text defended  
against Kem-  
nifius and o-  
ther Prote-  
stants.

See Card. Bel-  
larmin. li. 2.  
c. 12 de verbo  
Dei.

Both readings  
yield the same  
sense.

As Adam was  
the cause, and  
Eue an occa-  
sion of mans  
carniuitie: so  
Christ is the  
true cause and  
his mother an  
occasion of  
our restaura-  
tion.

Our B. Ladie  
resisted al euil  
suggestions.

The ceremonie  
of ashes,  
on Aflawe-  
nesday.

Gods prouid-  
ence concurr-

*in no wise it can be sinne, if it be not voluntarie.* wherefore it was no sinne in Eue to be tempted by the serpent, which she could not auoide, 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 yield 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 an other place sheweth, *that he which fighteth lawfully, shal be crowned.*

15. *She shal bruisse*] Protestants wil not admitte this reading, *in sa content*, she shal bruisse, lest our Blessed Ladie should be said anie way to bruisse the serpents head. And Kemnifius 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. Chriofostom *hom. 17 in Genes.* S. Ambrose *lib de fuga seculi cap. 7.* S. Augustin *lib 2. de Geni si contra Manich. 203. cap. 18* & *lib. 12. de Genesi 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 bruisse*, or, *her seede*, that is her sonne Christ, *shal bruisse* 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 wil put enmitie between thee and the woman, between thy seede, and her seede.* It is clere, that this enmitie and bartle 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 farre different sorte, concurring therto. And so it is most true, that Christ by his owne proper powre, and his blessed mother by her most immediate cooperating to his Incarnation (and consequently to other Misteries) did bruisse the serpents head, breake and vanquish his powre. \* As manie ancient Fathers do excellently discourse: 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 merciful 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 bruffed the serpents head, in that she quite vanquished al maner suggestions of the wicked serpet, neuer yielding 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 resoluēd 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 retorne, to moue vs by this meditatioa 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. Aug.  
lib. 1. de  
nupt. &  
con. c. 23.  
Gal 5.  
2. Tim. 2.

\* S. Iren.  
neas li. 3.  
c. 33. &  
lib. 5. cir-  
ca med.  
S. Epiph.  
Har. 78.  
S. Ieron.  
ep. 22. ad  
Eustoch.  
S. Aug.  
(or S.  
Fulgens)  
ser. 18 de  
Sanctis.  
de fide  
& symb.  
de Ago-  
ne Chris-  
tiano.  
Ser. 2. su-  
per Mis-  
sus est.

Iob 42.  
Esa. 58.  
Ierem. 6.  
Iona. 3.  
Mat. 22.

good, and either auoideth or disposeth of euil which he suffereth, by ordinarie  
 de grat. mannes, as appeareth Act. 27, v. 31. and that because man hath freewil, with  
 & liber. which God concurrerth, & destroyeth not nor forceth. as S. Augustin teacheth.  
 arb. c. 6. 24. *Placed Cherubims* ] Man being cast out of paradise, the same is defended  
 de cor- with duple gard. with Angels, that are watchful, wise, and potent; and with fire  
 rept. & and sword, most terrible armour to man. wherby againe we see, that God  
 grat. ad vseth ordinarie meanes in his prouidence, as the ministrie of Angels & humane  
 art. falso terror, and would neither destroy the tree, nor deprive it of the vertue to pro-  
 impof. long life, nor bereue man of freewil, by which he might desire to returne:  
 but conferring nature in al creatures, preuenteth inconueniences otherwise.  
 s. Aug. These Angels also hinder the diuel, that he can not enter paradise, lest he  
 lib 11. de should take of the fruite of the tree, and geue it to men to prolong their  
 Gen. ad liues, and therby draw them to his seruice.  
 li c. 40. Good Angels hinder diuels of their desires.

## CHAP. III.

*Wicked Cain lieth holie Abel. 9. whose 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  
 2 brought forth Cain, saying: I haue gotten a man  
 3 through God. † And againe the brought forth his brother  
 4 Abel. And Abel was a shephard, & Cain a husbandman.  
 5 † And it befel after manie dayes that Cain offered of the  
 6 frutes of the earth giftes to our Lord. † Abel also offered  
 7 of the first begotten of his flocke, and of their fat: and our  
 8 Lord had respect to Abel, & to his giftes. † But to Cain,  
 9 and to his giftes he had not respect: & Cain was exceeding  
 10 angrie, and his countenance abated. † And our Lord said  
 11 to him: Why art thou angrie? and why is thy countenance  
 12 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.  
 † And Caine said to Abel his brother: Let vs goe forth  
 broad. And when they were in the silde, Caine rose vp against  
 his brother Abel, and slewe him. † And our Lord said to  
 Cain: Where is Abel thy brother? who answered: I know  
 not: am I my brothers keper? † And he said to him: What  
 hast thou done? the voice of thy brothers blood crieth to  
 me out of the earth. † Now therefore cursed shalt thou be  
 vpon the earth, which hath opened her mouth, & receiued  
 the blood of thy brother at thy hand. † When thou shalt til

Heb. 11. *:: A figure of the Lambe that was slaine from the beginning of the world. Apoc. 13, v. 8.*

Sap. 10. 1. Jo. 3. *:: VVilful murder is one of the finnes that crieth to God for reuenge.*

it, it shall not yield to thee her fruit: 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 shall I be hid, and I shall be a vaga-  
 bound & fugitiue on the earth: euerie one therefore that findeth 15  
 me, shall kil me. † And our Lord said to him: No, it shall  
 not so be: but whosoever shall kil Cain, shall be punished seau-  
 en fold. And our Lord put a marke on Cain, that who-  
 soever found him should not kil him.

By the increase of Abraham's seed (by the line onlie of Isaac and Jacob, besides the issues of Isaac and Esau) in little more then 400. yeares to about six hundred thousand men able to beare armes (Num. i.) it appeareth that Caines progenie in as manie yeares might suffice to people a citie, yea a whole countie. S. Aug. l. 15 ciuit. c. 8.  
 This Lamech of Cains issue, is the first that is noted in Scripture, to haue taken two wiues.

† 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 thereof  
 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  
 wiues, 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 wiues Ada and Sella: Heare my voice ye  
 wiues of Lamech, harken to my talke: for I haue slaine a mā  
 to the wounding of my selfe, and a stripeling to mine owne 24  
 drie blowe brewing. † Seuenfold vengeance shall be ta-  
 ken of Cain: but of Lamech seuentie times seuen fold.  
 † 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 dominion ouer man, and mans due sub-  
 icction

Lib 10.  
de ciuit.  
c. 5.  
Leuit. 1.  
Dan 12.  
Mal. 1.  
Luc. 22.

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 uſe 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. Moreouer this homage of offering Sacrifice is ſo peculiar to God only, that albeit manie other exterior rites and ſeruices are vſed both to God & men, as to be bare head, to bowe, to kneele, & the like before them, *cuſus of great humilitie* (ſaith S. Auguſtin) *or of peſtiſiferous flatterie*, to ſuch as are *homines colendi, reuerſandi, 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 holic Scriptures Gen. 21. 7. 7. 29.) yet Sacrifice is due to God only, and to no creature how excellent ſo euer. In ſo much (ſaith the ſame Doctore) that as al nations founde it neceſſarie to offer Sacrifice, ſo none durſt ſacrifice to anie *niſi ei, quem Deum aut ſciuit, aut putauit, aut ſinxit*: but to him whom they either knew, or thought, or ſained to be God.

External Sa-  
crifice due to  
God in euetie  
Law.

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

4. *Had ye'lect 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 *fiſt* begotten of his flock, and of their ſaite. And therefore God reſpected and approved it. But to Cain and to his giſtes he had not reſpect, becauſe he wanted ſincere deuotio. VVhich difference of Gods acceptance appeared doubtles, 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 holic Scriptures.

Sacrifice due  
to God onlie,  
and to no cre-  
ature.

2o. 3. q.  
4.  
Quæſt.  
Februae.  
Lib 15.  
ciuit. c. 7.  
Mala 1.  
Hebr. 11.  
Leuit. 9.  
Indic. 6.

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 it, ſhalt not thy ſinne leprent forth with at the dore?* aſſlicting 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 ſel, and his ſtomack boyled with angrie: puniſhment to beginning euen in this life, & much more in the next would our Sauour wil render (as him ſelſe ſaith) to euery man according to his workes: which the Apoſtle expreſieth more diſtinctly, *eternal life, or wrath & indignation*.

Abels Sacri-  
fice declared  
acceptable, &  
not Cains, by  
ſome external  
ſigne.

Mat. 16.  
Rom. 2.

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, *the iuſt ther of* (to wit of ſinne) *ſhal be vnder thee, and thou ſhalt haue dominion ouer it*, corruptly tranſlate in ſome of their Bibles thus: *Vnto thee his deſire ſhal be ſubiect, and thou ſhalt rule ouer 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 uis peccati? Thou ſhalt rule ouer: VVhat, ouer 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*.

Reward and  
puniſhment  
according to  
our workes.

Freewil in mā  
alſo after his  
falle.  
Heretical triſe-  
lation.

Exile  
1579.  
Lib 15. c.  
7. ciuit.

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 sinned, I vnraine 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, *ei. Vnto thee the appetite thereof, and thou shalt rule ouer it.* Thargum Hierosolomitianum concludeth Gods speach to Cain thus: *into thy hand I haue giuen power of concupiscence, and haue thou dominion thereof: whether thou wilt to good or to euil.* The Grecke 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 vniforme consent of Christian Doctors, and other learned Philosophers, and reasonable men hold it for certaine and an euident truth, that man yea a sinner hath freewil. Yet Luther, the father of Protestants, so abhorred this truth, that he could not abide the very word, nor vnto safe (when he writ against it) to title his beastlie booke, *Contra liberum arbitrium, Azantst freewil:* but, *De seruo arbitrio. Of seruil arbitrimēt.* And denieth that man is in aniwise free to choofe, to resoluē, or determine, but in al things seruil, tyed, constrained, and compelled to whatsoeuer he doth, saith, or thinketh. 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 agantst 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 wil I that anie man iudge hereof, but I counsaile al to obey, or yeelde 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 freewil. 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 agantst Luther, Calvin, al Manichees, and others that denie freewil. *God made vs (saith he) with freewil, neither are we drayven by necessitie to vertues nor to vices; other wise where is necessitie, there is neither damnation nor crowne.*

The Hebrew also & Greeke text proue freewil in Cain.

Freewil testified by antiquitie, vniuersalitie, and consent of learned & reasonable persons.

Luther abhorred the name of freewil.

Caluin also misliketh the word freewil.

Where 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, whilest one either complaineth that him selfe was not rather ordained, or disdaimeth to suffer an other about him.* Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, because his oryne workes were wicked and reiected: 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. Wherefore 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 cōspicuous, & more renowned. And that in deede the same only (and not anie broken and interrupted companies or conuenticles) might be knowne to be the true Church of God.

Scripture hard

23. *I haue sinned* ] So hard and obscure is this place, that S. Hierom required by S. Damasus Pope to expound it, darerh not asseme anie one sense for certaine, but proposing diuers, which the text may seme to beare, wiltheth the Pope (who was also very learned) 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. Iovinianum

1. Ioan. 1. Tract. de zelo & inuoue.

1. Ioan. 3.

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

Tom. 3. ad 1. quæst. Damasus

The most probable exposition seemeth to be gathered out of the Hebrewes Tradition, that this Lamech of the illue 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 foate the young man, for his ill direction, that he also died of the drie blowes. After both which mishappes; and his passion at last caelmed, Lamech lamenteth as the text saith, that he had killed a man and stripling, to wit, the one with a wound, the other with drie blowes, for which he feared seuenfold punishment more then Cain suffered for killing Abel. Neuertheless 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 illue 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 Iosephis 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.

A probable sense according to the Hebrewes Tradition.

9. Chriſt. bo 10. in Gen.

Lib. 1. Antiq. ca. 1. Origen in Gen. Luc. 3.

uidas vocabulo Seth. Ioseph. l. 1. Ant. 3. Aug. epist. 92. 4. Enod.

Mystical sense

26. *Begane to inuocate.* ] Sethi was a most holie man, and so brought vp his children, that they were called the soymes of God. Gen. 6. Adam also and Eue were penitent, and became great confessors, and are now Sainctes. 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 (to wit *Enos*) *begane or* (as the Hebrew *hath*) then was begune, *to inuocate the name of our Lord*, can not be vnderstood of priuate, but of some publique 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 Sacrifices, which was also before, as appeareth both by Cain & Abel.

Publike prayer besides Sacrifice in the Church of God.

CHAP. V.

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

Sap. 1. 12. Eccl. 17. 1.

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

C and

and daughters. † And al the time that Adam liued, came 5  
to nine hundred and thirtie yeares, and he died. † Seth also 6  
liued a hundred five yeares, and begat Enos. † And Seth 7  
liued after he begat Enos, eight hundred and seven yeares,  
and begat sonnes and daughters. † And al the dayes of Seth 8  
came to nine hundred & twelue yeares, and he died. † And 9  
Enos liued nintie yeares, and begat Cainan. † After whose 10  
birth he liued eight hundred & fiftene yeares, and begat  
sonnes and daughters. † And al the dayes of Enos came to 11  
nine hundred and five yeares, and he died. † Cainan also li- 12  
ued seuentie yeares, & begat Malaleel. † And Cainan liued 13  
after he begat Malaleel, eight hundred & fourtie yeares,  
and begat sonnes & daughters. † And al the dayes of Cainan 14  
came to nine hundred and ten yeares, and he died. † And 15  
Malaleel liued sixtie five yeares, and begat Jared. † And Ma- 16  
laleel liued after he begat Jared, eight hundred and thirtie  
yeares, and begat sonnes and daughters. † And al the dayes 17  
of Malaleel came to eight hundred nintie five yeares, & he  
died. † And Jared liued a hundred sixtie two yeares, and be- 18  
gat Enoch. † And Jared liued after he begat Enoch eight 19  
hundred yeares, and begat sonnes and daughters. † And al 20  
the dayes of Jared came to nine hundred sixtie two yeares, &  
he died. † Moreouer Enoch liued sixtie five yeares, & begat 21  
Mathusala. † And Enoch :: walked with God : & liued after 22  
he begat Mathusala, three hundred yeares, and begat sonnes  
and daughters. † And al the dayes of Enoch came to three 23  
hundred sixtie five yeares. † And he walked with God, and 24  
" was seene no more: because God :: tooke him. † Mathusala 25  
also liued a hundred eightie seven yeares, & begat Lamech.  
† And Mathusala liued, after he begat Lamech, seven hun- 26  
dred eightie two yeares, and begat sonnes and daughters.  
† And al the dayes of Mathusala came to :: nyne hundred 27  
sixtie nine yeares, & he died. † And Lamech liued a hundred 28  
eightie two yeares, and begat a sonne : † and he called his 29  
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, five 30  
hundred nintie five yeares, and begat sonnes and daughters.  
† And al the dayes of Lamech came to seven hundred se- 31  
uentie seven yeares, and he died. And <sup>a</sup> Noe when he was  
five hundred yeares olde, begat Sem, Cham, and Iaphat.

<sup>v</sup> This He-  
brew phrase  
*walked with*  
*God*, signifieth  
that he liued  
well & pleased  
God.

<sup>∴</sup> The seuentie  
two Interpre-  
ters say, God  
translated him  
and so dorth S.

Paul. Heb. 11.  
<sup>∴</sup> 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 he by 21.  
yeares.

<sup>∴</sup> The second  
prophecie be-  
fore Malé on  
Easter Eve.

## ANNOTATIONS.

## CHAP. V.

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

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

2. R. 14. *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 yeates (which with God is as one day) man dyed in that day in which he transgressed.

ho. 37. in Euangel. Psal. 89. S. Irenus li. 5. aduer. Heu. Cicero li. de Senec. c. 9. 1. & 9. 1. *Morally ancient Fathers here note, that albeit the life of the Patriarkes seemeth long to vs, yet if we compare the same to eternitie it is nothing. Neither by the iudgement of Philosophers may anything be counted long, that hath 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.* Al time is short in respect of eternitie.

24. *Vvas scene no more.*] That Enoch and Elias are yet a lue is a constant knowne truth, in the hartes and mouthes of the faithful, saith S. Augustin in his first booke, *de peccat. merit & remiss. c. 3.* and confirmeth the same in diuers other places. And it is testified by very many both Greeke and Latin Doctors. 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. Chrystostom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epist. 2. ad Theff. ho. 22. in ep. 2d 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. Mar. and others innumerable. Manifest Scripture that Elias yet liueth in bodie.

Malac. 4. Apo. 11. *Touching Elias it is manifest in Scriptures, that he shal come, & preach, & be slaine with an other witnes of Christ, before the terrible day of Iudgement. Of Enoch Moyses here maketh the matter more then probable, saying of euerie one of the rest, he dyed, onlie of Enoch saith not so, but that he appeared, or vvas scene no more. For which the feuentie two interpreters say, And he vvas not found, for God translated him. VWhich can not signifie death, but transporting, or removing to another place. VWhereto agreeth the author of Ecclesiasticus, 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 he translated him. VWith what plainer wordes can any man declare, that a special person were not dead, then to say: He vvas translated, or coueyed away, that he should not see death? Neither is it a reasonable euasion, to interpret this of spiritual death. For so Adam being eternally faued (as S. Irenus li. 3. c. 34. Epiphan. con. heresim 46. S. Augustin epist. 99 ad Euodium, and others teach, These Scriptures likewise speake of temporal not of spiritual death.*

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

Causes why  
Enoch & Elias  
are referu'd  
aliue.

1

2

3

See D. Sand.  
lib. 8. c. 37. de  
Monar. Eccl.  
And F. Pereri-  
us in c. 12. Da-  
nielis.

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 benour in Paradiſe from whence Adam and Eue were expelled, or in ſome other pleaſant place: Dicunt tamen ſacra Scriptura quod Deus tranſtulit eum, & quoa uiuentem tranſtulit eum, quod mortem ipſe non ſit expertus. The holie Scriptures ſay that God tranſlated him, and that he tranſlated him aliue, that he felt not (or haſt not experienced) death. And S. Auguſtin a expreſly ſaith. Non mortuus, ſed uiuus tranſlatus eſt. He (to wit Enoch) is tranſlated, not dead but aliue. Yea he teacheth how his life is ſuſtained. 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 carrying the offspring of death in their fleſh, to pay that debt, are to returne to this life (of common conſeruation) and to pay this debt which ſo long is deſerued.*

Diuers reaſons are alſo alleaged, why God would reſerue theſe two aliue. 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, ſhould 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 preſerue ſome mortal, ſo long from al infirmitie, we may aſſuredly beleue that he wil geue immortal & eternal life of bodie and ſoule to his Sainctes, 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 Moyſes) are preſerued aliue, to come amongſt men againe towards the end of the world, to teach, teſtifie, and defend the true faith and doctrim 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 deceiued from Antichriſt. And of Elias Malachie prophiecieth, that he *ſhal come before the great and terrible day of our Lord, and ſhal tuine the hart of the fathers* (that is the people of the Iewes) *to the ſonnes* (the Chriſtians) *and of the ſonnes* (the deceiued Chriſtians) *to the fathers*, the ancient true Catholiques.

ho. 21. in  
Gen.  
lib. 1. de  
pec. mer.  
c. 2. & 3.  
l. 9. de G.  
ad lit.  
c. 6.  
S. Tho. in  
c. 11. ad  
Hebreos.

S. Chriſt.  
ho 21. in  
Gen. et in  
2. Theſ. 2  
Theodor.  
c. 45. in  
Gen.  
Aretas,  
in 11.  
Apoc.  
S. Greg.  
lib. 14.  
Moral. c.  
vlt. &  
ho 12. in  
Ezech.  
Eccl. 44.  
Malc. 4.  
Eccl. 48.

## CHAP. VI.

*Man ſinnes cauſe of the deluge. 4. Giants were then vpon the earth. 8. Now being iuſt was commanded to build the Arke, 18. wherein be with ſeuẽ perſons more, and the ſeede of other liuing things were ſaued.*

The profet-  
ſors of true  
religion were  
called the  
ſonnes of God.  
the folowers  
of errors the  
ſonnes 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, rooke 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, &  
 5 ters of men, and they brought forth children, these be the subiect to no  
 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 the enormitie  
 6 cogitation of their hart was bent to euil at al times, † it 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  
Eccl. 44. 10 :: his generations, he did walke with God. † And he begat :: In al generat-  
 11 three sonnes, Sem, Cham, & Iapheth. † And the earth was tions God re-  
 corrupted before God, and was replenished with iniquitie. served some  
 12 † And when God had perceiued that the earth was corrup- iust. Much  
 ted ( for al flesh had corrupted his way vpon the earth ) more, in the  
 13 † he said to Noe: The end of al flesh is come before me, the law of Grace.  
 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 windowe 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, wherin there is breath of life vnder heauen.  
 18 Al things 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 liue. † Thou shalt take therfore with thee of al meates, that may be eaten, and thou shalt lay them vp with thee: and they shall be meate for thee and them. † Noe therfore did al things, which God commanded him.

∴ A right example of a iust man.

Hob. 11.

## ANNOTATIONS.

### CHAP. VI.

**Sónes of God** 2. *Sonnes of God.*] The progenie of Seth, professing true faith & Religion, and sonnes of those were called the sonnes of God: and those of Cain illue and congregation, men was then following erroneous and wicked opinions, were called the sonnes of men. such a distinction, as now 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. aduetf. Iulianum. S. Ambrose li. de Noe & arca. c. 4. S. Paccianus epist. ad Symphorianum. Theodoret. & manie others vpon this place.

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

**This warning and expectation sheweth freewill in mā.**

3 *An hundred and twentie yeares.*] Mans life was not here shorted to an hundred and twentie yeares, as some haue misunderstood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the 11. chapter of Genesis. And Abraham liued. 175. yeares (c. 25.) Isaac 180. (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 shall 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 sonnes 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 seemeth more probable, that 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.

Philo.  
Iosephus.  
Lactant.  
Rupert.  
Tostatus.

**Scriptures not easie.**

ho. 12. in Gen.  
Tradit.  
Heb.  
lib. 15. c.  
24. ciuit.

**Erronious opinions concerning these giants.**

4. *Giants were vpon the earth.*] Some haue thought that these giants were not men, nor begotten by men, but that either diuels, which fel at first from heauen, or other Angels allured with concupiscence, begate them of the 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 vvhith 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.

But S. Ciril of Alexandria (li. 9. aduer. Iulian) S. Chriſtoſtom (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 Doctōrs 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 be-longeth to the vegetatiue ſoule, whoſe proper operations are to turne nutri-ment into the ſubſtance of the ſubiect wherein it is, and to engender new iſſue or offspring from the ſame, as Ariſtotele ſheweth (li. 2. de anima, textu. 24.) And in what bodies ſocuer 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 male 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 phraſe would cal 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. *Al the cogitation bent to euil.* Luther (in his 21. article condemned by Leo the tenth) would proue by theſe wordes, and the like ſollowing, *Al fleſh had corrupted his way vpon earth,* that al workes of men are finnes. For (ſaith he) ſeeing the hartes of al men are bent alwaies to euil, and al humane actions procede 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 finnes are mortal. But Heretikes arguments are like to that the Poëts feyne of Sifyphus laboring to carie a great ſtone to the topp of an high hill, which when he hath brought almoſt to the height, it ſtil falleth from him, & tumbleth againe to the bottome. Euen to 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 floud, 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.* Secondly 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 laſciuioſnes of the fleſh, in al crueltie of robbing, ſacking, & murdering, in al impietic, 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 ſel to the wicked ſorte, and became worſe and worſe *omni tempore,* alwaies, or euery day. Fourthly they were obſtinate and obdurate, not repenting when Noc built the arke, and preached iuſtice (as S. Peter teſtifieth) and therefore God ſaued 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,

The principal doctōrs proue that they were men, and begotten of men  
Firſt reaſon

1

3

4

5

Giants moſt monſtrous in bodie and in minde.

Luthers argument that al mens workes are finnes.

Heretiks like to Sifyphus.

The finnes before the floud very greuous in foure reſpects,

1

2

3

4

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 clere 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 will cleane take a way, 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 so lorr his steps.* 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 cities are to be perfect 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 Caelestium. 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 albe it the world was verie wicked, yet some were iust, saying: *By the grace (or sauour) which Noe found, is shewed that other mens offence doth not obscure the iust man, who is prayed, 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 exerceise al maner of vertue. And that you may learne, how he arised to the very toppe 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

peruicle

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 well 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 prayes. 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 *Noë pleased God*. So great was the renoume of his vertue, that he deserued to be prayesed of God. For *Noë 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. Chriostom 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: *Noë 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 belened (saith he) that onely so manie were iust before the law was receiued, as Moses contracteth in his first brieue description*.

15. *Three hundred cubites*] Apelles an old heretike, scholar of Marcian, but after leauing him, and amongst other new coyned heresics, reiecting the Law & the Prophetes, would by this place impugne Moyfes, saying it was vnpossible that in so smale rowme, as was the arke by this description, 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 year. 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 Moyfes euen in an heretikes owne cõcept, if malice obscured not his sense, must needes be thought wise ynough, if he had benne disposed to fayne 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 things 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 Moyfes might haue learned it. or any other nation vsed such long cubites, neither can this measure of a cubite, be agreeable to Moyfes 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 broade, 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 45. foote, and 27. foote in height. Againe (Deut. 3.) Moyfes telleth of an iron bed of Og King of Basan, that was nine cubites long, & fourte 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 all 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.

Moyfes in other places can not be vnderstood to speake of o long cubites.

Diuino  
calculo.

ho. 2. in  
6. Gen.

Exod. 27.

l. 15 ciuit  
6. 27.

cubite, as Vitruuius Agricola and others do prove, or a foote and three quarters of a foote, which is the greatest cubite, that semeth to be mentioed in holie 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 things here mentioned, considering the lofies & partions, that were in the whole arke. Deu 3.

## CHAP. VII.

*Noe with his familie, and paires of al kindes of beastes and foules, being entred into the arke, 12. it raineth fourtie daies and fourte night. 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 Moyses.

:: The Hebrew word *thohom* signifieth a gulfie of water, from whence new fountaynes sprang, more abundantly the 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.

**A**ND 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 flood 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 flood. † Of beas's 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 flood 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 flood 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.



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

How the Doctors apphe 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 Pastores 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 gouernour in the Church

No saluation out of the Church

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 fifteenth 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.

The same did Origen explicate (homil. 2. in Gen.) S. Gregorie (homil. 12. in Ezech.) 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 fevv, that is eight soules: (or persons) were saued (from drowning) by water, wherunto Baptisme being of the like forme norv sauth you also.* And by our Sauours wordes saying: *As in the dayes of Noe, so shal also the comming 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 foloweth 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) vvith his, was deliuered by the vvater and the vvood, so the familie of Christ, by Baptisme signed vvith 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. Againe the hiegher & lower rowmes with the midle chambers & third loftes, & other distinctions of cabinets, and partitions, and al sortes of liuing creatures cleane and vnclane, 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 concerning 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 gouernour 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. Damafus late then gouernour) are as those in the arke of Noe, and al Schismatikes, Heretikes and other Infidels are in like case, with the rest of the world, that were drowned with the flood.

1 Cor. 10.

Ep. 99. 1.

5. de Bap-

tis. c. 28.

de vnitie

te Eccles.

ca. 5.

In Psal.

103. &amp;

131. ser.

69. de 16-

pore.

1. Pet. 3.

Mat. 24.

Luc. 17.

li. 12. de

Baptis. c.

14.

Epi. 57.

ad Da-

masum.

## A BRIEF REMONSTRANCE OF THE

STATE OF THE CHURCH, AND FACE OF

Religion, in the first age of the world.

From the creation to Noes Flood: the  
space of 1656. years.

**H**ERE 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 subject to whom al this pertayneth.

After therefore 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 benefits 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 part 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.

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 deceiued, allured also Adams 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 made to Gods image, and in happy state.

Man obeyed God, and al earthlie creatures obeyed man.

Man placed in Paradise.

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 *Sup. 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 al things therein of nothing. Which is easely confessed of al 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 phrase, 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 creature, is the worke of the whole Trinitie: though he lie Scriptures do oftentimes appropriate some worke to one Diuine Person, some to another. 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 fruitful. Likewise Gods owne worde: 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 al crea-  
tures, yet di-  
uers workes  
are attributed  
to distinct  
Persons.

Men also knew by faith manie things pertyning to them selues. As that eht 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 fell from that happie state, by ylding to temptation, and breaking Gods commandment of abstinence: that for the same sinne Adam and Eue were cast south of Paradise, and all mankind subiect to death, and other calamities.

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

For remedie against sinne, & restauration to grace, they beleued 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 betwen the woman (especially the most blessed Virgin Mother, of whom Christ tooke flesh) and the serpent, and betwen her seede, the spirital children of Christ, and the serpents seede, the whole companie of the wicked. Of this battle and conquest *Targhum Hierosolimitanum* thus speaketh. There shall be remedie and health to the children of women, but to thee, o serpent, there shall be no medicine, yea they shall tread thee vnder their feete, in the latter dayes, by the powre of Christ their King. Like wise 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 prefigureate 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* beleued in Christ, naming them for example of the first age, and others of other times, and in the end concludeth, that many 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 heauenly 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 sel. *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, *Chap. 4.* as w<sup>th</sup> 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 publique 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*,

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

Figures of  
Christs Sacra-  
ments.  
Baptisme  
Mariage.

Penance.

Conitrition.

Confession.

Satiffaction.

From hence is  
taken the ce-  
remonie of  
ashes, on  
Ashwene'day.

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 Patriarckes, as Abben  
Ezra witnesseth in his commentaries vpon the tenne commandements. Of ab- Gen. 29.  
staying 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. Likwise 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. 1. Pet. 3.  
Peters testimonie, were figures of Baptisme. Mariage instituted in Paradise, is  
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-  
amplare figure of the Sacrament of Penance. First they were ashamed, coue-  
ring their nakednes, and hiding them selues, which shewed their grieue and  
sorrow for the sinne committed. Secondly they confessed their fault, and by  
what meanes it happened. For God examining Adam, he answered truly  
and simply saying: The woman which thou gauest me, to be my  
companion, gaue me of the tree and I did eate. Likwise 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 what cast them forth of Paradise. But not forth of his fauoure, as ap-  
peared by his making them garments of skinnes, granting them and their po-  
steritie, the rest of the earth to lue 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 onely 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 commonwealtie or commonwealtie vnder God, hath external Priesthood.  
So that if there had benne no distinct order of external Priesthood in the law  
of nature,

*Lutheri. de abrogandis Missis.* 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, Seth, 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, conceiv'd 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 necessitie.

This place also evidently sheweth Freewil, yea in a wicked man. For this expostulation had neuer benne uttered, by our most reasonable Lord, and Maister, if Cain had benne deprived of freewil. For he might haue excused himselfe, and must needes 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 over 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: he wo:ld.

Freewil.

*de seruo arbitrio li 2 Inst. 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 the particular punishments laid vpon Adam and Eue, confessing their fautes.

Temporal paine due for sinne remitted.

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 doctrine 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 Sainctes) 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.

*Stat. 5.* Prayer for the dead. And to Sainctes. Sepulchers of Patriarches religiously conserued

Prayer for the dead. And to Sainctes.

*Officio pro defunctis. Iosue 14. Gen. 23.*

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  
 in his time. Epist. ad  
Pamach.

Enoch trans-  
 lated aliue.

Againe by religious care of burying the dead in this first age, Enoch  
 was more certainly knowen to be Translated aliue, and not to be de. d.  
 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 Saints.

By al which we see mutual offices, and communion of good workes a-  
 mongst good men aliue 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 enier, 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  
 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. Gen. 3.  
24.

Honour of  
 Saincts.

Saincts being exalted to Angels glorie, haue like honorable offices towards  
 oter men, as Angels haue. Yea the bloud of Abel vniustly shed by Cain,  
 and iustly to be reuenged by God, sheweth the peculiar honour, which God  
 bestoweth vpon his Saincts, 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. li. 11 de  
Gen. ad  
lu. c. 40.  
Gen. 4.  
Psal.  
115.

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  
 of exact Justice, 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) p<sup>ro</sup>phesied 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 holic Enoch preached touching  
 the wicked, which thoughti there was no Iudgement to come, nor Iudge to  
 be feared. Epi. 17.  
Iude. 7.  
14.

Iudge of the  
 world.

Resurrection.

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  
 inclinatio- Gen. 2. 70

*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 preserueth his corruptible bodie so long, from death and infirmitie, it is a token and manifest signe, that by the same powre of God, the bodie 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. Everlasting life. The blessed in eternal ioy. The wicked in endles paine.
- Gen. 3. 24.* Both signified by the custodie of the gate of Paradise by Angels; who for 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 heauen, which is euerlasting ioy and perfect felicitie.
- Gen. 4. 16.* Thus we see the face and brieve 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 well 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 excluded, or rather excluded him selfe, by Going forth from the face of our Lord. Church euer visible. Succession of Patriarches. One supreme head of the Church.
- Gen. 5.* Monarchical succession of one chiefe, and Supreme Head, from Adam by the line of Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathusalem, Lamech, and Noe. Neuer heles he setteth downe also the progenie of Cain, the first beginner of a worldlie, schismatical, and heretical conuenticle, opposite to the Citie of God. He denied Gods providence (as *3. Aug. li. de Pa. store. c.* Targum Hierosolomitannum testifieth) protesting to Abel, That there was no Iustice nor Iudge, nor other world then this, no reward for vertue, nor punishment for sinne, and so desperately he killed Abel. of these negatiue principles proceeded other like detestable opinions, and most wicked life, sauage and barbarous crueltie, and al kind of impietie. And in proesse of time albeit manie remained in true faith, and vniue of the Church, yet by conuersation with such miscreantes, especially by occasion of Mariages between the faithfull and infidels, almost the Whole world was corrupted in maners. True faith stil remained in manie. Some also iust and perfect.
- Gen. 6.* But Noe was iust and perfect. In punishment therefore of so great and enormous sinns, God sent the general flood, wherby al Cains progenie, and al other infidels were wholly destroyed and extinguished, and the true Church notably purged; onlie iust Noe and his familie reserued. By Whom the same true Church was continued, and the World againe replenished with men. Interruption of heretical Sinagogues. Cōtinuance 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, thise: 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.

∴ The crowe  
returned not  
into the arke,  
but (as appea-  
reth by the He-  
brew text) go-  
ing and retur-  
ning rested v-  
pon the arke.

∴ They entred  
into the arke  
the 17. day,  
the second mo-  
neth of the o-  
ther year: so  
they remain-  
ed there 12.  
monethes and  
twene dayes.

AND God remembred Noe, and al the beasts, and al the  
1 cattle, which were with him in the arke, and brought  
2 a winde vpon the earth, and the waters decreased. † And the  
3 fountaines of the depth, and the floud gates of heauen,  
were shut vp: and the rayne from heauen was stayd. † And  
4 the waters returned from the earth going & comming: and  
they begane to decrease after a hundred fiftie dayes. † And  
5 the arke rested the seauenth moneth, the seauen & twentieth  
day of the moneth vpon the mountaines of Armenia. † But  
6 the waters for al that were going and decreasing vntil the  
tenth moneth: for in the tenth moneth, the first day of the  
7 moneth, the topps of the mountaines appeared. † And after  
8 that fourtie dayes were passed, Noe opening the windowe  
of the arke, which he had made, let forth a crowe: † which  
9 went forth, and did ∴ not returne, til the waters were dried  
vpon the earth. † He sent forth also a doue after him, to see  
10 if the waters were ceased yet vpon the face of the earth.  
† Which finding not where her loote might rest, returned  
11 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 sea-  
12 uen moe dayes, againe he let forth a doue out of the arke.  
† But she came to him at euentide, carying a bough of an  
13 oliue tree, that had greene leaues in her mouth. Noe ther-  
fore vnderstood that the waters were ceased vpon the earth.  
† And he expected yet neuertheles other seauen dayes: and  
14 he sent forth a doue, which returned not any more vnto him.  
† Therefore in the sixt hundred and one year, the first mo-  
15 neth, the first day of the moneth the waters were cleane di-  
minished 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:  
16 † Goe

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  
 18 creepe vpon the earth, bring out with thee, & goe yee vpon  
 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 daycs 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  
 plesant 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.

20. 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, *VPON KNOWING* (saith S. Ambrose) *That to be true thanksgiving, which is presented, not commanded: therefore he made no delay. For the vertue of a grateful mind excludeth doubtful deliberation, and he that expecteth, is the deui of thankes be exacted, is an vngateful person* For more solemnitic, he dedicated an apt and permanent place, for this peculiar diuine seruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *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 holic Fathers, but also moral Philosophers teach vs. *It were a greuous thing* (saith Plato writing of sacrifices) *If God had respect rather to the gifts, and sacrifices of men, then to their mind.* lib. perites 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 fathers nakednes, which Sem and Iapheth covered. 24. For which he his cursed, and they are blessed.

**A**ND God blessed Noe and his sonnes. And he said to them: ¶ 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. ¶ And al that moueth, and liueth shal be yours for meat: euen as the grene herbes haue I deliuered al to you. ¶ Sauing that 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 shed 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.

¶ 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 floud, neither shal there be from henceforth a floud to wast the earth. ¶ And 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 cloudes, and it shal be the signe of a couenant betwen me and betwen the earth. ¶ And when I shal couer the clement with cloudes, my bowe shal appere 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 floud, to distroy 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,

Of this commandment, or rather blessing see the Annotations. chap. 1. v. 28.

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. 5. Tho. Quodlib. 1. a 30.

Leuit 27.

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  
 couenant, 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 plánted 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 three 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.

Apoc.  
 13. 8.

Heb. 11.

## ANNOTATIONS.

### CHAP. IX.

- Ad. 9.* 3 *At that month* ] S. Iustinus Martyr, S. Chrsostom, and other ancient  
 119. Doctors proue, that flesh was lawful to be eaten before the flood: but being  
*Ho. 17.* not necessaric, 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 necessaric, God altereth that custome of abstinence,  
 with this limitation and commandment, that they shal not eat blood.
4. *Flesh with blood* ] Though this positiuie precept, of not eating blood,  
 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 immediately 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 primitiue 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,

Voluntarie ab-  
 stinence with-  
 out command-  
 ment.

Abstinence  
 from blood  
 some times  
 commanded  
 not alwayes.

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: 2. c. 13.

Noe ſinned not in drunkennes:

Noe a figure of Chriſt Sem and Iapheth a figure of the Church, Cham of Infidels.

21. *Drusie*] Noe ſinned not, by the common iudgement of ancient Fathers, in that he was overcome with wine, becauſe he knew not the force therof, hauing drunk only water all his life before. But this external rebuke, and worlde diſgrace happened to Noe, in figure of Chriſt naked on the Croſſe. As S. Cyprian (Epiſt. 63. ad Cæcilium) S. Auguſtin (li. 16. de ciuit. c. 2. & li. 12. contra Fauſtum Manicheum. c. 23. & 24.) Eucherius, Rupertus and others (vpon this place) do reach. And likewiſe that Sem and Iapheth were a figure of the Church conſiſting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Saviour ſuſtained. 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 Chriſt as he was foretold by the Prophetes, had come into the world, had drunk that cuppe of his vinyard, which could not paſſe from him, had ſtept in his paſſion, as in drunkennes of folie (which is wiſer then men) and ſo the infirmitie of mortal fleſh (which is ſtronger then men) had become naked, by the ſecret counſel of God, which infirmitie viles the word of God had taken vpon him, the very name Chriſtian, wherof yee alſo glorie, had not benne at all in the earth.

S. Chriſtoſt. ho. 29.  
S. Theod. 9. 65.  
S. Amb. c. 30. de Noe & Arca.  
Li. 12. c. 24. cont. Fauſt.

Why Chanaan is curſed rather then Cham.

25. *Curſed be Chanaan*] Why 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 decided that they ſhould haue covered, Chams other ſonnes not offending, and therefore not his whole progenie but only Chanaan & his poſteritie were here curſed by Noe. S. Chriſtoſome 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 father. S. Gregorie bringeth this, for example of wicked men, eſcaping puniſhment in this life, and are puniſhed in the next, and in their poſteritie, folowing their vices. *What meaneth it (ſaith he) that Cham ſinning, Chanaan his ſonne had ſentence of reuenge, but that the finnes of the reprobate proſper here in this life vnuenaged, and are puniſhed after vv. 4. l.?* And clere it is that Chanaans moſt wicked poſteritie were ſubdued in the end, and moſt of them deſtroyed by the children of Iſrael (who were of Sem) vnder the conduct of Iſaue, according to Noes propheticall bleſſing of Sem, and curſing of Chanaan.

9. 57. in Gen.

ho. 29.

Stanes puniſhed in the poſteritie.

The effect of bleſſing and curſing.

Iapheths bleſſing. Literal Myſtical.

How Heretikes ſerue Catholiques.

27. *God enlarge*] This bleſſing of Iapheth was literally fulfilled, when (according to his name, which ſignifieth *Latitud* or enlargement) his plentiful iſſue poſſeſſed moſt ample countries, both in the Continent, and Ilandes. But myſtically it had effect (As S. Hierom. S. Auguſtin. Rupertus and others expound it) when the Apoſtles, being Iewes of the race of Sem, firſt builded the Chriſtian Church, wherin the moſt part of that nation reſuſed 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 Iewes and Gentiles, ſerue to ſtir vp Catholiques diligence to more exact knowledge of a truth; and their patience to more merite and glorie.

Li. 26.

Moval.

c. 18.

Act. 13.

Rom. 11.

Ephes. 2.

Tradit. Hebra.

Li. 16. ciuit.

c. 2.

Li. 12. c.

24. cont.

Eauſt.

Li. 4. c.

38. in

Gen.

## 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: Elifa  
 5 and Tharfis, 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-  
 10 Nemrod the valiaunt hunter before our Lord. Therof rose a prouerbe: As it were  
 11 Achad, and Chalanne in the land of Sennaar. † Out of that  
 land came forth " Assur, and builded Ninue, 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 Phetrulims, 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 Gergefæus, † Heuæus and  
 18 Aracæus: Sinæus, † and Aradius, Samaræus, and Hama-  
 19 thæus: and afterwarde were spred the people of the Chana-  
 20 nits. † And the limitts of Chanaan were from Sidon as we  
 come to Gerara euen to Gaza, vntil thou enter to Sodoma  
 21 & Gomorrha, and Adama, & Seboim euen to Lesa. † These  
 are the children of Cham in their kinreds, and tongues, and  
 22 generations & lands, and nations. † Of Sem also: † father of  
 al the children of Herber, the elder brother of Iapheth were  
 borne. † The children of Sem: Alâm and Assur, and

That is  
 in his sight  
 who can not  
 be deceiued.

Hence S. Au-  
 gustin gathereth  
 that the  
 people of Is-  
 rael were cal-  
 led Hebrewes  
 of this Heber.  
 l. 16. c. 3. 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 Phaleg, † because that in his dayes was the earth diuided: and  
 his brothers name was Iectan. † The which Iectan begat 26  
 Elmodad, and Saleph, and Afarmoth, 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. t. c. 4.*  
 Babylon, Iosephus, S. Epiphanius, S. Hierom, S. Augustin, and generally al *Antiq.*  
 ancient writers ascribe the first tyrannie, and first setting vp of an earthlie citie *l. Antiq.*  
 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 fallhood and force brought manie vnder his dominion. For he *li. t. c. 2.*  
 stirred 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 fal from God to him, if he offered him selfe *4. c. 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- *Ereosus*  
 counted a god. After him his sonne Belus Iupiter (as most authors affirme) *Annian.*  
 raigned 65. yeares. And then succeeded Ninus the first king of the Assirians. *li. 4. c. 5.*  
*Eusebius*

An Arch-he-  
 retike.

II. *Assur builded Ninine* ] Here is great difficultie, and much dispute a-  
 mongst writers, who this Assuris. Briefly, we may either say with Iosephus, *in chron.*  
 and S. Augustin, that Assur the sonne of Sem built a citie, which afterwards *aliq.*  
 Ninus of Chams race enlarged, enriched, and changing the name called it *li. t. Ant.*  
 Ninum: or els that this word *Assur* here signifieth (as. 4. Reg. 15. Psal. 82. Esaia *liq. c. 4.*  
 10. & 31.) the king of Assirians, to wit Ninus the sonne of Belus, who as al histo- *li. 16. c.*  
 ries greeke and barbarous reporte (saith S. Hierom) was the first that raigned *3. ciuit.*  
 ouer al Asia, & among the Assirians built Ninum a citie of his owne name, *Euseb. in*  
 which the Hebrewes cal Niniue. He set vp the Monarchie of the Assirians, *chron.*  
 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.*  
*Nam. 25.*  
*4. Reg. 1.*  
*3. Reg. 16.*

First falsse  
 goddesses.

31. *The Nations*] How manie Nations and tongues were in the world immediately after the towre of Babylon, is more commonly 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 precisely (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 *Aegypt* (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 another distinct nation) came 2. other heades. Likwise 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 chiefe 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. fatheres of nations. Likwise 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.  
Geni.

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 AND 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 each 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 mortar: † and they said: Come, "let vs make vs a citie and a towre, the toppe wherof may reach to heauen: and let vs renoune 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 indee.

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

∴ He that speaketh so confusedly that he is not vnderstood is said to be bable. † And so our Lord disperfed them from that place into all 8 lands, and they ceased to build the citie. † And therefore 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 all countries.

∴ Moyses here sheweth the succession of Patriarches, from Sem to Abraham, as he did before from Adam to Noe. S. Aug. B. 16 c. 10. ci. † These are the generations of Sem: Sem was an hundred 16 yeares old when he begat Arphaxad, two yeares after the flood. † And Sem liued after he begat Arphaxad, such 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 21 he begat Sarug, two hundred seauen yeares: and begat 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. Moreover Aran begat Lot. † And Aran died before Thare his 28 father, in the land of his natiuitie in: Vr of the Chaldees. † And Abram & Nachor married wiues: the name of Abram 29 his wife was Sarai: and the name of Nachor his wife, Melcha the daughter of Aran the father of Melcha, and the 30 father of Iefcha. † And Sarai was barren, neither had she chil-

child.

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

32 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 vna'c*] 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 detraied from God, per-wading 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 v. 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 wisdome, mercie, and iustice, so punishing the offence, that he turneth it to his owne glorie, and the profite of al men: shewing his powre and foueraigne Maiestie by two great miracles. First by so suddainly and vterly depruiing al those builders, of their vsual tongue, that presently they could neither speake it, nor vnderstand it. Secondly, by geuing diuers distinct languages to seueral 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 Patrons and Protectors, which had seuerally changed their language. In particular, it was profitable to the good who being before opprest 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. Chriostom, and S. Augustin proue Forsaking 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. 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.

Ministris 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 censented not to the building of Babel.

s. Chriof. ho. 30. in Gen. Caftan. collat. 4. s. 12.

1. de cō-fu. ling. ho. 11. in Numer. li. 16 c. 6. sinit. li. 2. Moral. in. c. 1. Job.

li. 34. Moral. in. c. 41. Job. li. 11. in Gen. li. 16. c. 11. c. li. 18. s. 39. c. s. Aug. li. 6. c. 4. vniuers.

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) have 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, therby inabling them to gether one Church of all Tongues and Nations.

12. *Begat Sale*] Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Palalippomenon, 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, Isoram begat 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. Mathew.

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 solved? we can not solve 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 maruelat, and for dulnes of wit, being striken with great admirrtion, I can not throughly 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 understand. 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 needs 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: VVe doubted not so 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.

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 a nianie 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.

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

t. Par. 1.  
Luc. 3.  
7. 36.  
Li. 16. c.  
10. c. 115.  
Mat. 2.

Quest.  
Hebr.

Editio  
quedam  
vaticane

Presat.  
coment.  
in Actus  
Apost.

1555  
1577.

THE CONTINVANCE 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.

**N**O MAN can wel doubt nor wil denie, that the same Church continued at the second age which was in the first, considering that Noe lived about 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 repte certaine principal pointes of Religion professed and practised at that time, by a continual knowne visible companie united in one mystical 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 lived 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
- Gen. 9. making a covenent 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
- Heb. 11. to be borne The Sone of man, & extended vpon the Crosse: in whom Noe beleeuing was instituted heyre of the iustice, which is by faith in our 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 wherof succeeded afterwards accordingly. Likewise in this age was geuen a particular precept Not
- e. 9. v. 4. e. 9. v. 20. to eate blood. And Noe obserued distinction of Cleane beastes, offering sacrifice in them only, as before the flood, he was commanded to take moe of them into the arke, then of the Vncleane.
- e. 10. 10. e. 11. 1. Pet. 2. In that so ample mention is made of sinne and wickednes, there is no doubt, but Noe, the preacher of iustice, admonished and exhorted sinners 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.

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

Gods blessing operatiue. Fathers blessing & cursing

Abstinence from blood. Cleane, and vncleane:

Penance preached and instituted.

Ministerie of Angels.

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

Resurrection  
Iudgement,  
Eternal ioy,  
and paine.

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

Church visible  
Good and bad  
in the Church

Al these points of Religion ( and others mentioned in the former age,  
and no doubt taught by Noe & his sonnes ) shew clerly a Visible Church,  
consisting of good and bad. Noe remaining the same man as before the flood ;  
Sem and Iapheth are commended and blessed for wel doing ; Cham bla-  
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 innumeral le 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-  
sofom and S. Augustin do proue. Againe, diuers of this familie falling af-  
terwards by litle and litle to other nations, the Familie of Thare, saith  
the same S. Augustin ( li. 16. c. 12. ) albeit not al, or not alwayes, yet euer  
some of them, and Abraham continually, with Sem, Heber, Phaleg, &  
manie others, not mentioned by Moyses in his brieft description ( as S.  
Gregorie doubteth not to suppose ) were iust, and kept the true faith, and  
Vndefiled Religion.

Cap. 8.  
& 9.  
c. 10, 21.

Alwayes some  
good.

Ho. 30.  
in Gen.  
li. 16. c  
11. & li.  
18. c. 22.  
ciuit.  
L. 5 c. 35.  
Moral in  
3. Iob.

Nemrod an  
Arch-heret-  
tike.

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

Iosep<sup>h</sup>. ii.  
l. c. 4.  
Antiq.

His proud he-  
refie.

The first Sect  
of Infidels  
was Barbari-  
sm before the  
flood.  
The second  
Scythisme.  
Grueltie.

Wherof begane a new & cruel confederacie, against the Citie of God, &  
the second great Sect of Infidels. For Barbarisme being the first, begun by  
Cain and ended by the flood: The second mother of al Sectes beginning  
after the flood ( as S. Epiphanius writeth ) was Scythisme: so called of  
the Scythians a most cruel people. Who according to Nemrods heresie ( not  
thinking them selues beholding to God for temporal happines, but to their  
owne forces ) tyrannized ouer the weaker, and manie wicked banning toge-  
ther extremely oppressed the more peacable, especially the Church and true ser-  
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-  
refibus.

Thus

Thus mankind being divided vpon the earth, opinions also were multiplied concerning Religion. For shortly the persuasion of mens trusting in themselves, and in other mortal men appeared aburde, euen the strongest feeling aduersities, or saying sometimes of their purposes, saw there was neede of supernal 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.

Truthes 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 Altares and Statuas. Nemrod 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.

The third Sect  
was Grecisme.

Idolatrie.

About this time likewise begane the Dynastie among the Egyptians, and not so vnner, as they vainly brag to haue benne before the flood: yea much longer then in deede the world hath benne. Moreouer 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 ill 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 same Idols with the Phenicians: Nor the Scythians receiue 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 Aethiophians: and in like sorte the Aethiophians 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 uede we manie wordes? Those that are in the continent honour other goddes from the Island-people.

Idolatrie and  
Heresie are con-  
futed, by that  
they begunne  
disorderly;  
and are at dis-  
sention in their  
imagined Reli-  
gions.

In brieue ech citie and ceche Village not knowing the goddes of their neigh-

boares,

G

Satur  
decimum.

33 houres, setteth forth their owne, & esteemeth them only in place of goddes. 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 shal see as vnderlike 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, vnderstandes of vnknowne progenie, are no lesse at discordes among them selues, only al agreeing against Catholiques, like syncretisantes against their cōmon 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 endeoureth prudently and seriously to bring al to vniiformitie, at least in publique shew, yet they are but like manie faces vnder one hood, euerie sorte keeping their owne opinions; yea almost euerie preacher and meane scholar (to say nothing of artificers and common ministers) arrogating to be his owne Iudge, contemne to stand to Luther or Caluin, 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 deceiued Protestant or Puritan confesse that he is conuincid, except by very pregnant meanes you can first cast out of him, or bind fast the spirite of presumption, dissention and contention: wheras the simpliest Catholique in the world hath the selfe same faith in al points, with the whole Church, in which he remaineth, and vpon whose iudgement he dependeth.

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

Proud and contentious spirites are hardly perswaded to the truth.

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

The succession of Patriarches from Noe to Abraham.

Abraham a principal Patriarch.

To returne therefore, from whence we are not vnneccessarily 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 further, he returneth to declare the pertual succession of the Citie of God, the Church, as before the fload from Adam to Noe, by the line of Seth, so after the fload 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. ciuit.

## 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 all nations are blessed. Gal. 3.

:: Abram dedicated Altars to God especially in those places where he receiued promises, or benefites. S. Chriost. 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** shalt al the kindreds of the earth be blessed.

† Abram therefore went out as our Lord had commanded him, and with him went Lot: seauentie fieweares 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 fore 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 shall 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.

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

† 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 ther-  
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. 21

## ANNOTATIONS.

### CHAP. XII.

13. *Say therefore*] Abraham concealed that Sarai was his wife, and lyed not Gen. 12.  
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 endeouour, he had rather tempted God (saith  
S. Augustin) then trusted in God. And so God preferued her, though she was  
in Pharao his house. v. 17.

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

li. 16. c.  
27. c. 11.  
Or 9. 26.  
16 Gen.

### CHAP. XIII.

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

**A**BRAM therefore ascended out of Ægypt, he and his 2  
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 steepe,  
 6 and herds of beasts, and tents. † Neyther was the land able  
 to receiue them, for to dwel together: for their substance  
 7 was much, and they could not dwel together. † Whereupon  
 also there arose strife amongst the herdsmen of Abram and  
 of Lot. And that time the Chananite and the Pherisite dwel-  
 8 led in that countrie. † Abram therefore said to Lot: Let  
 there be no brawle I beseech thee betwen me and thee, and  
 betwen my herdsmen, and thy herdsmen: for we be  
 9 brethren. † Behold the whole land is before thee: goe aparte  
 from me, I pray thee: if thou wilt goe to the left hand, I wil  
 take the right: if thou choose the right hand, I wil passe to  
 the left.
- 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 vrie  
 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, wherin thou now art, to the north and south, to the  
 15 east and west. † Al theland, which thou seest, wil I geue  
 16 to thee, & to thy seed for euer. † And I wil make thy seede  
 as the dust of the earth: if any man be able to number the  
 dust of the earth, thy seede also shal he be able to number.
- 17 † Arise and walke through the land in the length, and in  
 18 the breath therof: for I wil geue it to thee. † Abram ther-  
 fore remouing his tent, came, and dwelt beside the vale of  
 Mambre, which is in Hebron: and he builded there an altar  
 to our Lord,

Four sortes  
 of bretheren  
 inheliuittite:  
 german bro-  
 thers, as Iacob  
 and Esau: of  
 kiared, as A-  
 braham and  
 Lot: of the  
 same nation,  
 as the Iewes  
 and Samarita-  
 nes: in Religi-  
 on as al Catho-  
 liques.

Not the child-  
 dren of the  
 flesh but the  
 children of  
 promise are  
 the seede.  
 Rom. 9. and  
 are innumera-  
 ble. Apoc. 7.  
 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 tishes 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 Chodorlahomor 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 Sauc of Caria-  
thaim, † and the Corrheans 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 Amelechites, and of the Amorheans, that  
dwell 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 backs, 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 wemen also and the people. † And the king of 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 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 Lord God most hiegh possessor of heauen and earth, † that
- 23 from the very woofe-thread vnto the shoe latchet, I wil not take of al that are thine: :: lest thou say: I haue enriched 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. prope initium.* 18. *Melchisedech*] S. Hierom being earnestly requested by Euagrius, to geue his iudgement touching Melchisedech, whom a nameles author had 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, a king, yea the hiegh Priest (at least of that couatrice) Superior to Abraham, and a figure of Christ.

Old heresie 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, Genebratdus 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 Emislenus, 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. c. 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,* tookē titles of Abraham. For what els can S. Paul mean, 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*] Seing 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 insinuating 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, Greeke, and S. Cyprian. But Catholiques more iustly complaine of him, for lying. For al Latin Editions haue *Proferens, bringing forth*. The question therefore 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 therof. Moreouer the Hebrew word *Hotsif, brought forth*, is a word pertaining 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 participat :

though

Ep. ad  
Euzg.

Heb. 7.  
v. 6.

Psal. 109  
Heb. 7.

v. 24.  
S. Chris.  
ho. 36. iiii

Gen.

though they wanted not other sufficient corporal foode. Againe the wordes following *For he was the Priest of God most high*, 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 to 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.

Melchisedeck offered sacrifice in bread and wine.

Here againe some Protestants take exception against the Latin text, that the causal coniunction *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 *Enm* or, *quia*, *for* or *because*, then by &. And so the English Bible placed 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 highest 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 art but a dead man, for the womans sake which thou hast taken: for she is 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 shalt 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 justified by other places, yea by Protestants translations

Now let vs also see the original in this place. In the Hebrew it is thus: **V MALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAJIN. 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 high. 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 ) Melchisedec was also a Priest, must needs 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. Reprehea* ) *sacerdotes* ( saith he ) *if vere & proprie sunt, qui sacrificia faciunt; qualis fuit Aaron, & Aarons filij, & Melchisedechus, & quem illi adumbrabant, Christus. Priestes truly and properly are they, that offer sacrifices, such as was Aaron, and the sonnes of Aaron, and Melchisedech, and Christ, whom they presigured*. 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 needs 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 Melchisedec did the office of a Priest in bread and wine.

The proper office of a Priest is to offer Sacrifice.

Quilic. vrbhit. ak. contra Gregor. Bdarim.

Christ still 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 accord- whoſoeuer is not very proud wil for his better instruction, or confirmation,  
ding to the or- este me the vniforme 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  
Priests.

S. Clemens Alexandrinus (li 4. Strom. versus finem). writeth thus: Melchi-  
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 Caecilium) 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 pre-  
figured 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 in 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. Mathei: Melchisedech the Priest of God most  
hiegh, by offering bread and wine, prefigured the Mysterie 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

upon 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  
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  
Missā Papist) and some other Protestants to auoid the connexion of Melchi-  
sedechs 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 A-*  
*brahim*. 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 Melchi-  
sedech 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. *Gaueth tithes*] This is another prerogatiue 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. Moreouer 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, 11. 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-  
atly 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 kindes of be-  
 astes and two of birdes signi-  
 fieth that the Isra-  
 elites should be three gene-  
 rations in a strangeland,  
 the fourth in the desert, the  
 fifth in possession of Cha-  
 naan, Theod. 9. 65. in Gen.  
 :: Abraham and his seed  
 were in strange land 400 and  
 odde yeares, but in seruitude  
 and affliction about 140.  
 :: God deferreth 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 staggering 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 darkefome horrour  
 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  
 geue this land from the riuer of Ægypt euen to the great  
 riuer Euphrates, † the Cineans, & Cenezites, the Cedmonites,  
 † and the Hethits, and the Pherezits, the Raphaims also,  
 † and the Amorreans & the Cananites, and the Gargafites, 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 manie nations* (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 beu 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.

Not 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  
 2 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 † 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 answer: Behold, saith he, thy hãdmaid is in thine owne hand, vse her as it pleaseth thee. When Sarai therefore did afflict her, she  
 6 ranne away. † And an angel of our Lord hauing found her, beside a fountaine of water in the wildernesse, which is in  
 7 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  
 8 doe I flye. † And the angel of our Lord said to her: Returne

:: Some obey whilest they are rude, or in low state, but hauig got a little knowlege, or aduancement 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: Multiplying, 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  
 preceptsin the  
 law of nature.

2. *Torriſe*] The Manichees did calumniat holie Abraham, and other Pa-  
 triarches for hauing manie wiues, 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 doctrin  
 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 wiues, and for anie woman to  
 haue more husbands, then one: In the one part of which Law notwithstanding  
 God sometimes dispensed. For there be two kindes of preceptes  
 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 marriage. 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 wife, for so procre-  
 ation may rather be increased, then if some men haue manie wiues, and others  
 by that occasion haue none at al, except in some special case. As after the flood,  
 when there was scarfetie of people, God dispensed with such men as in  
 dede were like to make greater procreation by pluralitie of wifes. VVhich  
 appe-

*S. Aug.*  
*lib. 22. c.*  
*27. cont.*  
*Fauf.*  
*Luther*  
*propofit.*  
*62. 65.*  
*et 66.*

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

Pluralitie of  
wiues sometimes  
allowed.

Deut. 21. appeareth sufficiently by that Sarai perswaded her owne husband, to marie an other wife, and he a true seruant of God agreed thereto, 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 marriage. 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 pleaseth to see the Doctores 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. Christoſt. S. Hierom. and S. Bede in. 19. Mathei.

Matth. 19.  
Gen. 2.

By the law of  
Christ in no  
case lawfull.

## CHAP. XVII.

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

- 1 **A**ND 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: and  
3 I wil multiplie thee exceedingly. † Abram fel flat on his  
4 face. † And God said to him: I am, and my couenant is  
5 with thee, & thou shalt be a father of manie nations. † Ney-  
ther shal thy name be called any more Abram: but thou  
shalt be called Abraham: because a father of " many nations  
6 I haue made thee. † And I wil make thee encrease exceed-  
ly, and I wil make thee into nations, and kinges shal come  
7 forth of thee. † And I wil establish my couenant betwen  
me and thee, and betwen thy seede after thee in their gene-  
8 rations by a perpetual couenant: to be thy God, and thy  
9 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  
10 perpetual possession, and I wil be their God. † Againe God  
said to Abraham: And thou therefore shalt keepe my cou-  
enant, and thy seed after thee in their generations. † This is  
my couenant which you shal obserue betwen me and you,  
and

:: He is perfect  
in this life, that  
sincerely & di-  
ligently tend-  
deth towards  
perfection of  
the next life.  
And this God  
here comman-  
ded to Abra-  
ham, & Christ  
to al Christi-  
ans. Math. 5.  
S. Aug. li. de  
perfect. cont.  
Cælest.  
See Gen 6.v.9

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

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

:: Temporal bleisings 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 feede 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 whosoeuer 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 feed 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, as wel 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 Abraham, which signifieth *father of many* (nations) and Sarai signifying *My names is my Princes*, changed into Sara, which absolutely signifieth *Princesse*, importe great Mysteries intended by God. For by this changing of names was declared and confirmed, that Abraham by the issue that he should haue of Sara, should be 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* *one of the free woman, by the promise*, as the Iewes were prefigured by *Imah* *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 albeit Abraham was natural father of foure nations, The Israelites, Madianites, Idumeans, and the Israelites, yet he was spiritual father of manie more, to wit, of all 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, for so 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.

10. *shal be circumcised*] The Sacrament of Circumcision here first instituted, about 200. yeares before the Law of Moyses, 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 iustificieth, Circumcision was only a signe that grace was geuen, & sinne remitted. Azaime 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 comparison between other Sacraments of the old and new Testament.

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

Changing of names is mystical. S. Aug. li. 16 c. 18 & 39. S. Hierom. Tradit. Hebraicis.

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

Circumcision a figure of Baptisme.

Baptisme excelleth Circumcision.

Two difficulties.

To whom the punishment pertained when circumcision was omitted.

was here threatned 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 alleaged, *Because he hath broken Gods covenant.* Which is only in their powre to keepe or breake, that are of discretion, and not in the powre 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 Greeke may be translated, *The male that hath not circumcised 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 Moyse 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 still auailable.

what punishment was threatned.

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 shall eat leuened bread, his soul shall perish out of Israel;* or temporal separation from the people of God, as Num. 19. *Every one that toucheth the dead corpse, shall 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 threatning 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 are deprived of the vision of God, for their original sinne, not remitted. VVherupon 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.*

**A**ND 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 meeete 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, gee not past thy seruante: † but I wil fetch  
 a little water, and waish 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 therefore 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 floure, 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 boyled 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 indeed?  
 14 † Is there any thing hard to God? According to appointment  
 I wil returne to thee this verie selfe same time, life accom-  
 15 paynig, 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 therefore  
 were risen vp from thence, they turned their eyes 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.

:: Abraham  
 say three, and  
 adored etc.  
 preseruing  
 three dinne  
 persons and  
 one God. S.  
 Aug. li. 16. c.  
 29. ciuit.

Rom. 9.

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

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

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 are iust men to their countrie? their faith sa- ueth vs, their iustice defendeth vs from destruction. S. Amb. li. i. de Abraham. c. 6. what! wilt thou destroy the iust with the wicked? † If there 24 shalbe fiftie 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 befeeming thee: which iudgest 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, wheras I am dust and ashes. † What if there shal be fve lesse then fiftie 28 iust persons? wilt thou for fortie fve destroy the whole citie? And he said: I wil not destroy it, if I shal finde fve 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 statua of salt) and his two daughters are deliuered. 24. Sodome and Gomorre are burned. 31. Lot lieth vnniſting with both his daughters, begat of them Moab and Ammon, of whom came the Moabites and Ammonites.*

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 meete 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 streat. † 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 vneauened 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 hospita-  
 litarie merited  
 to receiue An-  
 gels in stead  
 of m̄c. 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 perissh 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 shall be safe in  
 it: is it not a little one, and my life shall be 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  
 37 rose vp. † The two daughters therefore of Lot were with  
 38 child by their father. † And the elder bare a sonne and she called his name Moab: he is, the  
 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: he is the father of the Ammonites euen to this day.

:: Moabites & Ammonites were two distinct nations. perhaps of the 72. See. p. 43.

## CHAP. XX.

*Abraham seiorning in Geraris, his wife is taken into King Abimelechs house, but by Gods commandement is restored vntouched, 14. With great gistes, 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  
 2 he liued as a pilgrime in Gerara. † And he said of Sara his  
 3 wife: She is my sister. Abimelech therefore the king of Ge-  
 3 rara sent, and tooke her. † And God came to Abimelech in  
 4 a dreame by night, and said to him: Loe thou shalt dye for the  
 4 woman that thou hast taken: for she hath a husband. † But  
 5 Abimelech had not touched her, and he said: Lord wilt  
 5 thou kil a nation that is ignorant and iust? † Did not he say  
 6 to me: She is my sister: and she say, He is my brother? in  
 6 done this. † And God said to him: And I do know that thou  
 7 didest it with a sincere hart: and therefore I kept thee that  
 7 thou shouldest not sinne against me, and I permitted not that  
 8 thou shouldest touch her. † Now therefore restore the wife  
 8 to her husband, because he is a prophet: and he shall pray for  
 9 thee, and thou shalt liue: but if thou wilt not restore her,  
 9 know thou that dying thou shalt dye, thou and al things that  
 9 are thine. † And Abimelech forthwith rising vp in the night,  
 9 called al his seruantes: and he spake al these words to their  
 9 eares, and al the men were sore afraid. † And Abimelech  
 9 called

:: See pag. 52.

∴ 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 strepe & Oxen, and seruants, and handrayds, and gaue to Abraham: and restored to him Sara his wife, † and said: The land is before you, dwel whertoeuer it thal please thee. † And to Sara he said: Behold I haue geuen thy brother a thousand pecccs of siluer, this shal serue thee for a veile of thine eyes to al that age with thee, and whither soeuer thou shalt goe, remanber 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.

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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, the doubting) at the ioyful

**A**ND 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 eighth 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: whosoeuer shal heare of it, wil laugh with  
 7 me. † And again she said: Who that shal heare of it would  
 belue Abraham, that Sara gaue 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 senne 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 shal not be heire  
 11 with my sonne Isaac. † Abraham tooke this greuouly for  
 12 his sonne. † To whom God said: " Let it not seme greuou  
 to thee for the boy, and for thy handmaid: al things that  
 Sara shal say to thee, heare her voice: because: in Isaac shal  
 13 seed de called to thee. † But the sonne also of the hand-  
 maid I wil make into a great nation, because he is thy see-  
 14 † Abraham therefore rose vp in the morning, and taking  
 bread and a bottle of water, put it vpon her shoulder, and  
 deliuered the boy and dismist her. Who went away, and  
 15 wandred in the wildernesse of Bersabee. † And when the  
 water in the bottle was spent, she cast the boy vnder one  
 16 of the trees, that were there. † And she went her way, and  
 fate ouer against a great way of as farre as a bowe can cast.  
 for she said: I wil no see the child dying: and sitting ouer  
 17 against, she listed vp her voice and wept. † And God heard  
 the voice of the boy: and an angel of God called Agar from  
 heauen, saying: What doest thou Agar? feare not: for God  
 hath heard the voice of the boy, from the place wherin  
 18 he is. † Arise, take vp the boy, and hold his hand: for into  
 19 a great nation wil I make him. † And God opened her eyes:  
 who seeing a wel of water, went, and filled the bottle, and  
 20 gaue the boy to drinke. † And God was with him: who  
 grew, and abode in the wildernes, and became a young man  
 21 archer. † And he dwelt in the wildernes 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 al 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 haue done thee, thou shalt doe to me, and to  
 24 the land wherin thou hast liued a stranger. † And Abraham  
 25 said: I wil swere. † And he rebuked Abimelech for the

promise of a  
 sonne, & there-  
 fore is called  
 Isaac, which  
 signifieth  
 laughter. S.  
 Aug li. 16. c.  
 st. 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 dy. † Abraham therefore tooke sheepe and oxen, and 27  
gave 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  
a groue 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.

12. *Let it not* ] It seemed so hard, inhumaine, and vniust to cast Agar and Ismael 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 bloud, nor disputing further of the lawfulness of the fact, sent them both away, commending them to Gods protection: and so by this separation the familie was made quiet. It represented also a notable Myserie of the Synagog of the Iewes & Church of Christ. As S. Augustin 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 retorne to the truth, or finally to cease from seducing others. *Ecce libera afflixit ancillam, & non illam vocat persecutionem Apostolus, vidit seruuscum domino, & persecutionem vocat. Afflictio ista non vocatur persecutio, & iustis illa vocatur persecutio.* Behold the freewoman afflicted the handmaid, 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 sayeth of Sara, *Illusionem vidit in illo Iuse, 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 dore. 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.

Mysticall sense

The true  
Church doth  
not persecute  
but iustly pu-  
nitheth offen-  
ders.

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

li. 15. c.  
2. ciuit.

Epist. 48.  
C. 50.

Tract. 11.  
in 1023.

Tract 12.

in 4. Cal.

## 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 renened 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 day, lifting vp his eyes, he sawe the place asfاره 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  
5 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  
6 on together, † Isaac said to his father: My father. And he answered: What wilt thou sonne? Behold, saith he, fire  
7 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  
8 him on the altar vpon the pile of wood. † And he stretched forth his hand, and caught the sword, for to sacrifice his  
9 sonne. † And behold an angel of our Lord from heauen cried, saying: Abraham, Abraham. Who answered: Here I  
10 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  
11 onlie begotten sonne for my sake. † Abraham lifted vp his eyes, and saw behind his backe a ramme amongst the briers

The third prophetic in the office before Maile on Easter eue. And the first on whitsonue.

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

sticking fast by the hornes, which he tooke and offered an holocaust in stede of his sonne. † And he called the name of that place, :: Our Lord seeth. Wherupon 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 fede as the starres of heauen, and as the sand that is by the sea shore: thy fede shal possesse the gates of his enemies, † and in thy fede 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.

:: 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.

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## ANNOTATIONS.

### CHAP. XXII.

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

Isaac figured Christs diuinitie, the same 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 onlie begotten in sacrifice, accounting that God is able to raise vp euen from the dead. Wherupon he receiued his sonne againe in parable, that is, in figure and mystery of Christ dead and aliue againe. Isaac also in this action signified the diuinitie of Christ which suffered not; and the ramme among the briers figured his humanitie, that should be offered in sacrifice to God.

1. c. 1. 13.

Heb. 11.

19.

S. Aug.

li. 16. c.

32. ciuit.

Theod. 9.

72. 113

Gen.

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### CHAP. XXIII.

*Sara dying Abraham solemnizeth her funeral. 4. byeth 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.

3 Hebron, in the land of Chanaan : And Abraham came to  
 mourne, and weepe for her. † And after that he was risen  
 4 vp from :: the funeral obsequies, he spake to the children  
 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 among  
 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 vitermost 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  
 middle 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 therein, 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-  
 fed for reue-  
 rence done  
 to men. See  
 also c. 17 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. XXIII

*Abrahams seruant adiured 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.*

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

**A**ND 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 adiure 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 natiue 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 therefore 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 cite 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

I beseech thee, and doe mercifully with my maister Abraham. † Behold I stand nigh to the fountaine of water, and the daughters of the inhabitants of this citie, wil come forth to drawe water. † Therefore " 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 knowne 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 therefore 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 perhaps manie wives and euerie one a seueral house she went to her mothes house.

hands,

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 adiuured 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 therefore to day to 42  
 the wel of water, and said: O Lord God of my lord Abraham,  
 if thou hast directed my way, wherin 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  
 deliel 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 therefore carelettes to adoinc
- 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 giftes.
- 54 † A banket 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 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:
- 57 dismiss me that I may goe on to my lord. † And they said: Let vs cal the maid, and aske her wil. † And being called,
- 58 when she was come, they asked: Wilt thou goe with this man? who said: I wil goe. † They dismissed her therfore,
- 59 and her nurce, and Abrahams seruant, and his companie,
- 60 † wishing prosperitie to their sister, and saying: Thou art our sister, encrease thou into thousand thousands, and thy
- 61 seed possesse the gates of their enemies † Therfore Rebecca, and her maides being set vpon camels, folowed the man:
- 62 who with speed returned vnto his lord; and † the same time Isaac walked along the way, that leadeth to the wel
- 63 of the Living and the seing, so called: for he dwelt in the south countrie; † and he was gone forth to meditate in
- 64 the field, the day now being wel spent: and when he had cast vp his eyes, he saw camels coming a farre of. † Rebecca

As children ought not to mary without their parents good liking: so the parties owne consent is most necessarie. S. Amb. Epist. 43.

Such signifieth to speake considerably with hart or mouth. Here S. Ambrose (li. 1. c. 1. de Isaac) and S. Aug. (9. 62. in Gen) vnderstand it of mental prayer

also, when the law 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-  
cious.

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 of speeches called ominous, which are interpreted to signifie good or euil luck, are sometimes superstitious, & 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. Chrysostome 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 expresse 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 Angel (suggesting both to him to desire, and to the maide to performe (as the euent sheweth) such qualities and vertues in her, as were most agreeable to the great charitie and hospitalitie dayly practised in Abrahams house, most conuenient and necessarie (as he discretely 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 toke vrhich of the tvee he had cho/en 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.

Ioh. 14.

Iudic. 7.  
I. Reg. 14Act. 1.  
c. 4.

## CHAP. XXV.

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

A N D.

**A**ND Abraham married an other wife named Cethura:  
 † which bare him Zamran, and Iectan, and Madan,  
 and Madian, and Iesboc, and Sue. † Iectan also begat  
 Saba and Dadan. The Children of Dadan were Assurim,  
 and Latufim, and Loomim. † But also of Madian was borne  
 Ephra, and Opher, and Henoch, and Abida, and Eldaa: al  
 these were the children of Cethura. † And Abraham gaue  
 al his possessions to Isaac: † and " to the children of his  
 concubines he gaue gifts, and separated them from Isaac  
 his sonne, whilest himselfe yet liued, to the east countrie.  
 † And the days of Abrahams life were a hundred seuentie  
 and fve yeares. † And decaying dyed in :: a good old age,  
 and hauing liued a great time, and being ful of days: and  
 was gathered to his people. † And there buried him Isaac  
 and Ismael his sonnes in the duple caue, which was situ-  
 ated in the field of Ephron the sonne of Seor the Hethite,  
 ouer against Mambre, † which he had bought of the chil-  
 dren of Heth: there was he buried, and Sara his wife. † And  
 after his death God blessed Isaac his sonne, who dwelled  
 beside the wel of the Liuing and seing so named. † These  
 are the generations of Ismael the sonne of Abraham, whom  
 Agar the Ægyptian 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 Ægypt, 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-  
 fought 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 neede 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 fruct,  
 be they manie  
 or few. S.  
 Ambroseli. de  
 Abraham.

:: S. Augustin (972. in Gen) **23**  
 disputeth but nations are in thy wombe, and two peoples shal be diuided  
 could not decide, whether out of thy wombe, and one people shal ouercome the other;  
 Rebecca went in her wombe. † He that came forth first, was read, and al **25**  
 to some Priest, or Prophet, or hearie in manner of a skinne: and his name was called Esau.  
 or Altar, or whither els, or only retired  
 to priuate prayer. † Immediately the other coming forth, held his brothers plant  
 in his hand: and therefore he called him Iacob. † Threescore **26**  
 to priuate prayer. † In hunting, and a husband man: but Iacob  
 a plaine man dwelled in tents. † Isaac loued Esau, because he did eate **28**  
 of his hunting: and Rebecca loued Iacob. † And Iacob **29**  
 boyled broth: to whom Esau being come faynt out of the  
 field, † said: Geue me of this read broth, because I am ex- **30**  
 ceding faint. For which cause his name was called Edom.  
 † To whom Iacob said: " Sel me thy first-birth-right. **31**  
 † He answered, Loe I dye, what wil the first birth right **32**  
 auaille me? † Iacob said: Swear therfore to me. Esau sware **33**  
 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 mysterie 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 another 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 Mysterie.

Gods predestination and for seing include,

21. Heard him ] Notwithstanding Gods assured promise, that Isaac should haue issue (Gen. 21. v. 12) yet he prayeth instantly for the same. And Moyse here attributeth Rebeccas conceiuing to Isaachs prayer. wherby 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.

An other great document of grace S. Paul geathereth vpon this Myserie: 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 all. 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. *selmethy first birth ri:he* ] 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 Isaac to stay in Gerara to the like end S. Theod. q. 76. in Gen.

- 1 **A**ND 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.

† 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  
 windowe, 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 increasing, 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 himselve 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<sup>h</sup>  
 his father before had called them. † And they digged in 19  
 the \* Torrent, and found liuing water: † but there also the 20  
 pastors of Geraramade 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  
 forward

∴ See pag 52.

∴ Adulterie a  
 great sinne  
 also among  
 Painims

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

VVran-  
 gling.

- foreward from thence he digged an other wel, for which they contended not : therefore 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 † Therefore 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  
 26 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 therefore  
 we said : Let there be an oath betwen 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. † Therefore 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 dis-  
 32 missed 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 Hethite, and Basemath the daughter of Elon of the same place : † both which had  
 35 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 Moyses, 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 fortitude prevaileth more by suffering, then by forcible resisting.

12. *An hundred fold* } For this increase of wealth the King and people at first envied Isaac, but afterwards perceiving that God almighty, whom he served, so blessed him, the rest of the land remaining barren, they sought to make league with him (v. 28) Even so the Kings and nations of the world, first envying and persecuting Christs Church, at length seeing it stil prosperous became with all humilitie children of the same Church, and servants of Christ, being overcome not by force of armes but by patience, & peacable 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 marcial 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 advised (for avoiding Esaus Wrath, who threatened to kill him) to flee 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 feared to give occasion of offence to his father.

AND Isaac was old, and his eyes were dimme, and he could not see: and he called Esau his elder sonne, and said to him: my sonne? Who answered Here I am. † To whom his father: Thou seest, quoth he, that I am old, and know not the day of my death. † Take thy instruments, thy quiuer, and bowe, and goe abroad: and when thou hast taken any thing by hunting, † make me broth therof, as thou knowest I like, and bring that I may eate: and my soule may blesse thee before I dye. † Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, † she said to her sonne Jacob: I heard thy father talking with Esau thy brother, and saying to him: † Bring me of thy hunting, and make me meates that I may eate, and blesse thee in the sight of our Lord before I dye. † Now therefore my sonne, assent to my counsel: † † and go thy way to the flocke, bring me two kiddes of the best, that I may make of them meat for thy father, such as he gladly eateth: † which when thou hast brought in, and he hath eaten, he may blesse thee before he dye. † To whom he answered: Thou knowest that Esau my brother is an hearie man, and I am smooth: † if my father shall see me, and perceauie 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 skinnes 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  
 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-  
 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 therefore, † 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 blisse  
 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  
 nied 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 blec-  
 fed. † 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 therefore 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 therefore, 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 confi-  
 steth in transi-  
 torie wealth.

:: 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 sub-  
 dued 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 priuileges 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.

But because some scorners 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 reprobours vnderstand, that both moderne and ancient Catholique writers auow this defence of the holic Patriarch Jacob, not by priuate spirite, but by the most true and proper sense of holic Scripture it selfe. VVhere it may appeare, if they wil examine 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, holic Scripture testifieth in the same chapter (v. 27.) *That Jacob was a plaine (or sincere) Man,* void of vniuist dealing. Thirdly, for more quiet enjoying 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 Sanctes 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.

And touching this fact of Jacob, where (if euer aniewhere) might seme to be some 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 deceive his father, if it be diligently considered, was no lie, but a mystone, and therefore for the familiar counsaile of the Holic 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. Chriostom 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. Ruperrus and others vpon this place, all agreeing absolutly that euerie lie is a sinne, declare that Jacob lied not, but stil spake the truth, confirming their exposition by other

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

He is proued innocent by the text.

- 1.
- 2.
- 3.
- 4.
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- 7.

The Fathers proue his innocencie in this fact.

Euerie lie is a sinne.

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 Iacob said truly that he was Esau, not meaning in person but in right of the first borne, by Gods ordinance: Esau also hauing condescended therro by couenant and oath. In that also he deceiued his father, was no sinne. For it was a lawfull and good deceit, such a one (saith S. Chriostom) as Hieremie speaketh *Ho. 6.* of, *Lord thou hast deceiued me, and I am deceiued*, so Isaac was deceiued, not as we *ad Col.* commonly cal deceit, but to his owne and others good, by Gods disposition. *Hier. 10.*

Some deceipt  
good.

It was good  
that Isaac  
knew not Iacob, when he  
blesed him.

23. *Knev v h m uoi* } S. Damafus demāding of S. Hierom, what might be the reason why God would suffer his holie seruant Isaac not to know Iacob, but to be deceiued, 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 deceiued in error of opinion: 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 therin.

Good in re-  
spect of Esau.

More to Gods  
glorie, and Iacob  
s commenda-  
tion.

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 haue blesed 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. Chriostom and Theodoret do yeld, that by this strange maner of imparting this blessing, it might more manifestly appeare to be Gods wil and ordinance, and not to procede from mans affection, that Iacob should be preferred. *Ho. 53.*  
*9. 79. 112.*  
*Gen. 2.*

## 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: (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 leyning thereon renewed the promises made to Abraham and Isaac. 16. And he awayking maketh a vow.*

**I** SAAC therefore called Iacob, and blesed him, and commanded him saying: Take not a wife of the stocke of Chanaan: † but goe, and make a iourney into Mesopotamia 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 increase

- 4 increase, and multiply thee: that thou maiest be into multi-  
 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 Bathuel 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 daughters of Canaan: † he went to Ismael, and  
 tooke to wife besides them, which he had before, Mahelath  
 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 shall 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 SHALL 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 shall 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 toppe.  
 19 † And he called the name of the cite \* Bethel, which before  
 20 was called Luza. † And he" vowed a vow, saying: If God  
 shall be

The Epistle in  
a votive Masse  
for trauelers.

∴ 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.

Why 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 foerer he went. How al this was performed is briefly reherfed in the booke of wisdom. chap. 10.

Erecting and  
annointing of  
Altares is a re-  
ligious office  
being done  
to Gods hon-  
our.  
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, ido'o'atrical superstition did rather imitate true religious ceremonies. For the diuel alwayes 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 Altares, 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 onlic 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. Cyprian 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.

Two sortes of holie oyle.

20. *Forred*] 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 chief, first *And this stone, which I haue erected for a title, shall be called the house of God.* whereby 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 ti.thes to thee.* And this Likewise was of free deuotion. 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 riches 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.

Gen. 14.

## CHAP. XXIX.

*Iacob intainted by Laban, 15. serueth him seuen yeares for Rachel, 23. but first receiuing Lia, 27. seuen dayes after receiueh 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 countrie. † 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 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  
 5 you? Who answered: Of Haran. † And he asked them,  
 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

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 vncle: 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-  
 swered: It is better that I geue her to thee then to an other 19  
 man, tary with me. † Iacob therefore 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 deceiued 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

∴ S. Augustin  
 (g. 87. in Gen)  
 Comendethfa-  
 miliar kissing  
 of kinsfolke  
 and frendes as  
 a laudable cu-  
 stome 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

∴ Irish-  
 out vva-  
 ges?

of this march: and I will geue thee this same also, for the  
 28 worke that thou shalt serue me other seauen yeares. † The  
 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  
 31 yeares. † And our Lord seeing that he despised Lia, opened  
 32 her wombe, her sister remaining barren. † Who conceaued  
 and bare a sonne, and called his name Ruben, saying: Our  
 Lord saw mine affliction: now my husband wil lone me.  
 33 † And againe she conceaued 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 conceaued 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  
 she called his name, Levi. † The fourth time she conceaued  
 and bare a sonne, and said: Now will I confesse to our Lord.  
 And for this she called him Iuda: And she left bearing.

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## 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 hired to stay  
 for a certaine space of the flockes increase. 43. Wherby he becometh ex-  
 ceeding rich.*

1 **A**Nd Rachel seeing she was vnfruitful, † caused her sister,  
 and said to her husband: Geue me children, other wise  
 2 I shal dye. † With whom Iacob being angrie answered:  
 Am I as God, who hath deprined thee of the fruite of thy  
 3 wombe? † But she said: I haue here my seruant Bala: Go  
 in companie with her, that she may beare vpon my knees, and I  
 4 may haue children of her. † And she gaue him Bala into  
 5 his mariage: who, † when her husband had complained with  
 6 her, conceaued and bare a sonne. † And Rachel said: Our  
 Lord hath iudged for me, and hath heard my voice, geuing

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 sixth 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: Dismiss  
 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 seruice  
 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-  
 series them.  
 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 therefore 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 thysheepe 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 journey betwixt him  
 37 and his sonne in lawe, who fed the rest of his flocke. † Iac-  
 cob therefore: taking grene roddes of the poplare, 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 roddes 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 roddes, and brought forth spotted, and of diuers  
 40 colours, and speckled. † And Iacob diuided the flocke, and  
 put the roddes 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. † Therefore when the ewes went to ramme, in the  
 prime time, Iacob put the roddes 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 for 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 concealing was, and the last concealing, he did not put them. And those that were late warde, became Labans: and they of the prime time, Jacobs. † And the man was enriched beyond measure, and he had manie flockes, wemen seruantes and men seruants, camels and asses.

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 CHAP. XXXI.

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

**A**FTER he heard the wordes of Labans sonnes saying: 1  
 Jacob hath taken al that was our fathers, and being 2  
 enriched of his substance, is become great: † and per- 3  
 ceauing also Labans countenance, that it was not to- 4  
 wards him as yesterday and the other day, † especially our 5  
 Lord saying to him: Returne into the land of thy fathers, 6  
 and to thy kinred, and I will be with thee. † He sent, and 7  
 called Rachel and Lia into the field, where he fed the 8  
 flockes, † and said to them: I see your fathers countenance 9  
 that it is not towards me as yesterday and the other day: 10  
 and the God of my father hath bene with me. † And your 11  
 felues knowe that I haue serued your father to the vter- 12  
 most of my power. † Yea your father also hath circum- 13  
 uented me, and had changed my wages tenne times: and 14  
 yet God hath not suffered him to hurt me. † If at any time 15  
 he said: They of diuers colours shal be thy wages: al the 16  
 sheepe brought forth young of diuers colours, but when 17  
 he said contrarie: Thou shalt take al the white ones for thy 18  
 wages: al the flockes brought forth white ones. † And God 19  
 hath taken your fathers substance, and geuen it to me. 20  
 † For after the time came of the ewes conceauing, I lifted 21  
 vp mine eyes, and sawe in my sheepe the males ascending 22  
 vpon the females of diuers colours, and the spotted, and 23  
 the speckled. † And the angel of God sud to me in sleepe: 24

Jacob

- 12 Jacob? And I answered: Here I am. † Who said: Lyft vp  
 thine eyes, and see al the males ascending vpon the females,  
 them of diuers colours, the spotted and the speckled. For  
 13 I haue seene al things that Laban hath done to thee. † I am  
 the God of Bethel, where thou didest † anointe the stone,  
 and didest vowe the vowe vnto me. Now therefore arise,  
 and goe out of this land, returning into the land of thy patri-  
 14 urtie. † And Rachel and Lia answered: Haue we any thing  
 15 left in the goods, and heritage of our fathers house? † Hath  
 he not reputed vs as strangers, and sold vs, and eaten vp  
 16 the price of vs? † But God hath taken our fathers riches,  
 and deliuered them to vs, and to our children: wherfore do  
 17 al things, that God hath commanded thee. † Jacob therefore  
 rose vp, and setting his children, and wiues vpon camels,  
 18 went his 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 Canaan. † At  
 that time Laban was gone to sheare his sheepe, and Rachel  
 20 stole the "idols of her father. † And Jacob would not  
 21 confesse to his father in lawe that he had. † And when he  
 was gone awel 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 Jacob fled.  
 23 † Who, taking his brethren vnto 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 Jacob. † And Jacob  
 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 Jacob: Why  
 didest thou so, that vnwitting to me thou wouldest take  
 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 joy, and  
 28 songes, and timbrels, and cithernes? † Thou hast not sat-  
 isfied 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 Jacob roughly.  
 30 † Suppose, thou diddest desire to goe to thy friends, and  
 haddest a longing to thy fathers house: why didest thou flie

my goods? † Jacob 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 angriethat I can not rise vp before thee, becaufe  
 according to the custome of wemen 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 sabtance 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 feate of Isaac had holpe me, peradventure  
 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  
 seeft 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

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

Laban called The witnesse heape : and Jacob called The  
 hillock of testimonie, either of them according to the pro-  
 48 prietic 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.  
 49 † Our Lord behold and iudge between vs when we shal be  
 50 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-  
 51 deth. † And he said againe to Jacob: Behold this heape,  
 and the stone which I haue erected between me and thee,  
 52 † 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  
 53 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. Jacob therefore  
 54 sware by the feare of his father Isaac: † and after he had  
 offered victimes in the mountaine, he called his brethren to  
 55 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 Davids bed, covering the head therof with a heatie goates  
 skinne, to deceiue Saules seriants who sought Davids death, is called *teraphim*,  
 and may there be translated a statua, image, or similitude, but not an idol.  
 Againe. Ofsee the Prophet foretelling 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 un-  
 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.

These idol. Rachel stole from her father, to withdraw him from idolatric. Rachel tooke  
 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 deprieth 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 late vpon  
 them. Finally that she reserved them, and did not cast them away, nor burne,  
 Images of false  
 goddes are  
 idols.  
 Some images  
 are neither re-  
 ligious nor su-  
 perficious.  
 Some are reli-  
 gious.

She kept them not busie them, argueth that they were perhaps of precious metall, 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 Jacob. VWho also had suffered much iniurie at their fathers handes.

## CHAP. XXXII.

*Angels meete Jacob 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, blefseth him, and foretellerh what he shal be called Israel.*

**J**ACOB also went on his journey that he had begunne: and the Angels of God met him. † Whom when he had seene, he said: These are the Campos of God, and he called the name of that place Mahanaim, that is, Campos. † And he sent also messengers before him to Esau his brother into the land of Seir, into the countrie of Edom: † and he commanded them, saying: Thus speake ye vnto my lord Esau: This saith thy brother Jacob: I haue sojourned, and haue bene with Laban vntil this present day. † I haue oxen, and asses, and sheepe, and men seruants, and women seruants: and now I send a leagacie to my lord, that I may finde grace in thy sight. † And the messengers returned to Jacob, saying: We came to Esau thy brother, and behold he cometh with speed to mete thee with foure hundred men. † Jacob feared exceedingly: & being sore affraid diuided the people that was with him, the flockes also and the sheepe and the oxen, and the camels, into two troupes, † saying: If Esau come to one troupe, and strike it, the other troupe that remaineth, shal be saued. † And Jacob said: O God of my 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 nativitie, and I wil doe thee good. † I am inferiour to at thy mercies, and thy truth that thou hast fulfilled to thy seruant. With my rasse I passed ouer this Iordain: and now with two troupes I doe returne. † Deliuer me from the hand of my brother Esau, because I am sore affraid of him: lest perhaps he come, and strike the mother with the children. † Thou didest say that thou wouldest do good to me, 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, † the 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 betwen 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 answere:  
 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 therefore 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, vlesse thou blesse me. † He therefore 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  
 halted

∴ 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 eat 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.

- Iacobes 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, accompanied the night before with armies of Angels, indued also  
with al vertues, and namely with perfect charitie (which expelleth feare) 1. Ioh<sup>n</sup>  
was for al this so vehemently afeard! S. Augustin answereth, that he neither  
distrusted in God, nor did anie vnlawful thing: but did his owne endeouour 4.  
wisely and confidently, lest by presuming or desparing he should rather haue 9. 102. 13  
Gen.
- The causes of 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, norreth 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 mer-  
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  
four 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 fore  
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, *Vith  
my staffe I passed ouer this Iordan, and now with two troups I do retourne, with  
confidence in that God had said, he Would dilate his sede as the sand of the sea,*  
and with meeknes in sending giftes and good wordes to Esau. Thus finally he pa-  
cified him, and so his owne feare wasturned into ioy.*
- Esau inclina- tion & means reuenge.
- Iacobes prayer qualified with Humilitie. Gratitude. Confidence. Meeknes.
- Iacob wrestled with an Angel corporally & spirittually. 24. *A man wrestled*] This wrestling with an Angel assuming a bodie  
in forme of a man was corporal, as the effect shewed in Iacobes sinow shrunck  
vp, which made him to halt. v. 25. & 31. It was also spirittual, as appeareth by  
his earnest prayer, vrging and at last obtayning the Angels blessing. S. Dionys.  
c. 4. cel Hierer. S. Greg. prefat. in Iob. Theodoret, q. 91. in Gen.

## 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 giftes, 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**ND Iacob lifting vp his eyes, saw Esau coming, and  
 2 with him foure hundred men : and he diuided the children  
 3 of Lia and of Rachel, and of the two handmaidens :  
 4 † and he put both the handmaids & their children foremost:  
 5 and Lia, and her children in the second place : and Rachel,  
 6 and Ioseph last. † And himselfe going forward adored prostrate  
 7 to the grownd seuen times, vntil his brother came  
 8 nere. † Esau therefore running to mete his brother, embraced  
 9 him : and clasping him fast about the necke, and  
 10 kissing him wept. † And casting vp his eyes, he saw the  
 11 women and their litle ones, and said : What meane these ?  
 12 And do they pertheyne to thee ? He answered : They are the  
 13 litle ones which God hath geuen to me thy seruant. † And  
 14 the handmaidens and their children coming nere, bowed  
 15 themselues. † Lia also with her children came nere : and  
 16 when they had adored in like maner, last Ioseph and Rachel  
 17 adored. † And Esau said : What are the troupes that I did  
 18 mete ? He answered : That I might find grace before my lord.  
 19 † But he said : I haue plentie, my brother, be thy things to  
 20 thy selfe. † And Iacob said : Do not so I beseech thee, but  
 21 if I haue found grace in thin eyes, take a litle present at my  
 22 hands : for so haue I seene thy face, as if I should haue seene  
 23 :: Iacob seeing  
 24 Gods hand in  
 25 this change of  
 26 his brothers  
 27 mind, not of  
 28 flaterie, but  
 29 sincerely acknowledged  
 30 his benignitie,  
 31 as Gods countenance  
 32 towards him.  
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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 Salem 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, wherin he had pitched his tents, of the children of Hemor, the father of Sichem for an hundred lambes. † And erecting an altar there, on it he called vpon the most mightie God of Israel.

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CHAP. XXXIIII.

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

O Dina (ſaith S. Bernard) what neede was there to ſee women of a ſtrange countrie? Tract. de gradib. humilitatis.

**A**ND Dina the daughter of Lia went forth :: to ſee the women of that countrie. † Whom when Sichem had ſeene the ſonne of Hemor the Heuſite, the prince of that land, he was in loue with her: and he tooke her away, and lay with her, by force raiſhing the virgin. † And his ſoule was ſo ſoft kint vnto her, and whereas ſhe 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 vnlawfull fact, in raiſhing Iacob's daughter. † Hemor therefore ſpake to them: The ſoule of my ſonne Sichem is ſallied 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  
 14 for the deflouring of their sister: † We can not doe that  
 which you demande, nor geue our sister to an vncircumcised  
 person: which with vs is an vnlawful & abominable thing.  
 15 † But in this order we may be confederate, if you wil be  
 like to vs, and al the man sex among you be circumcised:  
 16 † then wil we geue and take mutually your daughters, and  
 ours: and we wil dwel with you, and wil be one people:  
 17 † but if you wil not be circumcised, we wil take our daugh-  
 18 ter, and depart. † The offer pleased Hemor, and Sichem  
 19 his sonne: † neither did the young man make delay, but  
 forthwith fulfilled that which was demanded: for he loued  
 the wench exceedingly, and he was the greatest man in al  
 20 his fathers house. † And going into the gate of the citie,  
 21 they spake to the people: † These men are men of peace,  
 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 griefe of the  
 woundes is most painefull: 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 sildes, their sheepe and  
 heardes

heardes, and asses, † their little ones also, and their wiues 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 inhabitants 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?

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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 bleffeth 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.*

**I**N THE meane time God spake to Iacob: Arise, and goe 1  
vp to Bethel, and dwell there, and make an altar to God  
that appeared to thee when thou diddest flie 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, fur-  
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 olke: and the name of that place was  
called, The olke 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  
munic. S. Chri-  
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Aug. q. 112. in  
Gen

*An exc-  
crable  
tree*

- to Iacob after he returned from Mesopotamia of Siria, and  
 10 he blessed him, † saying: Thou shalt not be called any more  
 Iacob, but Israel shall be thy name. And he called him  
 11 Israel, † and said to him: I am God almighty, encrease thou  
 and multiplie: Of thee shall be nations and peoples of na-  
 12 tions, kings shall come forth of thy loynes. † And the land  
 which I gaue to Abraham and Isaac, I will geue to thee, and  
 13 to thy seede after thee. † And he departed from him.  
 14 † But he erected a title of stone, in the place where God had  
 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 therefore 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.

:: The name of  
 supplanter not  
 sufficiently ex-  
 pressing his va-  
 lure he is also  
 called Israel.  
 See the Anno-  
 tation.

Gen. 2.

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

## ANNOTATIONS.

## CHAP. XXXV.

Cleansing from sinne is the first office of the seruants of God.

2. *Cast away the strange goddess* ] Iacob preparing to performe his vow of building a house & altar to God, first extirpateth all Idolatrie from amongst his people; and then by Sacrifice appeaseth Gods wrath prouoked how soeuer and specially by Simeon and Leui killing the Schemites. Duly considering that what people or person desireth Gods protection & blessings, must first be pure in Religion, and cleansed from sinnes: *Qui t ei nulla nocebit aduersitas, si nulla ei dominetur iniquitas*: because no aduersitie shall hurt him, if no iniquitie haue dominion ouer him. orat. fer. 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 *snaj* planter, signifying too smaltorce & praise for such a champion, God therefore honored him with the name of *Israel*. That is, *One that seeth and contemplateth God*, as most ancient writers expound it. Also *A prince, or valient with God*, as S. Hierom sheweth Tradit. 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 interpret it, *The right one of God*, as witnesseth the same S. Hierom both here, and in his commentaries in 44. Isaac. 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 offspring possessing the promised land, and exceedingly increasing became the most principal nation in the world, the selected people of God, called by the name and title *Of the children of Israel*. Of whom not only Moyse, 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 Hethite, and Oolibama the daughter of Ana daughter of Sebeon the Heuete:  
† Basemath also the daughter of Ismael sister of Nabaioth. 3  
† And Ada bare Eliphaz: Basemath bare Rahuel: 4  
† Oolibama

- 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-  
 6 naan. † And :: Esau tooke his wiues and sonnes and daugh-  
 6 ters, and euerie soule of his house, and his substance, and  
 6 and catle, and al that he could haue in the land of Chanaan: and  
 6 he went into an other countrie, and " departed from his  
 7 brother Jacob. † For they were exceding rich, and could  
 7 not dwell together: neither was the land of their peregrina-  
 7 tion able to beare them, for the multitude of flockes.  
 8 9 † And Esau " dwelt in Mount Seir, he is Edom. † And these  
 8 are the generations of Esau the father of Edom in mount  
 10 Seir, † and these are the names of his sonnes: Eliphaz the  
 10 sonne of Ada the wife of Esau: Rahuel also the sonne of  
 11 Basemath his wife. † And Eliphaz had sonnes: Theman,  
 21 Omar, Sepho, and Gathan, and Cenes. † And Thamna was  
 21 the concubine of Eliphaz the sonne of Esau: which bare to  
 11 him Amalech. these are the sonnes of Ada the wife of Esau.  
 13 † And the sonnes of Rahuel: were Nahath & Zara, Samma  
 13 and Meza. these were the sonnes of Basemath the wife of  
 14 Esau. † These also were the sonnes of Oolibama, the daugh-  
 14 ter of Ana, the daughter of Sebeon, the wife of Esau, which  
 15 she bare to him, Iehus, and Ihelon, and Coree. † These  
 15 were dukes of the sonnes of Esau: the sonnes of Eliphaz  
 15 the first-begotten of Esau: duke Theman, duke Omar,  
 16 duke Sepho, duke Cenes, † duke Coree, duke Gatham,  
 16 duke Amalech, these are the sonnes of Eliphaz in the  
 17 land of Edom, and these are the sonnes of Ada. † These  
 17 also were the sonnes of Rahuel, the sonne of Esau: duke  
 17 Nahath, duke Zara, duke Zamma, duke Meza. and these  
 18 are be the dukes of Rahuel, in the Land of Edom: these  
 18 be the sonnes of Basemath the wife of Esau. † And these  
 18 were the sonnes of Oolibama the wife of Esau: duke Iehus,  
 19 duke Ihelon, duke Coree. these be the dukes of Ooli-  
 19 bama, the daughter of Ana, and wife of Esau. † These are  
 19 the sonnes of Esau, and these are the dukes of them:  
 20 the same is Edom. † These are the sonnes of Seir the hor-  
 20 reite, the inhabitants of the land: Lotan, and Sobal, and  
 21 Sebeon, and Ana, † and Dison, and Ester, and Disan. These  
 21 are dukes of the Horreite, the sonnes of Seir in the Land  
 22 of Edom. † And Lotan had sonnes: Hori and Heman. and  
 22 the sister of Lotan, was Thamna. † And these were the  
 23 sonnes

:: The separa-  
 tion of Esau  
 from Jacob.

sonnes of Sobal: Aluan and Manahat, and Ebal, and Sefho 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 Difon, and a daughter Oolibama. † And 26  
 these were the sonnes of Difon: Hamdan, and Efeban, and  
 Iethram, and Charan. † These also were the sonnes of Efer: 27  
 Balaan, and Zauan, and Acan. † And Difan had sonnes: 28  
 Hus, and Aram. † These were dukes of the Horreites: duke 29  
 Lotan, duke Sobal, duke Sebeon, duke Ana, † duke 30  
 Difon, duke Efer, duke Difan: these were dukes of the  
 Horreites that ruled in the Land Seir. † And the Kinges 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 steed. † And when 34  
 Iobab was dead, Husam of the land of the Themans reigned  
 in his steed. † He also being dead, there reigned in his steed 35  
 Adad the sonne of Badad, that stroke 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 steed. † 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-  
 tabel, the daughter of Matred, 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 Ierheth, † duke Oolibama, duke Ela, duke Phi- 41  
 non, † duke Cenez, duke Theman, duke Maber, 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 Ilimiel, and other sonnes of Abraham, so here he recordeth an other collateral progenie of Esau, that the  
 chap. 4.  
 10 22.  
 25.  
 difference

By the com-  
 mon opinon  
 of Latin and  
 Greke fathers,  
 this was holie  
 Iobab as we shall  
 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 seen more clearly. 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 many faithful and just persons, among the infidels and wicked, and of some we are assured (as of Lot and Job) yet faith and religion decayed, and was extinguished in their carnal children, and only continued in the right line from Adam to Jacob, whose twelve sons were fathers and beginners of twelve Tribes, and in them the same true Religion was still continued and publicly professed, as in the onlie knowne visible Church, till the coming of Christ. as S. Augustin clearly sheweth in his excellent worke of the Citty of God: especially in the 15. and 16. bookes, in many chapters.

2. *Ada the daughter of Elon*] In the 26. chap. (v. 34.) Esau two wives, which he tooke in Chanaan are called Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place, and here the same two wives are named Ada the daughter of Elon the Hethite, and Oolibama the daughter of Sebeon the Heuete. VVhich neither agree in names nor countie. Againe his third wife Isaac's daughter, here named Basemath, in 28. chap. v. 9. is called Mahaleth. For reconciliation of which and otherlike difficulties, or seeming contradictions, albeit he learned expositors say, that either these persons had diuers names, or one was true and natural father, another 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 many others (by vs omitted in these briefe annotations) conuince the Protestants presumptuous error, holding that Scriptures are easie to be understood.

6. *Departed from his brother* 8. *Dwelt in Mount Seir*] Here is another difficultie (though not so intricate as the former) how Esau now parted into Mount Seir, seeing he dwelled there, when his brother Jacob came from Mesopotamia. chap. 22. v. 3. VVhich S. Augustin (q. 119. in Gen.) soluethe saying: Esau first dwelt in Seir after he was disapointed of his fathers blessing, but dwelt againe with his father, after Jacobs returne from Mesopotamia, and now went to Seir againe after his fathers death.

By comparison of interrupted companies the continual succession of the Church is more glorious.

One place of Scripture seemeth contrary to another but is not.

Holie Scriptures not easie to be understood.

Esau last parting from Jacob.

## CHAP. XXXVII.

*Joseph 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 kill him, 26. but by Iudas counsel sel him to the Ismaelites. 29. Inuiting to Ruben. 33. his father lamenteth supposing him to be slaine by some wild beast. 36. He is sold againe to Putzphar in Egypt.*

The seventh part of this booke.

How Joseph was sold into Egypt, and there aduanced.

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

:: These things following happened to Jacob,

in his generations, that is in his childre. See S. Christ. ho. 23. in Gen.

:: That for il life they were infamous, the hebrew word *diuba* significth *infamie*.

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

:: Brothers easily enuie each other: but the parents are glad of their childrens aduancement.

:: So Christ, & al good Pastors.

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 coloures. † And his brethren seeing 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 chanced also that he reported to his brethren a dreame, that 5  
 he had seene: which occasion was the seed of greater hatred. † 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 answered: What shalt thou be our king? or shalt we be subiect 8  
 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 reported 10  
 to his father, and brethren, his father rebuked him, and said: What meaneth this dreame that thou hast seene? why shalt I and thy mother, and thy brethren adore thee vpon 11  
 the earth? † His brethren therefore enuied him: but :: his 12  
 father considered the thing with him selfe. † And when 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 cometh, † come, let vs kil him, and cast him into an old 19  
 cesterne: 20

- 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 shed 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 auailleth it vs if we kil our brother, 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, 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 asswage their fathers sorowe, he would not take comforte, but said: I wil descend vnto my sonne " into hel, mourning.  
 36 And whilest he perseuered in weeping, † the Madianites sold Ioseph in Ægypt to Phutiphar an Eunuch of Pharoes maister of the souldiars.

:: So the Iewes thinking to preueit Christs exaltation cooperated vnto the Promiss. li. de Promiss. Dei.

:: Some read *ibid*: And as the reading is diuers, so Christ whom Ioseph signified is more & lesse esteemed of diuerses. 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 holic Scripture (saith S. Chriostom. 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 holic 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 holic 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*, therby confessing, that the true English word of the holic 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 glosse to shew that graue were to be vnderstood. But in al their Editions, also in that which was printed the yeare next folowing, 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 dammed, 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 cuiusdam quietis habitatio*. The habitation of a certaine secret rest.

See. 8.  
Hiero.  
Ep. 119.  
S. Aug.  
li. 20.  
c. 15. ci-  
uit.

Nu 16.  
2. Reg.  
22. 105.  
17 psal.  
15. 17. 85

106 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 ferteth 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. he 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 & Phae-  
 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 feede to thy brother. † He knowing that the chil-  
 dren should not be borne to himselfe, companying with his  
 brothers wife, stred his feede 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 sheapers of his sheepe,  
 himselfe and Hiras his shepheard of his flocke, the Odo-  
 13 lamite, into Thamnias. † And it was told :: Thamar that her  
 father in law came vp into Thamnias to sheare his sheepe. :: Thamar fla-  
 14 † Who putting of the garments of her widowhood, tooke ned desiring  
 a veile: and changing her habite, fate in the crosse way, that to be a mo-  
 leadeth to Thamnias: because Sela was growne, and she had ther without  
 15 not taken him to her husband. † Whom when Judas had lawful mari-  
 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 covered  
her face, lest she should be known. † 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 enjoy 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  
againe, 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 vnclē dead before. The same was established by the law of Moyles (Deut. 25) VVhich being now abtōgated, it remaineth in the Churches powre to constitute a law in his 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 sollicitation to incontinencie, is falsely accused by her to his maister. 20. and cast into prison, 2. Where againe he getteth credite, and hath the charge of al the prisoners.*

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

:: Ioseph eu-  
dued with al  
vertues was a  
special mir-  
rhor of chasti-  
tie. S. Amb. li.  
de Ioseph. c. 1.

The foure  
cardinal ver-  
tues reigned  
in him.

:: Tempe-  
rance.

:: 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 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 the house, and did some businesse without anie man with him: † and the catching the skirte of his garment, said: Sleepe with me. who :: leauing the cloke in her hand, fled, and went forth abroad. † And when the woman sawe the garment in her handes, and her selfe to be contemned, † she 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 my voice, he left the cloake that I held, and fled forth. † For an argument therefore of her credite, she reserued the cloake, and shewed it to her husband returning home, † and said: There came vnto me the Hebrew seruant, whom thou didest bring hither, for to delude me: † and when he heard me crie, he left the cloke which I held, and fled forth. † His maister hearing these things, and geuing ouer light credite to his wiues wordes, was very wrath: † and deliuered Ioseph into prison, where the kinges prisoners were kept, and he was there shut vp. † And our Lord was with Ioseph, and hauing mercie vpon him gaue him grace in the sight of the chiefe of the prison. † Who deliuered in his hand al the prisoners that were kept in custodie: and whatsoeuer was done, was vnder him. † Neyther did himselfe knowe any thing, hauing committed al things to him: for our Lord was with him, and directed al his workes.

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 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.*

**T**HES E things being so done, it chanced that two Eunuches, the cupbearer of the king of Egypt, and his baker, offended against their lord. † And Pharao being  
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  
 7 interpretation agreing to them selues: † to whom when  
 Ioseph was entred in the morning, and saw them sad, † he  
 8 asked them, saying: Why is your countenance sadder to day  
 then it was wont? † Who answered: We haue seene a  
 dreame, & there is no bodie to interpret it to vs. And Ioseph  
 9 said to them: Why " doth not interpretation belong to God?  
 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 Pharao in my hand: and I tooke the grapes,  
 and wrong them into the cup which I held, and I gaue  
 12 the cup to Pharao. † Ioseph answered: This is the inter-  
 pretation of the dreame: The three branches, are yet three  
 13 dayes: † after the which Pharao 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 Pharao 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 al meates that are made by the art of baking,  
 18 and that the birds did cate out of it. † Ioseph answered:  
 This is the interpretation of the dreame: The three baskettes,  
 19 are yet three dayes: † after the which Pharao wil take thy  
 head from thee, and hang thee: † on the crosse, and the foules  
 20 shal teare thy flesh. † The third day after this was the birth  
 day of Pharao: 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  
 his

:: 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 cuppoca- 23  
rers, prosperous thinges succeeding, forgot his interpreter.

## ANNOTATIONS.

## CHAP. XL.

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, wherby Philosophers or Phisitions 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 torte a wife man saith: *Dreames do toloune manye cases.* (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 truble those in sleepe, whom they can not easely moue waking, as S. Gregorie discourtieth (li. 8 Moral in cap 7 Job) Some dreames are of God, as in Iacob, Ioseph, these Eunuches, Pharao, Nabuchodonotor, and others both good and euil men. But to discerne, and assuredly to iudge of some 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 euil 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 remembred. 25. Who interpreting the same. 38. is made ruler ouer al Egypt. 50. marieth, and hath two sonnes, Manasse and Ephraim.*

∴ Pharao his dreames, and his Euniches were propheticall. For by them god shewed things to come: v 25. yet they were no prophets,

**A**FTER two yeares ∴ Pharao saw a dreame. He thought 1  
he stood vpon a riuer, † out of the which came vp 2  
seuen kine, faire and fat exceedingly: and they fed in mari- 3  
sh places. † Other seuen also came vpp out of the riuer, foule, 3  
and carvan leane: and they fed on the very banke of the  
riuer, in grene places: † and they deuoured them, that had 4  
the inuicious beautie and good fare of bodies. Pharao  
after he waked, † slept againe, and saw an other dreame: 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 Ægypt, 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 sinne:  
 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 euent 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 shall answere prosperous things to Pharao † Pharao  
 therefore told that he had seene: Me thought I stode 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 marie 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 Ægypt, † which hauing deuoured and consumed the  
 21 former, † gaue no token of their fulnes: but with the like  
 leanenes and deformitie, looked heauelic. 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 adu-  
 24 sion, 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 *came to passe*  
 26 *∴ the things that he wil doe.* † The seuen faire kine, and *by Gods par-*  
the

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

the seuen ful eares: be seuen yeres 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 yeares of famine to come. † Which 28  
shal be fulfilled in this order. † Behold there shal come 29  
seuen yeares of great fertilitie in the whole Land of Ægypt:  
† after which shal folowe other seuen yeares 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  
teining 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 prouide 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 fifth part of the frutes, during the  
seuen yeares 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 yeares to come,  
which shal oppresse Ægypt, and the land shal not be con-  
sumed with scarcitie. † The counsel 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 Ægyptian togue " 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 Ægypt ( † and he was thirtie yeares old when he stood in the sight of king Pharao ) and did circuite al  
 47 the countries of Ægypt. † And the fertilitie of the seuen  
 48 yeares came: and the corne being bound vp into sheaves was gathered together into the barnes of Ægypt. † Al  
 49 the abundance also of graine was laid vp in euerie citie.  
 50 † And there was so great abundance of wheat, that it became equal to the sand of the sea, and the plentie exceeded  
 51 measure. † And there were borne vnto Ioseph two sonnes before the famine came: whom Aseneth the daughter of  
 52 Putiphar priest of Heliopolis bare him. † And he called the name of the first begotten \* Manasses, saing: God made me  
 53 to forget al my labours, & my fathers house. † The name also of the second he called \* Ephraim, saing: God hath made  
 54 me to encrease in the land of my pouertie. † Therefore when the seuen yeares of the plentifulnes, that had bene in Ægypt  
 55 were passed: † the seuen yeares of scarcitie beganne to come, which Ioseph foretold: and in the whole world the  
 56 famine preuailed, but in al the land of Ægypt there was bread. † The which being in hunger, the people cried to  
 57 Pharao, desiring foode. To whom he answered: Goe ye to Ioseph: and whatsoever he shal say to you, that doe ye.  
 † And the famine dayly increased in al the land: and Ioseph opened al the barnes, and sold to the Ægyptians: for them also the famine had opressed. † And al prouinces came into Ægypt, to buy victuales, and to moderate the miserie of the scarcitie.

\* Oblivion.  
 \* Fruitful or Growth.  
 sing.

:: Cohen significeth 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 Hollie Ioseph poore. For who would haue thought (saith Philo) that in one day a boudman should be made a lord, a poore prisoner the chiefe of the nobilitie, an vnder gaolour the viceroy, 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 given by Pharao.

Secli. 11.  
 li de Ioseph.

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, *Themas to whom secretes are reueled*, or, *The reueler of secretes*, and so this name agreeth wel to Ioseph, in respect of the gift of interpreting dreames. But besides his interpreting, he also gaue most wise counsel, that tended to the sattie 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 thereof, saith, that albeit this name in Hebrew soundeth *the finder out of secrets*, yet seing it was imposed by an Ægyptian (who knew no Hebrew) the reason thereof must be had of the same tongue; and these two wordes in the Ægyptian 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.

Ioseph truly called the reueler of secrets.

But more honorably, the Saviour of the world

Then a figure of Christ.

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CHAP. XLII.

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

AND Iacob hearing, that victuales were sold in Ægypt, 1  
 he said to his sonnes: Why neglect ye? † I haue heard 2  
 that wheat is sold in Ægypt: Goe ye downe, and bye vs necessaries, that we may liue, and not be consumed with lacke.  
 † Therefore the tenne brethren of Ioseph going downe, to 3  
 bye corne in Ægypt, † 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 Ægypt 5  
 with others that went to bye. for the famine was in the land of Chanaan. † And Ioseph was prince in the land of Ægypt, 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 necessaries to liue. † And 8  
 yet himselfe knowing his brethren, was not knowen of them. † And remembering the dreames, which some times 9  
 he had seene, 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 a-  
 gainst the boy: and you heard me not? Loc his blood is re-  
 23 quired. † And they knew not that Ioseph vnderstood:  
 24 because he spake to them by an interpreter. † And he tur-  
 ned 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

1: If these things which ye say be proued false, ye are to be held as spies, for your lying. S Aug. 9. 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 thinges 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 necessarīe 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 afterwardes may haue licence to bye what thinges 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 heates with sorowe vnto hel.

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

ANNOTATIONS,  
CHAP. XLII.

Contrition  
necessarīe for  
the remission  
of finnes.

7. *some vwhat 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 abfolution of finnes. *Ne si inordinate culpa dimittitur, is qui est culpabilis, in reatu grauius astringatur. 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, & clemencie in mind are required.

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.

15. *By the health of Pharao.* ] Ioseph in swearing by Pharaos health, honored God, the geuer and conseruer of health, life, power, dignitie and al that was in Pharao. wherby we see that this maner of swearing was lawful. As now likewise Christians lawfully sweare not only by God, but also by his creatures, saying : As God shal helpe them, & his holie 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 vniust 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 saunour 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 Pharao in his oath then God, as wel to concale himself as yet from his brethren, as to strike more terture in their hartes, by naming his master the King, in whom he had more interest then they.

38. *Vnto hel.* ] To that place where soules remaine, as before. chap. 37. v. 35. For this phrasie, *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 qualitic of their deserts.

Disorderlie remission is hurtful.

Ioseph calleth his brothers spies for their good.

It is lawful to sweare by creatures.

In some case more conuenient then to name God expressly.

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 **I**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, saing: You shal not see my face, vnlesse you bring your  
 R. 2 youngest

youngest brother with you. † If therefore 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 litle  
 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 idely 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 mirche, 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 therefore rooke 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 forcibly 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 yielded  
 not therto: &  
 yet granted to  
 this offer of  
 Judas.

*Calum-  
 niam.*

- 21 heare vs. Now once before we came downe to bye pro-  
 uision: † which being bought, when we were come to the  
 Inne, we opened our sackes, and found our money in the  
 22 mouthes of the sackes: which we haue now brought againe  
 in the same weight. † But we haue brought other money  
 23 besides, to bye the thinges that are necessaric for vs: our  
 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 fetcht 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 † Therefore 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 refu-  
 adoring them, asked them saying: Is the old man your father whom they  
 28 in health, of whom you told me? Is he yet liuing? † Who sold, lest they  
 answered: Thy seruant our father is in health, he is yet li- should adore  
 29 uing. And bowing themselues, they adored him. † And him. S. Greg.  
 Ioseph lifting vp his eyes, sawe Benjamin his brother of the ho. 22. in E-  
 same mother, and said: Is this your young brother, of whom zech.  
 you told me? And againe: God, saith he, be merciful vnto thee  
 30 my sonne. † And he made hast because his hart was moued  
 vpon his brother, and teares brake forth: and entring into his  
 31 chamber he wept. † And when he had washed his face,  
 comming forth againe, he refrained himselfe, and said: Set  
 32 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  
 33 to eate with the Hebrewes, and :: they thinke such a feast  
 prophane ) † they sate before him, the first begotten according  
 to his first-birth, and the youngest according to his  
 34 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.

:: They now  
 adore him,  
 whom they  
 sold, lest they  
 should adore  
 him. S. Greg.  
 ho. 22. in E-  
 zech.

:: See Exodi.  
 8. v. 26.

:: Euerie one  
 hauing siue  
 portions, Ben-  
 jamin had dou-  
 ble. Iosephus  
 li. 1. Antig.

ANNOTATIONS.  
CHAP. XLIII.

Moderation  
to be used in  
feasting.

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

CHAP. XLIII.

*Ioseph causeth their sakes to be filled with corne, and their money to be put againe 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 threating to kepe Beniamin, 18. Iudas intreateth, 32. and finally offereth him selfe to seruitude for him.*

∴ By this Ioseph tried his bretherens affection, whether they would intrece for Beniamin, or suffer him to be captiue: as they had before sold him selfe to captiuitie. Theod. q. 105. in Gen.

**A**ND Ioseph commanded the steward of his house, 1  
saing: Fil their sakes with corne, as much as they can  
hold: and put the money of euerie one in the top of his  
sack. † And in the sakes 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  
to be captiue: haue you rendred euil for good? † The cup which you 5  
haue stollen, is that wherin my lord doth drinke, and wherin  
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 so haynous a fact? † The money, that we found in 8  
the top of our sakes, we recaried to thee from the land of  
Chanaan: and how foloweth 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 fouer it shal be found, be he my bondman, and you  
 11 shal be guiltles. † Therefore 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 Pharao thou art, † my lord. Thou  
 didest aske thy seruantes the first time: Hauē 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. † Therefore  
 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: otherwife 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

∴ 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 hum-  
 selfe as he was  
 esteemed in  
 that place. S.  
 Aug. 9. 145.  
 super Gen.

not. † If you take this also, and ought befall him in the way, 29  
 :: See pag. 130. 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  
 cuer. † I therefore 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 thal op-  
 presse my father.

CHAP. XLV.

*Ioseph manifesteth himself to his bretheren. Who being much terrified he comforteth them, and weeping embraceth euerie one 16 The bruite wherof coming to Pharaos, he congratulating commandeth Ioseph to cal his father with al his familie into Egypt. 21. So the chosen brothers are sent away with giftes and provision for Iacobs journey. 25. At which the father vnderstanding is reuined in spirite.*

**I**OSEPH 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 Ægyptians 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  
 terribly 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  
 Ægypt. † 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 Ægypt for your preservation. † For it is 6  
 two yeares since the famin began to be vpon the earth, and  
 yet fīue yeares remaine, wherin there can be neither earing  
 nor reaping. † And God sent me before, that you may be pre- 7  
 serued

Gods prouidence turned the reuill dealing to the good of the whole familie. chap. 50. v. 20.

- 8 serued vpon the earth, and may haue victuals to liue. † Not  
 by your counsaile, but by the wil of God was I sent hither :  
 who hath made me as it were a father to Pharao, 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 thepe,  
 11 and thy heardes. and al things that thou dost possesse. † And  
 there I wil fede thee (for yet there are five 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 Pharao 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 five robes of the best : † sending to his  
 father as much money and tayment, 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 pru-  
 det proceeding  
 before he  
 made him  
 selfe knownen  
 to his brethre  
 and them to  
 Pharao, 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 liuing: 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 beleeuē 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* ] Trauelers 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 themselues, and so fall in to 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, aduise 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.

**A**ND Iacob 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 hands 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 Simcon: Iamuel and Iamin and Ahod, and Iachin  
 11 and Sohar, and Saul the sonne of Chananitellē. † 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 Illachar: Thola and Phua and Iob and Semron.  
 14 † The sonnes of Zabulon: Sared & Elon and Iahelē.  
 15 † These are the sonnes of Lia, which the bare: in Mesopotamia 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 Afer: Iamne and  
 Iesua and Iessui and Beria, Sara also their sifter. The sonnes  
 18 of Beria: Heber and Melchiel. † these be the sonnes of  
 Zelpha, whom Laban gaue to Lia his daughter. and these  
 19 the 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-  
 21 neth the daughter of Putiphar priest of Heliopolis bare to  
 him: Manasses and Ephraim. † The sonnes of Benjamin:  
 Bela and Bechor and Albel 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 Meis-  
 opotamia. S.  
 Aug q. 151.  
 in Gen.

meete him. † Whither when he was come, Ioseph ad- 29  
 dressing his chariot went vp to meete 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 05  
 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 Pharao, 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 heardes, 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 Ægyptians  
 :: detest al pastours of sheepe.

Ægyptians  
 honoring  
 shepe, goates,  
 and kyne for  
 goddes, dete-  
 sted them that  
 did gouerne,  
 kil, or cate  
 those cattel.

## ANNOTATIONS.

### CHAP. XLVI.

1. *Came to the vrel of oath* ] In this holie place (called *Bersabee*, that is, *vrel 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 *Galadi*;) and two sonnes of Ephraim (called *Sudalaam*, and *Taam*;) and one nephew (named *Edem*) which number of seuentie five. S. Steuen also citeth, AG. 7. 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 i: to 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 excede 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

A difficultie  
 how manie Is-  
 raelites came  
 at first into  
 Ægypt.

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-  
stical, 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 al 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 aduiseeth Ioseph, to burie him amongst his ancessers.*

1. **I**OSEPH therefore going in told Pharao, saying: My father  
& brethren, their sheepe and herdies, & al thinges that  
they possesse, are come out of the Land of Chanaan: & behold  
2 they stay in the Land of Gessen. † The vtmost also of his bre-  
3 thren siue 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 in-  
dustrious 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 :: cuil, and  
they are not come to the dayes of my fathers, in which they  
10 were pilgrimes. † And blessing the king, he went forth. :: Euerie mans life is shorte,  
& replenished  
with manie  
miseries. Iob.  
14.  
11 † But Ioseph gaue possession to his father and his brethren  
in Ægypt, in the best place of the land, in Rhamesses, as  
12 Pharao had commanded. † And he nourished them, and al

his fathers house, allowing victuales to euerie one. † For in 13  
the whole world there wanted bread, and famine oppressed  
the land, especially of *Egypt* 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 *Egypt* 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 therefore 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  
tillers the land be turned into a wildernes. † Ioseph therefore 20  
bought al the Land of *Egypt*, euerie man selling his possessi-  
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 *Egypt*, euen to the vttermost 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 cōmon barnes, and therefore they were  
not driuen to sel their possessions. † Ioseph therefore 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 *Egypt*, 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 therefore dwelt in *Egypt*, that is, in the Land of  
Gessen, and possessed it: and was increased, and multiplied  
exceedingly. † And he liued in it seenteene yeares: and 28  
al the dayes of his life came to an hundred fourtie seuen  
yeares.

:: The priests,  
of *Egypt* 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: Sweate then to me. Who swearing, Israel adored God, turning " to the beds head.

## ANNOTATIONS.

## CHAP. XLV

22. *Saving the land of the Priests.* ] Let them heare which now liue (saith S. Chrysostom) what great care men had in times past of the priests of idols: The immunitie and care of Priests in the law of nature. 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 errors, had so great care of Idols, thinking them to be more honored, if their ministers were respected, how great condemnation doe they not deserue, that now diminish that, which pertaineth to the prouision of priests? Doe yee not know that the honour pertaineth to God himself? Regard not therefore him to whom the honour is exhibited. For it is not for his cause to whom thou doeest it, but for his sake whose priest he is, that of him thou maiest abundantly receiue rewards. VVherfore he said: *He that shall doe it to one of these, hath done it for me:* & *He that receiueh a prophet; in the name of a prophet, shall receiue the reward of a prophet.* VVil our Lord reward thee according to the worthines or meannes 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 vspeakeable 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 accounteth 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 therefore 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.

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

The immunitie and care of Priests in the law of nature. Yea amongst Infidels.

Much more amongst Priests ought to be respected.

*Cohen* in some place signifieth Prince, but is here translated *Priest* in the English Bibles.

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

30. *I will sleepe vvith my fathers* ] Albeit neither the lack of burial, nor anie  
crueltie nor contumelie vsed against dead bodies, can annoy the iust, for *those*  
*that vs men bodies, can after vvards doe them noe more hurt*: yet it is both a lawful  
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  
specially serued, Sacrificed, 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 carried not his bodie into a  
marble tombe, but his soule into Abrahams bosome.

Luc 12.

But pompe  
auuileth not  
the dead.

31. *To the beds head.* ] S. Paul alleaging this place saith : *Iacob adored the top*  
*of (Ioseph) his rod,* following 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.) interpret *bed.* For *Matib* signifieth a *rod,* and *Matib,*  
*abd.* 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 beds 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. 65) 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.

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

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 Ioseph,  
above his brethren.*

**T**HESSE 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 increafe, and multiplie thee, and make thee into mul-  
titudes

5 titudes of peoples : and I wil geue thee this land, and to thy  
 fede after thee for an euerlasting possession. † Thy two  
 sonnes therefore, which were borne to thee in the Land of  
 Egypt before I came hither to thee, shalbe myne : Ephraim  
 and Manasses, as Ruben and Simeon 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  
 8 her by the way side to Ephrata, which by an other name is  
 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  
 11 clearly. And when they were set beside him, kissing and em-  
 bracing them, † he said to his sonne : I am not defrauded  
 12 of thy light : moreouer God hath shewed me thy face. † 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  
 14 Manasses on his owne left hand, to wit, on his fathers right  
 hand, and put them nere to him. † Who " stretching forth  
 his right hand, put it vpon the head of Ephraim the younger  
 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 croise  
 prefiguring  
 the Croise of  
 Christ. *Isidor  
 in hunc locum.*

plied: but his younger brother shall be greater then he: and his seed shall growe into nations. † And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall 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 will be with you, and will 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 hand 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 any thing, so generally we vse it more then the left. And when we vse both hands 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 friendship, 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. ii. 16 c. 42. de ciuit. &c.*

The younger brother preferred signified the Gentiles before the Iewes. *14. Changing hands* ] The myserie, 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 hands; or according to the Hebrew, made his hands vnderstand, that is, by his hands 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 Myserie 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 carried on his back vnto the mountaine prefigure the matter or substance of the same Crosse. Al accomplished when Christ was crucified: wherby the Iewes were scandalized, and the Gentiles called and sved. Our Sauiour himselfe foretelling, that he being exalted (to 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.

The forme of the Crosse prefigured by Iacob crossing his armes.

*Arif li. 2. de caelo. textu. 8. & de inceff. animal. ca. 4.*

*Procop. Isidor. 33. Gen.*

*Ioan. 12. Colof. 2.*

16. *The Angel that deliuereth me.* ] It is euident by this plaine text, that Iacob was deliuered from euiles by an Angel, and that he inuocated the same Angel to blesse his nephewes, S. Basil (*ti. 3. cont. Eunon. in intro.*) sheweth by this place amongst others, that an Angel is present with euerie one, as a *pedagogue, and pascour, directing his life.* S. Chrylostom 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 gloffe to the .31. ch. v. 13. and 34. v. 1 of Genesis, where it cannot be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holic 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 knowen truth, declareth that those Angels, which receiue the charge of guardig men, continue 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 holic Angels, for mens saluation, saith: *Hi noscum a nobis abigunt ferus* &c. These (Angels) driue away noysome wildebeasts from vs: and reikew 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. Chrylostom (*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 Iacob. Secondly that God would blesse them, for Abraham, Isaac, and Iacob 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.

## CHAPTER XLIX.

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

- 1 **A**ND Iacob called his sonnes, and said to them: Come together, that I  
 2 come to you in the last dayes. † Come together, and heare you sonnes of Iacob, 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, increase 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. 2. cont. Faust.

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 Canaan, 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, & god-here treatises.

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

† Iudas, thee thy brethren shal praise: thy hand shalbe in 8  
 the neck of thyne enemies: thy fathers children shal adore  
 thee. † A lions whelp Iudas: to the pray my sonne thou 9  
 didst ascend: taking thy rest thou didst lye as a lion, and  
 as it were a lyonesse, who shal raise him vp? † " The scap- 10  
 ter 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 11  
 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 12  
 teeth whiter then milke.

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

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

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

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

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

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

† But the dart men did exasperate him, & brawled, and 23  
 enuied him. † His bowe fate vpon the strong, & the bands 24  
 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, & 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.
- 26 † 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.
- 27 † Benjamin :: a rauening wolfe, in the morning shal eate the pray, and in the euening shal diuide the spoile.
- 28 † Al these in the tribes of Israell twelue: these things spake their father to them, and he blessed euerie one, with their proper blessings † And he commanded them, saying: I am geathered vnto my people: burie you me with my fathers in the duple caue, which is in the field of Ephron the Hethite, † against Mamore in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a possession to burie in. † There they buried him, & Sara his wife: there was Isaac buried with Rebecca his wife: 32 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 propheticke 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. *Because thou didst ascend thy fathers bed* ] For this crime of incest Ruben was deprived of his first birth-right. VWho being by order of birth *former iniquities*, 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 annexed to the Tribe of Leui, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to haue receaued three better leates 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.

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

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

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

of reuenge,  
was mane  
wayes faultie.

rashly did it vnkowne to their father thereby putting him & themselves in extreme danger, if God had not maruelously protected them; in falsely 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 enemies. In the fact also they committed other foure grosse crimes: cruelly killing thole, that offered other abundant satisfaction; murdering others that were altogether innocent; sack- ing and destroying the citie, and carying away women and children captiue.

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

Mystically S. Ambrose, Ruffinus, Isidorus, and others vnderstand this prophetic, of the Scribes and the Priestes, descending of Simeon and Leui, who were most eazre against our Sauour, as himself more plainly fortold, saing: *The sonne of man shall be betrayed to the chiefe Priestes, and to the scribes, and they shall 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, endeuoring to saue him, & sturred vp the people to crye: Take him away, Crucifie him, Yea their indignation was so hard, that they preferred Barabbas before Christ.*

Mat. 20.

Ioan. 11.

Ioan. 18.

Taking away  
of the regal  
scepter from  
the Iewes a  
signe of  
Christs com-  
ing.

10. *The scepter shall 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 deark 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 prophetic. S. Iustinus Martyr. *ser. cum Tryphone.* Eusebius Cesarien. lib. Hist. Eccles. cap. 6. S. Athanasius. *lib. de Incarnat.* S. Ambrose *lib. de Benedic. Patriarch c. 4.* S. Chryostom. *ho. 67. in Gen.* S. Augustin lib. 18. c. 45. de ciuit. Theodoretus. q. vlt. in Gen.

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

11. *He shall 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 oide Testament, but fulfilled the figures and prophecies therof. And not that Christ gaue his bodie in figure only, as our aduertiseries alleadge him.

li. 2. Ep.

3.

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

17. *Be Dan a snale in the way.* ] This prophetic most ancient Fathers vnderstood of Antichrist, namely S. Iræneus, lib. 5. *aduers. Hæres:* S. Hippolytus Martyr *Orat. de consensu. sic vlt.* S. Ambrose. *c. 7 de Benedic. Patriarch.* S. Augustin. q. 12. *in Iosue.* Prosper, *lib. de promiss. & predict. Dei. P. 4.* Theodoret. q. vlt. *in Gen.* S. Gregorie, *lib. 10. Moral. c. 18.* and many others vpon the 7. chap. of the Apocaipts. where they suppose S. Ioan did omit Dan from amongst the Elect of the Israelitcal Tribes, in detestation of Antichrist, to be borne of that Tribe. And certayne it is, that the Iewes wil receive, and folowe him for their Messias. as our Sauour himselfe saith; VVhich maketh it very probable, that he shall be a Iewe borne, else they would not so easily admit him.

Ioan. 5.

22. *Ioseph a childe encreasing*] Ioseph was in manie respects a figure of Ioseph in manie things prefigured Christ. Christ, especially in that he was loued of his father before al his breithren, folde by his breithn to the Gentiles of enuie, 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 breshren, and elder sorte of Israelites goe, and solemnly burie the bodie in Chanaan. 14. After their returre, his breithren fearing, lest Ioseph wil now reuenge former iniuries, he freely forgueeth al. 22. At the age of 110. yeares, adiuiring the posteritie to carie his bones into Chanaan he dieth, and is put in a coffin.*

- 1 **W**HICH Ioseph seeing, set vpon his fathers face.  
 2 weeping and kissing him. † And he commanded  
 his seruantes the physicians, that they should embawme his  
 3 father with spices. † Who fulfilling his commandements,  
 there passed fouertie 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  
 adiuire 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 therefore, and burie my father, and returre.  
 6 † And Pharao said to him: Goe vp and burie thy father as  
 7 thou wast adiuired. † 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 breithren,  
 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 Chan-  
 naan had seene, they said: This is a great mourning vnto the  
 Ægyptians. And therefore the name of that place was called,

The

∴ Jacob digged a sepulcher for himselfe, though it be not before 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 duple 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 ag- inst thee:  
 we also desire thee, that to the seruents 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  
 feed you & your li'e ones, and he comforted them, and  
 spake gently & mildly. † 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  
 adured 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  
 ciuill honour:  
 as here it can  
 haue no other  
 sence.

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 ANNOTATIONS.

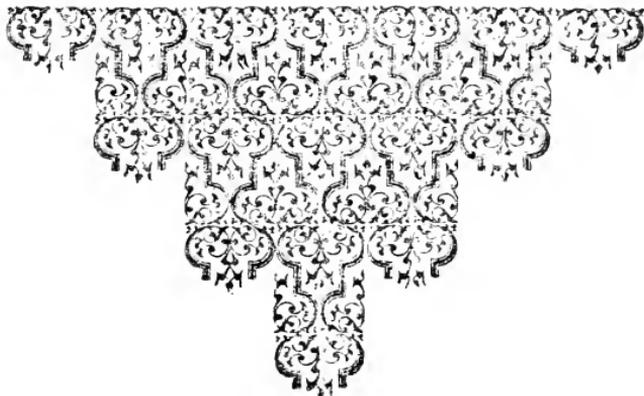
## CHAP L.

Mans wil, not  
 Gods 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  
 propertieis, out of euerie euill to draw good. S. Chriſtoſt. ho. 67. in Gen. 5.  
 Aug. *Enchirid. c. 11. Oli. 14. c. 27. de ciuit.*

25. *Carric 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 carried thither, leſt it might haue geuen of brethrs ſake,  
 fence to the Ægyptians, or at leaſt haue diminished their fauoure towards his diſſerred 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.

<p>The continuation of this booke with Genesis.</p> <p>The increase of the Israelites was enured, feared, and their religion hated.</p> <p>Their persecution.</p> <p>Their greater multiplicatio.</p> <p>The persecutor admonished, and punished.</p> <p>Gods people mightely deliucted.</p> <p>Miraculously sustained in the desert.</p> <p>Instructed with Lawes, Moral, Ceremonial, and Iudicial.</p>	<p><b>M</b>OYSES having prosecuted in Genesis, the sacred historie of the Church, vnto Iosephs death, containing the space of 2310. yeeres, continueth the same in Exodus, for 145. yeeres 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 acknow ledged, one onlie, eternal, omnipotent God, denying and detesting the new imaginarie goddes of the Egyptians; resolved and publickly decreed, by oppression to hinder their increasing, &amp; 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; thit of seuentie persons, which came into Egypt, in the space of two hundred and fiftene yeeres, 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 Governour of the same people; by him admonished the King to cease persecuting, and diuers wauies plagued him &amp; 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 wonderfullly passing through, as in a drie channel, 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 severed 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, or King Altars, consecrating Priests, with the institution of dailie Sacrifice, and of al vestures, vessels, &amp; other helie things belonging in 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 firste 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.</p>	<p>Gen. 50.</p> <p>Exod. 1.</p> <p>Exod. 2.</p> <p>Num. 1.</p> <p>Exod. 2.</p> <p>3.</p> <p>5.</p> <p>7.</p> <p>12.</p> <p>14.</p> <p>16.</p> <p>17.</p> <p>20.</p> <p>26.</p> <p>27.</p> <p>30.</p> <p>&amp; seq.</p>
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THE BOOKE OF  
EXODVS. IN HEBREW  
VEELLESEMOTH.

CHAP. I.

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

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

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

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

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

by pressing  
them with  
workes.

the children of Israëll, and deriding afflicted them: † and 14  
they brought their life into bitternes 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 Ægyptian  
women: for they haue the knowledge to play the midwife  
them selues, and before we come to them, they are deliuered.  
† God therefore 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  
therefore commanded al his people, saying: Whatsoeuer shal  
be borne of the male sex, :: cast it into the riuer: whatsoeuer  
of the female, reserue it.

:: The second  
was secrete  
murther.

:: The third  
was open  
murther.

## 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 un-  
lawful.

17. *But the midwiues feared God.* ] In commendation of the midwiues not obeying the kings commandment, Moyse opposeth the feare of God, to the feare of Princes; shewing thereby that when their commandments are contrarie, the subiects must feare God, and not do that the Prince commandeth. So did our Saviour himself teach, and that for feare of damnation, saying: *Fear him who hath power to cast into hel.* And so his Apostles indued with the Holie Ghost, practised, answering in this case, that they must feare 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 singed. 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 therefore (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 be lies, they are not to be imitated, because they are vnlawful. S. Gregorie teacheth the same (li. 18. Moral. c. 26.) *Quia profecto 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 disagreeeth from veritie, differeth 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. *Beau'e 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 pröbable, eternally: though mention be here made only of Temporal rewardes promised in the old Testamēt, only and rais't of euerlasting life, which is more exprefly promised in the eternal in the Gospel of Christ, as S. Hierom teacheth, *Epist. ad Dardanum.* new.

## CHAP. II.

*Aschuld 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, vnrwitting to his owne mother, adopteth him and calleth him Moyfes, 11. He afterwarde visting 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  
 4 brinke, † his sister standing a farre of, 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 nurfed the child: and when he was growen, deliuered him to Pharaos daughter. † Whom she adopted into the place of a sonne, and called him :: Moyfes, saying: Because from the water I did take him. † In those dayes after that Moyfes 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 an other day, he saw two Hebrewes brawling: and he said to him that did the wrong: Why strikest thou thy neighbour?

† Who answered: :: Who hath appointed thee prince & iudge ouer vs? Wilt thou kil me, as yester day thou didest the Egyptian? Moyfes :: feared, and said: How is this thing come abroad? † And Pharao heard of this talke, and sought to kil Moyfes: who fleeing from his sight, abode in the Land of Madian, and sate beside a well. † And the priest of Madian had seuen 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 Moyfes 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 Moyfes sware that he would dwel with him. † And he tooke Sephora his daughter to wife: † who bare him a sonne, whom he called Gersam, saying: I haue bene a stranger in a forren country. And she bare another, 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 criec 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.

∴ *Mos*, in the Egyptian tongue signifieth water, and *Ies*, saued. *Ioseph*. li. 2. *Antiq.* & *Clement.* *Alexan.* li. 1. *Stomat.*

∴ The guiltie person reiecteth Moyfes for lack of knowe authority, but God confirmed his commission. *Act.* 7. So the Iewes reiecte Christ, Iudge of the world.

∴ He feared to tempt God by slaying, but not the fiercenes of the law. *Heb.* 11.

∴ Operation of innocents crieth to heauen for reuenge.

## ANNO TATIONS.

## CHAP. II.

3. *When she could not conceal him.* ] These godlie and prudent parents, considering that when the Ægyptians should perceiue such an infant to be borne, and not drowned according to the Kings Edi&ct, 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 nor the firſt 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 parents did prudently expoſe him to ſome danger, to auoid greater.

li. 2. *Anti.* ] Iosephus writeth that Amram Moyſes father, being ſollicitous, when his wife was great, how to ſaue the infant, if it were a man child, God reueled to 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 Ægyptians. 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. 29. *deci.* ] 12. *He ſtroke the Ægyptian.* ] Moyſes not of carnal loue towards his brethren, nor of priuate paſſion, but by diuine inſpiration killed the Ægyptian, 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 kill that Ægyptian inuading an Hebrew. Yet others may not imitate ſuch particular examples *Catech. Rom. p. 3. c. 6. q. 5.*

Though Moyſes iuſtly killed the Ægyptian, yet others may not imitate his example.

Act. 7. ]

## 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 commiſſion to tel them, that they ſhal be deliuered from Ægypt: 21. and ſhal ſpeele the Ægyptians.*

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 therefore ſaid: I wil goe, and ſee this great viſion, why the buſh is not burnt. † And our Lord ſeing that he went forward to ſee,

The three firſt leiſons on the 4. ſunday in Lent.

See what manner of reuerence and deuotion is preſcribed; to goe bare ſoote 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  
 Approach not hither, :: looſe of thy ſhoe from thy feet: for the place, wherein thou ſtandeſt, 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 6  
 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 ſorrow, 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 Herbeite, and Amorrhẽite, 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 10  
 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 gæther 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 things that haue chanced to you in Egypt: † and I haue ſaid the word to bring you 17  
 forth

:: This is the moſt proper name, but the moſt common is God, deriued in manie languages of *Good. Mat. 19. 7. 17.*

forth out of the affliction of Ægypt, into the land of the Chananeite, and Hetheite, and Amorrhite, and Pherezeite, and Heucite, 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 therefore he iustly taketh away, and lendeth to others; disposing of al as pleaseth him.

ANNOTATIONS.  
 CHAP. III.

Act. 7.

116. 2.

Exod. 19.  
20.

2. Our Lord appeared. ] S. Steuen reciting this vision saith, an Angel appeared to Moyfes: 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 reade Angel, no more then one place of holie 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 above 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 discourseth largely (li. 8. c. 2. Theob.) shewing that in deede Angels delivered the law, yet not by their owne authoritie, 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 holie 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 Moyfes by God, to teach vs that in deede it hath the forme of sacred and diuine law, answereth, eam Angelorum ad nos opera peruenisse, that it came to vs [ from God ] by the meanes of Angels. In like maner S. Iustinus

Al apparitions to the Patriarches and Prophetes were made by Angels, though sometimes attributed to God. Proued by holie Scriptures and Fathers.



Martyr

Martyr (*in explic. qq. necē. q. 142.*) ſaith, at 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 bookes 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 fire buſh, yet is called God, becauſe he was the legate of God, and therefore ſpoke, as if God himſelfe had ſpoke in diuine Perſon, explicating the ſame by two examples, Dauid ſaid: *My people attend my law*, yet neither the people, nor law was Davids, but Gods. And the reader

Example.

*Psal. 77.*

dayly amidst 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 ſaith, doth he goe from the rule of truth. He alſo confirmeth the ſame doctrine, li. 28. Moral. ca. 5. And further teacheth that Angels protect men, and prouinces, 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. Ariam, 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.*

*Exo. 23.*

God executeth his wil by Angels.

The moſt proper name of Gods, 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 vnles 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. 22.

### 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 vniſh 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, thst 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 tayle therof. He ſtretched it forth, & tooke 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 following. † And if ſo be they wil beleue neither of theſe two ſignes, nor heare thy  
 10 voice: take water of the riuer, & powre it out vpon the drie land, and whatſoeuer thou draweſt of the riuer, ſhal be  
 11 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  
 12 & ſlownes of tongue. † Our Lord ſayd to him: Who made the mouth of man? or who framed the dumme  
 13 and deafe, the ſeeing and the blinde? did not I? † Goe on therefore, and I wil be in thy mouth: & wil teach thee what  
 14 thou ſhalt ſpeake. † But he ſayd: I beſeech thee, Lord, ſend whom thou wilt ſend. † Our Lord being angrie at Moyſes,  
 15 ſayd: Aaron thy brother the leuite, I know that he is eloquent: behold he cometh forth to meeete thee, & ſeeing thee ſhal  
 16 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  
 17 wil ſhew you what yee muſt doe. † He ſhal ſpeake in thy ſteed to the people, and ſhal be thy mouth: but thou ſhalt  
 18 be to him in thoſe thinges that pertaine to God. † This rodde alſo take in thy hand, wherewith thou ſhalt doe theſe  
 19 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 aliuē. To  
 20 whom Iethro ſayd: Goe in peace: † Therefore our Lord ſayd to Moyſes in Madian: Goe, and returne into Egypt: for they are al dead that ſought thy life. † Moyſes therefore tooke his wife, & his children, and ſet them vpon an aſſe: and returned into Egypt, carying the rodde of God in his  
 21 hand. † And our Lord ſaid to him returning into Egypt:

∴ God deſigneda rodde for an inſtrument to work miracles.

See the Annotations cha.  
7. v. 3.

Sephora cast the prepuce at Moyfes feete: and said: I had lost thee my spouse except I had redeemed thee with the blood of my child. And: the Angel let Moyse goe. *s. Aug. 9. 11. in Exod. iuxta 70.*

Miracles a motiue to true beleefe

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 Moyse into the desert. Who went forth to mete him vnto the Mountaine of God, and kissed him. † And Moyse 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 Moyse: 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.

## A N N O T A T I O N S

### C H A P. IIII.

Miracles necessary and sufficient to proue extraordinary vocation of new preachers

1. *They will not beleue me.* ] Moyse 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 Embacie vpon him. For without good prooffe both the Israelites, and Egyptians might haue reiected 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 extraordinary mission true and lawful. VVhich sufficed to make euen Pharao him selfe to know, that he was sent from God almightie, though it mollified not his stubborn 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 testifie. VVhere we see both the necessitie, and sufficiencie of miracles to proue the extraordinary vocation of such as preach otherwise then was taught before. For this cause our Saviour himselfe confirming

confirming

Ioan. 10.  
Ioan. 15.  
Mat. 9.  
Mat. 16.

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 linne.* And cōformably ſending his Apoſtles to preach the Goſpel, gaue them powre to worke miracles in his name. So did S. Peter and S. John 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 Pharao in the behalfe of God, to let his people the Hebrewes goe and ſacrifice in the deſert. VVhich he contemning, 5. oppreſſeth them more, denying them ſtraw, and yet exacting the accuſtomed number of brickeſ. 20. The people oppreſſed impute 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 Pharao: This ſaith the Lord God of Iſrael: diſmiſſe my people that they may ſacrifice to me in the deſert. † But he answered: Who is the Lord, that I ſhould heare his voice, and diſmiſſe Iſrael? I know not the Lord, 2 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 3 perhaps 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 4 burdenns. † And Pharao ſaid: The people of the land is much: you ſee that the multitude is ſecretly increaſed: :: how much 5 more if you geue them reſt from their workes? † Therefore he commanded in that day the ouerſeers of the workes and 6 the exactores of the people, ſaying: † You ſhal no more geue ſtraw to the people for to make brickeſ, as before: but 7 let them ſelues goe and geather ſtraw. † And the taſke of brickeſ, which they did before, you ſhal put vpon them, 8 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 Pharao: 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 mul-  
tiple more, when they are oppreſſed. s. cy  
pſalm. der xhorſ.  
Mat. c. 19.

neither thalanie thing of your worke be diminished. † And 12  
 the people was disperfed through al the Land of Ægypt  
 to geather straw. † And the ouerfeers of the workes were 13  
 instant, faying: Finifh your worke euerie day, as before you  
 were wont to doe when straw was geuen vnto you. † And 14  
 the ouerfeers of the workes of the children of Ifrael were  
 fcourged of Pharaos exactors, faying: Why do you not make  
 vp the tafke of bricke as before, neither yefterday, nor to  
 day? † And the ouerfeers of the children of Ifrael came, and 15  
 cried out to Pharao, faying: Why dealeft thou fo againft thy  
 feruantes? † Straw is not geuen vs, and bricke are com- 16  
 manded vs in like forte: behold we thy feruantes are beaten  
 with whippes, and thy people is vniuftly dealt withal.

:: The craftie  
 diuel knowig  
 that weake  
 men afflicted  
 are eafely mo-  
 ued to mur-  
 mur, ftured  
 this people a-  
 gainft their  
 owne leaders  
 S. Greg. li.  
 29. c. 14. Mo-  
 ral.

:: Gods prou-  
 dce fuffereth  
 his children,  
 to be moft af-  
 flicted, when  
 reliefe is nere  
 at hand. Theod.

9. 13 in Exod.

† Who laid: You are idle, and therefore you fay: Let vs goe 17  
 and facrifice to our Lord. † Goe therefore, and worke: straw 18  
 fhall not be geuen you, and you fhall geue vp the accustomed  
 number of bricke. † And the ouerfeers of the children of 19  
 Ifrael faw them felues in hard cafe, because it was laid vnto  
 them: There fhall not a whitte be diminished of the bricke  
 for euerie day. † And they mette Moyfes and Aaron, who 20  
 flood ouer againft them, coming forth from Pharao: † and 21  
 they laid to them: Our Lord fee and iudge, because :: you  
 haue made our fauour to finke before Pharao and his fer-  
 uantes, and you haue geuen him a fword, for to kil vs.  
 † And Moyfes returned to our Lord, and laid: Lord :: why 22  
 haft thou afflicted this people? wherefore haft thou fent me?  
 † For fince the time that I entered in to Pharao to fpeake in 23  
 thy name, he hath afflicted thy people: and thou haft not  
 deliuered them.

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 CHAP. VI.

*God reueling himfelfe more to Moyfes then he had done to former Patriar-  
 ches, 6. commandeth him to tel the children of Ifrael, that he feeing their  
 miferies, wil deliuer them from Ægypt, and geue them poffeffion of  
 Chanaan. 14. The genealogies of Ruben, Simeon, and efppecially of Leui  
 are recited, 26. to fhew the origin of Moyfes and Aaron.*

**A**ND our Lord laid to Moyfes: NOW thou fhalt fee 1  
 what things I wil doe to Pharao: for by a mightie hand  
 fhall he difmiffe them, and in a ftrong hand fhall he caft 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 Jacob, as God almighty: and " my name :: ADONAI I did  
 4 not ſhew them. † And I made a covenant with them, to  
 5 geue them the Land of Chanaan, the land of their pilgrimage,  
 5 wherein they were ſtrangers. † And I haue heard the gro-  
 6 ning of the children of Iſrael, wherewith the Ægyptians haue  
 6 oppreſſed them: and I haue remembered my covenant.  
 7 † Therefore ſay to the children of Iſrael: I the Lord who wil  
 7 bring you forth out of the worke-prison of the Ægyptians,  
 8 & wil deliuer you from ſeruitude: and redeme you in a high  
 8 arme, and great iudgements. † And I wil take you to me for  
 8 my people, and I wil be your God: and you ſhal know that  
 8 I am the Lord your God, that brought you forth out of the  
 9 worke-prison of the Ægyptians: † and brought you into the  
 9 land, ouer which I liſted vp my hand to geue it to Abraham,  
 10 Iſaac, and Jacob: and I wil geue it you to poſſeſſe, I the  
 10 Lord. † Moyſes then told al to the children of Iſrael: who  
 11 did not hearken vnto him, for anguiſh of ſpirit, and moſt  
 11 painful worke. † And our Lord ſpake to Moyſes, ſaying:  
 12 † Goe in; and ſpeake to Pharao the king of Ægypt, that he  
 12 diſmiſſe the children of Iſrael out of his land. † And Moyſes  
 13 answered before our Lord: Behold the children of Iſrael  
 13 heare me not: and how wil Pharao heare, eſpecially wheras  
 14 I am of vncircumciſed lippes? † And our Lord ſpake to  
 14 Moyſes and Aaron, and he gaue them commandement vnto  
 15 the children of Iſrael, & vnto Pharao the king of Ægypt, that  
 15 they ſhould bring forth the children of Iſrael out of the land  
 16 of Ægypt. † Theſe are Princes of their houſes by their fa-  
 16 milies. The ſonnes of Ruben the firſt begotten of Iſrael:  
 17 Henoeh and Phallu, Heſtron and Charmi. † Theſe are the  
 17 kinreds of Ruben. The ſonnes of Simeon: Iamuel and Iamin,  
 18 and Ahod, and Iachin, and Soar, and Saul the ſonnes of the  
 18 Chananiteſſe, theſe are the progenies of Simeon. † And theſe  
 19 are the names of the ſonnes of Leui by their kinreds: Gerſon  
 19 and Caath and Merari. And :: the yeares of the life of Leui  
 19 were an hundred thirtie ſeuē. † The ſonnes of Gerſon:  
 20 Lobni and Semi, by their kinreds. † The ſonnes of Caath:  
 20 Amram, and Iſaar, and Hebron and Oziel. the yeares alſo of  
 21 Caaths life, were an hundred thirtie three. † The ſonnes of  
 21 Merari: Moholi and Muſi. theſe be the kinreds of Leui by  
 their

:: Adonai is  
 not the name  
 here vitered  
 to Moyſes but  
 is redde in  
 place of the  
 vnknowen  
 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. Chronil.  
 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 Nephg, 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 things which I ſpeake to thee.  
 † And Moyſes ſaid before our Lord: Loe I am of vncircum- 30  
 ciſed lippes, how wil Pharao heare me?

\*patrnellem pro  
 patrua,  
 que Latinonon  
 dicitur.

It pertained  
 not to Moyſes  
 preſent pur-  
 poſe, to pro-  
 ſecute the  
 genealogies  
 of Iacob's o-  
 ther ſonnes,  
 being come to  
 the origin of  
 the Prieſtie  
 tribe in Leui  
 the third ſone.  
 c. Aug. q. 15. in  
 Exod.

## AN NOT A T I O N S.

### 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 write it as he did the reſt in Hebrew letters (which are al conſonants) without vowels. But the Rabbits 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 Septuagint 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 contained, 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 letters of this vnkownen name, which are *iod, He, Vau, He*, and ſo found it *Iehouab*: which was ſeaſe heard of before an hundred yeares. As Biſhop Genebrard, Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers, writing whole Treatiſes de *Diuinis nominibus*, nor the elder Rabbits, nor later moſt learned Hebricians, as Rabbi Moyſes, Aben Ezram, Lira, Paulus Burgeniſ and others, neuer mention *Iehouab* amongſt the Names or titles of God.

In place of the  
 name of God  
 counted ineff-  
 able, is com-  
 monly redde  
*Adonai*.

*Iehouab* is not  
 a right name  
 of God.

Mat. 46  
 v. 7. 10.  
 Rom. 15.  
 v. 11.

S. Dio-  
 nyſe. 8.  
 Hierom.  
 Theodo-  
 ret. Da-  
 maſcen.

## CHAP. VII.

*Moyfes being constituted as God of Pharao, and Aaron as the prophet of Moyfes, they declare Gods commandment to Pharao; 10. turne the rodde into a Serpent; 17. & the water into blond, which is the first plague. 22. The magicians doe the like by incantments, and Pharaos hart is indurate.*

- 1 **A**ND our Lord said to Moyfes: Behold I haue appointed thee " the God of Pharao: and Aaron thy brother  
 2 shal be :: thy prophet. † Thou shalt speake to him all thinges :: Aaron also was the prophet of God,  
 3 that I command thee: and he shal speake to Pharao, that he but subordinate vnder Moyfes, and ouer Pharao.  
 4 dismisſe the children of Israel out of his land. † But " I wil S. Aug. q. 17. in Exod.  
 5 indurate his hart, and wil multiplie my signes and wonders  
 6 in the Land of Ægypt, † and he wil not heare you: and I wil  
 7 put in my hand vpon Ægypt, and wil bring forth my armie  
 8 and people the children of Israel out of the Land of Ægypt,  
 9 by very great iudgements. † And the Ægyptians shal know  
 10 that I am the Lord, which haue stretched forth my hand  
 11 vpon Ægypt, and haue brought forth the children of Israel  
 12 out of the middes of them † Therefore Moyfes and Aaron  
 13 did as our Lord had commanded: so did they. † And Moyfes  
 14 was eightie yeares old, and Aaron eightie three, when they  
 15 spake to Pharao. † And our Lord said to Moyfes and Aaron:  
 16 † When Pharao shal say vnto you, Shew figures: thou shalt  
 17 say to Aaron: Take thy rodde, and cast it before Pharao,  
 18 and it shal be turned into a serpent. † Therefore Moyfes and  
 19 Aaron going in vnto Pharao, did as our Lord had commanded.  
 20 And Aaron tooke the rodde before Pharao and his seruantes,  
 21 the which was turned into a serpent. † And Pharao called  
 22 :: Iannes and Mambres. 2. Tim. 3. knowen by tradition.  
 23 the wise men and the enchanterers: and " they also by  
 24 Ægyptian enchantments and certaine secrecies did in like  
 25 maner. † And eury one did cast forth their rodde, the  
 26 which were turned into dragons: but Aarons rodde deuoured  
 27 their rodde. † And Pharaos hart was indurate, and he heard  
 28 them not, as our Lord had commanded. † And our Lord  
 29 said to Moyfes: Pharaoes hart is aggravated, he wil not dis-  
 30 misſe the people. † Goe to him in the morning, behold he  
 31 wil goe forth to the waters: and thou shalt stand to mee  
 32 tyme him vpon the banke of the riuer: and the rodde that was  
 33 turned

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: Disinisse my people to sacrifice vnto me in  
 the desert: and vntil this present :: thou wouldest not heare.  
 † This therfore 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 Ægyptians shal be afflicted  
 drinking the water of the riuer. † Our Lord also said to 19  
 Moyse: Say vnto Aaron, Take thy rodde, and stetch forth  
 thy hand vpon the waters of Ægypt, 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 Ægypt, as wel in the vessels of wood as of stone. † And 20  
 Moyse and Aaron did as our Lord had commanded: and list-  
 ing 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 Ægyptians could not drinke the water of  
 the riuer, and there was blood in the whole Land of Ægypt.  
 † And the enchaunters of the Ægyptians 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 Ægyptians 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.

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

## C H A P. 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 disinisse the Israelites out of Ægypt, but also to certifie him so in the meane time, that he being otherwise a mightie King, and extremely 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.

220.

destroyed. As S. Hilarie (*lib. 7. de Trinitate*) & S. Gregorie (*ho. 8. in Ezech.*) note vpon this place. Likewife 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 supernaturall, and future contingent, though properly and naturally onlie God almightie is *seruator cordis, the searcher of the hart*, and knoweth all things (*sap. 1.*) Againe S. Peter saith (*2. Epist. c. 1.*) that *in st men are made partakers of diuine nature*. VVhich is rather more then to participate in name. Al which titles rightly perteyned 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 sense of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuers, and the like.

3. *1. vni 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 sense 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 exaple, Zuinglius (*ser. de prouidentia Dei, ca. 5.*) saith: *Numen ipsum auctor est eius, quod nobis est iniustitia, illi vero nullatenus est. The diuine power is it 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 himselfe is not made a transgressor.* Cha. 6. *Vnum igitur atque idem facimus, puta adulterium aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantum hominis est, crimen ac scelus 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 illi mandauit.* but so farre as God permitteth (which al Catholiques firmly beleue) nay but so farre as he coman- deth: which al Catholiques abhorre and detest. Likewife (*li. 2. c. 4. para. 4.*) alleaging Gods wordes, saying *he had aggravated, and hardened Pharaoes hart*, affirmeth, that which God did more, besides not mollifying his hart, was, *quod obstinatione pectus eius obsirmandum Satanae mandauit*, that he committed his hart to Satan to be obdurated with obstinacie: making God the author, and Satan only the minister of hardning Pharaos hart. Beza following this race (*in Respon. ad Castellionem, Aphorismo 22.*) saith, God so workeeth 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 all) euen createth them, that by them he may worke that which he appointed. Al which (saith he) God doth rightly, and without 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 clere, 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 another doth, by his cōmandement or enforcement, and by al 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 eares, 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 per- mitted Pharao to indurate him self. And that for his former finnes.

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.

Seeing 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 indurate, 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, befo- re he be first forsaken by the same man: yea God also long expecteth, that a sinner which much and often offendeth, *conuert and liue*. But when the sinner abideth long in his wickednes, of the multitude of finnes fith desperation, of desperation is ingendred obduration. For *when the impious is comen to the depth of finnes, he comemeth*. Obduration therfore cometh not of Gods powre compelling, but is ingendred by Gods remifnes, 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 no- thing els to be vnderstood, but I wil suspend my plagues and punishments, whey by 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 finnes, cōserued not as a child, to be corrected vnto amendment, but as an enemy was suffered to be indurate. For of them, whom Gods mercie suffereih not to be indurate, it is written: *God seareth euerie child whom he receiueih*. And in an other place. *VT hom I loue I correct and chastise*: Againe. *VT hom God loueth 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 vntamed 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 hardned as yse: but when the heate of Gods mercie commerh vpon them, they are againe softned. So Pharao without pittie or compassion afflic- ting the Hebrewes, became as hard as yse, but Gods hand touching him with afflictions, he made humble supplication, that Moyes and Aaron would pray to God for him, promising what they demanded: againe, when the plagues were removed, 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 wil- ful malice hardned 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 fautes, whereby he be- cometh

Ezech 33.

Pro. 18.

Iheb. 12.

Apoc. 3.

Plou. 8.

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 gentleness the man became so wicked. It may here be demanded againe; why did not our Lord so mercifully punish Pharao, as wholly to reclaim 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 any 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 (where we omit) S. Augustin concludeth againe, that properly Pharao hardened his owne hart, God only by bestowing benefites vpon him, which he abused, and not plaguing him so much, as he deserued, 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 madaes prouoking them to goe so farre, where God not working, but only ceasing to continew 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 Pharao 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 clemently iust punishment*. *Li. 5. cont. Iulian c. 3* touching the ground of temptation he alleageth the Apostle saying: *Euery one is temptd of his owne concupisence, abstracted and allword*: but touching one kind of Gods punishing some, 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) conveniently*: that the same finnes are made both puilishments of finnes past, and are deserts of puilishments to come. Yet he maketh not the willes euil, but vseth the euil as he wil, who can not wil anie thing vniustly. Againe, q. 24. It appeareth (saith he) that the causes of induration of Pharaoes 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 heard Pharaoes hart*, that is, I haue bene patient ouer him and his seruants. *Epsl. 105*. God doth not indurate by imperting malice, but by not imperting mercie (or grace) *Li. de Præd. & v. 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 Pharao to saluation, that Gods patience deferring his iust and deserued puilishment, 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 lett but only suffereth sine.

Pharao abusing Gods benefites hardened his owne hart. And wilfully perished

Other places of S. Augustin

Gods iustice made euident when finnes are more notorious.

Gods patience of it selfe profitable, by euil hartes made vnprofitable.

Not doing called sometimes doing the contrarie.

Deut. 32.  
Esa i. 5.  
Rom. 9.

Iaco. I.

Rom. 5.

Miraculorum  
verbera  
crebra  
desabat.

Freewil the  
cause of diuers  
endes in Pharao  
and Nabu-  
codonosor.

*vacuolus punisments. Cap 15.* Did not Nabucodonosor repent being punished after innumerable impieties, and recovered the kingdom 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. What then made their ends diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought against Gods most merciful veritie?

Other ancient  
Doctōrs teach  
the same.  
Origen.

Neither is this the doctōrin of S. Augustin alone, but of other Doctōrs 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 disnise 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, vntill 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 hollie Scripture to haue indurate some, and deliuered some into reprobate sense, 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.

Eno. 4. 8.

Chrysostom.

And (*in cap. 1. Rom.*) He deliuered (into reprobate sense) is nothing els, but he permitted. S. Damascen (*li. 4. ca. 20. de fide orthodoxa*) It is the maner of hollie Scripture to cal the permission of God his act. As, *He hath geuen them the spirite of Isra. 6. compunction; eyes, that they may not see: and eares that they may not heare, and Rom. 11. like; al which are to be vnderstood not as proceeding of Gods action, but as of v. 8.*

Damascen.

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 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 dismisse Israel, other times he would not) al these (saith he) Moyfes 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.

Theodoret.

Gregorie  
the great.

S. Gregorie (*li. 11. ca. 3. 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 infosed from aboue. S. Isidorus (*li. 2. ca. 19. de summo bono.*) Sinne is permitted for punishment of sinne, when a sinner, for his desert forsaken of God, goeth into an other worse sinne.

Isidorus.

The act of in-  
duration attri-  
buted to Pharao  
himself in  
diuers places.

Finally conference of hollie 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 Doctōrs before cited do note, but also expressely 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 this 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* 1603.

seruants

*seruants*. Cha. 13. v. 15. *VVhen Pharao had indurated himselfe*. And, 1. Reg. 6. v. 6. *How it is said, VVhy do you harden your hartes, as Ægypt and Pharao hardened their hart? Al which God cast Pharao into the sea, when himselfe ranne in wilfully?*

scr. 89.

standing that phrase in like sense to this. (cha. 15. v. 4.) *God hath cast Pharao his chariotes, and his armie into the sea.* VVhere God only permitted, and no way forced Pharao and his armie, to follow the Hebrewes between the wallles of water. As before is here noted out of S. Basil, and S. Augustin, and the text it selfe maketh it euident. Againe 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 bringeth 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.

Heb. 2.

v. 4.

S. Aug.

li. 18. c.

18. capit.

11. *They also*] True miracles, being aboute the course of al created natures, can not be wrought but by the powre of God; who is truth it selfe, and can not geue testimonie to vnto truth, and therefore they certainly proue that to be true, for which they are done. Other strange things done by enchanters, 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 knowne 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 serpentines, 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 restrained by Gods goodnes, lest they should deceiue, or hurt mankind at their pleasure. So these Enchanters fayled 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 prore 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 offences, & by course of nature, especially by diuels.

Manie things aboute the diuels natural powre. The diuels powre is much restrained.

3. Reg.

19.

Iob. 1.

It is further to be obserued, that whensoever anie haue attempted to worke miracles to proue false doctin, they haue failed, and by Gods prouidence 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 butne Iobs shepe and seruants: God permitting the one, and nothe

False prophets euer faile, when they pretend by

miracles to  
proue their  
doctrin.  
Simon Magus  
confounded.

Cyrola an A-  
rian Bishop  
detected.

Caluins at-  
tempt mispro-  
ued and he de-  
famed

Gods prouid-  
ence in most  
danger.

1 His special  
warning not  
to credit prea-  
chers of a new  
Religion,  
though they  
pretend to be  
prophets, or  
to worke won-  
ders.

2 Most danger-  
ous seducers  
reigne but  
short time.

3 Notes to  
know Anti-  
christ.

4 Against most  
dangerous al-  
lertes God sen-  
deth most for-  
cible resistace.

See. pag. 19.

not the other. God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus *li. 3. de exid. 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 wherwith he presumed to goe, fel downe and broke his legges, that he could not goe. To omitte manie examples, Gregerius Turonenis *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 deede, and not he but his wife (hauing consented to the deuile) lamented in earnest, enueching against that false Apostle, calling him a secreet thefe, and a wicked murderer, that had killed her husband. So writeth M. Ierom Bolfbeck *in vita Caluini*. And besides the womans v unexpected outerie, and alleueration, 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 endeouored to raise the man, and could not. These and manie others haue attempted and could do nothing, but against them felues.

At the danger is when in deede wonders are done that may seme to be miracles Against such therefore Gods prouidence more particularly assisteth his seruantes-duers 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 fortold you. If therefore they shal say vnto you: He is in the desert, goe not out. Behold in the closetes, 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 Moyse, 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 send 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 doctrin 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 sudainly be destroyed. 2. Thef. 2. 20.

Mat. 24

Ioan 5.  
2. Thef.  
2.  
Apo. 13.

Apo. 11  
Apo.  
20.

## CHAP. VIII.

The second plague is of frogges. 7. the enchanters make the like. 8. Pharao promiseth 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 promiseth to dismissthe the people of God, but doeth it not.

- 1 **O**VR Lord also said to Moyfes: Goe in to Pharo, and  
 2 thou shalt say vnto him: This saith the Lord: Dismissle  
 3 my people, for to sacrifice vnto me. † but  
 4 if thou wilt not dismissle 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 Moyfes: 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 Moyfes & 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 dismissle the people to sacrifice  
 21 vnto the Lord. † And Moyfes 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 peo-  
 25 ple: 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 Moyfes and Aaron  
 31 went forth from Pharao: and Moyfes cried to our Lord for

:: If Pharao had not free-wil threatening of punishment were vniust. *Origes. li. 3. Persar. c. de lib arbrst.* He that can not do otherwise doth not sinne, as both lerned and vnlernd cōfesse. *s. Aug. de vera Relig. c. 14.*  
 :: The 2. plague Multitude of frogges.

:: The Enchanters could bring more frogges, but not take these away.

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 hardned 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 stretched 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  
 enchaunters with their enchauntements 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  
 enchaunters said to Pharao: :: This is the finger of God. And  
 Pharaoes 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  
 wherein 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  
 beate vs downe with stones. † We wil goe forth three dayes 27  
 journey

:: Pharaos in-  
 duration ascri-  
 bed to himself

:: The 3. plague  
 Sciniphes,  
 smale flying  
 beastes, espe-  
 cially mole-  
 sting mens  
 eyes. *philo. l. i.  
 de vita Moyfi.*

:: The diuels  
 powe limited  
 by God. *1sb. i. 2*

:: The enchan-  
 zers conuincd  
 in their vnder-  
 standing, con-  
 fessed the pow-  
 er of God, but  
 not changed  
 an affection,  
 persisted in  
 malice against  
 the truth.

:: The 4. plague  
 Abundance of  
 al sortes of  
 flies.

:: Egyptians  
 worshipping  
 beaſts thought

- journey into the wilderness: and we will sacrifice vnto the  
 28 Lord our God, as he hath commanded vs. † And Pharaosaid:  
 I will dismisſe you to sacrifice to the Lord your God in the  
 29 deſert: but goe noe farther: pray for me. † And Moyses ſaid:  
 Being gone forth from thee, I will 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.  
 30 † And Moyses being gone forth from Pharaos, prayed our  
 31 Lord. † Who did according to his word: and he tooke away  
 the flies from Pharaos, and from his ſeruants, and from his  
 32 people: there was left not ſo much as one. † And Pharaos  
 hart: was hardened, ſo that neither this time would he  
 diſmiſſe the people.

intolerable  
 abomination  
 to kil, or eate,  
 or burne them  
 in ſacrifice Gen.  
 43. v. 32. 46.  
 7. 34.

:: In the He-  
 brew: Pharaos  
 hardened his  
 ovvne hart,  
 alſo this time.

## CHAP. IX.

*The fifth plague is peſtilence among the Egyptians cattle. 8. The ſixt boyles  
 in men and beaſtes. 18. the ſeuenth, haille. 27. Pharaos confeſſing God to  
 be juſt, and himſelfe and his people impious, promiſeth againe to diſmiſſe  
 the people, 34. but faileth to do it.*

- 1 **A**ND our Lord ſaid to Moyses: Goe in to Pharaos, and  
 ſpeake to him: This ſaith our Lord, the God of the  
 2 Hebrewes: diſmiſſe my people to sacrifice vnto me. † And  
 3 if thou reſuſe, and holdeſt them: † behold my hand ſhal be  
 vpon thy fieldes: and vpon thy horſes, and aſſes, and camels,  
 4 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  
 5 thoſe thinges that pertaine to the children of Iſrael. † And  
 our Lord hath appointed a time, ſaying: To morow wil our  
 6 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  
 7 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.  
 8 † And our Lord ſaid to Moyses, & Aaron: Take your  
 handes ful of aſhes out of the chimney, and let Moyses  
 9 ſprinkle it into the ayre before Pharaos. † And be there  
 duſt

:: The 5. plague  
 Peſtilence a-  
 mongſt cattel.

:: Not al the  
 beaſtes died,  
 for ſome died  
 in the 7. & 10.  
 plagues but al  
 that died per-  
 tained to the  
 Egyptians.  
 :: In Hebr.  
 Va'achbad leb  
 Parhaob. 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 see  
stant, in the  
70 and childe  
paraphrasit  
haue kept thee  
aloue. In the  
Latin I haue  
put or set thee,  
that in thee,  
through thy  
owne malice  
indurate, I  
may make  
known my  
powre to mā-  
kind. s. Aug.  
de P. e. l. et  
Grat. c. 6.  
The 7. plague  
Terrible haile,  
thunders and  
lightnings.

dust vpon al the Land of *Ægypt*: for there shal be in men,  
& beastes ∴ boyles, and swelling bladders in the whole land  
of *Ægypt*. † And they tooke ashes out of the chimney, and  
stoode before Pharao, and Moyles sprinkled it into the ayre: 10  
and there were made boyles of swelling bladders in men and  
beastes. † ∴ neither could the enchanters stand before 11  
Moyles for boyles that were vpon them, and in al the Land  
of *Ægypt*. † And our Lord did indurate Pharaoes hart, & 12  
he heard them not, as our Lord spake to Moyles. † And our 13  
Lord said to Moyles: In the morning arise, and stand before  
Pharao, & 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 *Ægypt*  
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 fields, and the haile fal vpon  
them, thal die. † He that feared the word of our Lord of 20  
Pharaoes 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 Moyles: Stretch forth thy hand towards  
heauen, that there may be haile in the whole Land of *Ægypt*  
vpon men, and vpon beastes, & vpon euerie herbe of the  
field in the Land of *Ægypt*. † And Moyles 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 *Ægypt*. † 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 *Ægypt* since that nation  
was made † And the haile smote in al the Land of *Ægypt* 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  
 16 tree of the countrie it did breake. † Only in the Land of  
 Gessen, where the children of Israel were, the haile tel not.  
 17 † And Pharao sent, and called Moyfes and Aaron, saying to  
 them: I haue sinned now also, the Lord is iust: I and my  
 18 people, impious. † Pray ye the Lord that the thunders may  
 cease, and the haile: that I may dismisse you, and ye tarie  
 19 not here any longer † Moyfes said: When I shal be gone  
 forth out of the citie, I wil stretch forth my handes to our  
 Lord, and the thunders shal ceate, and the haile shal not be:  
 20 that thou maist know that the earth is our Lords: † but I  
 know that neither thou, nor thy seruantes do yet feare the  
 21 Lord God. † The flaxe therefore, and the barley were hurt,  
 because the barley came vp grene, and the flaxe now was  
 22 boulded: † but the wheate, and other winter corne were not  
 23 hurt, because they were late ward. † And Moyfes going forth  
 from Pharao out of the citie, stretched forth his handes to our  
 Lord: and the thunders & haile ceated, neither did there  
 24 droppe raine any more vpon the earth. † And Pharao seing  
 that the raine, and the haile and thunders were ceated, he  
 25 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 Moyfes.

:: In Hebrew  
*ra'achbed libbo*  
*hu vahabadaf.*  
*And he hardened*  
*his owne hart,*  
*he and his ser-*  
*uants.*

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 CHAP. X.

*The eight plagues, of Locustes. 21. the ninth darknes: Pharao yeldeth that al  
 men and children should goe to the desert, but not the cattile. 28. At last  
 commandeth Moyfes to come no more in his sight, which Moyfes foretelleth  
 shal so be.*

1 **A**ND our Lord said to Moyfes: Goe in to Pharao: 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 Ægyptians, & wrought my signes in them:  
 3 and you may know that I am the Lord. † Moyfes therefore  
 and Aaron went in to Pharao, 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. 5.  
*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 4  
bring in to morow :: the locuſt into thy coaſtes: † which 5  
may couer the face of the earth, that nothing thereof appeare,  
but that which the haile hath left may be eaten: for it ſhal  
gnawe al trees that ſpring in the fieldes. † And they ſhal fil 6  
thy houſes, and the houſes of thy ſeruantes, and of al the  
Egyptians: ſuch a number as thy fathers haue not ſeene, nor  
grand-fathers, ſince they aroſe vpon the earth, vntil this pre-  
ſent day. And he turned him ſelſe away, and went forth from  
Pharao. † And Pharaoes ſeruantes ſaid to him: How long 7  
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 8  
ſaid to them: Goe, ſacrifice to the Lord your God: who are  
they that ſhal goe? † Moyſes ſaid: With our young and old we 9  
wil goe, with our ſonnes and daughters, with our ſheepe and  
heardes: for it is the ſolemnitie of the Lord our God. † And 10  
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, 11  
and ſacrifice to the Lord: for this your ſelues alſo deſired. And  
immediatly they were caſt out from Pharaoes ſight. † And 12  
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 13  
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: 14  
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 15  
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 16  
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 17  
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 & fruct.  
*Plinius. l. 11. c.  
29. s. Greg. l. 31.  
c. 20. Moral.*

¶ Because Gods  
ſeruants may  
not temporize  
in religion, po-  
litiques vniuſt-  
ly 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 Ægypt. † 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 Ægypt 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 Ægypt 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  
 25 sacrifice to the Lord: let your sheepe only, and heardes re-  
 maine, let your litle ones goe with you. Moyses said: Hostes  
 26 also & holocaustes thou shalt geue to vs, which we may offer  
 to the Lord our God. † Al the flockes shal goe with vs: there  
 27 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  
 28 place. † And our Lord did indurate Pharaoes hart, and he  
 would not disinnisse them. † And Pharto said to Moyses:  
 Gette thee from me, and beware thou see not my face any  
 29 more: in what day soeuer thou shalt come in my sight, thou  
 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.

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 CHAP. XI.

*God biddeth Moyses cause the people of Israel to borrow siluer and gold ves-  
 sels of the Ægyptians. 4. Fortelleth one other plague, the death of the first-  
 borne. 9. and that Pharao wil stil be obdurate.*

- 1 **A**ND our Lord said to Moyses: Yet with one plague  
 2 more wil I touch Pharao & Ægypt, and after this he  
 shal disinnisse you, and compel you to goe forth. † Thou shalt  
 say therefore to al the people that euerie man aske of his friend,  
 & 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  
 Ægyptians. And Moyses was a very great man in the Land of  
 Ægypt,

The 10 plague  
Death of the  
firstborne in  
men & beastes  
of the Ægypt-  
ians.

Ægypt, in the sight of Pharaoes seruantes, & of al the people.  
 † And he said: This saith our Lord: At midnight I wil enter  
 into Ægypt: † and :: euerie first-begotten in the Land of  
 the Ægyptians shal dye, from the first-begotten of Pharao  
 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 Ægypt,  
 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 Ægyptians & 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  
 Pharao exceeding angrie. And our Lord said to Moyfes:  
 Pharao wil not heare you that manie signes may be done in  
 the Land of Ægypt. † And Moyfes and Aaron did al the won-  
 ders that are writtē, before Pharao. 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.

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 CHAP. XII.

*The maner of preparing, and eating the Paschal lambe, sprinkling the  
 dore-postes with bloud therof: 15. eating no leuened bread sēsen dayes  
 together. 29. The first borne of men and beastes among the Ægyptians are  
 slaine. 35. The Israelite: goe away spoyling Ægypt. 43. Incircumcised men  
 may not eate the Pasche.*

The Epistle in  
the office on  
good friday.  
And the 9.  
prophecie be-  
fore Masse on  
Easter eue.

AND our Lord said to Moyfes, and Aaron in the Land  
 of Ægypt: † This moneth, shal be to you the be-  
 ginning of monethes: it shal be the first in the monethes  
 of the year. † 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  
 houfes. † 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

:: Such as had  
not meanes to  
take a lambe,  
tooke a kidde  
vntil al the  
same Rites.

- the fourteenth day of this month: and the whole multitude  
 7 of the children of Israel shal :: sacrifice him at euen. † And :: Shachatu,  
 they shal take of the blood therof, and put vpon both the *immolabun,*  
 postes, and on the vpper-dore postes of the houses, wherein *shal offer or sa-*  
 8 they shal eate him. † And they shal eate the flesh that *crist. e. not*  
 night roasted at the fire, and vnleauened bread with wilde *only it, as*  
 9 lettuce. † You shal not eate therof any thing raw, nor boyled *protestants*  
 in water, but only roasted at the fire: the head with the feete *translate.*  
 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 staves in your handes, and you shal  
 eate speedely: for it is the :: Phafe (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 azimes: 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 Mowfes  
 called

Passage in kil-  
 ling the first-  
 borne of Æ-  
 gypt, and not  
 of Israel. s.

*Here in Lat.*  
 26.

:: The idols of  
 Ægypt were  
 ouerthrowne,  
 as Dagon was  
 in Azotum. 1.  
*Reg. 5 s. Hierom*  
*Epist. ad Iabul.*  
*ex tract. Hebr.*

:: Christ obser-  
 uing this pre-  
 cept had no  
 leuened bread  
 at his last sup-  
 per: and so in-  
 stituted the  
 Eucharist in  
 vnleuened.

called the Ancients of the children of Israel, and said to them: Goe take a lambe by your families, and sacrifice the Phafe. † And :: dippe a bunche of hyssop in the bloud that is at the doore, and sprinkle the vppertranome 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 vpper sil, 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 promised, 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 deliucring 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 wherin 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 vrged the people to goe forth out of the land quickly, saying: We shal aldie. † The people therefore 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 siluer 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

:: Sprinkling of bloud with hyssop here & *Exod. 14. Num. 19* prescribed signifieth mis deuerie by Christs bloud working in Baptisme and other Sacraments. *Heb. 9.*

:: Punishment conforme to their sinne, for persecuting Gods first begotten some Israel *Exod. 4. v. 21. Theodor. q. 22. in Exod.*

∴ Lawful spoile by the warrant of God, Lord of al.

- 38 † But also the common people of al sortes innumerable went vp with them, sheepe and heardes 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 vnleaucned: for it could not be leauened the Ægyptians vrging them to depart, & not suffering them to make any tarriance: neither did they thinke vpon preparing any meate. † And the dwelling of the children of Israel that they abode in Ægypt, was foure hundred thirty yeares.  
 41 † The which being expired, the same day al the armie of our 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  
 42 must obserue in their generations † And our Lord said to Moyfes and Aaron: This is the religion of the Phafe: No aliene shal eate of it. † And euerie bought seruant shal be  
 43 circumcised, and so shal eate. † The stranger and the hite-ling shal not eate therof. † In one house shal it be eaten, neither shal you carrie forth of the flesh therof out of the  
 44 house, neither shal you breake a bone therof. † Al the as-semble of the children of Israel shal make it. † And if any of the soiourners be willing to dwel among you, and make the Phafe of the Lord, first al the male that he ha'h shal be  
 45 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  
 46 be any man vncircumcised, he shal not eate therof. † A lone law shal be to him that is borne in the land and to the profelyte that soiourneth with you. † And al the children of Israel  
 47 did as our Lord had commanded Moyfes and Aaron. † And the same day our Lord brought forth the children of Israel out of the Land of Ægypt by their troupes.

∴ 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 also 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 notech. 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 conference

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 prefigured Christ in both places. For example, The preparing of the lambe *the tenth day* signified our Sauiours 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*, forethrewed in general the puritie, fortitude, meeknes, and al perfection of the true Lambe or God, that *tares away the sinne of the worlde*. More particularly *the killing* and bereuing the Paschal Lambe of natural life, *the sprinkling of his blood on the dore-postes, the roasting at 11 e lre, and not bre king any bone thereof*, most specially expressed Christs death on the Crosse. But the *fourteenth day, & the evening* agree only with the Eucharist, in that the night before our Lords Passion, which he suffered the fifteenth (being the full moone) and at midday, as ancient S. Dionysie of Ariopagite (in two Epistles, to Polycarpus, and to Appollophanes) rethieth, 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 and bread and wine* was expressly figured by eating the lambe with *white bread*, and drinking *the cuppe thereof*. (Luc. 22. 7. 17.) In like sorte the Lambe immolated *in comen oration* 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 deede was the very redemption and deliuerie of mankind, and not a commemoration thereof. Finally the immolating of the Lambe *within the house* with precise commandment to *carie nothing thereof 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 well to bring such as are without, into the Church, as to saue those that are already entred 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 Sauiours wordes: *With desire I haue desired to eate this Pasch with you before I suffer* saith, Christ coueted not *veruecin in iudicium*, the mutton of the Iewes, but protesting 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 iussit, nisi veritatis 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; wher: 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

Ioan. 1.

104. 12.

Luc. 22.

11. re. 22.

7. 12.

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 letteth *inconsumible* meate to his disciples. S. Gregorie Nazianzen (*Orat. 2. de Pascha*) saith, God commanded the Paschall 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 heart of man*, and passeth ouer to the true Sacrament of Pasch. Likewise S. Christoſtom (*Ho. de prodit. 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: When we sacrifice, Christ is present, Christ is sacrificed: for *Christ our Pasch is immolated*. The like affirmeth S. Augustin (*in 2. cont. Iher. c. 27*) It is another Pasch that the Iewes celebrated of a shepe, an other which we receiue in the bodie and bloud of our Lord. S. Leo (*Jer. 7. de Pass.*) To the end shadows 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, hoste passe h into hoste, bloud excludeth bloud, and when the legal seruitude is changed, it is fulfilled.

The same Sa-  
crifice offered  
by Priests.

S. Gregorie (*1. 12 in Euan.*) proueth by these wordes, *You shall not eat thereof anie thing raw*, that besides the letter there is a spirital sense. Behold, saith he, the vaine wordes of the historie driue vs from the historical vnderstanding. For did the Israelitical people in *Aegypt* vse to eate a lambe raw, that the law should neede to say: *you shall not eat 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 *spended on both postes*, when the Sacrament of his Passion is receiued *with mouth*, to redemption, and mediated with *intentione* mind to imitation. and in *the tranſome* ouer the dore, when pure intention directeth the exterior act, also when we carie the Croſſe 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 conferences*, roſted at the fire, when we ioine to our beleefe *good workes of feruent charitie*, with *unleavened bread*, and *with lettice*, that is, in sinceritie, *without corruption* of vaine glorie, and with *bitter penance* for finnes; not *swollen*, nor *solde in water*, to wit, neither esteeming Christ a mere man, nor considering of him, with *humane wisdom* or private spirit of heretikes, called *swollen water* (prou 9.) *To denoure the head* with the *feete* and *entrals*, is by faith to beleue *the Dummie* of Christ, and to imitate by loue the *steppes* of his *humane*, and greedely to learne *all Christian mysteries*. Nothing is left *til murmuring*, when we endeouore in this life before the *resurrection* to know euerie point of christian doctrine, so farre as to vs pertaineth. But if anie thing be left, it must be *burned in the fire*, because those hard and highest mysteries, which we cannot vnderstand, we must *renuete 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 pertons are to eate this new Pasch. Their *limes* must be *gyrded*, that is, all carnal pleasures tamed. They must haue *shoes on their feete*, by the good examples of former Sainctes dead before, must *slay when their steppes*, to flie from vice, and follow vertue: holding *fluxes in their bandes*, to rule & stay themselues and others from *sliding*, by the ste of authority. They must eate the Pasch *speedely*, that is without delay or procrastination must learne the mysteries of mans redemption, and

S. Gregories-  
moralization-  
of this figure,  
applied to the  
B Sacrament.

VWhat per-  
sons are to re-  
ceiue the B.  
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<sup>d</sup>, and otherwise (though holie Scripture be full herof) seldome touch.

Returning therefore to our particular purpose, in 21 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 faire 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 bodye*, so the veritie, or thing figured excelleth the figure. VWhereas the substance of bread and wine doth not excel, much lesse so faire, excel the Paschal Lambe, as by S. Pauls doctrine is required. Again (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 faire excelling the figure.

The thing figured saie ex-  
celleth the fi-  
gure.

The Eucharist  
is also a Sacri-  
fice.

### 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.*

**A**ND our Lord spake to Moyse, saing: † 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 3  
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 leauen-  
ned 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 Hertheite and Amorrheite 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 daies: 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

:: The first les-  
son at Mat-  
tins on Can-  
dlemasse day.

:: The old Te-  
stament propo-  
sed cōmonly  
temporal re-  
wards. 5 He-  
sem. Ep. ad Dai-  
damm.

- 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 Chanancite, 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 redeme 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 answer 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 Pharaoes 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: therefore I sacrifice to our Lord al that openeth the matrice of the male sexe, and al the first-borne of my sonnes I  
16 doe redeme. † It shal be therefore 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. † Therefore when Pharao had sent forth the people, our Lord ledde them not by the way of the Philisthijns countrie which is neere: thinking :: lest perhappes it would repent  
18 returne 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-  
20 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 journey 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 Pharao had indurated himselfe.

:: Gods prevention 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 hostie wilfully following are drowned.*

**A**ND 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 Ægyptians 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 chariotte, and tooke al his people with  
him. † And he tooke six hundred chosen chariottes, and al 7  
the chariottes that were in Ægypt: and captaines of the  
whole armie. † And our Lord hardened Pharaoes hart the 8  
king of Ægypt, and he pursued the children of Israel: but  
they went forth in a mightie hand. † And when the Ægypti 9  
ans pursued their steppes going before, they found them  
encamped at the sea side: al Pharaoes horse and chariottes,  
and the whole armie were in Phihahiroth against Beelse- 10  
phon. † And when Pharao approached, the children of Is-  
raellifting vp their cies, saw the Ægyptians behind them:  
and they feared exceedingly, and cried to our Lord. † and 11  
said to Moyses: Perhappes there were no graues in Ægypt,  
therefore thou hast taken vs thence to die in the wilderness:  
why wouldest thou doe this, in bringing vs out of Æ-  
gypt? † Is not this the word that we spake to thee in Ægypt, 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 Ægyptians, whom now you see, you shal no  
more

∴ Although the Hebrew Greke and Latin haue, *And he*, yet Protestants corruptly thrust in the text, *that he sheld*, to make it sound to their sense, that God did not only permit, but worke Pharaoes induration.

14 more see for euer. † Our Lord wil fight for you, and you shal  
 15 hold your peace. † And our Lord said to Moyfes : :: Why  
 16 ciest thou to me? speake to the children of Israel that they  
 17 goe forward. † But thou lift vp thy rodde, and stretch forth  
 18 thy hand vpon the sea, & diuide it : that the children of Israel  
 19 may goe in the middes of the sea by drie ground † And I  
 20 wil indurate the hart of the Egyptians to pursue you : and  
 21 I wil be glorified in Pharao, and in al his hoste, and in his cha-  
 22 riottes and in his horsemen. † And the Egyptians shal know  
 23 that I am the Lord when I shal be glorified in Pharao, and in  
 24 his chariottes & in his horsemen. † And :: the Angel of God,  
 25 that went before the campe of Israel, remouing him selfe,  
 26 went behind them : and together with him the pillar of the  
 27 cloude, leauing the foreward, † stode behind, between the E-  
 28 gyptians campe and the campe of Israel : and it was a darke  
 29 cloud, and lightning the night, so that they could not come  
 30 to ech other the whole night time. † And when Moyfes had  
 31 stretched forth his hand vpon the sea, our Lord tooke it away,  
 32 a vehement and burning winde blowing al the night, and tur-  
 33 ned it into drie ground : and the water was diuided. † And  
 34 the children of Israel went through the middes of the drie sea:  
 35 for the water was as it were a wal on their right hand & their  
 36 left. † And the Egyptians pursuing went in after them, and  
 37 al Pharaoes hofes, his chariottes and horsemen through the  
 38 middes of the sea. † And now the morning watch was come,  
 39 and behold our Lord looking vpon the Egyptians campe  
 40 through the pillar of fire & the cloude, slew their armie: † and  
 41 ouerthrew the wheeles of the chariottes, and they were  
 42 borne into the depth. The Egyptians therefore said : Let vs  
 43 flee from Israel: for the Lord fighteth for them against vs.  
 44 † And our Lord said to Moyfes : Stretch forth thy hand  
 45 vpon the sea, that the waters may returne to the Egyptians  
 46 vpon their chariottes and horsemen. † And when Moyfes  
 47 had stretched forth his hand against the sea, it returned in the  
 48 first breake of day to the former place : and the Egyptians  
 49 fleeing away, the waters came vpon them, and our Lord en-  
 50 wrapped them in the middes of the waues. † And the waters re-  
 51 turned, and ouerwhelmed the chariottes and the horsemen of  
 52 al Pharaoes armie, who following were entred into the sea,  
 53 :: neither did there so much as one of them remaine. † But the  
 54 children of Israel marched through the middes of the drie sea,

:: A sorrowful hart, lamentably mourning for the people is called crying to God. *1. Hist. om. 120 Gal. 4.*

:: Protection of Angels.

The fourth prophetic in the office before Masse on Easter eue. And the second on whitinsue

:: So in Baptisme al finnes are destroyed. *3. Cyp. 1p. 76. in sine 5. Aug. Tract. 12. & 13. in Ioan.*

1. R. G. 6.

∴ 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 Ægyptians. † And they saw the Ægyptians 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.

*Moses with the people sing a Canticle of thanks-giving, for their deliuerie. 22. The people being three daies in the desert without water, then finding what is bitter, do murmur. 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.

**T**HEN ∴ 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, 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  
∴ God only suffered them to goe into the sea. For they went of their owne accord supposing they might followe where the Israelites went before. s. Aug. ser. 89. de temp.

† Pharaoes chariottes and his armie ∴ he hath cast into the sea: his chosen princes are drowned in the red sea. † The 4  
depthes haue ouerwhelmed them, they are sonke into the botome like a stone. † Thy right hand ô Lord is magni- 5  
fied in strength: thy right hand, ô Lord, hath striken the enimic. † And in the multitude of thy glorie thou hast 6  
put downe thy aduersaries: thou hast sent thy wrath, which hath deuoured them like stuble. † And in the spirite of 7  
thy furie were the waters gathered together: the flowing water stode, the depthes were gathered together in the middes of the sea. † The enimic said: I wil pursue and 8  
ouertake, I wil diuide the spoiles, my soule shal haue his fil: I wil draw forth my sword, my hand shal kil them. † The 9  
spirit blewe and the sea ouerwhelmed them: they sanke as lead in the vehement waters. † Who is like to thee, 10  
among the strong ô Lord? who is like to thee, magnifical in sanctitie, terrible and laudable, doing meruailes? † Thou 11  
didst stretch forth thy hand, and the earth deuoured them.  
† Thou hast in thy mercie bene a guide to the people 12  
which thou hast redemed: and in thy strength thou hast 13  
caried

- 14 caried them vnto thy holic habitation. † Nations rose  
 vp, and were angrie: sorowes possessed the inhabiters of  
 15 Philisthijm. † Then were the princes of Edom troubled,  
 trembling ceazed on the sturdie of Moab: al the inhabiters  
 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 Pharao 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 Israell walked  
 on drie ground in the middes therof. † Marie therfore the  
 20 prophereffe, 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 Moyses remoued Israell from :: the red sea, and they  
 went forth into the desert Sur: and they walked three dayes  
 23 through the wilder nesse, and found not water. † And they  
 came into Mara, neither could they drinke the waters of  
 Mara, because they were bitter: wherupon he gaue a name  
 also agreeable to the place, calling it Mara, that is, bitter nesse.

- 24 † And the people murmured against Moyses, 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  
 waters, they were turned into swetenesse. There he appoin-  
 ted him preceptes, and iudgements, and there he proued  
 26 him, † saying: If thou wilt heare the voice of the Lord thy  
 God, and doe that is right before him, and obey his com-  
 mandementes, and keepe al his preceptes, none of the mala-  
 dies, that I layd vpon Ægypt, wil I bring vpon thee: for I am  
 27 the Lord God thy curer. † And the children of Israell came  
 into Elim, where there were twelue fountaines of water, &  
 seuentie palme trees: and they camped byside the waters.

These things  
 chanced to  
 them in figure  
 1. Cor. 10.

These things  
 chanced to  
 them in figure  
 1. Cor. 10.

The whol-  
 some wood of  
 the Crosse  
 made the bit-  
 ter sea of gen-  
 tiles, swete.  
 Theodoret. q. 26.  
 in Exod.

The end of the third age.

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 Ægypt.  
The space of 430. yeares.

The same  
Church & Re-  
ligion in this  
age as in the  
former.

**O**N E and the same Church and Religion beganne 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 increased 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.

Beleefe 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, HE WHICH IS. 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 (above all reach of reason) three in Persons: represented to Abraham (Gen. 18) by three Angels, in forme of men, whom, by special instant 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 laied: 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 giveth 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,

wherof

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 euident 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 reueyed 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. Moreover Christ, our Redemer and deliuerer from sinne, and captiuitie of the diuel, was prefigured by Abraham, at last deliuering those from captiuitie, who otherwise enduoring to shake of the yoke of Cordorlabomor, sel further into subiection and bondage (Gen. 14.) Also Melchisedech, King and Priest, of vnknown generation, extraordinary vocation, without predecessor, or successor, prefigured Christ King and Priest for euer, who not by successors, but by Priests his vicars, perpetually exerciseth al Priestlie functions. Likewise Isaac borne above 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 triued 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 advanced, 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 resected, bewrayed, and flying from Pharao (Exo. 2.) returning againe (Exod. 3. 4. &c.) and at last deliuering the Israelites from bondage of Ægypt (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.

Rem. 9.

times conuersant With men, hated, persecuted, sold, betrayed; vwho caried his oyme crosse, was sacrificed, Vanquished al his enimies, aduanced, and acknowledged the true Sauour of the world, Redemer and deliuerer of mankind, from seruitude, slauerie, tbraldome, 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 sased 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, vwho 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, praised God to hasten his mission, saying: I besech thee Lord, send whom thou wilt send. ( Exod. 4. )

Iob. 19.

Sacrifice.

Altars.

Churces, dedicated.

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 Ietro ( 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 serving their idols. For where vvas true and right sacrifice, there vvere also right Priests, and vwhere idololatratical 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 required.

Circumcision.

In this age also ( long before Moyses ) the Sacrament of Circumcision vvas 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 osher 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 Penance.  
 Gen. 44 (Therefore Ioseph dealt so seuerly with his brethren, til they had hurtie sorrow  
 and contrition for their finnes) but also certaine external purifications, as  
 vvashing and changing garments, vvere 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 vvives in some persons and  
 cases, lawful in the lay of nature (Gen. 16. 25. 29.) as also afterwards in  
 the lay of Moyses, not in the lay of grace, nor euer pluralitie of husbands. Pluralitie of  
 vvives lawful  
 sometimes,  
 neuer of hus-  
 bands.  
 Blessings.  
 Spiritual blessing, a preeminence of greater persons, so Melchisedech blessed  
 Abraham (Gen. 14.) Isaac blessed Iacob (c. 27.) and Iacob 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 bloud of the Paschal lambe, eating the lambe standing  
 with their loynes gyrded, shooes on their feete, staues in their bandes, and  
 with speede (Exo. 12.) Musical instruments in Diuine seruice. (Exod. 15.) Signe of the  
 Crosse.  
 Ceremonies  
 Musical in-  
 struments.  
 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, lightning the night on the one side (tovvards Gods peo-  
 ple) dark on the other (tovvards their enemies) and by the redde sea, which  
 saued the children of Israel, and drovned the Egyptians (Exo. 14.) Al Baptisme pre-  
 figured.  
 E. Cor. were baptized in the cloude, and in the sea. So the bread and wine  
 10. offered by Melchisedech, the Paschal lambe, and vneleauened bread prefigured  
 the B. Sacrament, and Sacrifice of Christis bodie and bloud, in formes of bread  
 and wine. Iacob also prophesied of this most excellent Myserie (Gen. 49.)  
 He shal wash his stole in wine, and his cloke in the bloud of the  
 grape. In like sorte Melchisedechs Priesthood was a plaine figure of Christis  
 Priesthood, who first by himself consecrated and offered his ovyne bodie  
 and bloud, and sll doth the same by his Priests bandes of the new Testament. Priesthood of  
 the new Te-  
 stament.  
 Diuers other Rites were knovven 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 ancestors, vvithout Lawes or precepts vvritten  
 (Gen. 26.) Iudas commanded his second sonne to take the vvidow of his  
 brother deceased vvithout children (Gen. 38.) The children of Israel abstained  
 from eating the sinevv of the thigh, in remembrance that the sinevv of Iacobs  
 thigh was sbrunke (Gen. 32.) Traditions.  
 Tythes.  
 Forme of iu-  
 stice.  
 Preceptes.  
 Raising seede  
 to the brother  
 Abstiuence.

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 dismisse Israel which were vniust if Pharao could not doe otherwise. Likewise by that Pharao often changed his mind, sometimes promising to dismisse 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 neere way, but by the desert, lest perhaps it would repent them; and they would

Mans industry  
necessarie.

returne into Egypt ( Exod. 13 ) Mans consent therefore is free notwithstanding Gods will, direction, and commaundement. And so his industry is required in his daulie affaires, and then to relie on Gods prouidence, otherwise only to expect Gods Wil, operation, or protection, man himself endeavouring nothing is to tempt God. Therefore Abraham ( Gen. 12. ) Isaac ( c. 26. ) Iacob ( ca. 32. ) and the parents of Moyses ( Exo. 2 ) being in feare and distresse used al prudence to auoid imminent dangers, altho they had special reuelations of safetie and happie successe. Neither doth God euer tempt anie man to sinne, but proueth his seruants and maketh them knowne to the world for example of others, and their owne merit. Gen. 22. Iob. 1. 2. &c.

God tempteth  
uorto euil.Faith and  
good workes  
together iustif-  
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 trush is 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 maner 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

Iac. 2.  
Heb. 11.

Heb. 13.

Perfection in  
this life.Foure principl  
merites of  
Abraham.

1. Prompt obedience.
2. Faith without staggering.
3. Propagation of faith and religion.
4. Perfect obedience.

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 countrey 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 judgement and iustice. ( Gen. 18. ) The fourth was that most heroical act of obedience, admirable

to al

to all ages, being readie to kil, and sacrifice his owne most dearly beloved sonne Isaac. For which God sware by himself, that he would manse Waus blesse him, because (saierb God) thou hast obeyed my voice (Gen. 22.) He prayed for Sodom, and had preualed, 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 holic 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 transfused Isaacs blessing from Esau to Iacob. Which Isaac at length vnderstanding, conformed him self thereto, and confirmed the same (v. 33. & ch. 28.) giuing Esau such contentment as he could by 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 at his losses double. (ch. 42.) Moyses a most special

Other iust men.

Isaac.

Iacob.

He spake truth in mystical sense.

Ioseph.

Iob.

Moyse;

Nu. 12.

Exo. 32.

se cted Prophet, the meekest man on the earth, of singular Zeale seuerly punished sinne, but withal most charitably prayed God to forgue the people and conferue his Church.

God of his mere mercie electeth al those, whom he wil iustifie and saue, offering al sufficient grace, iustly leaueih some obstinate sinners in state of damnation, (Gen. 25. Exo. 7.) His predestination, foreknowledge and promise, do not exclude but include the meanes, wherby his wil is done in the iust (Gen. 25. 37. 45 50.) Neither is Gods reprobation the cause of ane 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 precepts & comandements, obserued his ceremonies & his lawes. ( Gen. 26. ) Iosephs 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. ( Gen 37. 40. 41. ) are sometimes lawfully obserued, and are from God. Idols alwayes vnlawfull, but not all 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 crose vsed by Iacob, ( Gen 48. ) a figure of Christs crose. The Wood cast by Moyses into the bitter Water, and making it sweete ( Exo. 15. ) an other figure therof.*
- Adoration of creatures. *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 precepts & comandements, obserued his ceremonies & his lawes. ( Gen. 26. ) Iosephs 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. ( Gen 37. 40. 41. ) are sometimes lawfully obserued, and are from God. Idols alwayes vnlawfull, but not all 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 crose vsed by Iacob, ( Gen 48. ) a figure of Christs crose. The Wood cast by Moyses into the bitter Water, and making it sweete ( Exo. 15. ) an other figure therof.*
- Sweating by creatures. Ominous speech. Dreames. Images. Reliques. Deuotion to holie places. Figure of Christ crosse. *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 precepts & comandements, obserued his ceremonies & his lawes. ( Gen. 26. ) Iosephs 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. ( Gen 37. 40. 41. ) are sometimes lawfully obserued, and are from God. Idols alwayes vnlawfull, but not all 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 crose vsed by Iacob, ( Gen 48. ) a figure of Christs crose. The Wood cast by Moyses into the bitter Water, and making it sweete ( Exo. 15. ) an other figure therof.*
- 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 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 duple caue, where he buried her, dedicating it for this peculiar vse, and both himself, and Isaac, Iacob, Rebecca, and Lia were there buried. ( Gen. 49. v. 31. ) Ioseph with all his breibren mourned for their father Iacob, first fourtie dayes in Egypt, then carying him into Chanaan, celebrated the exequies other seuen 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 all the twelue sonnes of Iacob, into Sichem, confirme the desire of burial in one place rather then in another, to be agreeable to nature, and holie Scriptures.*
- Place dedicated for burial *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 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 duple caue, where he buried her, dedicating it for this peculiar vse, and both himself, and Isaac, Iacob, Rebecca, and Lia were there buried. ( Gen. 49. v. 31. ) Ioseph with all his breibren mourned for their father Iacob, first fourtie dayes in Egypt, then carying him into Chanaan, celebrated the exequies other seuen 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 all the twelue sonnes of Iacob, into Sichem, confirme the desire of burial in one place rather then in another, to be agreeable to nature, and holie Scriptures.*
- Mourning 40 dayes. Exequies of seuen dayes. *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 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 duple caue, where he buried her, dedicating it for this peculiar vse, and both himself, and Isaac, Iacob, Rebecca, and Lia were there buried. ( Gen. 49. v. 31. ) Ioseph with all his breibren mourned for their father Iacob, first fourtie dayes in Egypt, then carying him into Chanaan, celebrated the exequies other seuen 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 all the twelue sonnes of Iacob, into Sichem, confirme the desire of burial in one place rather then in another, to be agreeable to nature, and holie Scriptures.*
- Special place of burial rightly desired. *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 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 duple caue, where he buried her, dedicating it for this peculiar vse, and both himself, and Isaac, Iacob, Rebecca, and Lia were there buried. ( Gen. 49. v. 31. ) Ioseph with all his breibren mourned for their father Iacob, first fourtie dayes in Egypt, then carying him into Chanaan, celebrated the exequies other seuen 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 all the twelue sonnes of Iacob, into Sichem, confirme the desire of burial in one place rather then in another, to be agreeable to nature, and holie Scriptures.*
- 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 Iacob. v. 16. ( Gen. 37. ) I will descend vnto my sonne into hel. by Iobs lamentation ( ch. 7. et 17. ) that all ( good and bad ) were retained in hel, saying! If I thal 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 (Exe. 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 answer 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 visible 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 sūmultiplied 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*

*speciāly persecuted in Chaldea, as Iosephus testifieth (li. 1. Antiq.) for his cleare and publique profession of one God, Creator of al things, and that by his only goodnes, and not by mens ovvne povver, happines is attained. Furiber 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*

*of false*

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 celestiall God, maker of the whole world. In which sincere profession hovy he alwayes perseuered is often testified, and needes 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. Likewise Melchisedech King and Priest ( a distinct person, of an other lineage, as we suppose, from Sem ) liued in the beginning of this age. Al such being renowned men had gre at treunes, or rather countries, which with them serued the only true God. Whereof 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 hundred 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 than he. And the other here mentioned, except his elder brother Nachor, and his neptery Lot, were his oryne direct progenitors, and by likelihood more potent. Againe from Abraham the succession hold on right to Aaron and Moyles, and the whole people of Israel, which with them passed out of Egypt through the redde sea.

But in the meane time, diuers also of Abrahams kindred and seede, brake of from this communitie: and sel 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, with their handmaidens 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 eucl disposed ( Gen. 21. ) and for endeuoring to corrupt Isaac ( which S. Paul calleth persecution ) was together with his mother Agar, cast out of Abrahams house, yet prospered in the desert; had twelue sonnes dukes, sometimes visited his father, and together with 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 with the people of God in religion, and therein profizured heretikes, that descend from Catholique race, but falling to schisme & heresie, doe not participate eternal inheritance, with the spiritual children.

Sem.  
Sale.  
Heber.

Melchisedech.

Manie profes-  
sors of true  
Religion.

Branches from  
the Church.

Moabites and  
Ammonites.  
Nachors pro-  
genie.

Ismaelites.

Madianites.

Gal. 4.

2. Paral.  
12. 16.  
Co. 28.

children of God as *S. Augustin* teacheth (q. 70. in *Gen.*) In like sorte of the two sonnes of Isaac, onlie Iacob had the spiritual blessing, and inheritance thereto belonging (*Gen.* 27.) Esau though prophane in manners selling his birthright (*Gen.* 25. v. 32.) which was a spiritual iurisdiction wherein he was a figure of the reprobate, yet it seemeth 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.) Whether they were brought by the strange and special prouidence 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, at the Scriptures also of the old, which foretel Christ, do withal forshew his Church. Totum quod annunciatum de Christo (saeth *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. Whole Christ is the head and the bodie. The head, the onlie begotten Sonne of God, and the bodie his Church: the bridgrome and bride, two in one flesh. Yea for no other cause (saeth 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 (*I. 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 expressed, 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. Which *S. Paule* saith (*Rom* 9) is

The Church of Christ in the new Testament alwayes visible and great.

The same Scriptures forshew Christ and his Church.

Multitude of progenie promised to Abraham pertained to the Church of Christ.

*Gen.* 13.  
15. 17.  
c. 22.

not ment of *Abrahams* natural children, but of the children of promise, such as the *Romane Christians*, and others, *Ieyves 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 fevv, 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 visibie 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* Job. 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 *Anram*, to *Aaron* and *Moyfes*, (*Exo. 6.*) the *Holie Ghost* not there reciting more genealogies being come to the origin of the *Pristlie 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

Very absurde to say, the Church of *Christ* was at anie time obscure.

Succession of spiritual gouerners during the law of nature.

Priesthood of *Moyfes* law established in *Aarons* seede.

*Moyfes* chiefe in spiritual and temporal gouernment.

*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 *Moyfes* the younger brother was extraordinarily called (which *God* therefore shewed and confirmed by spscial 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 receiving 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 beginning of the fourth age.

The second parte of this booke How the *Israclites* were sustained

The people murmuring for meate, and that they had left the flesh pottes of *Egypt*, 4. *God* geneib them quails, 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 Moyfes 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 late 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 Moyfes: Behold I wil raine you bread from heauen: let the people goe forth, and gather that sufficeth for euerie day: :: God least it in their wil to be content with ynough, or to couete more, yet suffered them not to haue more, when it came to meafurin g. v. 18. & 2. Cor. 8.
- † 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 Moyfes and Aaron said to al the children of Israel: At euen you shal know that our Lord hath brought you forth our 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 Moyfes 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. † Moyfes also said to Aaron: Say to the whole assemblie of the children of Israel: Approach 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 Moyfes, 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 covered the campe: in the morning also a dew lay round about the campe. † And when it had covered 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 Moyfes said: This is the
- These birdes by Gods prouidence 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 Moyfes 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 Moyfes 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 Moyfes. † 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 Moyfes had 24  
 commanded, and it putrified not, neither, was there worme  
 found in it. † And Moyfes 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 Moyfes: 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 Moyfes 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, wherwith I  
 fed

By their  
 woudering at  
 the duple qua-  
 ntitie, it appea-  
 reth they in-  
 tended not to  
 gather so  
 much.

By anticipa-  
 tion Moyfes  
 writeth here  
 the command-  
 ment geuen  
 when the Ta-  
 bernacle and  
 Arch: were fi-  
 nished. Exo.  
 viii.

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 referued. † 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. 1. heb 9. though inferior to Christs flesh 10. 6. yeares inferior to the flesh of anie glorified Sanct.

A N N O T A T I O N S .  
C H A P . X V I .

*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 received store of quales; 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!* *therupon* saith Theodorēt (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 witnessē S. Gregorie Nyssen (*enar. vite Moysi, or a medium*) S. Ambrose (*li. de us qui Myst imitant cap. 8.*) S. Cyrill Alexandrinus, S. Chryostom, S. Augustin, Theophilact and others, vpon the sixt of S. Iohn. VVhere also the text of our Sauours long discourse with the Capharnaites, sheweth evidently that he promised to geue a farre better meate then Manna, to those that believed in him *I am, saith our Lord, the bread of life, which descendeth from heauen; you fathers did eate Manna in the desert, and died. The bread which I will 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

It was a figure of the Eucharist.

Here only we commend to the Christian readers remembrance that the thing figured, doth euer excede the figure (according to S. Pauls doctin. Collos 2) wishing him therefore to consider, that in *Manhu* 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 fit or slowly loeuer anie man did gather it, in the end ech one had the same measure full, 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 fell none at all on the Sabbath day. Sixty, if in the rest of the weeke anie part was left al night, it putrified, and was corrupt in the morning, but the night before the Sabbath day, it remained found and good. Seuently, notwithstanding diuersitie of stomakes,

Twelue miracles in Manna.

psal 77.  
v 25  
R. ff. n.  
li. 1. c. 12  
cont. Oe.  
colump.  
P. Vek  
li. 3. c. 12  
pariam.

- 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 neuertheless 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 hundred yeares. Twelfthly, this strange and extraordinary prouision, continued fourtie yeares, that is, til the children of Israel came to the promised land and then ceased.

No miracle in  
Protestants  
Communion. You see then so miraculous a figure farre excelled Zuinglius, or Caluins communion bread, which containeth no miracle at al, only signifying Christs bodie. But, as our Sauiours 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.

At the said mir-  
acles are  
more eminent  
in the B.Sacra-  
ment.  
1. 2. 3.  
4.  
5.  
6.  
7.  
8.  
9.  
10.  
11.  
12.

For this indeede infinitely excelleth Manna, contain'g al the foresaid, or rather much more eminent miracles. For (first) it was consecrated by the maruelous power of Christs word, and euer since the same is done, by the like power communicated to Priests, (2) in his Church militant, (3) one and the 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, Christi is whole and entire (4). It greeueth 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 persecution, and other aduerser power take away this Sacrament and Sacrifice, abroad 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 desires, (10) but to the incredulous Capharnaites seemeth vnpossible, and to carnal conceits loathsome (11) Being worthely receiued into our mortal bodies, our arke or temporal tabernacle, it remaineth in incorruptible effect, whereby the bodie shall be 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 prouision, 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 giueth them water out of a rock. 8. Amalech fighteth w<sup>th</sup> them. And Moses lifting vp his hand in prayer, Israel ouercometh, o. l. w. s. Amalech prouaileth.*

**T**HEREFORE al the multitude of the children of Israel setting forward from the desert Sin, by their mansions,

ACCOU-

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 Ægypt, 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  
 wherwith 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 ancients 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 Iofue:  
 Choofe 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. † Iofue 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  
 liſted vp his hands, Iſrael ouercame: but :: if he did lette  
 12 them downe a litle, Amalec ouercame. † And the handes  
 of Moyſes were heauie: therefore they tooke a ſtone, and  
 putte vnder him, wherupon he ſate: and Aaron and Hur  
 ſtaied vp his handes on both ſides. And it came to paſſe that  
 13 his handes were not wearie vntil ſunne ſette. † And Iofue  
 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 Iofue: 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  
 handes 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  
 liſting vp his  
 handes bleſſed  
 his diſciples.  
*Luc. 24. S. Da-*  
*maſcen alſo*  
*teacheth (li. 4.*  
*c. 12. Orthodox.)*  
 that this ex-  
 tenſion of his  
 handes 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 advised Moyses to appoint subordinate officers to iudge leſe cauſes, referring the greater to him ſelfe.*

:: Cohen in Hebrew ſignifieth Priſt. which offices in the law of nature were often ioyne'd in one perſon.

AND when Iethro the priest of Madian, the allied of 1  
 Moyses, had heard al the thinges, that God had done to 2  
 Moyses, and to Israel his people, and that our Lord had 3  
 brought forth Israel out of Ægypt: † he tooke Sephora 4  
 the wife of Moyses whom he had sent backe: † and her 5  
 two sonnes, of which one was called Gersam, his father 6  
 saying: I have bene a stranger in a torren countrie. † And 7  
 the other Eliezer: for the God of my father, quoth he, is 8  
 my helper, and hath deliuered me from Pharaoes sword. 9  
 † Iethro therfore the allied of Moyses came and his sonnes, 10  
 and his wife to Moyses into the desert. where he was camped 11  
 beside the mountayne of God † And he sent word to 12  
 Moyses, saying: I Iethro thy allied come to thee, and thy 13  
 wife, and thy two children with her. † Who going forth 14  
 to mete his allied, adored, and killed him: and they saluted 15  
 on an other with wordes of peace. And when he was entred 16  
 into the tent, † Moyses told his allied al thinges that our 17  
 Lord had done to Pharao, and the Ægyptians for Israel: and 18  
 the whole trauaile which had chanced to them in the 19  
 journey, and that our Lord had deliuered them. † And 20  
 Iethro reioyced for al the good thinges, that our Lord had 21  
 done to Israel, because he had deliuered them out of the 22  
 handes of the Ægyptians, † and he said: Blessed is the 23  
 Lord, that hath deliuered you out of the hand of the 24  
 Ægyptians, and out of the hand of Pharao, that hath 25  
 deliuered his people out of the hand of Ægypt. † Now 26  
 doe I know, that the Lord is great about al goddes: for 27  
 because they dealt proude'y against them. † Iethro ther- 28  
 fore the allied of Moyses offered holocaustes and hostes to 29  
 God: and Aaron and al the ancientes of Israel came, to eate 30  
 bread with him before God. † And the next day Moyses sate 31  
 to iudge the people, who stood by Moyses from morning 32  
 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  
 15 this that thou doest in the people? Why fittest thou alone,  
 and al the people attendeth from moining vntil night? † To  
 whom Moyfes answered: The people cometh to me seeking  
 16 the sentence of God. † And when anie controuerſie chan-  
 cecth 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 tyred with  
 fooliſh labour, both thou, and this people that is with thee,  
 the buſines is aboue thy strength, thou alone canst not su-  
 19 ſteyne it. † But :: heare my wordes and counſails, and God  
 ſhal be with thee. Be thou to the people in thoſe thinges  
 that pertaine to God, to report their wordes vnto him:  
 20 † and to shew to the people the ceremonies and rite of  
 worſhipping, and the way wherein they ought to walke, and  
 21 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  
 22 deanes, † which may iudge the people at al tymes: and  
 what great matter ſoeuer ſhal fal 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 o-  
 23 thers. † If thou doest this, thou ſhalt fulfil the command-  
 ment of God, and ſhalt be able to beare his preceptes: and al  
 24 this people ſhal returne to their places with peace. † Which  
 thinges when Moyfes heard :: he did al thinges that he had  
 25 ſuggeſted vnto him. † And chooſing ſubſtantial men out of  
 al Iſrael, he appointed them princes of the people, tribunes,  
 26 and centurions, and quinquagenarians, and deanes. † Who  
 iudged the people at al time: and what ſoeuer was of greater  
 difficultie they referred to him, themſelues iudging the eaſier  
 27 caſes only. † And he diſmiſſed his allied: who returning  
 went into his countrie.

Manifold  
 wiſdome,  
 whereof Daniel  
 prophecieth  
 (c. 12. v. 4) in  
 Chriſtiangenti-  
 tils, was here  
 prefigured in  
 Iethro a gentill  
 :: To whom  
 Moyſes wil-  
 lingly yielded.  
*Ogen. in hunc  
 locum.*  
 Morally Su-  
 periors are ad-  
 moniſhed by  
 Moyſes ex-  
 ample to lerne  
 of anie man,  
 & at which is  
 good. s. Chry-  
 ſoſtom. *bo. de  
 ſyrenis repre-  
 henſionibus.*

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 Moyſes.*

:: To this place (which was their 12 man-  
 sion) they came the 47. day after they  
 parted from Egypt. And the third day  
 folowig 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 couenant *Theodoret.  
 9 35. in Exod.*  
 :: In this couenant God promiteth parti-  
 cular loue; Priestlie function, whereby  
 they might better serue him; and ef-  
 fectual grace and sanctitie.  
 :: The people promise loyalty to God, and  
 to keepe his commandments.  
 :: So Angels & Saints offer our prayers &  
 other good workes to God, though  
 he know al things before  
 hand.

**I**N 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 com-  
 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 Egyptian-  
 ans, 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  
 things 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 morn-  
 ning appeared: and behold thunders deganne to be heard,

and

and lightnings to flash, and a verie thicke cloude to cover 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 stood at the botome of the mount. † And at 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 drawn 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 perhaps 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 priestes 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 kepe their limittes and to lerne Gods wil of their superiours

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 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 fifteth day, in figure of the Law of Christ, promulgated on whitfunday, the fifteth 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.

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 CHAP. XX.

*Moyes receiveth the Decalogue or tenne commandments of God, for al the people. 23. With repetition that they shal not make false goddes, nor make Altaires but of earth, or ynhered stone, and without steppes.*

The third part of this booke: containing Diuine Lawes: Morall: Ceremonial: and Iudicial.

AND

**A**Nd our Lord spake al these wordes: † I am the Lord thy God, which brought thee forth out of the Land of Egypt, out of the house of seruitude. † Thou shalt not haue strange goddes before me. † Thou shalt not make to thee " a " graven thing, nor any similitude that is in heauen above, & that is in the earth beneth, neither of those things that are in the waters vnder the earth. † Thou shalt not adore 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 doing mercie vpon thousandes to them that loue me, and keepe my preceptes † Thou shalt not take the name of the Lord thy God in vaine. for the Lord wil not hold him innocent that shal take the name of the Lord his God vaine. † Remember that thou shalt sanctifie the sabbath day. † Six dayes shalt thou worke, and shalt doe al thy workes. † But on the seuenth day is the tabbath of the Lord thy God: thou shalt doe no worke in it, thou, and thy sonne, and thy daughter, thy man seruant, and thy woman seruant, thy beast, and the stranger that is with in thy gates. † For six dayes the Lord made heauen and earth, and the sea, and all things that are in in them, and rested in the seuenth day, therefore the Lord blessed the sabbath day, and sanctified it. † Honour thy father and thy mother, that thou mayst be longliude vpon the earth, which the Lord thy God wil geue thee. † Thou shalt not murder. † Thou shalt not committe aduoutrie. † Thou shalt not fleete. † Thou shalt not speake against thy neighbour false testimonie. † Thou shalt not couet thy neighbours house: neither shalt thou desire his wife, nor seruant, nor handmaide, nor oxe, nor asse, nor any hing that is his. † And al the people saw the voices and the flames, and the sound of the trumper, and the mount smoking: and being sighted and stroken with feare they stood a farre of. † saying to Moytes: Speake thou to vs, and we wil heere: let not our Lord speake to vs, lest perhappes we die. † And Moytes said to the people: Feare not: for God came to proue you, and that his t rrouer might be in you, and you should not sinne. † And the people stood a farre of. But Moytes went vnto the darke cloud wherein God was. † Our Lord said moreover to Moytes: This shalt thou say to the children of Israel: You haue seene that from

Leauen

In Hebrew  
 in Greke  
 εἰδωλον, in  
 Latin scriptis,  
 in English a  
 graven thing.  
 This com-  
 munication and  
 promise anne-  
 ded to the first  
 command-  
 ment peccy-  
 neth to euerie  
 one of the  
 nine follow-  
 ing Carech.  
 Ro. p 3 q. 9.

The Epistle  
 on wenesday  
 in the third  
 weeke of Lent

- 23 heauen I haue spoken to you. † You shall not make goddes  
 24 of siluer, nor goddes of gold that you make to you. † An Altar :: of earth you shall make to me, and you shall offer vpon it your holocaustes and pacifiques, your sheepe and oxen in euerie place where the memorie of my name shall be: I  
 25 wil come to thee, and wil blesse thee. † And if thou make an Altar of stone vnto me, thou shalt not build it of hewed stones: for if thou lift vp thy knife ouer it, it shall be polluted.  
 26 † Thou shalt not goe vp by griefes vnto myne Altar, lest thy turpitude be discovered.

:: This and other ceremonial precepts are determinate lawes, for obseruing the commandments of the first table pertaining 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 decciued 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 therefore to purge our selues of so haynous an imputed crime, as to remoue this dangerous block of erroneous conceipt, we shall 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 Gospell of our Lordes Incarnation, sayth: *Papista Virginem Mariam Deum constituant: Omnipotentiam ei in celo, & 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 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 heathenish maner. Caluin (*li. de necess. reſor. Eccles.*) saith: those of the Emperours religion (meaning al Catholiques) so diuide Gods offices among Sainctes, that they ioyne them to the Soueraigne God, as colleagues; in which multitude God lieth hidden. Against the most glorious virgin mother the same Luther (*ſer. de matris 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 Cenſurators (*li. 1. Cent. 1.*) affirme that the virgin Marie sinned greuously, yea compare her imagined faultes 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.

an i 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 (1032. Exodi) he accuseth most holie and meke Moyses of arrogancie and pride. And (li. 3. Instit. c. 20. pa. 27.) he seuerely scotteth at al Sainctes in general, saying: If they heare mortal mens prayers, they must haue eares so long, as fit in heauen to earth. And calleth them not only *hominus mortuos, dead men*, (which S. Hierom reproved in Vigilantius) but also *umbras, larnas, coluicium: shadowes, night goblins, stinking slib* yet more, (*li. de vera refo. reclos. rat.*) he calleth them *Monstra, carnisfices, bestias, monstra, hangmen, bestes*. These and like blasphemies modest men can not but abhorre and detest.

Al modest me wil condemne these blasphemies.

Carholique doctrine and practise conuince their lies.

The true Catholique doctrine

Honour due to excellencie

Three kindes of excellencie

Therefore three kindes of honour.

Protestants denie anie honour to be due to Sainctes.

Their obiection.

First answer.

Example of this necessary distinction.

Second answer.

Their lies also are conuincid 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 wicli. 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 honoured wih 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 dignite, al three as distinct as God, heauen, and earth. To these three general kindes of excellencie pertaineth 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 controuersie therefore is about the second. VVhich Caluin (*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 distinction of honour consisteth not alwayes in the external action, but in the intencion of the mind. For when we do such external actes of honour to God, we intend therby 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 Sainct; and becauie 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 Faulus 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 *Religiosus iulianus*, to say vp imitation, to be partakers of their mentes, and to be holpen by their prayers. Yet so that we erected 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 Sainctes bodies. saide: VVe offer to thee Peter, or Paul, or Cyrtian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may arise, to kindle 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, wherwith holie men are worshipped in this life. VVhose hart we perceiue is prepared to like sufferance for the Euangelical vertice: but Martyrs more deuoutly, by how much more securly, 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 *crucis* properly due to God, which in Latin can not be expressed 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 means offer anie such thing, nor teach to be offered, either to anie Martyr, or blessed soule, or holie Angel. Thus saire S. Augustin The same teacheth Theodoret (li. 3. ad Grecos ) Our Lord hath deprived 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 friends of God. It would be to long to cite manie ancient Fathers, testifying and teaching that Sainctes are to be honored.

S Augustin declareth this doctrin: and geueth both the former answers.

Three causes of celebrating Sainctes memories.

Latria is honour proper to God. Sacrifice only to God.

More compendiously we will take our aduersaries confession, the Magdeburgian Centuriators. VVho ( *Prof. 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 thurd 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 Sainctes. First of al (say they) these horrible and pernicious darknes, as certaine black cloudes covering the whole firmament, rose vp in the ver e 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 houes 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 Sainctes, 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 houes? 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

Protestants confesse that the ancient Fathers honored Sainctes, and their Reliques.

Manna was put in a golden vessel. *Neb. 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. Iosue 5. 3. Reg. 18. 4. Reg. 2. Psalm. 98. and els where.*

Protestants haue corrupted the text in al their English 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 images*, neither following the Hebrew, Greke, nor Latin. For the Hebrew word, *peid*, is the verie same that *sculptus* in Latin, that is a *grauen or carued thing*. The Greke hath *ιδωλον*, an *idol*. So al Protestants English Bibles are false.

God commanded 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, sow, embrother, and otherwise make, and kepe Images, portraictes, and pictures of men, and other things. As for worshipping of tacted Images the second concel of Nice (*Act. 4.*) the concel of Trent (*sess. 25.*) S. Gregorie the great (*li. 7. ep. 5. 33*) 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 Sainct, whose Image it is.

Christ, and Saincts are honored in their Images.

Another controuersie Caluin here maketh, that from these wordes, *Then 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. Angustin (*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 indeede to haue a strange God, which is forbid in the first wordes. and so al that foloweth to the conuincion and promise, forbiddeth false goddes, and appeareth to be but one precept in substance. But the desire and internal consent to a lultrie, and to theft, differ altogether as much, as the external actes of the same sinnes; and therefore seeing adultrie 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 diuided.

The ninth and tenth are as distinct, as the sixth and seventh.

## CHAP. XXI.

*Iudicial precepts concerning bondmen and bondwomen. 12. Manslaughter and striking: killing and cursing of parents. 23. The layv of like paine for a hurt, 28. of an ox striking with his horne.*

THESE

- 1 **T**HES E are the iudgements which thou shalt propose  
 2 to them. † If thou bye an Hebrew seruant, six yeares  
 3 shall he serue thee: in the seuenth he shall goe out free\*gratis.  
 4 † With what rayment he entred in, with the like let him go  
 5 out: if hauing a wife, his wife also shall goe out with him.  
 6 † But if his lord geue him a wife, and she beare sonnes &  
 7 daughters: the woman and her children shall be her lordes:  
 8 but himselfe shall goe out with his rayment. † And if the  
 9 seruant say: I loue my lord and wife & children, I wil not  
 10 goe out free: † his lord shall present him to the goddes,  
 11 and he shall be sette to the dore and the postes, and he shall  
 12 bore his eare through with an awle: and he shall be his bond-  
 13 man for euer. † If any man sel his daughter to be a seruant,  
 14 she shall not goe out, as bondwomen are wont to goe out.  
 15 † If she mislike the eyes of her maister to whom she was  
 16 deliuered, he shall ditmisse her: but he shall not haue autho-  
 17 rity to sel her vnto a strange people, if he despise her. † But  
 18 if he despouse her to his sonne, he shall doe to her after the  
 19 maner of daughters. † And if he take an other wife for  
 20 him, he shall prouide her a mariage, and rayment, and the  
 21 price of her chastitie he shall not denie. † If he doe not  
 22 these three thinges, she shall goe out gratis without monie.  
 † He that striketh a man wilfully to kill 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 father or mother, dying let him die. † He that  
 shall 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 fall 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 shall 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 shall be guiltie of  
 the crime. † But if the partie remayne alieue a day or two,  
 he shall not be subiect to punishment, because it is his money.  
 † If certaine fall 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  
 neighbours.

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 require, 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 ox 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 ox shal be quitte. † But if the ox 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 ox 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 ox shal be stoned. † If a man open a cesterne, and 33  
 digge one, and doe not couer it, an ox or an asse fall into it,  
 † the owner of the cesterne shal pay the price of the beast: 34  
 and that which died, shal be his owne. † If one mans ox 35  
 gore an other mans ox, and he die: they shal sel the ox that  
 liueth, and shal diuide the price, and the carcasse of that  
 which died they shal parte betwen them. † But if he knew 36  
 that his ox was wont to strike from yesterday and the day  
 before, and his maister did not keepe him in: he shal render  
 ox for ox, and shal take the carcasse whole.

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 CHAP. XXII.

*The punishment of theft, 5. and other trespasses, 7. if a thing committed to custodie or lent doth perish, 16. of deflowring a virgin, 18. of incanting, bestialitie, and idolatrie, 21. of hurting strangers, widowes, and orphans. 25. The law of lending without vsurie, 26. of taking pledge, 28. of reverence to superiors, and of paying tithes.*

- 1 **¶** If any man steale an ox or a sheepe, and kil or sel it: he  
 2 **A**shal reioice :: 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 shal not be guiltie of bloud. † But if he doe this when the  
 6 sunne is risen, he hath committed manslaughter, and himself  
 7 shal die. If he haue not wherwith to make restitution  
 8 for the theft, himselfe shal be sold. † If that which he stole,  
 9 be found with him, aliue, either ox, or asse, or sheepe:  
 10 he shal 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 shal 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 shal 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 shal restore duple: † if the theefe be not  
 known, the maister of the house shal be brought to :: the  
 goddes, and shal 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 shal come to the goddes:  
 and if they geue iudgement, he shal 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 shal be an oath  
 betwen them, that he did not put forth his hand to his neigh-  
 bours good: and the owner shal admitte the oath, and he  
 shal not be compelled to make restitution. † But if it were  
 taken away by stealth, he shal restore the damage to the owner.  
 † If it were eaten of a beast, let him bring vnto him that  
 which was slaine, and he shal not make restitution. † He  
 that asketh of his neighbour to borrow any of these things,  
 and it be hurt or dead the owner being not present, he shal  
 be compelled to make restitution. † But if the owner be  
 present, he shal 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 depoused, and lie with her: he shal  
 endowe her, and haue her to wife. † If the virgins father

Where  
 great fault  
 are committed,  
 punishment is  
 inflicted ac-  
 cording to the  
 enormitie of  
 the sinne, a-  
 boue the pro-  
 portion of the  
 iniurie. *Theo-  
 ariet. q. 50. in  
 Exod. Deut. 25.*  
 Mystically, He  
 that taketh  
 from the  
 Church a day-  
 lie laborer in  
 Gods field, sin-  
 neth mote  
 greuously and  
 deserueth  
 more punish-  
 ment, then he  
 that taketh a  
 priuate man  
 of Christs  
 flock. *Rab-  
 nus.*  
 Judges cal-  
 led goddes for  
 their eminent  
 authoritie.  
*Leu. 7. v. 1.*

wil not geue her, he shal geue money according to the maner  
 of the dowrie, which virgins are woit 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 Ægypt. † 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.

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 CHAP. XXIII.

*Lames are appointed to Iudges, (the enemies owe, or a ße to be saued) 8. name-  
 ly not to take bribes. 10. The seventh yeare, and day al must rest. 14.  
 Three principal feastes must be solemnized euerie yeare 20. Conduction  
 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.*

**T**HOU shalt not admitte a lying voice: neither shalt 1  
 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 the same. † Thou shalt not decline the poore mans iudgement. † A lye thou shalt auoide. The innocent and iust person thou shalt not put to death: because I abhorre the impious man. † Neither shalt thou take bribes, which doe 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 of Egypt. † Six yeares thou shalt sow thy ground, and shalt 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 thy handmaide may be refreshed, and the stranger. † Keepe al things that I haue said to you. And by the name of foren goddes you shall not sweare, neither shall it be heard out of your 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 commanded thee, in the time of the moneth of new corne, when thou didst come forth out of Egypt: thou shalt not appear in my sight emptie. † And the solemnitie of the haruest :: of the first frutes of thy worke, whatsoeuer thou didst sow in the field. The solemnitie also in the end of the yeare, :: when thou hast gathered al thy corne out of the field. † Thise a yeare shall al thy male sexe appeare before the Lord thy God. † Thou shalt not sacrifice the bloud of my victime vpon leuen, neither shall the fatte of my solemnitie 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 his damme. † Behold I wil send myne Angel, which shall goe before thee, and keepe thee in thy iourney, and bring thee into the place that I haue prepared. † Obserue him, and heare his voice, neither doe thou thinke him one to be contemned: for he wil not forgeue when thou hast sinned, and

in iustice, cease to be true vertues, when iustice is not first obserued.

*S. L. 110. om. 11*  
*Psal. 32. 11. 12*  
*Prout. 31.*

Three principal feastes besides the Sabbath, & some others.

:: Pasch in memorie of their deliuerie from Egypt.

:: Pentecost, when they receued the Law.

:: Tabernacles in memorie of Gods protection foure 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 shalt serue 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 wildernesse, 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  
 perhaps 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.

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 CHAP. XXIIII.

*Moyfes with others are commanded to ascend, he to the Lord, the rest a farre  
 of 4. They offer sacrifice. 8. Moyfes sprinckleth the blood of the Testament  
 vpon the people. 15. Then ascending to the mountaine, God covereth is  
 with a fire cloude.*

**T**O Moyfes also he said: Goe vp to the Lord, thou, and 1  
 Aaron, Nadab and Abiu, and seuentie Ancientes of  
 Israel, and you shal adore a farre of. † And Moyfes onlie 2  
 shal ascend to the Lord, and they shal not approach: neither  
 shal the people ascend with him, † Moyfes therefore 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 Moyfes 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 vietimes to our Lord,
- 6 calues. † Moyfes therfore tooke the halfe part of the blood, 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 blood, and :: sprinkled it vpon the people, and said: " This is the blood of the Couenant which our Lord
- 9 hath made with you vpon al these wordes. † And there went vp Moyfes 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 sapphirstone, 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 Moyfes: Come vp to me into the mount, and be there: and I wil geue thee tables of stone, and the law, and the commandementes which I haue written: that thou maist
- 13 teach them. † Moyfes rose vp, and his minister Iosue: and
- 14 Moyfes 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 Moyfes 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 Moyfes entring into the middes of the cloude, ascended into the mount: and he was there fourtie dayes, and .i.ourtie nightes.

:: As when Moyfes had brought the Israelites from bondage, and receiued the law for them, he built an Altar for Sacrifice: so Christ hauing redeemed vs, and geue vs a Law, for applicatiō of the fruit thereof Altars are erected, & Sacrifice offered.

:: This was donne corporally to the Iewes.

In Christians: Christs blood applied by Sacraments sanctifieth their soules. *Heb. 9.*

The lesson in Mathe on Imber wenelday in Lent.

## AN NOT A T I O N S.

## CHAP. XXIII.

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. *Iſychius, 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 seuen lampes, with snuffers of gold.*

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 shall 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 redde, and ianthin skinned, and the  
wood setim: † oyle to make lightes: spices for oynement, 6  
and for incense of good fauour: † Onyx stones, and precious 7  
stones to adorne the ephod, and ronale. † And they shall 8  
make me a sanctuarie, and I will dwell in the middes of them:  
† according to all the similitude of the tabernacle which I will 9  
show thee, & of all the vessel to the seruice thereof: & thus you  
shall make it: † frame an arke of the wood setim, the length 10  
whereof shall 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 ringes, which thou shalt put at the foure 12  
corners of the arke: let two ringes be on the one side, and two  
on the other. † Thou shalt make barres also of the wood 13  
setim,

As the Isra-  
elites were  
prompt to  
offer these ex-  
ternal things  
in the old law,  
so Christians  
must offer the  
like for Gods  
seruice: but  
specially all  
sortes of ver-  
gues, Faith,  
hope, charitie,  
penance, deu-  
otion, prayer  
almes, fa-  
sing. &c.

- 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 :: Cherubims also thou shalt make of beaten gold, on both sides of
- 19 the oracle. † Let one Cherub be on the one side, and the other on the other. † Let them couer both sides of the Propitiatorie (spreading their wings, and couering the oracle, and let them looke one towards the other, their faces turned vnto
- 21 the Propitiatorie wherwith the arke is to be couered, † wherin thou shalt put the testimony that I wil geue thee. † Thence wil I command, and wil speake to thee ouer the propitiatorie & from the middes of the two Cherubims which shal be vpon the arke of testimonie, al thinges which I wil command the
- 23 children of Israel by thee. † Thou shalt make a table also of the wood setim, hauing two cubites in length, and in bredth
- 24 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 ledge round about, † and to the ledge it self a crowne enterpolished, foure fingers high: and vpon the same, an other
- 26 golden crowne. † Thou shalt prepare also foure golden rings, and shalt put them in the foure corners of the same table at euerie foote. † Vnder the crowne shal the golden rings be, that the barres may be put through them, and
- 28 the table may be carried. † The barres also them selues thou shalt make of the wood setim, and shalt compass them with
- 29 gold to beare vp the table. † Thou shalt prepare also sawcers, and phials, censers, and goblettes, wherein the libamentes
- 30 are to be offered, of most pure gold. † And thou shalt sette vpon the table :: loaves of proposition in my sight alwayes.
- 31 † Thou shalt make also a candlesticke beate[n] of most pure gold, the shaft therof, and branches, cuppes, and boules, and
- 32 lilies proceeding from the same. † Six branches shal goe forth of the sides, three out of one side, and three out of the other.
- 33 † Three cuppes as it were in maner of a nutte on euerie branch, and a boule withal, and a lilie: and three cuppes likewise of the fashion of a nutte in an other branch, and

:: If Imagēd were vnlawfull God would not haue commanded to make Cherubims. 10. Nic. 2.

:: For the perpetual vte, 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. 4. 1. 8. Damascen. de exho. li. 4. c. 14. 5. Cyril. catho. 2.

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 candlestick it selfe shal be foure cuppes in maner of  
 a nutte, and at euerie one boules and lillies. † 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 candlestick, 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 candlestick 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 qualittes al things shal be.*

∴ Christ's mem-  
 bers by their  
 vnion & com-  
 municatiō list  
 ech other, and  
 adorne his ta-  
 bernacle, the  
 Church.

**A**ND 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 six curtine in the front of the rooffe thou shalt duple.  
 † 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 felow. † Thou shalt make also fiftie buckles  
 of braſſe, 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 rooſe, to witte, one  
 curtine that is ouerplus, with the halfe therof thou ſhalt  
 13 couer the backeſide 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 ſenſing both ſides of the tabernacle. † Thou ſhalt make  
 also an other couer to the rooſe 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  
 16 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 taber-  
 nacle that looketh to the North, there ſhal be twentie  
 21 bordes, † hauing fourtie feete of ſiluer, two feete ſhal be  
 22 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 patterne that was shewed thee in the Mount. † Thou 31  
 shalt make also a veile of hyacinth, and purple, and scarlet  
 twise died, and twitted silke, wrought with imbrodered  
 worke and goodlie varietie: † which thou shalt hang before 32  
 foure pillers of the wood setim, the which themselues also  
 shal be plated with gold, and shal haue foure 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 Sanctua-  
 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 twise died, and twitted silke,  
 with imbrodered worke. † And fiue pillers 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.

## CHAP. XXVII.

*An Altar must be made with things belonging thereto. 9. Also the court of  
 the tabernacle with hangings and pillers. 20. And prouision of oyle for  
 lampes.*

**T**HOU shalt make also an Altar of the wood setim, 1  
 which shal haue fiue cubites in length, and as manie in  
 bredth, that is, foure square, and three cubites in height.  
 † And there shal be at the foure corners hornes of the same: 2  
 and thou shalt couer 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 foure corners wherof shal be foure 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 couer 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 massie, but emptie and 8  
 hollow

*The chiefest  
 part of the  
 Tabernacle,  
 called sancta  
 sanctorum  
 of holies.*

- 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 shall be hanginges of twisted silke: one side shall hold  
 10 in length an hundred cubites. † And twentie pillers with  
 as manie feete of brasle, which shall haue heades with their  
 11 engraunges of siluer. † In like maner also on the north  
 side there shall be in length hanginges of an hundred cubites,  
 twentie pillers, and feete of brasle as manie, and their  
 12 heades with their engraunges of siluer. † But in the  
 bredth of the court, that looketh to the west, there shall 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 shall be fiftie cubites. † in the which there  
 shall be deputed to one side hanginges of fiftene cubites, and  
 15 three pillers and as manie feete: † and in the other side there  
 shall be hanginges conteyning fiftene cubites, three pillers,  
 16 and as manie feete. † And in the entring of the court there  
 shall be made an hanging of twentie cubites of hyacinth and  
 purple, and scarlet twice died, and twisted silke, with embrod-  
 dred worke: it shall haue foure pillers, with as manie feete.  
 17 † Al the pillers of the court round about shall be garnished  
 with plares of siluer, siluer heades, and feete of brasle.  
 18 † In length the court shall occupie an hundred cubites, in  
 bredth fiftie, the height shall be of siue cubites, and it shall  
 be made of twisted silke, and shall 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 drawn before  
 the testimonie. And Aaron and his sonnes shall place it, that it  
 22 may geue light before the Lord vntil the morning. † It shall  
 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.*

∴ Vocation  
necessarie to  
spiritual fun-  
ction. *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. Hiero.  
ad Fabian de  
vestitu Sacerdo-  
tum, cō. 3.*

**T**AKE vnto thee also Aaron thy brother with his sonnes, 1  
from among the children of Israel; ∴ that they may doe  
the function of priesthoode 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, wherin 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 priesthood 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 an other, which  
thou shalt put into the bookes † 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 shall be set  
 21 in gold by their rewes. † And they shall haue the names of the children of Israel: with twelue names shall 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 Rationale: † and the golden cheynes thou shalt ioyne to the  
 24 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 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 continue, and the Rationale and Ephod may not be separated one from the other.  
 29 † And Aaron shall beare the names of the children of Israel in the Rationale of iudgement vpon his brest, when he shall enter into the Sanctuarie, a memorial before the Lord for euer. † And thou shalt put in the Rationale of iudgement  
 30 :: Knowledge of the cause, and sincere proceeding therein, are the two keyes of right iudgement.  
 31 † Doctrin, and Veritie, which shall be on Aarons brest, when he shall goe in before the Lord: and he shall beare the iudgement of the children of Israel on his brest, in the sight of the  
 32 Lord alwayes. † And thou shalt make the tunike of the Ephod of hyacinth, † in the middes wherof aboute shall 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 pomegranates, of hyacinth, and purple, and scarlet twise died,  
 34 little belles interposed between, † so that there be a bel of gold and a pomegranate: and againe an other bel of gold and  
 35 a pomegranate. † And Aaron shall 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

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 shall be vpon the mitre,  
 † hanging ouer the forehead of the high Priest. And Aaron 38  
 shall carie the iniquities of those things, which the children  
 of Israel haue offered and sanctified, in al their giftes and  
 donaries. And the plate shall 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 embrodred 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 shall vse them when they shall 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 shall 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 pacifiques, wherof Aaron and his sonnes shall participate. 38. The institution of the daylie sacrifice of two lambes, one in the morning, the other at euen.*

:: Special preparation before Bishops and Priests be consecrated.

**B**V 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 vnlouened bread, 2  
 and a cake without leuen, tempered with oile, waters also vnlouened anoynted with oile: of wheaten flowre 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 testimonie. And :: when thou hast washed the father with his sonnes

:: The first pro-

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 tunicke, 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 handes, † 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  
 19 great toes of their right hand and foote, and thou shalt  
 20 powre the blood vpon the Altar round about. † And  
 21

paration in the partie to be consecrated is cleaning from sinne. then to be adorned with the vertues aboue mentioned. pag. 234.

when thou hast taken of the bloud 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 tayle & 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 fauour  
 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-  
 cifique 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 thal touch it, shal be sanctified.
- 38 † This is it which thou shalt doe vpon the Altar: Two
- 39 lambes of a yeare old :: euerie day continually, † one lambe
- 40 in the morning, & an other at euen, † the tenth part of flowre tempered with oile beaten, which thal 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 fauour 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 priesthood vnto me. † And I wil dwel in the middes of the
- 45 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 Christiis Sacrifice in his Church s. Aug. l. 1. 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. What money shal be gathered for the vse of the Tabernacle. 18. A brasen lauer 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 heighr.
- 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 ringes 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 setim, 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 twentie :: 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 vpward,  
 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 seede 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 10. 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 pertyneth 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 priethood 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 Moyfes:  
 Take vnto thee spices, lactee, 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 deliuereth to Moyfes two tables written with the finger of God.*

1 2 **A**ND our Lord spake to Moyfes, 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 felow 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 Moyfes, 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 14  
 Lord, which sanctifie you. † Keepe you my sabbath: for it  
 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 Moyfes two stone tables  
 of testimonie, written :: with the finger of God.

:: Not by  
 Moyfes, 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 reueiling to Moyfes, 11. he praieth our Lord, for Abra-  
 ham, Isaac, and Iacobs sake to spare the people, and performe his promise.*

14. *Yher-*

14. *Wherwith 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**ND the people seeing that Moyses made tatiance 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 daugh-  
 3 ters, & bring them to me. † And the people did that he had  
 4 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  
 5 of Ægypt. † Which when Aaron had senn, he builded an  
 altar before it, and by a cryers voice proclaimed saying: To  
 6 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  
 7 vp :: to play. † And our Lord spake to Moyses, saying: Goe,  
 get thee downe: thy people, which thou hast brought out  
 8 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  
 goddes Israel, that haue brought thee out of the Land of  
 9 Ægypt † And againe our Lord said to Moyses: I see that  
 10 this people is stiffenecked: † :: suffer me, that my furie may  
 be angrie against them, and that I may destroy them, and I  
 11 wil make thee into a great nation. † But " Moyses besought  
 the Lord his God, saying: Why Lord, is thy furie angrie a-  
 gainst thy people, whom thou hast brought forth of the  
 12 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 moun-  
 taynes, and destroy them from the earth: let thyne anger  
 cease, and be pacified vpon the wickednes of thy people.  
 13 † " Remember Abraham, Isaac, and Israel :: thy seruantes,  
 to whom

:: Aaron knew  
 what goddes  
 they ment, to  
 wit, such as  
 they had senn  
 worshipped in  
 Ægypt, and  
 therefore he  
 made them a  
 molten calfe.  
 v. 4.

:: Excesse in  
 play called  
 foolish mirth,  
 is the daugh-  
 ter of glutton-  
 nie, and mo-  
 ther of Ido-  
 latrie. s. Greg.  
 li. 31. c. 31.  
 Moral.

:: To the mol-  
 ten calfe,  
 which they  
 had made.  
 :: God saying,  
 suffer me, signi-  
 feth that he  
 could be hin-  
 dered s. Hee-  
 rom. in lone. l.

:: Not only  
 Gods promise,

but also his seruants merites are here proposed for procuring mercie to the people. See the Annotation.

to whom thou swarest by thine owne self, saying: I wil multiply your seed as the starres of heauen: and this whole land, wherof I haue spoken, I wil giue to your seed, and you shall 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 Iosue 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 rooke, and brought to me: and I cast it into the fire, and :: this calfe came forth. † Moyſes therefore 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 gathered vnto him al the sonnes of Leui: † to whom he said: 27 This saith the Lord God of Israel: Pur cuerie man his sword vpon his thigh: goe, & returne from gate to gate through the middes of the campe, and cuerie man kil his brother, and 28 friend, and neighbour. † And :: the sonnes of Leui did according to the saying of Moyſes, and there were flaine in that day 29 about three thousand men. † And Moyſes said: You haue 30 consecrated your handes this day to our Lord, cuerie 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. 5. Aug. q. 144 in Exod.

:: Aaron confessed the fault briefly, not intending a friuolous excuse: for he could not thinke, but Moyſes knew the truth. 5.

Aug. q. 145 in Exod.

:: Their zeale vsed with authoritie and order is here rewarded: which otherwise wanting, when Simeon and Leui slew the Sichemites, was blamed 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 any meares I may be able to intreate him  
 31 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 forgieue  
 32 them this trespassse, † or if thou doe not, :: strike me out  
 33 of the booke that thou hast written. † To whom our Lord answered: He that hath sinned to me, him wil I strike out  
 34 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 perith with the people, then they should al be destroyed: and therefore at his instance God pardoned them. *S. Hieron. Ep. 12. ad Gaud. C. in Ione. 1. S. Aug. q. 147. in Exod.*

## ANNOTATIONS.

## CHAP. XXXII.

4. *A molten calfe* ] No other reason can be imagined, why the people This people falling to Idolatrie, required the image of a calfe, rather then of anie other thought the thing, but for that they thought the blacke calfe with white spottes, called calste to be the

*S. Aug. Apu. or Serapis, whom they sawe the Ægyptians esteemed most of al their true God. li. 18. c. 6. attributed the benefite of their deliuerie from bondage, saying: These are thy goddes, o Israel, that haue brought thee out of the Land of Ægypt. So they went 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 adoring immediatly 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 creator. And Psal. 105. v. 21. They forgot God, which saved them.*

*li. 1. c. 11. para. 2. Instit.* They adored that which the image represented.

11. *Moyse besought.* ] Albeit Moyses with most humble submission prayed Caluin chargeth Moyses for the people, which God so accepted, that he was therby pacified, (v. 14.) yet Caluin here condemneth him of arrogancie, and pride, as though he imagined with arrogancie prescribed law to God, spoyling him of his iustice. Much otherwise Moyses charitably concurred with Gods prouidence.

*In hunc locum.* S. Hierom (*Epist. 12. ad Gaudent.*) commending his seruent charitie, doubteth Moyses charitie concurred with Gods prouidence.

*S. Aug. 13. Remember Abraham,* ] It much troubled Caluin, that for obtaining pardon for the people, the Patriarches are mentioned, for whose sake and merites Exod. rites, mercie, and protection was promised by God (Gen. 18. 22. 26.) [prophecied by Jacob, (Gen. 48.) performed here, and in manie 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 before merites. *od. q. 67. Though al merites procede from Gods grace, first geuen without merites.*

*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 Ægypt. So it is a comination becauſe they were ſtubborne and ſtiffe 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 Ægypt, into the land whereof 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 Heuite, and Iebuſeite, † and thou maiſt enter into the land that floweth with milke and honey: for I wil not goe vp with thee, becauſe thou art a ſtiffenecked 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 ſtiffenecked people, once I ſhal goe vp in the middes of thee, and ſhal deſtroie thee. Now preſently lay away thy ornamentes, that I may know what to doe vnto thee. † Therefore 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 whereas thou hast said: I know thee by name, and thou hast found grace in my sight. † If therefore 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 Moyses 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 Moyses: 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.

Rom. 9.

## CHAP. XXXIIII.

*Moyses goeth againe into Mount Sinai, with new tables, praying for the people. 10. to whom God promiseth to give possession of the Land. 12. Prohibiteth al association with the Gentiles, for feare of Idolatrie, 18. geneth precepts concerning the first borne, the Sabbath, and other feastes. 28. After fourtie dayes fast, Moyses returneth to the people with the commandements, and his face appearing burned, he couereth it, whensoever he speaketh to the people.*

- 1 **A**ND 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

of God in glorie, is alge d. :: God by his grace maketh his seruants to cal vpon his name. s. Aug. 9. 154. in Exod. :: None in this life can see God as Saints do in glorie. 1. Ioan. 3. :: Moyses saw more glorious workes & effectes of God, then other Prophets, yet not his substance and diuine nature. Theodoret. 9. 68. in Exod. s. Hier. de verb. 15a. vidi. Dom. s. Chrysof. ho. 4. de in copie. Dei natura.

Yet there remaineth penance, as the second table of lastie after shipwrake s. *Hiero. Epis ad Demetriad.*

also and the sheepe let them not feede ouer against. † He 4  
 cut out therfore two tables of stone, such as had bene before :  
 aud 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  
 stood 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  
 selfe 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 answer- 10  
 ed: :: 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 ter-  
 rible worke of the Lord which I wil doe. † Obserue al 11  
 things which this day I command thee: I my self wil cast  
 out before thy face the Amorrhite, and Chananeite, and  
 Hetheite, 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 Ieloufe, 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 them selues 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

∴ Notwith-  
 standing his  
 former com-  
 mination chap.  
 33. v 3. God  
 here promi-  
 teth new be-  
 nefites.

\* chief  
 ruler.

- thou shalt redeeme with a sheepe: but if thou wilt not giue a price for it, it shall be slaine. The firstborne of thy sonnes thou shalt redeeme: neither shalt thou appeare empty in  
 21 ny 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  
 23 wheate haruest, and the solemnitie, when the time of the  
 24 yeare returneth that al thinges are laid vp † Three tymes of the yeare al thy male shall appeare in the sight of the  
 25 omnipotent Lord God of Israel. † For when I shall haue taken away the nations from thy face, and shall haue dilated thy borders, no man shall lie in wayte against thy land, when thou doest goe vp, and appeare in the sight of the Lord thy  
 26 God thrise in a yeare. † Thou shalt not immolate the bloud of my hoste vpon kauan: neither shall there remaine in the morning of the victime of the solemnitie of the Phase.  
 27 † 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  
 28 in the milke of his damme. † And our Lord said to Moyse: Write thee these wordes, in which I haue made a couenant  
 29 both with thee and with Israel. † Therefore he was there with our Lord fourtie dayes and fourtie nightes: he did not eate bread, and he dronke no water, and :: he wrote in the tables  
 30 the wordes of the couenant, :: tenne † And when Moyse came downe from the mount Sinai, he held the two tables of testimony, and he knew not that his face was :: horned  
 31 by the conuersation of the talke of our Lord. † And Aaron and the children of Israel seeing the face of Moyse horned,  
 32 they were afraid to come neere † And being called of him, they returned as well Aaron as the princes of the synagoge.  
 33 And after that he spake to them, † al the children of Israel also came to him: whom he commanded al thinges that he  
 34 had heard of our Lord in mount Sinai. † And hauing ended his talke, he put :: a veile vpon his face. † Which going in to our Lord, and speaking with him, he toke away vntil 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.

his speciall grace they shall be illuminated: 2 Cor 3 The like is vpon  
 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 giftes 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 repe- teth the former precept, of keeping the Sabbath, and provideth all necessaries to the making of the Tabernacle, whereto the Princes and people most promptly and liberally contribute. *S. Aug. 9. 172. in Exo.*

**T**HERFORE :: 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  
you, the sabbath, and rest of our Lord: he that shal do anie  
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  
that our Lord hath commanded, saying: † Separate with 5  
you first fruites to the Lord. Let euerie one that is willing and  
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 skinned 7  
redde, and ianthin skinned, the wood setim, † and oile to 8  
maintaine lightes, and to make ointment, and most sweete  
incense, † Onyx stones, and pretious stones, for the adorning 9  
of the Ephod and the Rationale. † Whosoever of you 10  
is wise, let him come, and make that which our Lord hath  
commanded: † to wit, the Tabernacle, and the rooffe therof, 11  
and the couer, the ringes; and the bordeworke with the  
barres, the pinnes and the feete: † the Arke and the staues, 12  
the propitiatorie, and the veile, that is drawn before it:  
† 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 nour-  
ishing of fires: † the Altar of incense, and the barres, and 15  
the oile of vnction and the incense of spices: the Hanging  
at the doore of the tabernacle: † the Altar of holocauste, 16  
and his grate of brasse, with the barres and vessel therof:  
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,  
† 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  
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 Moyfes, † offered first frutes  
 to our Lord with a most prompt and deuoute minde, to make  
 the worke of the tabernacle of the testimonie. Whatsoever  
 was necessarie to the seruice therof and to the holie vesti-  
 22 ments, † both men and women did giue, tablettes and  
 earlettes, ringes and bracelettes: 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 skinnes, † metal of siluer and brasle, they offered to our  
 25 Lord, and the wood setim for diuers vses. † But the skilful  
 women also gaue such things as they had sponne, hyacinth,  
 26 purple, and scarlet, and silke, † 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 Moyfes. Al the children  
 of Israel did dedicate voluntarie thinges to our Lord.  
 30 † And Moyfes 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 brasle, † and in grauing stones,  
 and in carpenters worke. Whatsoever can be deuised arti-  
 34 ficially, † he hath giuen in his hart: Oolab 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 silke, and to weaue al thinges, and to inuent  
 al new things.

*∴* As matter  
 alone is not  
 sufficient for  
 a building  
 without arti-  
 ficers, to  
 whom God  
 geueth special  
 skill: so for ex-  
 pounding ho-  
 lie Scripture  
 God geueth  
 particular  
 knowledge to  
 Pastors and Do-  
 ctors, to the con-  
 summation of  
 sauntes, to the  
 worke of the  
 minister, to the  
 edifying of the  
 bodie of Chr. st.  
 (the Church.)  
 Ephes. 4.

## CHAP. XXXVI.

*More being geuen then was needeful. 6. Moyfes made to be proclaimed that  
 no more should be offered. 8. So the curtines, 13. ringes, 18. buckles, 19.  
 the couer, 20. bordes, 21. barres, 35. a veile, 36. pillars, and a hanging  
 are made readie.*

**B** ESELEEL therefore, and Ooliab, and euerie wise man, 1  
 to whom our Lord gaue wisdom and vnderstanding,  
 to know how to worke artificially, made the things 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 therefore commanded pro- 6  
 clamations 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 things 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 twice died, with varied worke, and  
 the art of embroidering: † 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 rooffe 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 rooffe 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 skinned redde:  
 & another couer ouer that of ianthin skinned. † He made 20  
 also

:: As the people abounded  
 in deuotion,  
 so the workmen of mo-  
 destie and re-  
 ligious 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 bredth  
 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 forty 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 bordeworke  
 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 Candlesticke with bowles and branches. 23. seven lampes with snuffers, 25. the Altar of incense, 29. and composeth the incense.*

**A**ND 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 12  
 a 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 proceded from the shaft  
 of the candlestick, equal † And in the shaft it selfe were 20  
 foure cuppes after the maner of a nutte, and boules withal  
 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  
 higher sense  
 then the lite-  
 ral. *de vita  
 Moyses 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 seuen lampes with their snuffers, and the vessel, where  
 23 the snuffings should be put out, of most pure gold. † The  
 candlesticke withal the vessel therof did weigh a talent of  
 24 gold. † He made also the altar of incense of the wood setim,  
 hauing a cubite euerie way foure square, and in height two :  
 25 from the cornets wherof the hornes did procede. † And  
 he plated it with the purest gold, with the grate and the  
 26 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  
 27 altar may be caried. † And the barres them selues he made  
 also of the wood setim, and couered them with plates of gold.  
 28 † 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, siue 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 manner of nette he made of brasse, and vnder it in the  
 5 middes of the altar an hearth, † casting foure rings at as  
 6 manie toppes of the nette, to put in barres to carie it : † the  
 which themselues also he made of the wood setim, and co-  
 7 uered them with plates of brasse : † and he drew them  
 through the rings, 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,

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. *Luce. 1.*

the

the heades of the pillers, & the whole grauing of the worke, of filuer. † 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 fiftene 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 fiftene cubites, and three pillers, and feete as manie. † Al the hangings of the court were 16  
wouen 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 fise cubites 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 Moyfes, in the ceremonies of the Leuites by the hand of Ithamar the sonne of Aaron the priest: † which 22  
beseled the sonne of Uri, the sonne of Hur, of the tribe of Iuda had accomplished, as our Lord commanded by Moyfes, † hauing iouined to him selfe for his companion Oolab the 23  
sonne of Achisamech of the tribe of Dan: who was himself also an egregious artificer in wood, and a tapister and embroderer 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 seuen hundred thirtie sicles according to the measure of the Sanctuarie. † And it was offered of them that passed to the num- 25  
ber, from twentie yeares and vpward, of six hundred three thousand, and fise 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 accoued for euerie foote.
- 28 † And of the thousand seuen hundred, and seuentie siue 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 besides, † 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 pertayne to the vse therof, † 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 Moyfes. † 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 Moyfes. † 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 Moyfes. † 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 rewes 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 amethist. † In the fourth a chrysolith, an onyx, and beryllus, compassed and enclosed in gold by their
- li
- rewes.

rewes. † And the twelue stones them selues, were grauen 14  
 with the names of the twelue tribes of Israel, euerie one  
 with his sefural name. † They made also in the rationale litle 15  
 cheynes linked one to an other 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 Moyfes. † 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 Moyfes. † 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 twise died, with the art of embroidering, as our  
 Lord had commanded Moyfes. † 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 Moyfes. † 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 Moyfes. † And they offered the tabernacle and 32  
 the rooffe and the whole furniture, ringes, bordes, barres,  
 pillers and their feete, † the couer of rammes skinnes died 33  
 redde, and the other couer of ianthin skinnes, † the veile, 34  
 the arke, the barres, the propitiatorie, † the table with the 35  
 vessel therof and the loaues 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. *1. ephus.*  
*li. 11. c. 3.*  
*¶ mig.*

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 roofe 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 Moyse saw al finished, he  
 blessed them.

## CHAP. XL.

*According to Gods commandment Moyse erecteth the Tabernacle, with al  
 thinges appertayning, the first day of the second year after their deliuerie  
 from Egypt. 32. God replenisheth the same with his Maiestie, a cloude  
 remainyng ouer it by day, and a pillar of fire by night, but when they  
 shal march, the same passeih before them.*

1 2 **A**ND our Lord spake to Moyse, 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-  
 6 ned, before the arke of testimonie. Thou shalt put the hang-  
 7 ing in the entrie of the tabernacle, † and before it the al-  
 8 tar of holocauste: † the lauer between the altar and the  
 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 may be  
 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  
 year and ere-  
 cted the first  
 day of the se-  
 cond year.  
 signifieth the  
 Church of  
 Christ prepa-  
 red in the old  
 Testament, &  
 established,  
 exalted, and  
 confirmed in  
 the new.

:: More holie  
 then anie thig  
 without the  
 Sanctuarie, ut  
 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 althinges 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 feete and barres, and reared the  
 pillers, † and spred the rooffe 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  
 coumandement 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 rooffe 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 rooffe 30  
 of couenant, and went to the altar, as our Lord had com-  
 manded Moyfes. † He erected also the court round about the ta- 31  
 bernacle and the altar, drawing the hanging in the entrie  
 therof. After al thinges were perfited, † the cloude couered 32  
 the tabernacle of testimonie, and the glorie of our Lord filled  
 it. † :: Neither could Moyfes enter the rooffe of couenant, 33  
 the cloude couering al thinges, and the maiestie of our Lord  
 shining, because the cloude had couered al thinges. † If at 34  
 anie time the cloude did leave 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.

:: Without al  
 doubt (saith  
 S. Augustin. q.  
 173. in Exod.)  
 Moyfes pre-  
 figured other  
 persons when  
 he entred into  
 the cloud on  
 mount Sinai,  
 and others  
 now when he  
 could not en-  
 ter into the ta-  
 bernacle repli-  
 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.

**W**HEN 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 Maieftie, that none, no not Moyfes himself could enter in, our Lord speaking from silence, called Moyfes, 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 writen) is called *Leuiticus*. In which saith S. Hierom, al and euerie Sacrifice, yea almost euerie fillable, 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 qualites he requireth in Priests; how they shal be vsted and consecrated, scuerly punishing some that transgressed: with commandment neisher 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 promiseth rewarde, and threatneth punishment to those that kepe or breake his commandments: with particular admonition touching voves 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 vstments, 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 vncleanes, and o:ber precepts moral and iudicial. from the 11. chap. to the 23. The fourth, of feasts, times of rest, and iubilie with priuiledges, rewarde, and punishments. from the 23. chap. to the 27. The fifth, of voves, 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 OUR LORD called Moyfes, 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 spctte, 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 pyle 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 " swete sauoure to our Lord. † And 10  
if the oblation be of flockes, 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 entrals and the secte  
 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 fethers 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.

## ANNOTATIONS.

### 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 hands vpon the head of the hoste; the priests must offer the blood, pouring it in the circuite of the altar; plucke of the skinn; cut the ioyntes in peeces; lay them in order; the entrals and secte 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.

Sacrifice presupposed to be necessary, God prescribeth the rites to be obserued therein.

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 resolued 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, wherof 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 thank-

Three kindes of Sacrifice.

Holocauste.

Sacrifice for sinne.

Pacifique Sacrifice.

thank-

For benefites  
received:  
or desired.

thanksgiving for benefites received: the other to procure fauour 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.) vnbloodie 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 vnbloodie maner. They likewise teach that al lawful Sacrifices of the Law of nature, and of Moyse 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.

Al sacrifices of  
the old Testa-  
ment prefigu-  
red Christs Sa-  
crifice on the  
Crosse, and in  
the Eucharist.

Not the exter-  
nal worke for  
it selfe but  
sincere deuon-  
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 My-  
steries of the  
new Testa-  
ment.

9. *svete /avour.*] Not that the fauour of corporal things (though it were sweter 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 spirit 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. *elest. 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 Moyse) *hauing a shadow* of good things to come, *not the verie image of the things*, brought not to perfection: nor tooke away sinnes by the blood 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 frankincense, † 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 frankincense, 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 gridiron, 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 sweetnes. † 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 bruisse it in maner of meale, and so shalt thou offer thy first
- 15 fruites to our Lord, † powring oyle vpon it, and putting on frankincense, 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 oblations were specially for the poorest sorte. So God tempered his law to the abilitie of euerie one. *Theod. 9. 1. 10. Leuit.*

∴ As literally no leauen, nor honie might be offered in sacrifice: so al sinne and carnal delectatiō must be excluded in christi-an life.

∴ That salt signifieth discretion, appeareth 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.*

**A**ND if his oblation be an hoste of pacifiques, and he wil offer of beues, male or female, without spot shall he offer them before our Lord. † And he shall lay his hand vpon the head of his victime, which shall be immolated in the entrie of the tabernacle of testimonie, and the sonnes of Aaron the priest shall poure the blood in the circuite of the altar. † And they shall offer of the hoste 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 kydneys. † And they shall burne them vpon the altar, for an holocaust, putting fire vnder the wood: for an oblation of most swete saour to our Lord. † But if his oblation, and the hoste of pacifiques be of flocks, whether he offer male, or female, they shall be without spot. † If he offer a lambe before our Lord, † he shall put his hand vpon the head of his victime; which shall be immolated in the entrie of the tabernacle of testimonie: and the sonnes of Aaron shall poure the blood thereof in the circuite of the altar. † And they shall 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 all the vital partes, and both little kydneys, with the fatt that is about the guttes, and the caule of the liuer with the two little kidneys. † And the priest shall 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 shall put his hand vpon the head thereof: and shall immolate it in the entrie of the tabernacle of testimonie. And the sonnes of Aaron shall poure the bloude thereof in the circuite of the altar. † And they shall take of it to the foode of our Lords fire, the fatt that couereth the bellie, and that couereth all the vital partes: † the two little kydneys with the caule, that is vpon them about the guttes, and the tallowe of the liuer with the little kidneys: † and the priest shall burne

∴ In holocaust  
onlie the male  
was offered,  
clap. 1. in o-  
ther sacrifices  
both sexes  
were accepta-  
ble.

∴ These partes  
and the fatte  
were burned  
as an Holo-  
caust, the rest  
of the obla-  
tion being pa-  
cifique.

burne them vpon the altar, to the food of the fire, and of a  
 17 most sweete fauour. 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 doth anie thing of al the commardmentes 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  
 thal offer for his sinne, a calfe without spott to our Lord: more in Priests  
 4 † and he shal bring it to the dore of testimonie before our then in others.  
 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  
 sprinckle it :: seuen times before our Lord, against the veile :: VVe see here  
 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 superstitious.  
 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 th. ashes are wount to be powred out: and he shal  
 burne them vpon a pyle 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 commandement of our Lord, † and

afterward vnderstand their sinne, they shal offer for their sinne  
 a calfe, and shal bring it to the dore of the tabernacle. † And  
 the ancientes of the people shal put their handes vpon the  
 head therof before our Lord. And the calfe being immolated  
 in the sight of our Lord, † the priest that is anoynted, shal  
 carie of the bloud into the tabernacle of testimonie, † dipping  
 his finger, and sprinkling seuen times against the veile. † and  
 he shal put of the same bloud on the hornes of the altar, that  
 is before our Lord, in the tabernacle of testimonie: and the  
 rest of the bloud, he shal poure at the foote of the altar of  
 holocauste, which is at the dore of the tabernacle of testi-  
 monie. † And al the fatte therof he shal take vp, & shal  
 burne it vpon the altar: † doing so with this calfe, as he did  
 also before: and the priest praying for them, our Lord wil be  
 propitious vnto them. † But the calfe it selfe he shal carie  
 forth without the campe, and shal burne it like as the former  
 calfe: because it is for the sinne of the multitude. † If a  
 Prince sinne, and by ignorance do of manie thinges one, that  
 by the law of our Lord is forbidden: † and afterward vnder-  
 standeth his sinne, he shal offer an hoste to our Lord, a bucke  
 of the goates without spotte. † And he shal put his hand  
 vpon the head therof: and when he hath immolated it in the  
 place where holocaust is wont to be slaine before our Lord,  
 because it is for sinne, † the priest shal dippe his finger in the  
 bloud of the hoste for sinne, touching the hornes of the altar  
 of holocauste, and the rest powring at the foote therof.  
 † But the fatt he shal burne vpon it, as is wont to be done in  
 the victimes of pacifiques: and the priest shal pray for him,  
 and for his sinne, and it shal be forgiuen him. † And if a  
 soule of the people of the land shal sinne through ignorance,  
 doing anie of those thinges, that by the law of our Lord are  
 forbidden, and offending, † and knoweth his sinne, he shal  
 offer a she goate without spotte. † And he shal put his hand  
 vpon the head of the host that is for sinne, and shal immolate  
 it in the place of holocaust. † And the priest shal take vp of  
 the bloud with his finger: and touching the hornes of the al-  
 tar of holocaust, the rest he shal poure out at the foote therof.  
 † But taking away al the fatt, as is wont to be taken away  
 of the victimes of pacifiques, he shal burne it vpon the altar,  
 for a swete saour to our Lord; and he shal pray for him,  
 and it shal be forgiuen him. † But if he offer of the flocke  
 a victime,

A Priest, and  
 the whole mul-  
 titude offered  
 the same sacri-  
 fice of a calfe,  
 for their sines:  
 the Prince of-  
 fered a male  
 goate, a pri-  
 uate person a  
 femal. See the-  
 odoret. q. 1. in  
 Leuit. verus  
 sinem.

Though in  
 ordinat fac-  
 rifices for  
 sinne, one part  
 was allotted to  
 the Priests (by  
 whose mini-  
 sterie God re-  
 mitted sinnes)  
 yet of the  
 sacrifice for a  
 priests sinnes,  
 or for the sin-  
 nes of the mul-  
 titude, the  
 priests had no  
 part, lest they  
 should saue  
 cost, or reape  
 commoditie  
 by sacrifice  
 for their owne  
 or the whole  
 peoples sin-  
 nes. but al  
 was burned as  
 in a holocaust.  
 Theodoret. q. 3.  
 in Leuit. 5.  
 Tho. 1. 2. q.  
 101. 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 forgiuen him.

## CHAP. V.

*Of hostes, for the sinne of concealing an others periwre. 2. for vncleanes  
4. for vain: swearinge 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: :: vnlesse 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  
swareth, and vttereth with his lippes, that he would doe  
:: either ill; 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 sprinckle the wall of the altar, and whatfoeuer is left, he shal  
make it distil to the bottome therof, because it is for sinne.

:: VVhen per-  
iurie doth pre-  
iudice an o-  
thers cause, he  
that knoweth  
the truth is  
bond to reuil  
it to the Iudge;  
but with dis-  
cretion to a-  
uoid scandal.  
:: Swearing to  
do that is euil,  
or not doing  
that is law ful-  
ly sworn, is  
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 floure the tenth part of an ephi. He shal not put  
oyle vpon it, nor cast anie frankincense theron, 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 selte which 16  
he did, he shal restore, and the sif part he shal adde besides,  
deluering 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 vnitwitting: and it shal be forgiuen him, † because by 19  
cirour he offended against the Lord.

:: For remission of sinne restitution is first required if iniurie was done.

:: besides restitution satisfaction is also necessarie for the offence to God. *Theodores.*  
2. 2. in *Leuitic.*

#### CHAP. VI.

*Oblation for sinne vnitwittingly committed. 8. The maner of offering holocausts. 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 vvhich shal cate of the same and vvhich.*

**O**VR 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 3  
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 fist part  
 6 besides to the owner vnto whom he did the damage. † But  
 :: for his sinne he shal offer a ramme without spott out of the  
 7 the flocke, and shal geue it to the priest, according to the esti-  
 mation, and meature of the offence: † who shal pray for  
 him before the Lord, and he shal haue forgeuenes for euerie  
 8 thing that in doing he sinned. † And Our Lord spake to  
 9 Moyfes, saying: † Command Aaron and his sonnes: This is  
 the Law of an holocaust: It shal be burnt vpon the altar, al  
 night vntil morning: the fire shal be vpon the same altar.  
 10 † The priest shal be reuested with the tunike and the linnen  
 femorales: and he shal take vp the ashes, which the deuou-  
 11 ring fire burned, and putting them besides the altar, † shal  
 be vnuested of his former vestments, and being clothed with  
 others, shal carie them forth without the campe, and in a  
 most cleane place shal cause them to be consumed vnto dust.  
 12 † And the fire on the altar :: shal alwaies burne, which the  
 priest shal nourish, putting wood vnderneath, in the mor-  
 ning euerie day, and laying on the holocaust, therupon shal  
 13 burne the fatte of the pacifiques. † This fire is continual  
 14 which shal neuer faile on the altar. † This is the Law of the  
 sacrifice and libamentes, which the children of Aaron shal  
 15 offer before the Lord, and before the altar. † The priest shal  
 take vp a handful of the floure, that is tempered with oyle,  
 and al the frankincense, that is put vpon the floure: and he  
 shal burne it on the altar for a moniment of most sweete-  
 16 odour to the Lord: † and the part of the floure that is left,  
 shal Aaron eat with his sonnes, without leauen: and he shal  
 eat it in the Holie place of the court of the tabernacle.  
 17 † And therefore it shal not be leauened, because part therof  
 is offered for the burnt sacrifice of the Lord. It shal be most  
 18 Holie, as that for sinne, and for offence. † The males  
 onlie of Aarons stocke shal eat it. † It shal be an ordinance  
 and euerlasting in your generations of the sacrifices of the  
 19 Lord. Euerie one that toucheth them, shal be sanctified. † And  
 20 our Lord spake to Moyfes, saying: † This is the oblation of  
 Aaron, and of his sonnes, which they must offer to the Lord,  
 in the day of their vnction. The tenth part of an ephi of  
 floure shal they offer in a sacrifice for euer, halfe therof in the  
 21 morning, and halfe therof at euen: † which being tempered  
 22 with oyle shal be fried in a frying panne. † And the priest  
 that

Such exam-  
 ples of penāce  
 or satisfaction  
 for sinne besti-  
 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-  
 perpetually  
 conserued:  
 from which al  
 fire was to be  
 taken that was  
 used in the ta-  
 bernacle s.

*Aug.* 9. 31. *o*  
*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 nourish-  
 ed 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 swete 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 Moyse, 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 blood 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 blood 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 parisque vi. Times. for thanksgewing. 22. No fatte, 26. nor blood 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 offence to God, in matter of equal importance. As appeareth, for that the same sacrifice was offered for both. 3. Aug. 9. 20. in *Leuit.*

**T**HIS also is the lawe of an hoste for an offence, the most Holie: † therefore where the holocaust is immolated, the victime also for an offence shal be slaine: the blood 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 victime 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 shall 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 shall 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-  
 res shall be offered to our Lord, and shall be the priests that  
 15 shall poure out the blood of the hoste. † the flesh wherof  
 shall be eaten the same day, neither shall anie of it remaine  
 16 vntil morning. † If anie man by vow, or of his owne ac-  
 corde offer an hoste, it shall in like maner be eaten the same  
 day: but if ought remaine vntil the morrow, it is lawfull to  
 17 eat it: † but whatsoever the third day shall find, fire shall  
 18 consume it. † If anie man eat of the flesh of the victime of  
 pacifiques the third day, the oblation shall be of none effect,  
 neither shall it profite the offerer: yea rather whatsoever  
 soule shall defile it selfe with such meate, shall be guiltie of  
 19 preuarication. † The flesh that hath touched any vnclene  
 thing, shall not be eaten, but shall be burnt with fire: he that  
 20 is cleane, shall eat thereof. † A soule being polluted that  
 eateth of the flesh of the hoste of pacifiques, which is offered  
 21 to our Lord, shall perish from his people. † And that which  
 hath touched the vnclennes of man, or of beast, or of anie  
 thing that can pollute, and eateth of such kind of flesh,  
 22 shall perish from his people. † And our Lord spake to  
 23 Moyses, saying: † Speake to the children of Israel: The fatte  
 of a sheepe, and of an ox, and of a goate you shall not eat.  
 24 † The fatte of the carcasse of cartaine, and of the beast, that  
 was caught of an other beast, you shall haue for diuers vses.  
 25 † If anie man eat the fatte, that should be offered for the  
 burnt sacrifice of our Lord, he shall perish out of his people.  
 26 † The blood also of whatsoever beast you shall not take in  
 27 meate, aswel of birdes as of cattel. † Euerie soule that ea-  
 28 teth blood, shall perish out of his people. † And our Lord  
 29 spake to Moyses, 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 shall hold in his handes the fatte of the hoste,

Geuen or  
 presented to  
 our Lord, not  
 offered vpon  
 the Altar. for  
 no leauen  
 could be of-  
 fered in sacri-  
 fice. cap. 2. v. 11

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 fruites 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 appointed 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 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,

::VVashing signified puritie required in Priests.

:: Precious vestments their dignitie: and holie oyle their authoritie.

:: VVhen the high Priest at

as our

- 10 as our Lord had commanded him. † He " tooke also the oyle of vnction, wherwith he anoynted the tabernacle, with al  
 11 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,  
 12 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  
 13 our Lord had commanded. † He " offered also the calfe for sinne: and when Aaron and his sonnes had put their handes  
 14 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  
 15 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  
 16 burnt vpon the altar: † the calfe with the skinne, and the flesh, and the dung, he burnt without the campe, as our  
 17 Lord had commanded. † He offered also a ramme for an holocaust: vpon the head wherof when Aaron and his sonnes  
 18 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 peeces, the head therof, and the ioyntes,  
 19 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  
 20 sweete 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  
 21 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  
 22 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  
 23 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  
 24 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 Dauid willed  
 Abiathar to 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 highest 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 Levit.*

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 sprinckled it vpon Aaron, and his vestiments, & vpon his sonnes and their vestiments. † And when he had sanctified them in 30  
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 shall eate them: † and whatsoeuer shall be left of the flesh, 31  
and the loaves, fire shall consume. † Out of the dore also of the tabernacle you shall not goe forth seuen daies, vntil the day wherein the time of your consecration shall be expired. for in seuen dayes the consecration is finished: † as at this 32  
present it hath bene done, that the rite of the sacrifice might be accomplished. † Day & night shall you tarie in the tabernacle obseruing the watches of our Lord, lest you die: for so it hath bene commanded me. † And Aaron, and his 33  
sonnes did all things which our Lord spake by the hand of Moyse. 34  
35  
36

## ANNOTATIONS.

### CHAP. VIII.

Particular calling and consecration necessary to priestlie offices, & authoritie in spiritual causes.

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

Ordering of Priests was a

*Heb. 5.*

*Psal.*

109.

ternal 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, afterwards inuested with holie and precious garmentes, which signified their sacred function, and great dignitie, excelling al temporal dominion and principallitie; finally consecrated in solemne maner with holie ointment, and blood of pacifique sacrifice offered for this purpose; other sacrifice of holocaust also offered in the same solemnitie.

Sacrament in the law of Moyses.

7. *Reuested*] The high Priest had seuen special ornaments in his vesture.

Seuē precious vestments for the high Priest signifying:

First, a strait *linnen* *white garment*; signifying puritie of life most specially required in Priestes. Secondly a girdle, or *Bavdriske*, of twisted silke and gold, embrodered worke, in coloures yelow, blew, purple, and scarlet; signifying discrete moderation of his actes, to the spiritual profite 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 (yellow) gold interposed one by the other round about, of each sorte seuentie two; signifying heauenlie conuersation vpon earth, also vnion and concord in faith and maners, with edification by good workes.

1. Puritie.  
2. Discretion.  
3. Good workes of edification.

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.

4. Toleration of others infirmities

Besides which were engrauen also *V R I M* and *T H V M M I M*, *Illumination* and *Perfection*, 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. Sixthly, a *Mure* of twisted silke, with litle crownes embrodered worke, set on his head, to signifye that he must direct al his actions to Gods glorie, that sitteth aboue al. Seuenthly, *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.

5. Knowledge and sinceritie.

6. Intentiō directed to God.

7. Contemplation of God & his workes.

13. *His sonnes*] The other Priestes had three special ornaments: a *linnen* *white garment*, a *Bavdriske*, and a *Mitre*, for glorie and bewtie; to signifye the qualities aboue mentioned, *puritie*, *discretion*, and *direct intention* also required in them.

Other Priestes had also three ornamentes.

10. *took oile*] A third thing that Moyses was bid to take, besides the men and vestiments, was the *holie oile of vnction*, which he poured only vpon the high Priestes head, not on other Priestes; to signifye that powre descended from him to the rest. But both he and they, and their holie vestiments 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 signifye prompt obedience, and right intention, in offering sacrifice, according to Gods ordinance, and

Aaron annointed high Priest

His sonnes also 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 lawful 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 coniugali: c. 24. & lib: 2. contra Epsti Parmen Theodotet. 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 bleſseth the people.*

**A**ND 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  
speak: 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, slowre tem-  
pered with oile; for to day our Lord wil appeare to you.  
† They tooke therefore 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: Approach 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: wherin dip- 9  
ping

:: The people before worshipped a calfe for God. Exod 32. Now therefore they offer a calfe in sacrifice to God, for their sinne, and to kepe them from idolatrie. S. Hieron. in Hierem. 7.

:: God appeared in his worke by sending fire to burne the sacrifice, without mans industry 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 Moyfes:
- 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 bloud 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 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 bloud, which he poured vpon the altar
- 19 round about. † The fatte also of the ox, and the rump of the ramme, and the two little kindneis with their fatte, and
- 20 the caule of the liuer † they put vpon the breasts. and after the fatte was burnt vpon the altar, † their breasts, and the right shoulders, Aaron did seperate, eleuating them before
- 22 our Lord, as Moyfes had commanded. † And :: stretching forth his hand to the people, he blessed them. And so the hostes for sinne, and the holocaustes, and the pacifiques being
- 23 finished, he descended. † And Moyfes 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 whō al nations are blessed, should be stretched on the Crosse where he redeemed vs, in memorie wher of we now makethe signe of the Crosse. :: The Priests were commāded 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 sorrowful for that which happened to Nadab and Abiu.*

AND

**A**ND 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 Moyfes said to  
 Aaron: This is it which our Lord hath spoken: I wil be sancti-  
 fied in them, that approach to me, and in the sight of al the  
 people I wil be glorified. Which Aaron hearing held his  
 peace. † And Moyfes calling Misael, and Elisaphan the  
 sonnes of Oziel, the vnclē 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  
 Moyfes 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 Moyfes. † 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 generati-  
 ons. † And that you may haue knowledge to discernē betwen  
 the holie and prophane, betwen 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 Moyfes.  
 † And Moyfes spake to Aaron and to Eleazar, and Ithamar  
 his sonnes, that were left: Take the sacrifice, that is remain-  
 ing of the oblation of our Lord, and eate it without lea-  
 uen 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 son-  
 nes of the oblations of our Lord, as it hath bene comman-  
 ded 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,

:: Such as receiued more at Gods hand, are more seuerly punished if they transgress. *S. Aug. 9. 21. in Leuit.*

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, & preferre their owne wicked inuentions before the true sense of holie Scripture.

*Theod. 9. 9. in Leuit.*  
 :: Abstinance from wine commanded to Priests when they serued in the tabernacle not at other times: for they serued at certaine times by turnes. *Theod. 9. 10. in Leuit.*  
 As for drunkennes it is forbid to al men, and at al times.

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 Moyse sought for the bucke goate, that had bene offered for sinne, he found it burnt: and being angric against Eleazar, and Ithamar the sonnes of Aaron that remained, he said: † Why did you not eate the hoste for sinne, in a holic place, which is most Holie, and given 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 holic 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 sorrowful hart? † Which when Moyse had heard, he was satisfied with his answer.

∴ Natural grise of mind made Aaron both vnwilling to eate & lesse apt to complete all the ceremonies: so without sinne he omitted that pertained to his commoditie, offering it to God.

## CHAP. XI.

*The distinction of cleane and vncleane in beasts, fish, birdes, and other things.*

43. *With commandment to be holie, and impolluted.*

1 **A**ND our Lord spake to Moyse 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 hoofe diuided, and cheweth the  
 4 cudde among the cattel, you shal eate. † But whatsoeuer in dede cheweth the cudde, and hath an hoofe, 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 hoofe, is vncleane.  
 6 † The hare also: for that also cheweth the cudde, but diuideth not the hoofe. † And the swine: which though it diuideth the hoofe, 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,

The third part Of things cleane and vncleane, with the maner of purifying: & other precepts moral & iudicial.

∴ Hitherto God reueled his Law to Moyse onlie, and by him to the people. Now also to Aaron after he was consecrated high Priest: yet not alwayes, for Moyse was stil superior. chap. 12. 14. 16. 17. &c.

and their carcasses you shal auoide. † Al that haue not 12  
 finnes and scales in the waters, shal be polluted. † Of birdes 13  
 thete are they which you must not eate, and are to be auoided  
 of you : The Eagle, and the griffon, 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  
 phition, † 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 whatsoeuer walketh vpon foure feete, but 21  
 hath the legges behind longer, wherwith 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 whatsoeuer hath foure 23  
 feete onlie, shal be execrable to you : † and whatsoeuer shal 24  
 touch the carcasses of them, shal be polluted, and shal be vn-  
 cleane :: vntil euen : † 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 diuiderh it not, neither cheweth the cudde, shal be  
 vncleane : and whatsoeuer 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 carcasses, shal  
 be polluted vntil euen. † And he that carieth such carcasses, 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 moufe 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 carcasses, shal be  
 vncleane vntil euen : † and that wherupon anie thing of 32  
 their carcasses falleth, shal be polluted atwel vessel of wood  
 and rayment, as skinnes and haireclothes : and in whatsoeuer  
 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 falleth with- 33  
 in it, shal be polluted, and therefore is to be broken. † Al 34  
 meate,

∴ If in dede  
 this vnclēnes  
 were a sinne,  
 it should be  
 clenfed by con-  
 tritiō, and nei-  
 ther necessari-  
 ly remaine til  
 night, nor thē  
 be taken away  
 without other  
 means.

meate, which you shal eate, if the water be poured vpon it, shal be vncleane; and al liquor that is dronke of al vessel, shal be vncleane. † And vpon whatsoeuer ought of such carcasses falleth, 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 fal 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. 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 liuing creatures were reputed vncleane, and forbid to be eaten or offered in sacrifice. Not as euell of themselves, for *aucrue creature of God is good*, by nature 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 al beastes, birdes, and fishes into cleane and vncleane, whereby al men might know, that none of them is God. For *how can anie man of reason* (saith learned Theodoret. *g. 11. in Leuit.*) *thinke that to be God, which either he abhorreth as vncleane, or offereth in sacrifice to the true God, and eateth therof himself?* Secondly, God commanded this obseruance to exercise his people in obedience, with precepts not otherwise

Some things counted vn-cleane in the law of nature & of Moyfes. Three causes of this obseruance. 1. For instruction. 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 feuen bretheren with their mother, did geue their liues, rather then they would eate swines flesh, and for the same are glorious Martyrs, as testifie S.

Rom. 5.  
2. Mach.  
6. & 7.

3. For signification.

The things holden for cleane signified vertues.

The vncleane signified vices.

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 these 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 scritch owle, luxurie; the diuer, gluttonie; the stouke, enuie; the swanne, hypocrisie; the onocerat, auarice; the porphirion, selfe wil; the herodian, a bloudie mind; the caladriou, much babling; the lapwing, desolation of mind, or desperation; the batte, earthlie policie; and the like in other birdes, beastes, and fishes. A agreeable to that time, in which (saieih S. Augustin, li. 6. c. 7. cont. Faust.) those things were to be foreshewed, not 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 faithful 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.

Christians are not bound to the obseruances of the old law, but to that which they signified.

## 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 vncleane two weekes, according to the custome of the fluxe of her flowets, 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 Ierem. 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 Aaron the priest, or any one of his sonnes. † Who seeing the  
 3 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  
 7 skinne, he shall cleanse him, because it is a scabbe: and the 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 shall be condemned of vncleanness. † If the plague of the  
 9 leprosie

It pertained to the Priests to discern of leprosie, in figure of Priestes authoritie to bind and loose sinnes in the new Testament. *s. Chrysost. li. 3. de Sacerdotio.*

∴ Leprosie making spotted in the skinne of an other colour, signifieth heresie, that mixeth fallhood with truth. *s. Aug. li. 2. quest. Euang. 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 therefore  
 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 coueral 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 therefore 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 quick 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  
 whitnesse, 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 dais, † and the seuate day he shal be- 27  
 hold him: if the leprosie be growne farder in the skinne, he  
 shal contaminate him, † but if the whitnes stay in his place, 28  
 not very cleare, it is the plague of a burning, and therefore  
 he shal be cleansed, because it is the scarre of a burning.

† Man,

29 † Man, or woman, in whose head or beard the leprosie riseth, the priest shal see them. † and if the place be lower then  
 30 the other flesh, and the heare yelow, and thinner then it was wont; he shal contaminate them, becaute it is the leprosie  
 31 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,  
 33 and the heare be of his owne colour, and the place of the plague euen with the other flesh: † the man shal be shauen sau-  
 34 daies. † If the seuenth day the plague seeme to haue staid 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 a yelow  
 27 colour, because he is euidently vnclane. † Moreover if the spotte be staid, & 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 whitnesse,  
 39 † the priest shal vew them. If he find that whitnesse 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 of from his head, is bald and cleane: † and if the heare fal  
 41 from his forehead, he is bald before and cleane. † But if in the baldnesse or in the baldnesse before there be risen a white  
 42 or reddish colour, † and the priest perceiue this, he shal condemne him vndoubtedly of leprosie, which is risen in the baldnesse. † Whosoever therfore shal be defiled with leprosie & is separated at the arbitrement of the priest, † shal haue his clothes hanging loose, his head bare, his mouth covered with a cloth, he shal crie him self polluted and vnclane.  
 46 † Al the time that he is a lepre & vnclane, he shal dwel alone without the campe. † A wollen or linnen garment,  
 47 that shal haue the leprosie † in the warpe, and the woufe, 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 leprosie, and shal be shewed to the priest. † Who hauing considered 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  
 50  
 51 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 alieue 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 ſeuēth day he ſhal ſhaue the heare of his head, and 9  
 his

∴ This gift &  
 ſacrifice were  
 commanded  
 (ſiith S. Augu-  
 ſtin) becauſe  
 the Sacrifice  
 of Chriffs bodie  
 was not  
 yet ordained,  
 which now ſer-  
 ueth for al o-  
 ther ſacrifices.  
 li. 1. ca. 19. et.  
 20. cont. ad-  
 uerſar. leg. et.  
 prophet.

\* of well  
 or riuer,  
 not of a  
 ceſterne  
 poole, or  
 marriſh.

his beard and eye browes, and the beare 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 tem-  
pered 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 taber-  
12 nacle of testimonie, † he shal take a lambe, and offer it for  
offence, & the sextarie of oyle. and hauing offered al before  
13 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 alio the hoste for of-  
14 fence pertaineth to the priest: it is Holie of holies. † And  
the priest taking of the blood of the hoste, that was immo-  
lated for offence, shal put it vpon the tippe of the right eare  
of him that is cleansed, and vpon the thumbes of his right  
15 hand and foote: † and of the sextarie of oyle he shal poure  
16 into his owne left hand, † and shal dippe his right finger in  
17 it and shal sprinckle 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  
18 19 that was shed for offence, † and vpon his head. † And he  
shal pray for him before the Lord, and shal make the sacrifice  
20 for sinne. then shal he immolate the holocaust, † and put it  
on the altar with the libaments therof, and the man shal or-  
21 derly 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  
22 of oyle a sextarie, † and two turtles or two young pi-  
geons, of the which let one be for sinne, and the other  
23 for an holocaust: † and he shal offer them the eight day  
of his purification to the priest, at the dore of the tabernacle  
24 of testimonie before the Lord: † who receiuing the lambe  
for offence, and the sextarie of oyle, shal eleuate them toge-  
25 ther: † and the lambe being immolated, of the blood therof  
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:  
26 † but part of the oyle he shal poure into his owne left hand,  
27 † 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 vnclane 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 vnclane 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 vnclane place, † and other stones to be laid in 42  
 their places, that were taken away, and the house to be play-  
 stered with other mortar. † 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 spottes, it is a lasting leprosie, and the  
 house vnclane: † 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 vnclane place. † He that 46  
 entreth into the house when it is shur, shal be vnclane 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 thereof 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 spar-  
 ow 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 percussion, † 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-  
 oulnes of the  
 mind. *Theod.*  
*q. 15. c. 20.*  
*19 Levit.*

∴ To make,  
offer, and sa-  
crifice an  
hostie, 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 te-  
 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 skinne, 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 toucheth her, shal be 20  
 vncleane vntil euen: † and that whereon she sleepeith 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 sleepeith 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 sleepeith, 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 naele 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.  
 (in cap. 5. ad  
 Galat.) vnder-  
 standeth this  
 place of the  
 abominable  
 sines that may  
 not be named,  
 cleannesse, and die not in their filthinesse, when they shal pol-  
 32 lute my tabernacle that is among them. † This is the law  
 of him that hath the fluxe of sede and that is polluted by co-  
 33 pulation, † and the woman that is separated in her mensiual  
 times, or that hath a continual fluxe of bloud, and of the man,  
 that sleepech with her.

## 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 liue goate, and send him into the  
 wildernes. 29. And almusf celebrate the feast of expiation, or clensing  
 from sinnes.*

- 1 **A**ND our Lord spake to Moyfes, 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 all times into the :: Only once  
 in the yeare  
 the high  
 priest, and no  
 other, entered  
 into Sanctua-  
 riorum. v. 34.  
 signifying that  
 heauen was  
 not open to  
 anie Sanct, be-  
 fore Christs  
 passion: Heb.  
 9. v. 8.  
 Sanctuarie, that is within the veile before the propitiatorie,  
 wherewith the arke is couered, lest he die (for in a cloude  
 3 wil I appeare ouer the oracle) † vnlesse he doe these thinges  
 before: He shal offer a calfe for sinne, and a ramme for an  
 4 holocaust. † He shal be reuested with a linnen tunike, he  
 shal hide his priuities with linnen femoralles: he shal be gir-  
 ded with a linnen girdle, a linnen mitre shal be put vpon his  
 head: for these are holie vestmentes: withal which, when he  
 5 is washed, he shal be reuested. † And he shal receiue of the  
 whole multitude of the children of Israel two bucke goates  
 6 for sinne, and one ramme for an holocaust. † And when  
 he hath offered the calfe, and praied for him self, and for his  
 7 owne house, † he shal make the two bucke goates to  
 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 dismissal: † that, whose lotte fel to  
 10 the Lord, he shal offer for sinne: † but that, whose lotte was  
 to be the goate of dismissal, he shal set alie before the  
 Lord, that he may :: poure out prayers vpon him, and dis-  
 11 misse him into the wildernes. † After that these thinges shal be  
:: Praying that  
 al their sinnes  
 may be remitte-  
 d.

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 sprinckle 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  
 sprinckle it against the oracle, † and 16  
 sanctuarie 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  
 hornes therof round about: † and sprinckling 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 thereto,  
 into the desert. † And 22  
 when the goat hath caried al their  
 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 sine.*

∴ God so re-  
 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 finnes, he shal burne vpon the altar.
- 26 † but he, that hath let goe the goate of dismissal, 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 awel the skinnes as their flesh, and the dung: † and whosoeuer 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 cleansing from al your finnes: before the Lord you shal be clensten. † for it is a sabbath of rest, and you shal afflict your soules by a perpetual religion.
- 32 And the priest shal expiate, that is annoynted, and whose handes are consecrated to do the function of priesthood for his father: and he shal be reuested with the linnen stole and
- 33 the holic 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 finnes once in a yeare. He did therefore as our Lord had commanded Moyse.

:: Besides particular sacrifices for euerie oues finnes, once in the yeare was instituted a general expiation of al.

## CHAP. XVII.

*All sacrifices must be offered at the doore of the Tabernacle. 7. with special prohibition of Idolatrie. 10. None must eat blood. 15 who so. wir eateth caraine flesh is contaminate, and must be washed.*

- 1 2 **A**ND our Lord spake to Moyse, 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 whosoeuer of the house of Israel, if he :: kilan ox or a sheepe, or a goate in the campe 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 had shed 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 silde, that they may

:: If anie killed for sacrifice he must offer it at the dore of the tabernacle, that a prest might offer it

on the Altar, for no other man, nor place was allowed, without special dispensation of God. And so Samuel offered sacrifice in another place, 1. Reg. 7. Elias 3. Reg. 18. and Dauid also being no Priest. 2. Reg. 24. so S. Aug. explicate this text. q. 16. in Leuit.

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 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 diuels, with whom they haue committed fornication. It shal be an ordinance for euer to them and to their posteritie. † And 8 to them thou shalt say: The man of the house of Israel, and of the strangers, which seiouerne with you, that offereth an holocaust or victime, † and bringeth it not to the dore of the tabernacle of testimonie, that it may be offered to our Lord, shal perish out of his people. † Anie man whofoeuer of the house of Israel, and of the strangers, that seiouerne 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 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 seiouerne with you. † Anie man whofoeuer of the children of Israel, and of the 13 strangers that seiouerne 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 whofoeuer 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.*

**A**ND 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, 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 blood, to reuale her :: turpitude. I the Lord. † The turpitude of thy father, and the turpitude of thy mother thou shalt not discouer: she is thy mother thou shalt not reuale her
- 8 turpitude. † The turpitude of thy fathers wife thou shalt
- 9 not discouer: for it is the turpitude of thy father † The turpitude of thy sister by father, or by mother, which was borne at home or abroad, thou shalt not reuale. † The turpitude of thy sonnes daughter or of thy neece by thy daughter, thou shalt not reuale: because it is thy turpitude. † The turpitude of thy fathers wiues daughter, which she bare to thy father, and is thy sister, thou shalt not reuale. † The turpitude of :: thy fathers sister thou shalt not discouer: because
- 13 she is the flesh of thy father. † The turpitude of thy mothers sister thou shalt not reuale, because she is of the flesh of thy
- 14 mother. † The turpitude of thy fathers brother thou shalt not reuale, neither shalt thou approach to his wife, who is ioyned to thee by affinitie. † The turpitude of thy daughter in law thou shalt not reuale, because she is thy sonnes wife,
- 16 neither shalt thou discouer her ignominie. † The turpitude of thy brothers wife thou shalt not reuale: because it is the
- 17 turpitude of thy brother. † The turpitude of thy wife, and her daughter thou shalt not reuale. Her sonnes daughter, and her daughters daughter, thou shalt not take, to reuale her ignominie: because they are her flesh, and such copulation is incest. † Thou shalt not take thy wiues sister for an harlote, to vex her withal, neither shalt thou reuale her
- 19 turpitude, whiles she is yet liuing. † To a woman, hauing her flowers, thou shalt not approach, neither shalt thou reuale 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,

:: It is then turpitude when the act is vnlawful. But honest in lawful Mariage. S. Aug. li: 3. Locutionum. & li. de bona conjugali.

:: See chap. 20: the difference of punishment, for violating these lawes in the first and second degree. Also between consanguinitie & affinitie, in the same collateral degree.

because it is abomination. † With no beast shalt thou com- 23  
 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 24  
 things wherwith al the nations haue bene contaminated,  
 which I wil cast out before your sight, † and wherwith the 25  
 land is polluted: whose abominations I wil visite, that it  
 vomite out the inhabitants therof. † Keepe my ordinances 26  
 and iudgements, and doe not any of these abominations, as  
 wel the same countrieman as the stranger, that feiourneth  
 with you. † For al these execrable things did the inhabi- 27  
 tants of the land, that haue bene before you, and haue pol-  
 luted it. † Beware therfore lest in like maner it vomite out 28  
 you also, when you shal doe the like things, as it vomited  
 out the nation that was before you. † Euerie soule, that shal 29  
 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.

## ANNOTATIONS.

### CHAP. XVIII.

Mariage forbid in al degrees in the right line, by the law of nature.

Secondarily in the first collateral degree of consanguinitie.

Beza belieeth Pope Martin.

Al other degrees depend on positive lawes: which haue bene & maybe altered

6 Next of his blond. ] 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 maie 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 & diuorcijs*) and some English Bezites charge Pope Martin the sixth, to haue dispensed with one, that had married his owne natural sister: which is a false reporte. For it was with one, who hauing committed fornication with one sister, afterwarde married the other, from whom he could not be separated without great scandal, the pretended mariage being publike, and the impediment secreet: 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 Moses, 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 marriages: as appeareth by Laban, who after he had deceiued Iacob by geuing him one suster for an other, offered him also the former promised, whom without difficultie of conscience he accepted (Gen. 29.) neither did that holie Patriareh thinke it vnlaulful 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 wiues suster, it addeth, *whiles she is liuing*, not prohibiting marriage, when his first wife is dead. Yet his wiues suster is as nete 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 suster. 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  
VVeneday in  
Passion weeke.

**O**VR Lord spake to Moyfes, saying: † Speake to al the 12  
 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 wherin 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 eat 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 cuil 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  
 shalt 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  
 shalt 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 fortes, thou  
 shalt 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 re-  
 demed 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 pro-  
 pitious to him againe, and the sinne shal be forgivene.  
 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 vpbraid 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 partici-  
 pation with  
 heretikes, and  
 other infidels  
 is forbid. 2.

Cor. 6. Drayv  
 not in yoke  
 with infidels.  
 Theodoret. q. 27.  
 in Leuit.

† See Gen. 40.  
 v. 8.

## CHAP. XX.

*Whosoener 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 bechistie shal die 19. O. b. incest is depriv'd of children. 22.  
 The Israelites also shal be cast out of the Land, if they commit such*

**A**N D our Lord spake to Moyſes, ſaying: † Theſe things 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 liſt eſteming 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  
 ſouther 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 aduoutrie with his  
 neighbours wife, dying let them die, both the adulterer and  
 the aduoutriſſe. † 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  
 tel, 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  
 ſeech her turpitude, and ſhe beholdeth her brothers igno-  
 minie: they haue committed a ſhameful thing: they ſhal be  
 flaine

:: 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 mensirual 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 vn-cleane, and the cleane foule from the vn-cleane: pollute not your soules, in beastes, and birdes, and al things 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 aswel of consanguinitie, as affinitie, with lesse punishment.

Which 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 Chanites were cast out of their land.

## CHAP. XXI.

*At what funerals Priests may not be present. 7. What Women they may not marie, 9. a priests daughter committing fornication must be burnt. 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.*

**O**VR 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 blood, 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 incifions 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 pollute 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  
 ſcurfle in his bodie, or be burnt. † Euerie one that hath a 21  
 blemish

:: By the price  
 S. Paul. vnder-  
 ſtood the high  
 Pric. Act. 23.

:: Caiphas rēt  
 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 vnmete to  
 exerciſe prieſt  
 lie function  
 in the old te-  
 ſtament, 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 veilen, 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 therefore spake to Aaron, and to his sonnes and to al Israel, al things that had bene commanded him.

## CHAP. XXII.

*Who may eate of sanctified things. 17. And what things may be offered.*

- 1 2 **O**VR Lord also spake to Moyses, saying; † Speake to Aaron and to his sonnes, that they beware of those that are the consecrated things of the children of Israel, and contaninate not the name of the things sanctified to
- 3 me, which they offer. I the Lord. † Say to them, and to their posteritie: Euerie man of your stocke, that approacheth to those things that are consecrated, and which the children of Israel haue offered to the Lord, in whom there is vn-
- 4 cleanesse, 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, shall not eate of those things that are sanctified to me vntil he be healed. He that toucheth a thing vn-
- 5 as it were of copulation, † and he that toucheth a creeping beast, and whatsoeuer vn-cleane thing, the touching wherof is filthy, † shal be vn-cleane vntil euen, and shal not eate those things that are sanctified: but when he hath washed
- 7 his flesh with water, † and the sunne is downe, then being cleansed he shal eate of the sanctified things, 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
- 10 it. I the Lord that sanctifie them. † No stranger shal eate of the sanctified things, the priestes guest, and hireling
- 11 shal not eate of them. † But whom the priest hath bought, and he that is his seruant borne in his house, these shal eate
- 12 of them. † If the daughter of a priest be married to anie of the people: of those things that are sanctified, and of the

∴ By these accidental vn-cleannes, was prefigured the censure of suspension in clergie men.

first fruites the 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 fa-  
 thers 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 contami-  
 nate the sanctified thinges of the children of Israel, which  
 they offer to the Lord: † lest perhappes they sustaine the ini-  
 quitie of their offence, when they shal haue eaten the sancti-  
 fied thinges. † the Lord that sanctifie them. † And our Lord  
 spake to Moyse, 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 Lordes altar. † An ox and a sheepe, hauing  
 the eare and the taile cut of, thou maiest offer voluntarily but  
 a vow can not be paied 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 Moyse, 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 eighr  
 day, and so forward they may be offered to the Lord. † Whe-  
 ther it be a beefe, or a sheepe, they shal not be immolated  
 in one day with their young ones. † If you immolate an hoste  
 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 Ægypt, that I might be your God.  
 I the Lord.

## CHAP. XXIII.

*The solemnities of the Sabbath, 5. of Pasch and first fruites. 15. of Pentecost, 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what rites the same shal be celebrated.*

The fourth part.

Of feastes, times of rest, & Iubilie. with priuilegies, re-wardes & punishments.

:: There were eight feueral, feastes commanded by this law ( besides the dailie sacrifice ) mentioned Num 28. & 29. of which onlie seuen are here expressed.

1 2 **A**ND our Lord spake to Moyles, 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 seuenth 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 therefore 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 :: Pasche of the Lord: † and the fiftenth 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-  
 9 uenth day shal be more solemne, and more holie: and you shal doe no seruile worke in it. † And our Lord spake to  
 10 Moyles, 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 sheaues of eares, the first fruites 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 spotte  
 13 of a yeare old for an holocaust of the Lord. † And the libaments shal be offered with it, two tenthes of floure 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

1:  
 :: The Sabbath in memorie that God created al things in six daies & rested the seuenth.

2:  
 :: Pasch in memorie of their deliuerie from Ægypt.

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 weeke, † 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 loaues of first frutes, of two tenthes of  
 flour :: 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 holie : 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 Moyfes, 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  
 holie: † no seruile worke shal you doe in it, and you shal 25  
 offer holocaust to the Lord. † And our Lord spake to 26  
 Moyfes, saying: † vpon the tenth day of this seuenth 27  
 moneth shal be the day of :: expiations most solemne, and it  
 shal be called holie: 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 ordinance 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.  
 :: Sec chap. 7.  
 v. 14.

4.  
 :: Feast of trum-  
 pets, in memo-  
 rie that a rāme  
 sticking by the  
 hornes was of-  
 fered by Abra-  
 ham in stead of  
 Isaac.

5.  
 :: Feast of Ex-  
 piation in me-  
 morie of the  
 sinne in wor-  
 shipping the  
 calfe, and for  
 al finnes for-  
 gotten, or vn-  
 knowne.

moneth:

moneth : from euen vntil euen you shal celebrate your sabbathes. † And our Lord spake to Moyfes, saing : † Speake to the children 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 dwell 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 dwell in tabernacles, when I brought them out of the Land of Egypt. I the Lord your God. † And Moyfes spake concerning the solemnities of our Lord to the children of Israel.

6.  
:: Feast of Tabernacles, to remeber God; 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 Moyfes 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 Sabbath holie day.

In place thereof we kepe Sunday.

Other feastes also changed, and new instituted by the same authoritie.

they prefigured. In so much that now it is not lawful 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 Council of Laodicia *cap. 29. accusing them that Iudaize ablayning that day from ieiunies.* S. Gregorie also refuteth this heresie, li. ii. 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 lawful and necessaie, 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 al 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 al men, and of life euerlasting to the blessed. *s. Aug. li. 22. c. 30. ciuit. & Epist. 119. c. 15.* and S. Hierome *Epist. ad Iudib.* 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 Sainctes, 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 sauour Ioan. 10. v. 22.

### CHAP. XXIII.

*Prouision of oyle for lampes in the Tabernacle. 5. The making, and disposing the loanes of proposition, 10. The punishment of blasphemie, and mans slaughter. 18. And the paine of equal reuenge.*

Two tenthes of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, sufficed one man for a day. Exod. 16. 7. 26. & 36.

**A**N D 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 shal sette them from euen  
vntil morning before the Lord, by a perpetual seruice and  
rite in your generations. † Vpon the candlestick most 4  
cleane shal they be putte alwaies in the sight of the Lord.  
† Thou shalt take also floure, and shalt bake thereof twelue 5  
breads, which shal 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 franckincense, that the bread may be for a moni-  
ment of the oblation of the Lord. † Euerie sabbath they 8  
shal be changed before the Lord, receiued of the children  
of Israel by an euerlasting couenant: † and they shal 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

- 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 blasphemed 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 blasphemer 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 naturall, 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 naturall 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 equalitie, was to put a limite, not to enforce to reuenge, for the partie damaged, if he would, might remitte al or part. S. Aug. l. 19. c. 25. cont. Iaristm.

## CHAP. XXV.

*The law of the seuenth year, 8. and fiftieth year, which is the iubilie. 13. when al inheriſance sold returneth to the former owner. (24. as also it may in the meane time be redeemed) 35. Vſurie prohibited, 39. and ſeruitude among the Iſraelites, only they may be hyred til the iubilie year. 47. and may be redeemed from ſeruitude of ſtrangers: 54. at leaſt they ſhal be free in the year 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 shall be entred to the land which

I wil

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 thereof: † but in the seventh yeare a sabbath shall be to the earth, † of the resting of the Lord: the field thou shalt not sowe, and the vineyard thou shalt not cut. † The things that the ground shall 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 they shall be vnto you for meate, to thee and thy manservant, to thy woman servant and hyreling, and to the stranger that sojourneth with thee: † to thy beastes and cattel al things that grow shall giue meate. † Thou shalt number thee also seven weekes of yeares, that is to say, seven times seven, which together make fourtie nine, yeares: † and thou shalt sound with the trumpet the twentieth moneth, the tenth day of the moneth, in the time of propitiation in al your land. † Thou shalt sanctifie the fifteth yeare, and shalt proclaime remission to al the inhabitantes of thy land: for it is the yeare of Iubilie. Euerie man shall returne to his possession, and euerie one shall goe backe to his old familie: † because it is the Iubilie and the fifteth yeare. You shall not sowe nor teape the things that grow in the field of their owne accord, and the first fruites of vintage you shall not gather, † because of the sanctification of the Iubilie, but forthwith as they grow you shall eat them. † In the yeare of Iubilie al shall returne to their possessions. † When thou shalt sell any thing to thy neighbour, or shalt 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 shall sell to thee. † The more yeares remaine after the Iubilie, so much more shall the price increase: and the lesse time that thou shalt account, so much the lesse shall the purchase be valued. for the time of the fruites he shall sell to thee. † Doe not afflict your contrimen, but let euerie one feare his God, because I the Lord your God. † Do my preceptes, and keepe my iudgements, and fulfill them: that you may dwell in the land without any feare, † and the ground may yield you her fruites, which you may eat vnto your self, fearing no mans inuasion. † But if you say: What shall we eat

Of sounding with trumpets, which is pleasant & ioyful, cometh the name of Iubilie: the effect of it is remission of al bondes, restoration of former libertie, and recouerie of inheritance. In the old Testament of temporal things in the new of spiritual, prefigured thereby: as remission of sinne; deliuerie from bondage thereof; recouerie of graces and preparation to eternal glorie.

- 11 **eat** the seventh yeare, if we sowe not, nor gather our fruites:  
 12 **† I wil geue** you my benediction, the sixth yeare, and it shal  
 13 **yeld** the fruites of three yeares: **†** and the eight yeare you  
 14 **shal sowe,** and shal eate of the old fruites, vntil the ninth  
 15 **yeare:** til new be growne, you shal eate the old. **†** The land  
 16 **also shal not be sould** for euer: because it is mine, and you  
 17 **are my strangers** and seioumers. **†** For the which cause al  
 18 **the countrie** of your possession shal be sould vnder the con-  
 19 **dition of redemption.** **†** If thy brother impouerished sel  
 20 **his litle possession,** and his kinseman wil, he may redeme that  
 21 **which he had sould.** **†** but if he haue no kinseman, and him  
 22 **self can finde** the price to redeme it: **†** the fruites shal be  
 23 **accounted** from that time when he sould it: and the residue  
 24 **he shal restore** to the buier, and so he shal receiue his posses-  
 25 **sion againe.** **†** but if his hand finde not to repay the price,  
 26 **the buier shal haue** that he bought, vntil the yeare of Iubilee.  
 27 **For in it al sale** shal returne to the owner, and to the old pos-  
 28 **sessour.** **†** He that selleth a house within the walles of a ci-  
 29 **tie, shal haue licence** to redeme it, vntil one yeare be expired,  
 30 **† if he redeme** it not, and the compasse of the yeare be fully  
 31 **out, the buier shal possesse** it, and his posteritie for euer, and  
 32 **it can not be redemed,** no not in the Iubilee. **†** But if the  
 33 **house be in a village,** that hath not walles, it shal be sould  
 34 **according to the law** of fieldes. if it be not redemed before,  
 35 **in the Iubilee** it shal returne to the owner. **†** The houses of  
 36 **Leuites, which are in cities,** may alwaies be redemed: **†** if  
 37 **they be not redemed,** in the Iubilee they shal returne to the  
 38 **owners, because** the houses of the cities of the Leuites are  
 39 **for possessions** among the children of Israel. **†** But let not  
 40 **their suburbs be sould,** because it is a perpetual possession.  
 41 **† If thy brother** be empouerished, and weake of hand, and  
 42 **thou receiue him** as a stranger and seioumer, and he liue with  
 43 **thee, † take not vsuries** :: of him, nor more then thou ga-  
 44 **uest. feare thy God,** that thy brother may liue with thee.  
 45 **† Thou shalt not geue** him thy money to vsurie, and an ouer  
 46 **plus of the fruites** thou shalt not exact of him. **† I the Lord**  
 47 **your God, that brought** you out of the Land of Ægypt, that  
 48 **I might geue** you the Land of Chanaan, and might be your  
 49 **God. † If thy brother** constrained by pouertie, sel him self  
 50 **to thee, thou shalt not oppresse** him with the seruitude of  
 51 **seruants, † but he shal be** as an hireling, and a seioumer of

:: Iewes for  
 their aduantage  
 hold it lawfull  
 to take vsurie  
 of strangers,  
 not obseruing  
 that it is also  
 commanded  
 often in scrip-  
 ture, not to as-  
 sume, but to loue  
 strangers. Exo l.  
 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 empow-  
 erished 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 vncler by father, and the 49  
 vncler 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 redeemed, 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.

*With 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-  
 ses, wil needs

**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 harvest 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. † five 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  
 your increase: you shal be multiplied, and I wil establish my  
 10 couenant with you. † You shal eate the eldest of the old  
 rorie, 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 Agyptians,  
 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 things which are appointed  
 16 by me, and bring my couenant to nothing worth: † I also  
 wil do these things to you: I shal quickly visite you with  
 pouertie, and burning heat, which shal waist 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 fould 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 brass. † 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  
 holic Scriptu-  
 res: & therefore  
 falsly translate,  
*Pesel* a grauen  
 image where in  
 dede it signifi-  
 eth an image,  
 picture or pur-  
 tratuere 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 eat, 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 : : eat the flesh of your 29  
 sonnes and of your daughters. † I wil destroy your excelles, 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 wildernesse, and I wil make your San-  
 ctuaries desert, neither wil I receiue any more the most 32  
 sweete odour. † And I wil distroy your land, and your ene-  
 mies shal be astonied vpon it, when they shal be inhabitants 33  
 therof. † And you I wil disperse into the Gentiles, and wil  
 draw out the sword after you, and your land shal be desert, 34  
 and your cities destroyed. † Then shal the land take pleasure  
 in her sabbathes al the daies of her desolation: when you shal 35  
 be † in the enemies land, she shal sabbatize, and rest in the  
 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 lease 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. 15. most  
 specially whē  
 they were be-  
 sided by Titus.  
 Josephus li. 7.  
 c. 6. de bello Iu-  
 daico.

- 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  
 41 :: Iacob, and Isaac, and Abraham. Of the land also I wil be  
 42 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  
 43 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  
 44 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 oſher, muſt be diſcharged. 30. Tithes alſo muſt be payed, either the ſame that are due or more.*

The fifth part. Of vowes and Tithes.

- 1 2 **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 fiſtic  
 4 ſicles of ſiluer, after the meaſure of the Sanctuarie: † if a  
 5 woman, thirtie. † But from the fiſt yeare vntil the twentieth,  
 6 a man ſhal geue twentieth ſicles: a woman tenne. † From one moneth vntil the fiſt yeare, for a man ſhal be geuen fiue ſicles:  
 7 for a woman three. † One that is three ſcore and about a  
 8 man ſhal geue fiſtene 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 eſteme, and ſee him able to  
 9 pay, ſo much ſhal he geue. † But the beaſt, that may be imolated to the Lord, if a man doe vow it, ſhal be holic, † and  
 10 can not

Because no other but the tribe of Leui could ſerue about the tabernacle, and yet others might deſire to ſerue there, they might in ſteed thereof geue a price: & haue the reward of their goodwil.

∴ 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 vnclane beast, 12 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 according 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 measure of the feede. If the ground be vowed 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 beginning, how much it can be worth, at so much it shal be esteemed: † 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 sold 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 aunc- 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 sold 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 oxen, or sheepe, they are the Lordes. † And if 27 it be an vnclane beast, he that offereth it shal redeme it, according to thy estimation, and shal adde the fift part of the price. If he wil not redeme it, it shal be sold to an other

∴ A sicle was about 15. d. obolis three farthings.

for

28 for how much soeuer it was esteemed by thee. † Anie thing that is :: consecrated to the Lord, whether it be man, or beast, or field, shal not be sould, neither can it be redeemed. Whatsoever is once consecrated, shal be holie of holies to the Lord. † And any consecration, that is offered of a man, shal not be redeemed, but dying shal die. † Al tithes of the land, whether of corne, or of the fruites of trees, are the Lordes, and are sanctified to him. † And if anie man wil 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 sheepeardees rodde, euerie tenth that commeth 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 Lord, and shal not be redeemed. † These are the precepts, which our Lord commanded Moyse vnto the children of Israel in the mount Sinai.

∴ A vow made approued and consecrated to God, can not be changed by anie man, *Theoret. 9. vlt. in Leuit.*

## 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 Moysees 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 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 NUMER. I.

Mysteries contained in these histories.

The contents according to the lecturer.

Wicked life draweth to Idolatrie.

Three partes of this booke.

**I**N this booke called Numeri, are contained (saiesb s. Hierom) the Mysteries of al Arithmetike, or numbering, of the Prophecie 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 year, 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 implied 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 rebellion, 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 herouical fortitude. Among which, diuers precepts and lawe are partly repeated partly added, as wel concerning Religion and Gods seruice, as godlie policie and ciuil government of the people, with chastisement of offenders. How also their enemies endeoured to annoy them, Balaam 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 drawen 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, obligations and abundant provision for their maintenance. Cities also of refuge are designed for casual manslayers: 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 things, 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 enjoy 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 enjoy it, that euerie tribe may haue and keepe a their severall part. in the three last chapters.

Epist. ad Paulin.

99. in Num.

Exod. 40

Leuit. 1.

Num. 1.

Chap. 1.

26.

3. 4.

13.

2. 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 NUMMER I

(OR NUMBERS) IN  
HEBREW VAIEDABBER.

## CHAP. I.

*All the men of twelue tribes of Israel, of the age of twentieth yeares and upwardes (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 numbred of the 12. Tribes sitte for warre, & of the Leuites designed to serue the Tabernacle.



1 **AND** our Lord spake to Moyse in the  
 2 desert of Sinai in the tabernacle of co-  
 uenant, the first day of the second mo-  
 3 neth, the second yeare of their going  
 4 out of Ægypt, saying: † Take the  
 5 summe of the whole assemblie of the  
 6 children of Israel by their kinredes, &  
 7 houses, and the names of euerie one,  
 8 whatsoeuer of the male sexe, † from the twentieth yeare and  
 9 vppward, of al the strong men of Israel, and you shal number  
 10 them by their troupes, thou and Aaron. † And there shal be  
 11 with you the princes of the tribes, and of the houses in  
 12 their kinredes, † whose names are these: Of Ruben,  
 13 Elizur the sonne of Sedeur. † Of Simeon, Salamiel the  
 14 sonne of Surifaddai. † Of Iuda, Nahasson, the sonne of  
 15 Aminadab. † Of Issachar, Nathanael the sonne of Suar.  
 16 † Of Zabulon Eliab the sonne of Helon. † And of the  
 17 sonnes of Ioseph, of Ephraim, Elisama the sonne of Ammiud.  
 18 of Manasses, Gamaliel, the sonne of Phadassur. † of Ben-  
 19 iamin, Abidan the sonne of Gedeon. † of Dan, Ahiezer  
 20 the sonne of Ammisaddai. † of Aser, Phegiel the sonne  
 21 of Ochran. † Of Gad, Eliazaph the sonne of Ducl. † Of  
 22 Nephthali, Ahira the sonne of Enan. † These are the most  
 noble princes of the multitude by their tribes and kinredes,

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 their 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 twentieth  
 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 hūdred. † 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 soth 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  
 † Morecouer 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 five  
 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 five 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 Moyfes 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 five hundred fiftie. † But the Leuites in the tribe  
 48 of their families were not numbered with them. † And our  
 49 Lord spake to Moyfes, saying: † Number not the tribe of  
 Leui, 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 Moyfes.

:: 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  
 th. tabernacle  
 called stran-  
 gers. 3. Aug.  
 1. 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 carried, and reſted by the Levites; who lodge and march round about it) 18. on the weſt ſide, Ephraim with Manasse and Benjamin: 25. on the north, Dan with Aſer and Nephthali.*

**A**ND our Lord ſpake to Moyſes and Aaton 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 pitche his tents by the troupes of his bande:  
 and the prince of his ſonnes ſhal be Nahallon the ſonne of  
 Aminadib. † 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 ſiftie 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, ſiftie 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, ſiftie  
 nine thouſand three hundred. † In the tribe of Gad, the 14  
 prince was Eliaſaph the ſonne of Duel. † and the whole 15  
 hoſte of his warriors, that were numbred, fourtie ſiue thou-  
 ſand ſix hundred ſiftie. † Al that were reckened in the 16  
 campe of Ruben, an hundred ſiftie thouſand and a thou-  
 ſand foure hundred ſiftie by their troupes: they ſhal march  
 17  
 in the ſecond place. † But the tabernacle of teſtimonic 17  
 ſhal be liſted vp by the offices of the Levites 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 warriars, 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 Phadaisur. † and the whole hoste of his warriars, 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 Gedeon. † and the whole host of his warriars,  
 that were reckned, thirtie five thousand foure 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 warriars, that were  
 27 numbered, sixtie two thousand seuen 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 warriars, 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 warriars, fiftie three thousand foure  
 31 hundred. † Al that were numbered in the campe of Dan,  
 were an hundred fiftie seuen thousand six hundred: and  
 32 they shal march last. † This is the number of the children  
 of Israel, by the houses of their kintredes 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 Moyles. † 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 seruice of the Tabernacle, 14. numbered  
 by their several families, and their offices distinguished, 45. They are  
 taken to God in place of the first borne of th: children of Israel. The resi-  
 due of the first borne, above the number of Leuites, are redeemed with price.*

1 **T**HES E are the generations of Aaron and Moyles in the  
 day that our Lord spake to Moyles in Mount Sinai.  
 2 † And these be the names of the sonnes of Aaron: his first  
 begotten Nadab, then Abiu, and Eleazar, and Ithamar.

† 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 4  
 died, when they offered the strange fire in the sight of our  
 Lord, in the desert of Sinai, without children: and Eleazar  
 and Ithamar did the function of priesthood in the presence  
 of Aaron their father. † And our Lord spake to moyſes, 5  
 saying: † Bring the tribe of Leui, and make them stand in 6  
 the sight of Aaron the priest to minister vnto him, and let  
 them watch, † and obserue whatſoever pertaineth to the 7  
 ſerue of the multitude before the tabernacle of testimonie,  
 † and let them keepe the veſſel of the tabernacle, ſeruing in 8  
 the miniſterie therof. † And thou ſhalt geue the Leuites for  
 a gift, † to Aaron and to his ſonnes, to whom they are de- 10  
 liuered of the children of Iſrael. But Aaron and his ſonnes  
 thou ſhalt appoint ouer the ſerue of priesthood. ¶ The  
 ſtranger, that approacheth to miniſter, ſhal die. † And our 11  
 Lord ſpake to Moyſes, ſaying: † I haue taken the Leuites 12  
 from the children of Iſrael, for euerie firſt borne, that open-  
 neth the matrice among the children of Iſrael, and the Leuites  
 ſhal be mine. † For the firſt borne is mine: ſince I ſtroke the 13  
 firſt borne in the Land of Ægypt: I haue ſanctified to me  
 whatſoever is firſt borne in Iſrael from man vnto beaſt, they  
 are mine: I the Lord. † And our Lord ſpake to moyſes in 14  
 the deſert of Sinai, ſaying: † Number the ſonnes of Leui by 15  
 the houſes of their fathers and their families, euerie male  
 from one moneth and vpward. † Moyſes numbered, as our 16  
 Lord had commanded, † and there were found the ſonnes of 17  
 Leui by their names, Gerſon and Caath and Merari. † The 18  
 ſonnes of Gerſon: Lebni and Semei. † The ſonnes of Caath: 19  
 Amram, and Iſſaſar, Hebron and Oziel. † The ſonnes of 20  
 Merari: moholi and Muſſi. † Of Gerſon were two families, 21  
 the Lebntical, and Semeitical: † of whom were numbered 22  
 the people of male ſexe from one moneth and vpward, ſeu-  
 thouſand ſiue hundred. † Theſe ſhal pitch behind the taberna- 23  
 cle on the Weſt. † vnder their prince Heliaſaph, the ſonne of  
 Lael. † And their charge ſhal be in the tabernacle of couenāt, 25  
 † the tabernacle it ſelfe and the couer therof, the hanging that 26  
 is drawne before the dores of the rooſe of couenāt, and the  
 curtines of the court: the hanging alſo that is hanged in the  
 entrie of the court of the tabernacle, and whatſoever pertaineth

¶ 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-  
 bronites, and Ozielites. These are the families of the Caithi-  
 28 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, wherin  
 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 things  
 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, saierb  
 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 Leuytes

id est with  
 the Caathites.  
 I. 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 siue sicles for euerie head, after the mea- 47  
 sure of the Sāctuarie. A sicke hath twentie oboles. † And thou 48  
 shalt giue the money to Aaron and to his sonnes the price of  
 them that are aboue. † Moyse therefore 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 siue 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.

¶ This number exceedeth the other by reaso that 300. Leuites are omitted in the general summe, otherwise the number of Israelites should exceede the first borne, by 27. See the Annotation.

## ANNOTATIONS.

## CHAP. III.

¶ Why 300. are omitted in the total summe of the Leuites.

39. *Twentie 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. VVhy 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 answer to this difficultie, some suppose that the first borne of the Leuites were iust 300. and therefore so manie supplying 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 soloued, 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 numbers 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 & v<sup>p</sup>ward, vnto the fiſtith yeare, of al that  
 goe in to ſtand and to miniſter in the tabernacle of couenant.  
 4 † This is the ſeruiſe 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 w<sup>r</sup>appe in it the arke of teſtimonie, † and ſhal  
 couer it agayne with a couer of ianthinge 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 w<sup>r</sup>appe  
 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 ianthinge ſkinnes, and ſhal put in the barres.  
 9 † They ſhal take alſo a cloth of hiacinth wherwith they ſhal  
 couer the candleſtick with the lampes and tonges 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 ianthinge ſkinnes, and put in the barres. † Moreouer the  
 golden altar alſo they ſhal w<sup>r</sup>appe in a cloth of hyacinth,  
 and ſhal ſpreade ouer it a couer of ianthinge ſkinnes, and put  
 12 in the barres. † Al the veſſel wherwith the miniſtration is  
 done in the Sanctuarie, they ſhal w<sup>r</sup>appe in a cloth of hia-  
 cinth and ſhal ſpread ouer it a couer of ianthinge ſkinnes,  
 13 and put in barres. † But the altar alſo they ſhal make cleane  
 14 from the aſhes, and ſhal w<sup>r</sup>appe it in a purple cloth, † and  
 ſhal put with it al the veſſel, that they uſe in the miniſterie  
 therof, that is to ſay, fire pannes, fleſhookes and forkes,  
 pothookes and ſhouels. Al the veſſel of the altar together  
 they ſhal couer with a veile of ianthinge ſkinnes, and ſhal  
 15 put in the barres. † And when Aaron & his ſonnes haue  
 wrapped v<sup>p</sup> 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 v<sup>p</sup>: 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 prieſte  
 to enter in,  
 where other-  
 wiſe none en-  
 tered but the  
 high Prieſt,  
 and that but  
 once in the  
 yeare. And al  
 being ſoulded  
 v<sup>p</sup>, others alſo  
 entered to ca-  
 rie it away.  
 v. 15.

∴ See that by your negligence those that are next vnto you incurre not offence, for so none shall be excused.

the priest, to whose charge pertaineth the oyle to dresse the lampes, and the incense of composition, and the sacrifice, that is alwayes offered, and the oyle of vnction, and whatsoeuer pertaineth 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 Leuites: † 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 cuerie one, and shal diuide what cuerie  
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 ianthinge 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 cuerie 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 pillers and the  
feete of them, † the pillers 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 therefore and Aaron and the princes of the ſy-  
 35 nagogue reckened the ſonnes of Caath, by their kinredes  
 36 and houſes of their fathers, † from thirtie yeares and vp-  
 37 ward, vnto the fiftith yeare, al that enter in to the miniſterie  
 38 of the tabernacle of couenant: † and they were found two  
 39 thouſand ſeuē hundred fiftie. † This is the number of the  
 40 people of Caath that enter into the tabernacle of couenant:  
 41 theſe did Moyſes and Aaron number according to the word  
 42 of our Lord by the hand of Moyſes. † The ſonnes of  
 43 Gerſon alſo were numbered by the kinredes and houſes of  
 44 their fathers, † from thirtie yeares and vpward, vnto the  
 45 fiftith yeare, al that enter in to miniſter in the tabernacle of  
 46 couenant: † and they were found two thouſand ſix hundred  
 47 thirtie. † This is the people of the Gerſonites, whom Moyſes  
 48 and Aaron numbered according to the word of our Lord.  
 49 † The ſonnes of Merari alſo were numbered by the kinredes  
 50 and houſes of their fathers, † from thirtie yeares and vpward,  
 51 vnto the fiftith yeare, al that enter in to accompliſh the  
 52 rites of the tabernacle of couenant: † and they were found  
 53 three thouſand two hundred. † this is the number of the  
 54 ſonnes of Merari, whom Moyſes, and Aaron reckened  
 55 according to the commandment of our Lord by the hand  
 56 of Moyſes. † Al that were reckened of the Leuites, and  
 57 whom Moyſes and Aaron and the princes of Iſrael tooke by  
 58 name, by the kinredes and houſes of their fathers, † from  
 59 thirtie yeares and vpward, vnto the fiftith yeare, entring  
 60 into the miniſterie of the tabernacle, and to carie the bur-  
 61 dens, † were in al eight thouſand ſiue hundred eightie.  
 62 † According to the word of our Lord did Moyſes reckon  
 63 them, euerie one according to their office and burdens, as  
 64 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 ieloſte.*

1 2 **A**ND our Lord ſpake to Moyſes, ſaying: † Command  
 3 the children of Iſrael, that they caſt out of the campe  
 4 :: Stil by the  
 5 :: leiſe (ſaich  
 6 :: Theodore) God inſtru-  
 7 :: ceth in the  
 8 polluted vpon the dead: † as wel man as woman caſt yee  
 9 out of the campe, leſt when they ſhal dwel with you, they  
 10 contaminate

greater. q 8 in  
Kib. 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: man, 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 witnesses, 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 pavement 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 execeration. † 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,

7: God ordain-  
ed this law,  
and miracu-  
lously concu-  
red therein, to  
auoid wicel-  
slaughter, vpō  
vehement ie-  
lousie. Theod. q.  
10. in Num.

:: VWater can-  
dified by spe-  
cial rites is  
called holie  
water, and ser-  
ueth to holie  
use chap. 3. 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  
 ſwolne let thy thigh rotte. And the woman ſhal answer,  
 23 Amen, amen. † And the prieſt ſhal write theſe curſes in a  
 booke, and ſhal waſh them out with the moſt bitter waters,  
 24 wherupon he heaped the curtes, † and he ſhal geue them  
 25 her to drinke. Which when ſhe hath drunke vp, † the prieſt  
 ſhal take of her hand the ſacrifice of ielouſie, and ſhal eleuate  
 it before the Lord, and ſhal put it vpon the altar: yet ſo not-  
 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 things that are written:  
 31 † the husband ſhal be without fault, and ſhe ſhal beare her  
 iniquitie.

:: The water  
 wheron the  
 prieſt laide cur-  
 tes to light on  
 the woman if  
 ſhe were guiltie.

## 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 not here 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 about 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 Nazarcites. 22. A ſette forme how the Prieſt ſhal bleſſe the people.*

**A**N D 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 whatſoever 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: whatſoever 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 holic, :: whiles the buſh of haire on his  
 head doth grow. † Al the time of his conſecration he ſhal 6  
 not enter in to the dead, † neither ſhal he be contaminated  
 no not on his fathers and mothers and brothers and ſiſters 7  
 corps, becauſe the conſecration of his God is vpon his  
 head. † Al the daies of his ſeparation he ſhal be holic 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  
 young pigeons to the prieſt in the entrie of the couenant of 11  
 teſtimonie. † and the prieſt ſhal offer one for ſinne, and the  
 other for an holocauſt, and ſhal pray for him, becauſe 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: vet  
 ſo that the former daies be made fruſtrate, 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 ſpote for an holocauſt, and an  
 ewe lambe of a yeare old without ſpote for ſinne, and a  
 ramme without ſpote, for a paciſique 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 paciſique hoſte to the Lord,  
 offering

¶ When Sam-  
 ſon was de-  
 priued of theſe  
 haire he loſt  
 his ſtreingth  
*Judic. 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  
 19 haire, and lay them vpon the fire, that is put vnder the sacri-  
 fice of pacifiques: † And a shoulder of the ramme boyled,  
 and one cake without leuen out of the baskette, and one  
 20 wafer vnleuened, and he shal deliuer them into the handes  
 of the Nazareite, after that his head be shauen. † And recei-  
 uing them againe from him, he shal cleuate 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  
 21 shoulder. after these thinges the Nazareite may drinke wine.  
 † This is the law of the Nazareite, when he shal vow his ob-  
 22 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-  
 23 ling of his sanctification. † And our Lord spake to Moyse,  
 24 saying: † Speake to Aaron and his sonnes: :: Thus shal you  
 25 blesse the children of Israel, and you shal say to them: † Our  
 26 Lord blesse thee, and keepe thee. † Our Lord shew his face  
 27 to thee, and haue mercie vpon thee. † Our Lord turne his  
 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.  
 :: VWhen the  
 priest uttereth  
 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 commanded, God prescribeth a Rule  
 containing three special obseruations; not to drinke wine, or anie thing that  
 may make drunck; 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 otherwise 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.

## CHAP. VII.

*In dedication of the Tabernacle, the princes of the twelue tribes offer jointly six waines, and twelue oxen. II. Then euerie prince several daies make other oblations. 89. And God speaketh to Moyses from the Propitiatorie.*

AND it came to passe in the day that Moyses finished 1  
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 2  
of the families, that were in euerie tribe, and the rulers of  
them, that had bene numbered, offered † giftes before our 3  
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: 4  
† Take them of their handes to serue in the ministerie of 5  
the tabernacle, and thou shalt deliuer them to the Leuites  
according to the order of their ministerie. † When Moyses 6  
therfore had taken the waines and the oxen, he deliuered  
them to the Leuites. † Two waines and foure oxen he gaue 7  
to the sonnes of Gerson, according to that which was ne-  
cessarie for them † the other foure waines, and the eight 8  
oxen he gaue to the sonnes of Merari according to their  
offices and seruaice, vnder the hand of Ithamar the sonne of  
Aaron the priest. † but to the sonnes of Caath he gaue not 9  
waines and oxen: because they serue in the sanctuarie, and  
carie their burdens :: vpon their owne shouldres. † The 10  
princes therfore 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 11  
and one euerie day offer their giftes vnto the dedication of  
the altar. † The first day Nahasson the sonne of Aminadab 12  
of the tribe of Iuda offered his oblation: † and there were 13  
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 litle mortar of ten sicles of gold ful of 14  
incense: † an ox out of the hearde, and a ramme, and a 15  
lambe of a yeare old for an holocaust: † and a bucke goat 16  
for sinne: † and for a sacrifice of pacifiques, two oxen, siue 17  
rammes, siue bucke goates, siue lambes of a yeare old. this is  
the oblation of Nahasson the sonne of Aminadab. † The 18  
second

∴ Of great reuerence they caried the arke, and propitiatorie, and the holic vessel ordinarily vpon their shouldres, yet the same were sometimes caried 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 ding to the weight of the Sanctuarie, both ful of flowre  
 21 tempered with oile for a sacrifice: † a litle mortar of gold  
 hauing ten sicles ful of incense: † an oxe 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 paci-  
 23 fiques, two oxen, siue rammes, siue bucke goates siue  
 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  
 26 hauing seuentie sicles after the weight of the Sanctuarie,  
 both ful of flower tempered with oyle for a sacrifice: † a litle  
 27 mortar of gold weighing ten sicles ful of incense: † an oxe  
 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, siue rammes, siue  
 29 bucke goates, siue 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 Seducr, † offered  
 a plate of siluer weighing an hundred thirtie sicles, a phial  
 of siluer hauing seuentie sicles after the weight of the Sanct-  
 32 uarie, both ful of flower tempered with oile for a sacrifice:  
 † a litle mortar of gold weighing ten sicles ful of incense:  
 33 † an oxe 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, siue rammes, siue  
 bucke goates, siue lambes of a yeare old. this was the obla-  
 36 tion of Elisur the sonne of Seducr. † 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 mortar of gold weighing ten  
 39 sicles ful of incense: † an oxe 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, siue rammes, siue bucke goates, siue lambes of a yeare  
 old. this was the oblation of Salamiel the sonne of Surisaddai.

† The sixth day the prince of the tonnes of Gad, Eliafaph 42  
 the sonne of Ducl † offered a plate of siluer weighing a 43  
 hundred thirtie sicles, a phial of siluer hauing teuentie 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 oxe 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 Ducl.  
 † The seventh day the prince of the sonnes of Ephraim, 48  
 Elifama the sonne of Ammiud † offered a plate of siluer 49  
 weighing a hundred thirtie sicles, a phial of siluer hauing  
 teuentie sicles after the weight of the Sanctuarie, both ful  
 of flowre tempered with oyle for a sacrifice: † a litle mortar 50  
 of gold weighing ten sicles ful of incense: † an oxe 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 Elifama the  
 sonne of Ammiud. † The eighth day the prince of the 54  
 sonnes of Manasses, Gamaliel the sonne of Phadassur, † of- 55  
 fered a plate of siluer weighing an hundred thirtie sicles, a  
 phial of siluer hauing teuentie sicles after the weight of the  
 Sanctuarie, both ful of flowre tempered with oyle for a sacri-  
 fice: † a litle mortar of gold weighing ten sicles, ful of 56  
 incense: † an oxe 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 Phadassur. † 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 teuentie sicles after the  
 weight of the sanctuarie, both ful of flower tempered with  
 oyle for a sacrifice: † a litle mortar of gold weighing ten 62  
 sicles ful of incense: † an oxe 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  
 67 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 mortar 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 mortar 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 mortar 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  
 things were offered of the princes of Israel in the dedication  
 of the altar, in the day wherin 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 luche goates for sinne. † For 88  
 pacifique hostes, cxxiiij. twentie foure, rammes sixtie, bucke  
 goates sixtie, lambes of a yeare old sixtie. These thinges 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.

*Seven lamps are so placed on the golden candlestick, that they may shine  
 towards the breads of proposition. 5. The ordination of the Leuites. 24.  
 And at what age they shall serue in the tabernacle.*

**A**ND our Lord spake to Moyses, saying: † Speake to 1 2  
 Aaron, and thou shalt say to him: When thou shalt  
 place the seven lamps, let the candlestick be sette vp in the  
 fourth part ouer against the north, toward the table of the  
 breads of proposition, ouer against that part toward which  
 the candlestick looketh, shall they shine. † And Aaron did so, 3  
 and he put the lampes vpon the candlestick, as our Lord had  
 comanded Moyses. † This was the making of the candlestick, 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  
 candlestick. † 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 hartes  
 of their flesh. And when they haue washed their garmentes,  
 and are cleansed, † they shall take an ox out of the heardes, 8  
 and his libament flowre 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  
 shall put their handes vpon them † and Aaron shall 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  
 shall put their handes vpon the heades of the oxen, of the  
 which thou shalt make one for sinne, and the other for holo-  
 cause of the Lord, to pray for them. † And thou shalt sette 13  
 the

† This water  
 was mixed  
 with ashes of  
 a redde ow  
 sacrificed  
 without the  
 campe. chap.  
 29.

- the Leuites in the sight of Aaron and of his sonnes, and being offered shal consecrate them to the Lord, † and shal separate them from the middes of the children of Israel, to be mine.
- 15 † And after ward they shal enter into the tabernacle of couenant, to serue me. And thou shalt to purifie and consecrate them for an oblation of the Lord: because they were geuen me for a gift of the children of Israel. † For the first borne 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 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 they should presume to approach vnto my Sanctuarie. † And Moyses and Aaron and al the multitude of the children of Israel did concerning the Leuites the thinges that our Lord
- 21 had commanded Moyses: † and they were purified, and washed their garmentes. And Aaron :: eleuated them in the sight of our Lord, and prayed for them, † that being purified they might enter to their offices into the tabernacle of couenant before Aaron & his sonnes. Euen as our Lord had com-
- 23 manded Moyses touching the Leuites, so was it done. † And our Lord spake to Moyses, saying: † This is the law of the Leuites, From twentie five yeares and vpward, they shal enter 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 comended 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 fourth day of the first moone, is renewed. 6. But the vncleane, and traucters in a iorney the fourtenth day of the second moneth. 15. The campe must rest or march, as the cloud or pillar of fire, r. maineth ouer the tabernacle, or departeth.*

3 **A**ND our Lord spake to Moyses, 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  
 eat 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. 9. 15. in  
 Rom.*

:: God answer-  
 ed by a voice  
 framed by an  
 Angel from  
 the propitia-  
 torie. chap. 7.  
 v. 82.

19 cloude stooode ouer the tabernacle, they remained in the  
 same place: † and if it chanced that it did contirewe 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 inme-  
 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. 19. Moyfes intreateth Hobab the  
 Madianite to remaine with them. 35. His prayer when the arke is taken  
 vp, and sette downe.*

The second  
 part  
 Of diuersim-  
 pediments,  
 which happed  
 to the Is-  
 raelites, and  
 renouation of  
 sundrie pre-  
 cepts, in their  
 iorney from  
 the desert of  
 Sinai to the  
 campe of  
 Moab.

1 2 **A**ND our Lord spake to Moyfes, saying: † Make thee  
 two trumpettes of beaten siluer, wherewith thou maiest  
 3 call together the multitude when the campe is to be remo-  
 ued, † And when thou shalt sound with the trumpettes, al  
 4 the multitude shal gather vnto thee to the doore of the ta-  
 bernacle of couenant. † If thou sound but once, the princes  
 5 shal come to thee, and the heades of the multitude of Israel.  
 † But if the trumpeting sound in length and with a broken  
 6 tune, they shal moue their campe first that are on the east side.  
 † And at the second sound and the like noyse of the trumpeter,  
 they shal take vp their tentes that dwel toward the south.  
 7 and after this maner shal the rest doe, when the trumpettes  
 shal sound to the marching. † But when the people is to be  
 8 gathered together, the sound of the trumpet shal be plaine,  
 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

:: Before the  
 whole multi-  
 tude, plaine  
 and necessarie  
 pointes of do-  
 ctrine must  
 only be vtte-  
 red, but before  
 the lernes and  
 wiser sorte,

that

higher myster-  
ies may be  
treated and  
taught. *Theod.*  
*q. 15. in Num.*

that fight against you, you shall sound with trumpettes in  
length, and there shall be a remembrance of you before the  
Lord your God, that you may be deliuered out of the bandes  
of your enemies. † If at anie time you shall have a banquet, 10  
and festiual daies, and Calendes, you shall sound with trump-  
ettes 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 march- 12  
ed by their troupes from the desert of Sinai, and the  
cloud rested in the wildernesse of Pbaran. † And the first mo- 13  
ned their campe according to the cōmandement of our Lord  
by the hand of Moyfes. † 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  
prince was Eliab the sonne of Helon. † And the tabernacle 17  
was taken downe, which the sonnes of Gerfon 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 Phadasur.  
† And in the tribe of Beniamin 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 Amuisaddai. † 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,  
and the marchinges of the children of Israel by their troupes 28  
when they marched † And Moyfes said to Hobab the sonne  
of Raguel the Madianite, :: his \* allied: We march toward the 29  
place, which our Lord wil geue vs: come with vs, that we

either this  
Hobab was  
otherwise cal-  
led Raguel,  
Exo. 2. and also  
Iethro, Exo. 3.  
and was fa-  
ther in law to  
Moyfes, or els  
he was sonne  
of the same  
Raguel, and  
brother in law  
to Moyfes.

\* cognatus  
vel affi-  
nis.

may

may do thee good : for our Lord hath promised good thinges  
 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-  
 soeuer shal be best of the riches, which our Lord shal deliuer  
 33 vs, we wil geue thee. † They marched therefore 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 listed vp, Moyses said : :: Arise Lord, and be thine  
 enemies dispersed, 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 whē  
 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 purpos-  
 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. *Moyes being afflicted with solicitude of troublesome people, 16. God  
 adioyneth sicut Ancientes to sustaine part of his burden. 18. promiseth to  
 geue al the people flesh. 25. The ancientes do prophetic. 21. The people haue  
 their fill of flesh. 33. but forthwith manie die of the plague. Wherof the  
 place is called, The sepulchres of concupiscence.*

**I**N the meane time there arose a murmuring of the people,  
 as it were repyning 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  
 Egyptians  
 that parted  
 out of their  
 countrie with  
 the Israclites,  
 and now mur-  
 muring drawe  
 others by ex-  
 ample to the  
 same sinne.

it in a milne, or braied it in a mortar, boyling it in a potte, 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 exceding wrath: but to Moyses also it semed an intolerable thing. † and he said to 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 sborne 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 ministers: 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 siue or ten, no nor twentie, † but euen to a moneth 20 of daies, til it goe out a your nosethrils, 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 impetred 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 decde. † 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 Moyfes, 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 Moyfes, saying: Eldad and Medad  
 28 do prophecie in the campe. † Forthwith Iosue the sonne of  
 Nun, the minister of Moyfes, and chosen of manie, said: My  
 29 Lord Moyfes 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 Moyfes re-  
 31 turned, and the ancientes of Israel into the campe. † And a  
 winde coming forth from our Lord, taking quailes ouer the  
 sea brought them, and let them fall into the campe the space  
 of one daies iourney, on euerie 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 al that day, and the  
 night, and the next day, gathered together a multitude of  
 quailes, 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 exceding 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 Haferoth, 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  
 al shall not be  
 saued, 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 Moyfes. 6. Whom God praiseth above  
 other prophetes. 10. Marie being stricken with leprosie, Aaron confesseth his  
 fault. 13. Moyfes prayeth for her, and after seven daies separation from the  
 campe, she is restored.*

Exod. 2.

1 AND Marie and Aaron spake against Moyfes, for his  
 2 wife the :: Æthiopian, † and they said: hath our Lord  
 spoken

:: Madianites  
 were also cal-  
 led Æthiopi-  
 ans. *S Aug.*  
 q. 20. in Num.

∴ The Holie Ghost forced Moyſes to vter his owne praiſe, which of him ſelf, he deſired not.

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 therefore 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 covered 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 ſeuē daies at the leaſt? Let her be ſeparated ſeuē daies without the campe, and after wards ſhe ſhal be called againe. † Marie therefore was ſhut forth without the 15  
campe ſeuē daies: and the people moued not from that place, vntil Marie was called againe.

∴ Aaron was not publikiy puniſhed, leſt therby he had bene made contemptible to the people, but was otherwiſe chaſtiſed.

### CHAP. XIII.

*From the deſert of Pharan Moyſes ſendeth twelue men (of euerie tribe one) to view the Land of Chanaan. 17. changeth. Oſee his name into Iofue, 18. inſtructeth them which way to goe, and what to note in the land: 22. which they performe: 26. and after ſourtie dayes returne, bringing with them fruites, in token of the landes fertilitie. 29. but in other reſpects (the reſt beſides Caleb and Iofue) diſcouering the people make them to murmur.*

AND

- 1 **A**ND the people marched from Hazeroth pitching their  
 2 tentes in the desert of Pharan. † And there our Lord  
 3 spake to Moyſes, ſaying; † Send men, that may view the  
 Land of Chanaan, which I wil geue to the children of Iſrael,  
 4 one of euerie tribe, of the princes. † Moyſes did that which  
 our Lord had commanded, from the desert of Pharan ſen-  
 5 ding principal men, whoſe names be theſe. † Of the tribe  
 6 of Ruben, Samua the ſonne of Zechur. † Of the tribe of  
 7 Simeon, Saphat the ſonne of Huri. † Of the tribe of Iuda,  
 8 Caleb the ſonne of Iephone. † Of the tribe of Iſſachar,  
 9 Igal the ſonne of Ioſeph. † Of the tribe of Ephraim, Oſee  
 10 the ſonne of Nun. † Of the tribe of Benjamin, Phalti  
 11 the ſonne of Raphu. † Of the tribe of Zabulon, Geddiel  
 12 the ſonne of Sodi. † Of the tribe of Ioſeph, of the ſcepter  
 13 of Manaſſes Gaddi, the ſonne of Suſi. † Of the tribe of  
 14 Dan, Ammiel the ſonne of Gemalli. † Of the tribe of Aſer,  
 15 Sthur the ſonne of Michael. † Of the tribe of Nephthali,  
 16 Nahabi the ſonne of Vapſi. † Of the tribe of Gad, Guel  
 17 the ſonne of Machi. † Theſe are the names of the men,  
 whom moyſes ſent to view the Land: and he called Oſee the  
 18 ſonne of Nun, :: Iofue. † Moyſes therfore ſent them to view  
 the Land of Chanaan, and ſaid to them: Goe vp by the ſouth  
 19 ſide. And when you ſhal come to the mountaines, † view the  
 Land, what it is: and the people that are the inhabitantes ther-  
 of, whether they be ſtrong or weake: few in number or  
 20 manie: † the land it ſelf, whether it be good or badde: what  
 21 manner of cities, walled or without walles: † the ground,  
 fatte or barren, wooddie or without trees. Be of good cou-  
 rage, and bring vs of the fruites of the Land. And it was the  
 22 time when now the firſt ripe grapes are to be eaten. † And  
 when they were gone vp, they viewed the Land from the de-  
 23 ſert of Sin, vnto Rohob as you enter to Emath. † And they  
 went vp at the ſouth ſide, and came to Hebron, where  
 were Achiman and Sifai and Tholmai the ſonnes of Enac,  
 for Hebron was built ſeuē yeares before Tanis the citie  
 24 of Ægypt. † And going forward as farre as the Tor-  
 rent of cluster, they cutte of a branch with the grapes  
 therof, which two men carried vpon a leauer. They  
 tooke of the pomegranates alſo and of the figges of that  
 25 place: † which was called Neheleſcol, that is to ſay, the  
 Torrent of cluster, for that thence the children of Iſrael had  
 carried.

:: Changing of  
 his name lire-  
 rally imported  
 the great of-  
 fice of chiefe  
 Duke vnto  
 which he was  
 deſigned. myſti-  
 cally prefigu-  
 red our Lord  
 I E S V S, for it  
 is the ſame  
 name in He-  
 brew, and ſi-  
 gnifieth SAVI-  
 OVR. *Theod. q. 25. in Num.*

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 knowen:  
 † 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 Hetheite and the Iebuseite and the A-  
 morrheite 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 possessè 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 locustes.

## CHAP. XIII.

*The mutinous murmuring people being vnplacable, 11. God exposulaterh  
 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  
 possessè the promised land. 40. Then fighting contrarie to Moyfes admoni-  
 tion are beaten, and manie slaine by their enimies.*

**T**HEREFORE 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 another: :: Let vs appoint a captaine, and let vs re-  
 turne into Egypt. † Which Moyfes and Aaron hearing fel 5  
 flatte

.. Pretending  
 fallly that the  
 Land had an  
 vnwholsome  
 ayre, deuouring  
 the inhabitantes,  
 & not possible  
 to be obtained  
 by reaso of the  
 gyantes, couer-  
 ly they detracted  
 fro Gods  
 powre, or his  
 good wil to-  
 wards them,  
 who had promi-  
 sed the  
 same. And ther  
 fore he gaue it  
 to their child-  
 ren, but not  
 to these sedu-  
 cers and mur-  
 derers. chap.  
 14. v. 23, 29.

.. These mur-  
 murers had  
 their wish, to  
 their owne pu-  
 nishment. chap.  
 14. v. 29, 26, 7.  
 64.  
 .. It is so abso-  
 lutely necessa-  
 rie in euerie

6 flatte vpon the ground before al the multitude of the chil-  
 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 honie. † Be  
 not rebellious against our Lord: neither feare ye the people  
 of this land, for euen as bread to 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 rooffe of 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-  
 fes 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 forgeuen it accord-  
 21 ing 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 Electo.

:: After the  
 sinne is forge-  
 uen, yet pun-  
 ishment 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 dwell 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 vngracious 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 & vppward, and haue murmured againſt me, ¶ you ſhal not enter into the Land, ouer the which I haue lifted 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 rogether againſt me: in this wilderneſſe ſhal it faile, and die. ¶ Therefore 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 ſucceede

¶ Although grace be firſt geuen without deſert: yet good workes done by grace do merite reward. *s. Aug. de Grat. & lib. arb. c. 6.*

¶ Temporal puniſhment laid vpon the children for their fathers finnes, is for their owne ſpiritual good. *s. Aug. Epiſt. 75. ad Ausum.*

prof

- 42 prosperously with you: † Goe not vp, for our Lord is  
 43 not with you: lest you fal before your enemies. † The A-  
 malecite and the Chanancite are before you, by whose sword  
 you shal fal, 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 & Moyfes 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, therby to remember the commandments of God.*

- 1 2 **A**ND our Lord spake to Moyfes, saying: † Speake to  
 the children of Israel, and thou shalt say to them: When  
 you shalt be entred into the Land of your habitation, which  
 3 I wil geue you, † and shal make oblation to the Lord for an  
 holocaust, or victime, paying voves, or voluntarily offering  
 giftes, or in your solemnities burning a sweete saouour vnto  
 4 the Lord, of oxen or of sheepe: † whosocuer immolateth  
 the victime, shal offer a sacrifice of flowre, the tenth part of  
 an ephi tempered with oyle, which shal haue in measure the  
 5 fourth part of an hin: † and wine of the same measure to  
 powre the libamentes shal he geue for the holocaust or for  
 6 the victime. For euerielambe † and ramme there shal be a  
 sacrifice of flowre of two tenthes, which shal be tempered  
 7 with oyle the third part of an hin: † and wine for the liba-  
 mente, the third part of the same measure, shal he offer for a  
 8 sweete saouour to the Lord. † But when thou makest an ho-  
 locaust or hoste of oxen, to fulfil thy vow or for pacifique vi-  
 9 cimes, † thou shalt geue for euerie ox three tenthes of  
 flowre tempered with oyle, which shal haue halfe the mea-  
 10 sure of a hin: † and wine to powre libamentes of the same  
 measure for an oblation of most sweete saouour 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 shal offer sacrifices.

† There shall be al one precept and iudgement as wel to your  
 felues as to the strangers of the land. † Our Lord spake to  
 Moyfes, 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 frutes to the Lord † of your mea-  
 tes. As of your barne floores you separate first frutes, † so  
 of your pastes shal you geue first frutes to the Lord. † And if  
 through ignorance you omitte any of these thinges, which  
 the Lord hath spoken to Moyfes, † 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 saunour to the Lord, and the sacrifice and liba-  
 mentes therof, as the ceremonies require, and a buckegeate  
 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 seiourne 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 des-  
 troyed, and shal beare his inquitie. † And it came to passe,  
 when the children of Israel were in the wilderness, and had  
 found a man gathering sticke on the Sabbath day, † they  
 presented him to Moyfes 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 Moyfes, :: 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-  
 cedid 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. 9. 25. in  
 Num.*

∴ Seueritie is  
 vsed towards  
 those that  
 knowig Gods  
 wil do contra-  
 ric. *Luc. 12. 7.*  
 47.

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  
 hypocritically  
 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 Dathan and Abiron the  
 2 sonnes of Eliab, Hon also the sonne of Pheleth of the chil-  
 dren of Ruben, † " rose against Moyses, and other of the  
 childten of Israel two hundred fiftie men, princes of the sy-  
 3 nagogue, and which in the time of assemblie were called by  
 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 about the people of our Lord? † Which  
 5 when Moyses had heard, he fel flatte on his face: † and speak-  
 ing 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 ioyne to him selfe: and whom he shal choose,  
 6 they shal approach to him. † This do therefore: Take euerie  
 7 man their censars, thou Core, and al thy council: † and tak-  
 ing 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.  
 Misra)* and o-  
 ther enimies  
 of Ecclesiasti-  
 cal Hiererchy,  
 wil haue no  
 proper Priest-  
 hood in the  
 Church of  
 Christ, because  
 al Christians  
 are called: *1. ho-  
 lie priesthoood. 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 10  
 the sonnes of Leui to approach vnto him, that you should challenge vnto you the priesthood also, † and al thy compa- 11  
 nie should stand against our Lord? for what is Aaron that you murmur against him? † Moyfes therefore sent to cal Dathan 12  
 and Abiron the sonnes of Eliab. Who answered: We come not. † Why, is it a mal matter to thee that thou hast brought 13  
 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 14  
 with riuers of milke and honie, & hast thou gaen vs possessions of fieldes & vineyardes? What, wilt thou plucke out our eyes also? We come not. † Moyfes therefore being very wrath, 15  
 said to our Lord: Respect 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 16  
 Core: Thou, and al thy congregation stand ye apart before our Lord, and Aaron to morrow apart. † Take euerie one 17  
 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, Moyfes and Aaron stand- 18  
 ing, † and had heaped together al the multitude against them 19  
 to the dore of the tabernacle, the glorie of our Lord appeared to them al. † And our Lord speaking to Moyfes and Aaron, 20  
 said: † Separate your selues from the middes of this congregation, that I may sodenly destroy them. † Who fel starte on 21  
 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 Moyfes: † Command the whole 22 23 24  
 people that they separate their selues from the tabernacles of Core and Dathan and Abiron. † And Moyfes arose, and 25  
 went to Dathan and Abiron: and the ancientes of Israel following him, † he said to the multitude: Depart from the ta- 26  
 bernacles 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 a- 27  
 bour, Dathan and Abiron coming forth stood in the entrie of their pavilions with their wiues and children, and al the multitude. † And Moyfes said: :: In this you shal know 28  
 that our Lord hath sent me to do al thinges that you see, and  
 that

:: Those that touch things pertaining to impietic, or depart not from the tabernacles of schismatikes are inwrapped in their sinnes: much more to goe vnto heretical Synagogues is condemned. see s. Cyprian. li. de lapsis. pa. 27. s. :: Moyfes pronounced before

- 29 that I haue not forged them of my owne mind: † If they die by miracles, the accustomed death of men, and if the plague, wherwith (Exod. 4.) that others also are wont to be visited, do visite them, our Lord he was sent of God: and now did not send me: † but if our Lord do a new thing, that he proueth againe by miracle, that he and the earth opening her mouth swallow them downe, & al thinges that pertaine to them, and they descend quicke into hel, you shall know that they haue blasphemed our Lord. † Immediately these schismatickes were called therefore as he ceased to speake, the earth brake inunder vnder their feete: † and opening her mouth, deuoured them with their tabernacles & al their substance. † and they went God to gouerne his people. 135 downe into hel quicke couered with the ground, and perished out of the middes of the multitude. † But al Israel, that stood round about, fled at the crie of them that perished, 34 saying: Lest perhappes the earth swallow vs also. † But a fire also coming forth from our Lord, slew the two hundred 35 fiftie men, that offered the incense. † And our Lord spake 36 to Moyfes, saying: † Command :: Elezar the sonne of Aaron being already established high Priest, God againe confirmeth in Elezar the progenie of priestlie succession, in Aarons stock, and not in other Leuites. 3. Aug. 1. 30. in Num. 37 38 because they be sanctified † in the deaths of the sinners: and let him bette 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 see them for a signe and a monument. † Eleazar therefore the priest tooke the brasen censars, wherin they had offered, whom the burning fire deuoured, and bette them into plates, 39 fastening them to the altar: † that the children of Israel afterward might haue, wherwith 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, 40 and al his congregation, according as our Lord spake to Moyfes. † And al the multitude of the children of Israel murmured the day folowing against Moyfes and Aaron, saying: You 41 haue killed the people of our Lord. † And when there rose 42 a sedition, and the tumult grew farder, † Moyfes and Aaron fled to the tabernacle of couenant. Which after they were entred the cloude couered it, and the glorie of our Lord appeared. † And our Lord said to Moyfes: † Depart from the 43 middes of this multitude, :: euen now wil I destroy them. 44 45 And as they lay vpon the ground, † Moyfes said to Aaron: 46 Take the censar, and drawing fire from the altar, put incense

tikes, what iudgement then remaineth to those which in external actes participate with heretikes?

upon 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 Moyfes vnto the doore of the tabernacle of couenant after that the destruction was ceased.

## ANNOTATIONS.

### CHAP. XVI.

This historie & others were writte for our admonition. Cor. 10. Core and his cōplices were not heretikes, but only schismatikes.

2. *Rose against Moyfes.* ] By this most famous Schisme and terrible punishment thereof, alare warred 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 ordinat and lawful 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 Moyfes 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 Moyfes, 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 receiued lawful Priesthood) they tooke vpon them to sacrifice, they were forthwith punished by God for their vnlawful attempts: neither could their sacrifices irreligiously and vnlawfully offered against Gods ordinance be ratified, nor profite them at al. thus teacheth 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 heret in kined, and in office to the priests) and other principal men of diuers tribes, enuying the superiourtie of Moyfes and Aaron, and that priesthood was established only in Aarons progenie, arrogated to themselues the office of priests and offered incense, further pretending, for vpholding their schisme, that there should be no Superior at al about the holic people of God, which albeit they did not beleue, yetther by 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 to allow vp those that still refused to obey Moyfes, with their tabernacles and substances; 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 Superiors the destruction of the sedicious, were also consumed with fire, raging amongst the whole multitude, til Aaron sent by Moyfes, and offering incense appeared

God accepteth not sacrifice done against his ordinance.

God by speaking rebuked heresie, wherto al schisme tendeth.

appeared Gods wrath, and saued the rest. And wilanie Christians, (that know they haue immortal soules, and that God is a iust Iudge) thincke to escape with lesse damnation, who for anie worldlie game, fauour, or feare, yeld their bodily and personal presence at seruice or sermon of heretikes, or anie way communicate with heretikes in practise of heresie?

## 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  
shotte forth, which spreading the leaues, were \* fashioned  
9 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-  
soeuer approacheth to the tabernacle of our Lord, he dieth.  
Are we al to be destroyed vnto vtter consumption?

Not only the authors of wickednes, but al that conent, much moie that cooperate, are worthy of death. Rom. 2.

:: For more satisfaction to the whole people God confirmeth Aarons authoritie by a new miracle. 7. 19.

:: The rodde signified the B. Virgin mothers; and the †: almondes Christ, to wit, the viter pill his humantie, the shel his crosse, the kernel his diuinitie; VWho pacified by the blood of his crosse, al things in earth and in heauen. Collos. 1. 8 Aug. ser. 3. de semp.

\* de-  
for-  
mats fully  
formed.

## ANNOTATIONS.

## CHAP. XVII.

Example of  
one miracle  
proueth the  
possibilitie of  
another.

8. *Auons rodde* ] This rodde without roote, neither ie self planted, nor anie liue branch ingrafted therin, al drie without iuyce or moisture, bringing forth budde, 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 virginitie, then that the drie rodde should bud and beare fruite, without ordinarie concourse of nature. S. *Aug. Jer. 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 shall beare the  
iniquitie of the Sanctuarie: both thou & thy sonnes together  
shall 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 shall minister in the tabernacle  
of testimonie. † And the Leuites shall 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 shall 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 things that per-  
teyne to the seruice of the altar, and that are within the vele,  
shall be executed by the priestes. if anie stranger approach, † he  
shall be slaine. † And our Lord spake to Aaron, behold I haue 8  
geuen thee the custodie of my first fruites. Al things that  
are sanctified of the children of Israel, haue I deliuered to  
thee and to thy sonnes for the priestlie office, as euerlasting  
ordinances,

1. Ch. 20 was  
slaine for tou-  
ching the arck  
2. R. 13. 6.

- 9 ordinances. † These things therefore shalt thou take of those, that are sanctified, and are offered to the Lord. An oblation, and sacrifice, and whatsoever is rendred to me for sinne and offence, &c. becometh Holie of holies, shall be thine,
- 10 and thy sonnes. † In the Sanctuarie shalt thou eate it: males onlie shall eate thereof, because it is to thee a cōsecrated thing.
- 11 † But the first fruites, which the children of Israel shall vow and offer, I haue geuen thee, and thy sonnes, and thy daughters for a perpetual right. he that is cleane in thy house, shall eate them. † Al the best of oile, and wine, and corne, whatsoever 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, shall turne to thy vses: he that is cleane in thy house, shall eate them. † Euerie thing that the children of Israel render by vow, shall be thine.
- 15 † Whatsoever first breaketh forth from the matrice of all flesh, which they offer to the Lord, whether it be of men, or of beastes, shall be thy right: yet so, that for the first borne of man thou take a price, and euery beast that is vnclane thou
- 16 cause to be redeemed, † whose redemption shall be after one moneth, for five sicles of siluer, by the weight of the Sanctuarie. A sicle 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 shall turne to thy vse, as the consecrated breast, and the right shoulder, shall 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 shall be perpetual, as salt is in euery sacrifice. *Leuit. 2.*
- 19 to thee and to thy sonnes. † And our Lord said to Aaron: In their land you shall possesse nothing, neither shall 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 tithes 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 shall 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 necessaries. † And our Lord spake to  
 Moyse, 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 fruites 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 fruites, as  
 wel of the barne floores as of the presses, † and of al thinges  
 wherof you receiue tithes, the first fruites 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 giftes 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 fruites of the barne floore and the presse: † and  
 you shal eat them in al your places, as wel you as your fami-  
 lies: because it is the reward for the ministerie, wherwith 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.

z: The same things saith S. August. (7. 33) and Theodoret (7. 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 molt 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

## 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 cover, 22. and whatsoever the vncleanetoucheth.*

**A**ND our Lord spake to Moyse and Aaron, saying: †  
 † This is the religion of :: the victime, which the  
 Lord hath appointed. Command the children of Israel, that  
 they bring vnto thee a redde cow of full age, wherin is  
 no blemish, and that hath not caried yoke: † and you shal  
 deliuer her to Eleazar the priest. who bringing her forth  
 without the campe, shal immolate her in the sight of al: † and  
 dipping his finger in her blood, shal sprinkle it against  
 the doores of the tabernacle seuen times, † and shal burne her  
 in the sight of al, committing aswel her skinnie and the flesh  
 as the blood, and the dong to the fire. † Wood also of the  
 cedar, and hyssope, and scarlet twise died shal the priest  
 cast

- 7 cast into the flame, that wasteth the cow. † And then at length washing his garmentes, and his bodie, he shal enter into the campe, and <sup>1</sup>shal be polluted vntil euen. † But he also that burneth her, shal wash his garmentes and his bodie, and shal be vncleane vntil euen. † And <sup>m</sup>a man that is cleane shal gather the ashes of the cow, and shal powre them out without the campe in <sup>n</sup>a most cleane place, that they may be referued for the multitude of the children of Israel, and for water of asperſion: because the cowe was burnt for sinne.
- 10 † And when he that caried the ashes of the cow, hath washed his garmentes, <sup>o</sup>he shal be vncleane vntil euen. The children of Israel, and the strangers that dwell among them, shal haue this for a holie thing by a perpetual ordinance. † He that toucheth the dead corps of a man, and is vncleane therefore seuen daies: † shal be sprinkled of <sup>q</sup>this water the third day, and the seuenth, and so shal be cleansed. If he were not sprinkled, the third day <sup>r</sup>the seuenth day he can not be cleansed.
- 13 † Euerie one that toucheth the dead corps of mans soule, and is not sprinkled with this commision, 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 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 seuen daies. † The vessel, that hath no 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 his bone, or graue, he shal be vncleane seuen daies. † And they shal take of the ashes of combustion and of sinne, and shal powre liuing water vpon them into a vessel. † in the which when a man that is cleane hath dipped hyslope, he shal sprinkle therewith al the tent, and al the implementes, and the 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 euening.
- 20 † If any 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 of lustration. † This precept shal be an ordinance for euer. He also that sprinkleth the waters, shal wash his garmentes:

of his head al wounded, with the whipes, crowne, nailes. &c. <sup>h</sup>VVood of the crosse brought life to the world. <sup>i</sup>Liuely heate of infinite charitie dissolueth the coldnes of death.

<sup>k</sup>Christis suffering an example that we must also sustaine afflictions.

<sup>l</sup>Those that procured, <sup>o</sup>or cooperated to Christis death were polluted with sinne.

<sup>m</sup>Ioseph and Nicodemus buried Christ: <sup>n</sup>His sepulcher was glorious.

<sup>o</sup>Those also that buried him, <sup>r</sup>nedded eloansing by his Passion, not for that work, but for their finnes.

<sup>p</sup>The old law did not remitte finnes but the new.

<sup>q</sup>Baptisme in the name of the B. Trinitie without which no other Sacraments auaileth.

Euerie one that toucheth the waters of expiation, shal be vn- 2  
 cleane vntil euen. † Whatsoeuer he toucheth that is vn- 2  
 cleane, he shal make it vn- 2  
 cleane: and the soule. that tou-  
 cheth anie of these things, shal be vn- 2  
 cleane vntil euen.

## CHAP. XX.

*ari: the sister of Moyses dieth. 2. Th. people murmure for lack of water, 7.  
 Moyses and Aaron being commaunded to draw some out of a rock, do it  
 doubtfully: 12. and for the same are foretold that they shal die in the de-  
 sert. 14. Not obtaining licence to passe through Edom, 22. they come into  
 Mount Hor, where Eleazar is ordained high Priest, Aaron dieth, and is  
 mourned by the people thurty daies.*

**A**ND 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 Moyses 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 naugh-  
 tie place which can not be sowed, which bringeth forth nei-  
 ther figge, nor vines, nor pomegranates, moreouer al o hath  
 no water for to drinke? † And Moyses and Aaron, the mul- 6  
 titude being disuised, 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 Moyses, 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. † Moyses therefore tooke the rodde, 9  
 which was in the sight of our Lord, as he commaunded 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  
 ses had lifted vp his hand striking the rocke, :: twise with  
 the

The Epistle  
 on Friday in  
 the third weeke  
 of Lent.

The rocke si-  
 gnified Christ,  
 the rodde his  
 Crosse. s. Aug  
 9. 35. in Num.  
 :: 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 their cattel. † And our Lord said to  
 Moyses and Aaron: Because :: you have not beleued me, to  
 sanctifie me before the children of Israel, you shall not bring  
 13 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 Ægyptians  
 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 cite 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 wellles, 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, other wise 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 shall 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 shall 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  
 26 into the mountaine Hor. † And when thou hast vnedged  
 the father of his vesture, thou shalt reuest therewith Eleazar  
 27 his sonne: Aaron shall be gathered, and die there. † Moyses

Not doubting of Gods powre, but supposing it vnmete, that God should still worke miracles for so stub borne a people, they did not speake to the rock, as they were comanded, but chiding the incredulous multitude, spake to them ambiguously, & so by occasion of others sinne, also offended, and for the same were punished. See. Deut. 1, v 37 38. v. 16. & 4, 7, 21. 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 reuictted Eleazar  
his ſonne with them. † After that he was dead in the toppe 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 ciues. 4. The people again:  
murmuring are ſtricken with ſirie ſerpents, 7. but confeſſing their fault,  
Moyſes 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 Amorreites, and  
conquer his land. 33. Likwiſe Og King of Baſan.*

**V**W H I C H when the Chanancite king of Arad, who  
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 journey and labour: † and ſpeaking 5  
againſt God and Moyſes, they ſaid : Why didſt 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 Moyſes, and ſaid: We haue ſinned, 7  
because we haue ſpoken againſt our Lord and thee: Pray  
that he take from vs the ſerpentes. And Moyſes 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. † Moyſes 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  
wers

\* 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-  
 12 parting they pitched their tentes in Icabarim, in the wilder-  
 13 nesse, that looketh toward Moab against the east part. † And  
 14 remouing from thence, they came to the Torrent Zared.  
 15 † Which they forsaking camped against Arnon, which is in  
 16 the desert, & standeth out in the borders of the Amorrheite.  
 17 For Arnon is the border of Moab, diuiding the Moa-  
 18 bites & the Amorrheites. † Wherof it is said in the booke of  
 19 the warres of our Lord: :: As he did in the Redde sea, so wil  
 20 he doe in the streames of Arnon. † The rockes of the tor-  
 21 rentes were bowed, that they might rest in Ar, and lie in the  
 22 borders of the Moabites. † From that place appeared the  
 23 wel, wherof our Lord spake to Moyfes: Gather the people  
 24 together, and I wil geue them water. † Then Israel sang  
 25 this verse: Arise the wel. They sang therto: † The wel, which  
 26 the princes digged, and the captaines of the multitude pre-  
 27 pared in the lawgeuer, and in their staues. And they marched  
 28 from the wilderness to Mathana. † From Mathana vnto  
 Nahaliel: from Nahaliel vnto Bamoth. † From Bamoth is a  
 valley in the countrie of Moab, in the toppe of Phasga, which  
 looketh toward the desert. † And Israel sent messengers to  
 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,  
 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  
 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.  
 † Israel therefore tooke al his cities, and dwelt in the cities of  
 the Amorrheite, to wit, in Hesebon, and the villages therof.  
 † 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.  
 † Therefore it is said in the prouerbe: Come into Hesebon,  
 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  
 carcases 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 therefore dwelt in the Land of the Amorrhaites. 31 † And Moyles 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 fight in Edrai. † And our Lord said to Moyles: 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 therefore 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 Almighty to goe, and so excuseth him self. 15. Balac sendeth againe offering greater reward, 19. he againe consulteth, and God biddeth him goe. 21. but sendeth an Angel to meeete him in the way, whom he assejting, hunteth three times, and so often he beseteth her, 28. then she speaketh, expostulating his hard vsage. 31. he also seeth the Angel. 35. and is charged to speake nothing but that the Angel shal suggest.*

**A**NÐ 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 susteyne his assault, † he said to the elders 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 therfote 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 whatsoeuer :: 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 moe and more noble, then he had sent before. † Who when they were come to Balaam, said:  
 15 Thus sayeth Balac the sonne of Sephor: Slacke not to come  
 16 to me: † for I am readie to honour thee, and whatsoeuer thou wilt I wil geue thee: Come, and curse this people.  
 17 † Balaam answered: If Balac would geue me his house ful of siluer and gold, I can not change the word of the Lord  
 18 my God, to speake either more, or lesse. † I besech you that you wil also tarie here this night, and I may know what  
 19 the Lord wil answer me :: once more. † God therfore came to Balaam in the night, and said to him: If these men be  
 20 come to cal thee, arise and goe with them: yet so, that thou doe that which I shal command thee. † Balaam arose in the  
 21 morning, and sadling his asse went with them. † And God was angry. And an Angel of our Lord stode in the way against  
 22 Balaam, who sate vpon the asse, and had two seruantes with him. † The asse seeing the Angel standing in the way,  
 23 with a drawn sword, turned her self out of the way, and went by the field. Whom when Balaam had bette, and  
 24 had brought her againe to the beaten way, † the Angel stode

He consulted his false god, whom he serued, & 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.

e: Nothing is here to be more merueled (*sayeth s. Augustin*) then that he was not afraide whē he heard his affe speake vnto him. But being accustomed to such monstrous things he replied familiarly, nothing therewith astonished. :: Yet seeing an Angel, he fel downe terrified, and adored him. *q. 48. in Num.*  
 :: Balaam knowing him to be an Angel that appeared, neither adored him with diuine honour as God, nor with ciuill, as a mortal man, but with religious honour, lesse then diuine, & more then ciuill. *See Exod. 20.*  
 :: God sometimes maketh false prophetes to vtter a truth, because preiudicate mindes do rather gene care to such, then to true prophetes. *Theod. q. 45. in Num.*

stooede in the streicttes of two walles, wherwith vineyardes were inclosed. † Whom the affe seeing, ioyned her selfe close to the wal, and brused the foote of him that ridde. But he beate her againe: † and neuerthelesse the Angel passing to a narrow place, where there could be no going a side neither to the right hand nor to the left, stooede to meete him. † And when the affe had scene the Angel standing, she fel vnder the feete of the rider. Who being angrie, bette her sides with a staffe more vehemently. † And our Lord opened 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 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 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 saw the Angel standing in the way with a drawen sword, and he :: adored him flatte to the ground. † To whom the Angel said: Why beatest 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 the way, geuing place to me resisting thee, I had slaine thee, and she should haue liued. † Balaam said: I haue sinned, not knowing that thou didst stand against me: and now if it displease thee that I goe, I wil returne. † The 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 to meete him in a towne of the Moabites, that is situated in the vttermost borders of Arnon. † And he said to Balaam: I sent messengers to cal thee, why didst thou not come immediatly vnto me? was it because I can not reward thy coming? † To whom he answered: Loe here I am: Shal I be able to speake any other thing, but that which God shal put in my mouth? † They therefore went on together, and came into a citie, that was in the vttermost borders of his kingdome. † And when Balac had killed oxen, & sheepe, he sent thereof to Balaam, and to the princes that were with him, presentes. † And when morning was come, he brought him to the excellences of Baal, and he beheld the vttermost part of the people.

## CHAP. XXIII.

*Balaam endeavoureth to curse Israel, but God forceth him to blisse them. 11. Again he vtgeth him to curse them, but he fill propheticall good things of them. 26. Yet Balac insisteth willing him to curse, or not to blisse them.*

- 1 **A**ND 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 whatfoeuer 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 erected 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  
 shouldest 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 altares, & laying thereon  
 15 calves and rammes, † he said to Balac: Stand here beside  
 thy holocauste, 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 sacrifices 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 sometime 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 scene  
 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 Ægypt, 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 others to 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 still 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.*

**A**ND when Balaam had scene 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 eyes 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 islike to the rhinocerote. They shal deuoure nations his enimies, 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 bleisseth 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 contrariwise hast blessed the third  
 11 time: † returne to thy place. I was determined verily to honour thee magnifically, but the Lord hath depriued 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 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 falling hath his eyes 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 waist 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 iustificyng: *Mans do prophetic, and cast out demels, and worke other miracles, and yet be dāned Mat. 7. 9. 22.*

:: In some sort this prophetic was fulfilled in King Dauid. 2. Reg. 5. 8. & seq. but perfectly in Christ the bright, and mornig 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. 2. Act. 1. 7. 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 Cineite: 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 continew? 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.

Not to his countie, but to his place of abode among the Madianites: for there he was slaine shortly after.  
 Chap. 31. v. 8.

CHAP. XXV.

*By carnal fornication manie are drawn to spiritual. For which twentie foure 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  
 goddes. † And Israel was professed to Beelphegor, and our 3  
 Lord being angtie, † said to Moyfes: Take al the princes of 4  
 the people, and hang † them vp against the sunne on gib-  
 bettes: that my furie may be auerted from Israel. † And 5  
 Moyfes 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 Moyfes, 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 Moyfes: 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

Balaam gaue this diuillish counsel to allure men by bellichere and lecherie vnto idolatrie. chap. 31. v. 16. And euen so Heretikes drawe manie in these daies to heresie. see Apoc. 2. v. 14.  
 † By assistance of the princes hang the idolaters. v. 5.  
 † Either Phinees was one of the Iudges,

- might not destroy the children of Israel in mine owne zeale.
- 11 † 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  
 seedē 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 kindred 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.

## 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 hundred and thirtie. 57. Of the tribe of Lewi also, numbered of the male sex from the age of one moneth and vpward, are found twentie three thousand. 64. al being dead in the desert, which were numbered before, except Caleb and Iosue.*

- 1 **A**FTER :: the blood of the offenders was shed, our Lord :: Gods wrath  
 2 said to Moyse and Eleazar the sonne of Aaron, the being pacified  
 3 priest: † Number the whole summe of the children of Is- by extirpation  
 rael from twentie yeares and vpward, by their houses and of the old bad  
 4 kinredes, al that can goe forth to warres. † Moyse ther- people, the  
 5 fore and Eleazar the priest spake, in the champion countrie new progenie  
 of Moab vpon Iordan against Iericho, to them that were is numbered  
 6 † from twentie yeares and vpward, as our Lord had com- which shal  
 7 manded, of whom this is the number: † Ruben the first possesse the  
 borne of Israël, his sonne, Henoch, of whom is the familie promised land  
 8 of the Phalluites: † and Hefron, of whom is the familie of the S. Hierom. de  
 Hefronites: and Charmi, of whom is the familie of the Char- *Mansf.* 42. 10. 3.  
 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

and so an ex-  
 ample for such  
 Magistrates to  
 do iustice; or  
 he had a partic-  
 ular inspi-  
 ration, which  
 is no warrant  
 for priuate  
 men, to do the  
 like. For by  
 Catholique  
 doctrine, kill-  
 ing 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. *Cate-  
 chis. Rom. 9. 3.  
 c. 6. q. 5. D. Tho.  
 2. 2. q. 60. a. 6.*

∴ 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 kinredes: 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 Phuaibes: Semran, of whom is the familie of the Semranites. † these are the kinredes of Issachar, whose number sixtie foure 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 Afriel, of whom is  
 the familie of the Afrielites: and Sechem, of whom is the  
 32 familie of the Sechemites. † and Semida, of whom is the fa-  
 milie of the Semidaites: 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 Suthalaites: 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 Bclaites: 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 Afer by their kinredes: Iemna, of  
 whom is the familie of the Iemnaites: 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 Afer, was Sara. † these are the kinredes of the sonnes of  
 Afer, 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 Moyfes saying: † To these shal the land be diided 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 bene 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 Moyfes, 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 all 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 Moyfes 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 Moyfes and Aaron in the desert of Sinai. † For our Lord had foretold that all should die in the wilderness. And none remained of them, but Caleb the sonne of Iephone, and Iosue the sonne of Nun.

∴ 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.*

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 provide an other to lead the people, 18. and Iosue is designed in presence of Eleazar and the people.

1 **A**ND 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: :: For the ge-  
neral murmuring, wherof,  
al the people  
were guiltie:  
cha. 14. 7. 29.  
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 thinges: † 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  
vnclcs 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

Temporal Princes are also pastors, or shepheards of the people: but this made not Iosue supreme in spiritual causes. For it is clere in the next lines that he had but part of Moyses glorie, or office. and that was to be temporal prince, Eleazar being chief in causes spiritual, before whom and the multitude he was ordained Duke, but Eleazar consulted God for him, and directed his principal actions, called here his going out, and going in.

∴ Varietie of Sacrifices for diuers times.

I.  
∴ Euerie day wise.

∴ On the Sabbath 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 sonne 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 assemblie of the people.  
 † And imposing his handes on his head, he repeted al things. 23  
 that our Lord had commanded.

#### CHAP. XXVIII.

*Special sacrifices are appointed for euerie day in the morning and euening, 9.  
 Likewise for euerie Sabbath day, 11. for the first day of euerie moneth, 16.  
 for Pasch, 26. and for Pentecost.*

**O**VR 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 floure, 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 floure tempered  
 with

- 10 with oile in sacrifice, and the libamentes † which are ritely  
 11 powred euerie Sabbath for an euerlasting holocaust. † And  
 in :: the Calendes you shal offer an holocauste to the Lord, <sup>3.</sup> :: The New-  
 two calues of the heard, one ramme, seuen lambes of a yeare <sup>menia, or new</sup>  
 12 old without blemish, † and three tenthes of flowre tempe- <sup>moone.</sup>  
 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 euerlasting 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: <sup>4.</sup> :: Pasch, or  
 18 seuen daies shal they eate azymes. † Of the which the first <sup>Phase.</sup>  
 day shal be venerable and holie: no seruile worke shal you  
 19 doe therein. † And you shal offer burnt sacrifice an <sup>nt</sup> holo-  
 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 solemnne and holie vnto you: no seruile  
 26 worke shal you doe therein. † The day also of :: first frutes <sup>5.</sup> :: Pentecost.  
 when you shal offer new frutes to the Lord, after that the  
 weeke 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 together, which together are feuen lambes. a goate also † without blemish for expiation: beside the euerlasting holocaust and the libamentes therof. † Al shal you offer without blemish with their libamentes.

## CHAP. XXIX

*In the seventh moneth are celebrated with particular sacrifices the feastes of Trumpets, 7. of Expiation, 12. of Tabernacles, and of Assemblies and Collection.*

6.  
:: Feast of Trumpets.

**T**HE :: first day also of the seventh month shal be venerable 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 to the Lord, one calfe of the heard, one ramme, and feuen lambes of a yeare old without blemish: † and in their sacrifices of floure tempered with oile three tenthes to euerie calfe, two tenthes to a ramme, † one tenth to a lambe, which together are feuen lambes: † and a bucke goate for sinne, which is offered for the expiation of the people, † besides the holocaust of the Calendes with the sacrifices therof, and the euerlasting holocaust with the accustomed libamentes. With the same ceremonies shal you offer burnt sacrifice for a most sweete odour to the Lord. † The :: tenth day also of this seventh 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 for a most sweete odour, one calfe of the heard, one ramme, feuen Lambes of a yeare old without blemish: † and in their sacrifices of floure tempered with oile three tenthes to euerie calfe, two tenthes to the ramme, † the tenth part of a tenth to euerie lambe, which are in al feuen lambes: † and a bucke goate for sinne, besides these things that are wont to be offered for offence vnto expiation, and for the euerlasting holocaust with their sacrifice & libamentes. † But the :: fiftenth day of the seventh moneth, which shal be vnto you holie and venerable, no seruile worke shal you doe therein, but you shal celebrate the solemnitie to the Lord feuen daies. † and 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 fourtene: † & in their libamentes

7.  
:: Feast of Expiation.

:: For remission of sinnes the penitents did cooperate by penal workes of fasting and abstinence, from euen vntil euen. *Leuit. 23. v. 32. S. Aug. 9. 57. in Num. Theod. 9. 32. in Leuit.*

8.  
:: Feast of Tabernacles.

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 sacrifice therof and libament. † The sixth  
 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 seventh 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

9.  
 :: Feast of As-  
 semble, and  
 Collection.

worke

you doe therin, † offering an holocauste for a most sweete 36  
 odour to the Lord, one calfe, one ramme, lambes of a yeare  
 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 wiues deuorced, 11. and of wiues in their husbands houses: and how they bind, or are made frustrate.*

**A**ND 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  
 word that our Lord hath commanded: † If any man 3  
 make a vowe to our Lord, or binde him self by an oath: he shal  
 not make his word frustrate, but al that he promised he shal  
 fulfil. † If a woman vowe any thing, and binde her self with 4  
 an oath, she that is in her fathers house, and as yet in may-  
 dens age: if her father know the vowe that she promised,  
 and the oath wherwith she bound her soule, and hold his  
 peace, she shal be bound to the vowe: † Whatsoever she 5  
 promised and sware, she shal fulfil in deede. † but if imme- 6  
 diarly as he heareth it, her father do gaine say it, both her  
 vowes and her othes shal be frustrate, neither shal she be  
 bound to the promise, for that her father hath gaine said it.  
 † If she haue a husband, and vowe any thing, and the word 7  
 once going out of her mouth binde her soule by an oath:  
 † the day that her husband heareth it, and doth not gaine say 8  
 it, she shal be bound to the vowe, and shal render whatsoe-  
 uer she promised. † but if as soone as he heareth he gaine 9  
 say it, and make her promises frustrate, and the wordes wher-  
 with she had bound her soule: our Lord wil be propitious  
 to her. † The widowe, and she that is deuorced whatsoeuer 10  
 they vowe, they shal render. † The wife in the house of her 11  
 husband, when she hath bound her self by vowe and by oath,  
 † if her husband heare, and hold his peace, neither doe 12  
 gayne say

He that voveth abstinence from a thing lawfull, maketh it unlawful to himselfe by his vow. s. Aug. 9. 56. in Num.

In this case God wil not impute it to her for a sine. s. Aug. 9. 58.

- 13 *gaynesay the promise, she shall render whatsoever she had*  
 14 *promised. † but if forthwith he gaynesay it, she shall not be*  
 15 *holden bound to the promise: because her husband gayne-*  
 16 *said it, and our Lord will be propitious to her. † If she vowe*  
 17 *and binde her selfe by oath, to :: afflict her soule by fasting,*  
 18 *or abstinence from other thinges, it shall be in the arbitre-*  
 19 *ment of her husband, whether she shall do it, or not do it.*  
 20 *† and if the husband hearing it hold his peace, and differre*  
 21 *sentence til another day: whatsoever she had vowed and*  
 22 *promised, she shall render: because immediately as he heard*  
 23 *it, he held his peace. † but if he gaynesay it after that he*  
 24 *knew it, :: him selfe shall beare her iniquitie. † These are*  
 25 *the lawes, which our Lord appointed to Moyses betwene*  
 26 *the husband and the wife, betwene the father and the*  
 27 *daughter, that is as yet in maidens age, or that abideth in her*  
 28 *fathers house.*

:: By afflicting of the soule, here vnderstood, restraining sensual delectation.

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 excused.

## ANNOTATIONS.

### CHAP. XXX.

6. *Shall be frustrate*] Vowes, which fathers and husbandes could frustrate in their daughters and wifes, must needs be ment of things not commanded by God. For it was not in their powre to dispence in Gods precepts. As for example, 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 said: (Leuit. 23. 29.) *Euery soule that is not afflicted* (that is, which fasteth not) *this day, shall perish out of his people.* And so in other precepts were necessarie obligations. Besides which it is grateful also to God, that his seruantes bind them selues to other good workes, wherto they are not otherwise bound.

Vowes of things not commanded.

S. Aug. 9. 57. in Num.

### CHAP. XXXI.

*The Madianites are slaine in battle, for that they had drawn 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 saved aliuie, commaundeth to kill the male children, and all the women sauing only virgins. 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  
 4 thou shalt be gathered to thy people. † And Moyses forthwith said: Arme of you men to fight, which may take the

revenge 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 found he deliuered to him. 5  
 † And when they had fought against the Madianites and had 7  
 overcome, al the men they slew, † and their kings Eui, and 8  
 Recem, and Sur, and Hur, and Rebe, fiue 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 rooke the praye, and al things that 11  
 they had taken as wel of men as of beastes, † and they 12  
 brought them to Moyfes, 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 Moyfes and 13  
 Eleazar the priest went forth, and al the princes of the syna-  
 gogue to meete them without the campe. † And Moyfes 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 women? † 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 women, that haue knowne men in  
 carnal copulation, slea ye: † but the gyrls and al the 18  
 women 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 heare, 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 Moyfes: † 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

2: VWith who  
 he sinned,  
 with them he  
 was also iustly  
 punished.

3: 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.

4: In more de-  
 testation of  
 the parents  
 sinne, God com-  
 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  
 things, 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  
 fought & went forth to the warre, and betwen 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 separ-  
 43 ated 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 rooke 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,  
 wemen & 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 warrayers, 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, rings and braceletes, and cheynes, that thou maicst 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 Israell before our Lord.

## CHAP. XXXII.

*The children of Ruben and Gad, demanding to haue inheritance 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 Israell, 28. he granteth to them, and the halfe tribe of Manasses, that which they request.*

**A**ND 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 Israell, 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 Israell, 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 Israell, 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- lariously. 2. Tim. 2.

10 coastes, which our Lord gaue them. † Who being wrath  
 11 swate, saying: † If these men, that came vp out of Egypt,  
 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 Cenezcite, 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 derness, 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 seruants,  
 26 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 appoynted  
 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 31  
 of Gad, and the children of Ruben answered : As our lord hath spoken to his seruantes , so Wil we doe : † our 32  
 selues armed wil march before our Lord into the Land of 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 Manasses the sonne of Ioseph, the kingdome of Schon king of the Amorrheite, and the kingdome of Og king of Basan, and their land and the cities therof round about . † Therefore 34  
 the sonnes of Gad built Dibon , and Ataroth , and Aroer, † and Erroth, and Sophan, and Iazar, and Iegbaa , † and 35 36  
 Bethnemra, and Betharan, cities fenced, and sheepecotes for their sheepe . † But the children of Ruben builded Hese- 37  
 bon, and Eleale, and Cariathaim, † and Nabo, and Baalmeon 38  
 changing their names, Sabama also : geuing names to the cities, which they had built . † Moreouer the children of 39  
 Machir, the sonne of Manasses went into Galaad, and wasted it killing the Amorrheite the inhabiter therof . † Moyse 40  
 therefore gaue the land of Galaad to Machir the sonne of Manasses, who dwelt in it . † And Iair the sonne of Manasses 41  
 went, and tooke the villages therof, which he called Hauorth Iair, that is to say, the Villages of Iair . † Nobe also went, 42  
 and tooke Canath with the villages therof : and he called it by his owne name Nobe.

### CHAP. XXXIII.

*The 42. mansions of The children of Israel between Ægypte and the Land of promise are recited. so. they are commanded to kill the inhabitants, to purge the land of idolatrie, and divide it among them.*

**T**H E S E 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 2  
 the places of the campe, which by our Lords commandement 3  
 they changed. † The children of Israel therefore departing ;  
 from

∴ These remo-  
 uings, and  
 camping pla-  
 ces 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 goddes alſo he had exercited 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 13 † From whence departing, they came into Daphca. † And  
 14 departing from Daphca, they camped in Alus. † And de-  
 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 Ccelatha. † 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 30 † And from Methca they camped in Heſimona. † And de-  
 31 parting from Heſimona, they came into Moſeroth. † And  
 32 from Moſeroth they camped in Beneiaacan. † And depar-  
 ting from Beneiaacan, they came into the mount Gadgad.  
 33 34 † Whence departing, they camped in Ietbatha. † And  
 35 from Ietbatha they came into Hebrona. † And departing  
 from

chriſtians lea-  
 uing finnes,  
 and following  
 Chriſt (our  
 guide) may  
 come to per-  
 ſect pietie. 3.  
*Hierom. de  
 manſ. 42. ad  
 Iahiel.*

from Hebrona, they camped in Afiongaber. † 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  
 fifth moneth, the first 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 depart- 46  
 ing, 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 Abelsatim in the plainer places of the  
 Moabites, † where our Lord spake to Moyfes: † 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 fitters their statues, and wast al their excelses, † cleansing 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 55  
 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 infi-  
 delitie, and al  
 enormous  
 finnes, 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 auailleth 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 holie Trinitie, ſaying: Holie, holie, holie Lord God of noaſtes. *Epiſt. ad Fabiol de 42. M=11/.*

Two handes  
which worke  
ſaluation.

## CHAP. XXXIII.

*The ſituation and limites of Chanaan, towards the South, the Weſt, 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 com-  
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 thereof. † More-  
ouer toward the North part the borders ſhal beginne from  
the greate ſea, reaching vnto the :: moſt high mountaine,  
8 † from he which 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 So-  
dom and Go-  
morrah had  
ſtood.

:: A mountaine  
ſo called of the  
multitude of  
ſcorpions,  
which were in  
it.

:: Mediterra-  
neal ſea, cal-  
led great in  
reſpect of the  
lakes in the  
holie 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 Moyfes 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 Lord said to Moyfes: † These are the names of the men, that 17 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 21 Chafelon. † Of the tribe of the children of Dan, Bocci the 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- 24 bulon, Elisaphan the sonne of Pharnach. † Of the tribe of 26 Issachar, duke Phaltiel the sonne of Ozan. † Of the tribe of 27 Afer, Ahiud the sonne of Salomi. † Of the tribe of Nephthali: Phedael the sonne of Ammiud. † These are they whom 29 our Lord commanded to diuide the Land of Chanaan to the children of Israel.

## C H A P. XXXV.

*Cities and suburbs are appointed for the Leuites, among the other tribes. 6. Of which six shal be for refuge of such as vnrwittingly kil anie 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.*

**T**H E S E things also spake our Lord to Moyfes 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 cattel 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 suburbes  
 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 suburbes. † 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 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 stratageme:  
 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 enemicie, he  
 24 do any of these thinges, † and this be proued in the hearing of the people, and the question debated betwen him that  
 25 stroke, & the next of blood: † the innocent shal be deliuered

∴ Yet not before sentence of death. v. 12.  
 & 24. S. Aug.  
 1. 65. in Num.

∴ Mystically  
this signified,  
that the way  
to true life  
was not open  
before Christs  
death Theodor.  
9. 51 in Num.  
S. Greg. ho. 6.  
in Ezechialm.

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 16  
of the cities, that are deputed to the banished, † and be stroo- 17  
ken of him that is the reuenger of blood: he shal be guiltles  
that killed him. † For the fugitiue ought to haue stayed in 28  
the citie vntil the death of the High priest. And after he is  
dead, then shal the murderer returne into his countrie.  
† These thinges shal be perpetual, and for an ordinance in al 29  
your habitations. † The murderer shal be punished by wit- 30  
nesses: none shal be condemned, at the testimonie of one man.  
† You shal not take a price of him, that is guiltie of blood, 31  
he also shal die forthwith. † The banished and fugitiues 32  
before the death of the High priest may by no meanes re-  
turne into their owne cities. † Pollute not the land of your 33  
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 34  
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.*

**A**ND the princes also of the families of Galaad, the sonne 1  
of Machir, the sonne of Manasses of the stocke of the  
children of Ioseph came: and spake to Moyes before the  
princes of Israel, and said: † Our Lord hath commanded 2  
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 3  
possession shal folow, and being translated to an other tribe,  
it shal be a diminishing of our inheritance. † And so it shal 4  
come to passe, that when the Iubilee, that is the fiftith yeare  
of remission is come, the " distribution of the lottes shal be  
confounded, and the possession of one shal passe to others.  
† Moyes answered the children of Irael, and as our Lord 5  
commanded, said: The tribe of the children of Ioseph hath  
spoken rightly. † And this law is promulgated of our Lord 6  
touching

- touching the daughters of Salphaad: Let them marrie to whom they wil, onlie that it be to the men of their owne tribe: † lest the possession of the children of Israel be mingled from tribe into tribe. For: al men shal marrie wiuves of their owne tribe and kinred: † and al wemen shal take husbandes of the same tribe: that the inheritance may remaine in the families, † and that the tribes be not mingled among themselues, but remaine so † as they were separated by our Lord. And the daughters of Salphaad did as it had beene commanded: † and Maala, and Therfa, and Hegla, and Melcha, and Noa were married to the sonnes of their vnclc 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.
- † These are the commandementes and iudgementes, which our Lord commanded by the hand of Moyfes 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 another 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.

Restraint 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 mysterie (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 boine of the royal and priestlie tribes, being both a King and a Priest.

Tradition

Christ a King and a Priest.

THE ARGUMENT OF  
DEUTERONOMIE.

**D**EVTERONOMI, 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 fourth 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 conceived and vttered 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 fal 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. 172  
Deuteronom.

et princ. Deutero.

Mans. 42.  
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 fourth year 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



THESE are the wordes, which Moyſes ſpake to al Iſrael beyond Iordan, in the champion wilderneſſe, againſt the Red ſea, betwene 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 year, 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 Amorrhaites, which dwelt in Heſebon: and Og the king of Baſan which abode in Aſeroth, and in Edrai, † beyond Iordan in the Land of Moab.

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 Amorrhaites, 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 Chananeites, and of Libious 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 businesse, and the charge of you and your qua-  
 reles. † Geue from among you wife 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 depart- 19  
 ing 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  
 tes 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 *Ægypt*, 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, :: God so hel-  
 which is your conductour, him self wil fight for you, as he peth his ser-  
 31 did in *Ægypt* in the sight of al. † And in the wildernesse uantes, that  
 (thy selfe haste seene) the Lord thy God hath caried thee, they also must  
 as a man is wont to beare his litle sonne, al the way, that you cooperate. s.  
 32 haue walked, vntil you came to this place. † And neither *Aug. q. 1. in*  
 33 so did you beleue the Lord your God, † who went before *Deut.*  
 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 fo-  
 37 lowed the Lord. † Neither is :: his indignation against the :: Difference  
 people to be merueiled at, wheras our Lord being :: angrie of sinnes.  
 with me also for you, said: Neither shalt thou enter in thither. :: God is also  
 38 † But Iosue the sonne of Nun thy minister, he shal enter for angrie with  
 thee: exhort and strengthen him, and he shal by lotte diuide his good ser-  
 39 the Land to Israel. † Your litle ones, of whom you said that uantes, and  
 they should be ledde captiues, and your sonnes that this day punisheth the  
 know not the difference of good and euil, they shal enter in: temporally,  
 and to them I wil geue the Land, and they shal possesse it. for sinall sin-  
 40 † But returne you and goe into the wildernesse by the way nes. s. *Aug. q.*  
 41 of the Reddefea. † And you answered me: We haue sinned 1. in Iosue.  
 ro 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

Amorrhete 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 when returning you wept before our Lord, he heard you not, neither would he condescend to your voice. † You abode 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 his, and possesse his land.*

**A**ND departing thence we came into the wilderness, that leadeth to the Redde sea, as our Lord had said to me: and we compassed the mountaine Seir a long time. † And our Lord said to me: † It is sufficient for you to haue compassed this mountaine: goe toward the North. † And 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 therfore that you sturre not against them. For I wil not geue you of their land so much as the stepe 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 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 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, 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, a great people, and valiant, and so tall that they were thought, † as it were gigantes, of the Enacims stocke, & were like the children of the Enacims. Moreover the Moabites cal them Emim. † But in Seir before dwelt the Horrins: who 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 therefore 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 thirte  
 and eight yeares: vntil al the generation of the men that were  
 warriors was consumed out of the campe, as our Lord had  
 15 sworne: † whose hand was against them, that they should  
 16 perish from among the campe. † And after al the warrers  
 1718 were dead, † our Lord spake to me, saying: † Thou shalt  
 passe this day the borders of Moab, the citie named Ar:  
 19 † 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  
 Amorreite, and beginne to possesse his land, and  
 25 warte against him. † This day wil I beginne to send thy  
 terroure and feare vpon the peoples, that dwel vnder the  
 whole heauen: that hearing thy name they may quake, and  
 tremble after the manner of wemen in trauel, and be pin-  
 26 ched with sorow. † I sent therefore 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 christians, signified by the childre of Lot and Esau.

:: The Idumeans once denied them passage Num. 20. v. 20. but afterward granted thereto.

∴ God permitted him for his former finnes, 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 inhabitants 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. Rubens 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 finnes of the people is denied.*

**T**HEREFORE 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 Amorrhites, that dwelt in He-  
sebon. † 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 fented 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 kinges of the Amorrhaites, that  
 were beyond Iordan: from the torrent Arnon vnto the  
 9 mountaine Hermon, † which the Sidonians call Sarion, 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 Ieboc, 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  
 agreeable and  
 not contrarie  
 to that which  
 was written  
 before.

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 24  
 God thou hast begonne to shew vnto thy seruant thy great-  
 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.

:: See Num.  
 20. v. 12.

#### CHAP. IIIII.

*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 serue the same for the Creator. He forgetteth his owne death, 23. threatneth them if they forsake God. 41. and appointeth three cities of refuge, on the same side Iordan.*

The second  
 part.  
 A repetition  
 & explication  
 of the law.

**A**ND 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, lineal 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  
 wisdom, and vnderstanding before peoples, that hearing  
 al these preceptes, may say: Behold a people ful of wisdom  
 and vnderstanding, a great nation. † Neither is there other 7  
 nation

:: To kepe  
 Gods comand  
 ments is coun  
 ted by al nati  
 ons the most  
 excellent wis  
 dome.

nation so great, that hath goddes approaching 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 thine  
 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 wherin 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 teach 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 cōmanded 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 perhaps lifting vp thine eies to heauen, thou  
 see the Sunne and the Moone, and al the starres of heauen,  
 and deceived 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-  
 grie with me for your wordes, and he sware :: 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-

ñed 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  
Deut.

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 begette deceiued make to you some similitude, committing euil before the Lord your God, to prouoke him to wrauh :  
† I cal this day heauen and earth witnesses, that you shal 26  
quikly 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  
goddess, that were framed with mens hand, wood and stone that see not, nor heare, nor eate, nor smel. † And when 29  
thou shalt seeke there the Lord thy God, thou shalt finde him : yet so, if thou seeke him with al thy hart, and al tribulation of thy soule. † After that al the things 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 knowen 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 things, 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 didst 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

:: Conuerſion  
of the Iewes  
in the end of  
the world.

thou at thy entring in, and to bring thee in, and geue thee  
 39 their land in possession, as thou seeft 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 Moyfes 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 hisemie a day  
 or two before, and he might scape to some of these cities:  
 43 † Bofor in the wilderneffe, 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 Moyfes  
 45 sette before the children of Israel, † and these are the te-  
 stimonies 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 Hefebon, whom Moyfes 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 ryfing 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 wilderneffe, and vnto the foote of mount  
 Phafga.

## ANNO TATIONS.

## CHAP. IIIII.

2. *you shal not adde.*] Moyfes 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 whereas Protestantes say that al other Scriptures are included in the lawe, or pertaine to the explicatiō or performance thereof: 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  
 contained in  
 the Scriptu-  
 res.

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 holic 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 will dispose* (2. Theſſ. 2.) *Hold the traditions which you haue learned:* and the like. VVherupon S. Augustin vs 1. cont. Cre/cop. c. 33. geueth this rule, that *albeit an euident example can not be proued of holic 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. Chrylost. *ho. 4. in 1. Thissal. 4.* S. Basil. *de spiritu sancto, c. 39.* S. Ireneus *l. 3. c. 4.*

The Church, commended by Scriptures, approueth Traditions.

#### CHAP. V.

*The tenn 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.*

**A**ND 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  
vnpunished 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 ynough to be lene only, or to know the commandments, but necessarie also to fulfil them in worke.

:: The title of mediator lawfully ascribed to Gods lieutenant 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 oxe, and asse, and al thy cattel, and the stranger that is within thy gates: that thy man seruant may rest, and thy woman seruant, cuen as thy selfe. † Remember that thou also didest serue in Egypt, and the Lord thy God brought thee out from thence in a strong hand, and stretched out arme. Therefore hath he commaunded thee that thou shouldest obserue the Sabbath. † Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayest liue a long time, and it may be wel with thee in the Land, which the Lord thy God wil geue thee. † Thou shalt not murder. † Neither shalt thou committe aduoutrie. † And thou shalt not steale. † Neither shalt thou speake against thy neighbour false testimonie. † Thou shalt not couet thy neighbours wife: :: Nor house, nor field, nor man seruant, nor woman seruant, nor oxe, 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 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 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 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 more, we shal die. † What is al flesh, that it should heare the voice of the liuing God, who speaketh out of the middes 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 doe them. † Which when our Lord had heard, he said to me: I haue heard the voice of the wordes of this people, which they speake 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 commandmentes 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 actes 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 <sup>30</sup> 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 <sup>31</sup> 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- <sup>32</sup> 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. <sup>33</sup>

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 ANNOTATIONS.

## 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, perteyneth 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 lawful and profitable among Chistians. as before is noted. *Exod. 20.*

Images of Idols forbid, but not of other things.

## 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.*

**T**HES E are the preceptes, and ceremonies, and iudgements, 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 <sup>2</sup> feare the Lord thy God, and keepe his commandementes and preceptes, which I command thee, and thy sonnes, and nephewes, al the dayes of thy life, that thy dayes may be prolonged. † Heare Israel, and obserue that thou doe the <sup>3</sup> 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 <sup>4</sup> one Lord. † Thou shalt loue the Lord thy God with thy <sup>5</sup> whole hart, and with thy whole soule, and with thy whole strength.

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 between 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, cesterne 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 Ægypt, 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 iudgementes,  
 21 which the Lord our God hath commanded vs? † thou shalt  
 say to him: We were the bondmen of Pharao in Ægypt, and  
 22 our Lord brought vs out of Ægypt in a strong hand: † and  
 he did signes & wonders great and verie sore in Ægypt against  
 23 Pharao, 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.

at the daies of our life, as it is at this day. † And he wil be 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 fellowship to be had with the Gentiles: 5. but their altars, groves, and al their idoles to be destroyed. 17. God promiseth victories to his people, willing them to trust in him, and serue him.*

**W**HEN the Lord thy God shal haue brought thee into the land, which thou doest enter to possess, and shal haue destroyed manie Nations before thee, the Hethite, and the Gergezite, and the Amorrhite, and the Chananeite, and the Pherezite, 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 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 thou shalt not geue to his sonne, nor take his daughter for thy sonne: † for he wil seduce thy sonne, that he folow not me, and that he rather serue strange goddes, and the furie of our Lord wil be wrath, and shal quickly destroy thee. † But these things rather you shal doe to them: Ouertrow their altars, and breake their statues, and cutte downe their groves, and burne their sculptiles. † Because thou art a holic 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 number, is our Lord ioyned vnto you, and hath chosen you, whereas you are fewer then al peoples: † but because our 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 redeemed you from the house of seruitude, out of the hand of Pharao the king of Ægypt † And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercie to them that loue him, and to them that keepe his preceptes, vnto a thousand generations: † and rendering forthwith to them that hate him, so that he destroyeth them, and differeth no longer, :: immediately rendering to them that they deserue. † Keepe therefore the preceptes and ceremonies and iudgements, which I command thee

Notwithstanding this commination, God oftentimes differeth punishment, expecting the sinners repentance.

- 12 thee this day to doe them. † :: If after thou hast heard these iudgements, thou keepe and doe them, the Lord also thy God wil keepe the coucnant 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 hearde, 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 Lord wil take away from thee al disease: and the sore infirmities of Ægypt, which thou knowest, he wil not bring  
 16 vpon thee, but vpon al thyne enemies. † Thou shalt deuoure al the peoples, which the Lord thy God wil gene thee. Thyne 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?  
 18 † Feare not, but remember what the Lord thy God did to 19 Pharae and to al the Ægyptians, † the exceding 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 vterly 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 sculptriles 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 slith thou shalt account it abominable, because it is anathema.

:: Gods promises conditionall, 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; II. to the end they loue and serue God more effectually.*

**E**VERIE 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, wherwith 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  
 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 stons are yron, and out of the moun-  
 taynes therof are digged metalles of brasse: † 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 all: 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 all these things for me.  
 18 † But remember the Lord thy God, that he hath geuen thee  
 strength, that he might fulfil his couenant, 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 vtterly. † 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, mak-  
 ing those  
 whom he by-  
 teth to die of  
 thirst *Salmus in  
 polybist. cap. de  
 Africa.*

## CHAP. IX.

*lest they should imput the victories (which they shal haue) to them selues,  
 6. they are put in mind of their often prouoking Gods wrath, 12. by ido-  
 latrye, 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;  
 2 to possesse verie greate nations and stronger then thy  
 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 therefore 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 iu-  
 stices, and equitie of thy hart doest thou enter in to possesse  
 their landes: but because they haue done impiouly, at thy  
 Entering

† Holie Scrip-  
 ture vseth the  
 figure *Hyper-  
 bola*, following  
 the vulgar man-  
 ner of speakig  
 as wel to helpe  
 the vnderstand-  
 ing, 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 continewed 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 perhaps 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 Arons death, and to the Leuites offices,  
 and possessions, 12. he inculcatheth the feare and love 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, 5  
 I came downe, and put the tables into the arke, that I had  
 made, which are there til this present, as our Lord com-  
 manded me. † And the children of Israel remoued their campe 6  
 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 7  
 Gadgad : from the which place departing, they camped in  
 Jatebatha, in a Land of waters and torrentes. † At that time 8  
 he separated the tribe of Leui, to carie the arke of the coue-  
 nant of our Lord, and to stand before him in the ministerie,  
 and to blesse in his name vntil this present day. † For the 9  
 which cause Leui had no part, nor possession with his bre-  
 thren : because our Lord him self is his possession, as the  
 Lord thy God promised him. † And I stode in the mount, 10  
 as before, fourtie daies and nightes : and our Lord heard me  
 this time also, and would not destroy thee. † And he said to 11  
 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 12  
 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 13  
 keepe the commandementes of our Lord, and his ceremo-  
 nies, which I command thee this day, that it may be wel with  
 thee? † Behold heauen is the Lords thy God, and the hea- 14  
 uen of heauen, the earth and al things that are in it. † And 15  
 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 16  
 prepuce of your hart, and your necke indurate no more :  
 † because the Lord your God he is the God of goddes, and 17  
 the Lord of lordes, a great God and mightie, and terrible, that  
 accepteth not person nor giftes. † He doth iudgement to the 18  
 pupil and the widowe, loueth the stranger, and geueth him  
 victual & rayment. † And do you therfore loue strangers be- 19  
 cause you also were strangers in the Land of Ægypt. † Thou 20  
 shalt feare the Lord thy God, and serue him only: to him thou  
 shalt

:: This Mosera  
 where Aaron  
 died, is more  
 commonly  
 called Hor.  
 Num. 20. & 33.

- 21 shalt cleaue, and thou shalt sweare in his name. † He is thy praise, and thy God, that hath done for thee these greate and terrible  
 22 things, which thine eies haue seene. † 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.

∴ VVhen in such cause requireth an oath, it must be made in the name of God, not of false goddes.

## CHAP. XI.

*For the benefites of God (whereof some are repect.d, and others promised) the Israelites are bound to loue him. 16. but if they forsake him he threatneth punishments. 26. proposing benediction and malediction as they shall deserue.*

- 1 **L**OVE therefore the Lord thy God, and obserue his preceptes and ceremonies, his iudgements and commandmentes at al time. † Know this day the things that your children know not, who saw not the discipline of the Lord your God, his great doinges and strong hand, and stretched  
 2 out arme, † the signes and workes which he did in the middes of Ægypt to Pharao the king, and to al his land, † and to al the hoste of the Ægyptians, and to their horses and charriottes: how the waters of the red sea couered them,  
 3 when they pursued you, and how our Lord destroyed them vntil this present day: † and to you what things he hath  
 4 done in the wilderness, til you came to this place: † and to Dathan and Abiron the sonnes of Eliab, which was the sonne of Ruben: whom the earth opening her mouth swallowed  
 5 vp with their houses and tabernacles, and al their substance, which they had in the middes of Israel. † Your eies haue  
 6 seene al the great workes of our Lord, that he hath done, † that you may keepe al his commandementes, which I command you this day, and may enter in, and possesse the Land,  
 7 to the which you enter, † and may liue in it a great time: which our Lord by oath promised to your fathers, and to  
 8 their seede, flowing with milke and honie. † For the Land, which thou goest to possesse, is not as the Land of Ægypt,  
 9 which thou camest out of, where when the seede is sowed, waters are brought in to water it after the maner of gardens.  
 10 † but it is hilly and champion, expecting raine from heauen.  
 11 † which the Lord thy God doth alwaies visite, and his eies are on it from the beginning of the yeare vnto the end thereof.  
 12 † If then you obey my commandementes, which I command you this day, that you loue the Lord your God, and serue him.

∴ Raine after  
seed 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.  
3. 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  
mindes, 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 Chanancite, which  
dwelleth in the champion cuntry 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.

*All 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-  
ming to rest  
they were  
bound to keepe  
al one sette  
forme of holis-  
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 choofe, 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 heardes and cattel, and al thinges that thou  
 vowest, and that thou wilt offer voluntarily, and the first  
 frutes of thy handes: † but before the Lord thy God shalt 18  
 thou eate them in the place, which the Lord thy God shal  
 choofe, 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 choofe, that  
 his name may be there, thou shalt kil of the heardes 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

- 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 children 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 possesse 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 worshipped their goddes, so wil I also worshippe. † Thou shalt not doe in like maner to the Lord thy God. For al the abominations, that our Lord doeth abhorre, haue they done to their goddes, offering their sonnes and daughters, and burning 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. 11.) 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.) approved 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 kindred, or freindshepe. 12. The whole citie that shal permitt false doctrim must be vterly destroyed, men, beastes, and al moucables, 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 wonder, † and it come to passe which he spake, and he say to thee: :: Let vs goe, and folow strange goddes, which thou knowest not, and let vs serue them: † thou shalt not heare
- 2 :: Noueltie in Religion is a marke of idolatrie or heresie.

the wordes of that prophete or dreamer: for the Lord your God tempteth you, that it may appeare whether you loue him or no, with al your hart, and with al your soule. † Follow the Lord your God, and feare him, and keepe his commandmentes, and heare his voice: him you shall serue, and to him you shall cleaue. † And that prophete or forger of dreames shall 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 thyn 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 shall 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 shall 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 shall be built no more, † and there shall nothing sticke in thy hand of that anathema: :: that

s: Euerie priuat 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 procede against the wicked. :: Such as will not indure discipline are called children of Belial, that is. *2vs some joke.*

∴ 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 so eat things vncleane, with mention of certaine cleane and vncleane beastes, 9. fishes, 11. and birdes. 21. Also preceptes of pietie, clemencie, paying tithes, first frutes, 27. nourishing of Lewites, strangers, orphanes, 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. † because 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. † Eat not the thinges that are vncleane.  
 4 † This is the beast, that you ought to eat, 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 eat. † But of them, that chew the cudde, and diuide not the hoofe, these you shal not eat, as the camel, the hare, the chierogril: 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 eat,  
 9 and their carcasses you shal not touche. † These shal you eat of al that abide in the waters: Such as haue finnes and  
 10 scales, eat: † them that are without finnes and scales, eat  
 11 not, because they are vncleane. † Al birdes that are cleane  
 12 eat. † The vncleane eat 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 porphyron,  
 18 and nightcrow, † the onocratal, and the charadrion, cuerie  
 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, eat. † 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 the way of crueltie to be avoided. My specially this prefigured, that Christ (for the similitude of sinfull flesh signified by a kidde) should not be slain in his infancie. 3. Tho. 1. 2. 9. 102. a. 6. ad 4.

foeuer 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 fruites that spring in the earth euerie yeare, † and thou shalt eate in the sight of 23  
our Lord thy God in the place, which he shal choofe, 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 choofe, are farre, and he hath blessed thee, and thou canst not carie al these thinges 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 choofe: † 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 debts 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 still. 19. The first borne in al catel must be consecrated to God, without making priuate profite therof.

**I**N 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

4 countrie man and neighbour thou shalt not haue power to  
 require it. † And :: needie person and begger there shall 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 shall  
 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 shall not want  
 poore in the land of thy habitation: therefore 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 shall blesse thee. † Remember that  
 thy selfe also didst serue in the Land of Ægypt, and our Lord  
 thy God made thee free, and therefore doe I now command  
 16 thee. † But if he say: I wil not depart: because he loueth  
 thee, and thy house, and seeleth that he is wel with thee:  
 17 † thou shalt take an awle, and bore through his eare in the  
 dore of thy houle, and he shall 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  
 hire-

:: The Israelites were bound to do their endeavour that none should be needie among them: notwithstanding for exercise of loue & charitie Gods prouidence suffered some to be poore. 7. 7. c. 11.

:: 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 heardes 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 haue blemish, and be either lame, or blind, or in any part dif- 21 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.

*Three more solemne feastes to be kept euerie yeare, Pasch, 9. Pentecost, 13. and the feast of tabernacles, 18. Iust Iudges to be appointed in euerie citie. 21. All occasions of Idolatrie to be anoyd.*

The rest of the feastes are mentioned *Leuit. 23. Num. 28. & 29.*  
 :: Here only three of the principal.  
 †.  
 :: Pasch.

**O**BSERVE the moneth of new corne, and :: the first 1 of the spring time, that thou mayest make the Phafe 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 Phafe to our Lord thy God, of sheepe, and of oxen in the place, which our Lord thy God shal choose, that his name may dwel there. † Thou shalt not eate in it leuen- 3 ned bread: Seuen 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 seuen daies, and there shal not remayne of the flesh of that which was immolated at euen the first day vntil morning. † Thou canst not immolate the 5 Phafe 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 dwel there: thou shalt immolate the Phafe 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  
 it is the collection of our Lord thy God, thou shalt doe no  
 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 fruites, 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 pursue 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.

1.  
Pentecost.

3.  
Feast of Ta-  
bernacles.

:: It is nec-  
 enough to  
 doe that is iust  
 except it be  
 donne iustly,  
 to a good ende  
 for loue of  
 iustice.

## CHAP. XVII.

*Perfect hofes, 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.*

**T**HOU shalt not immolate to our Lord thy God a  
 sheepe, and an ox, wherein there is blemish, or any  
 fault: because it is abomination to our Lord thy God.  
 † When there shall be found within one of  
 thy gates, which our Lord thy God shall 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 shall be stoned. † At the  
 mouth of two, or three witnesses shall he perish that is to be  
 slaine. Let no man be killed, one onlie geuing testimonie a-  
 gainst him. † The hand of the witnesses shall be first to kil  
 him, and the hand of the rest of the people shall 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 between bloud and bloud, cause and  
 cause, leprosie and not leprosie: and thou see that the wor-  
 des of the iudges within thy gates doe varye: arise, and goe  
 vp to the place, which our Lord thy God shall choofe. † And  
 thou shalt come to the priestes of the Leuitical stocke, and to  
 the iudge, that shall be at that time: and thou shalt aske of  
 them, " who shall shew thee the truth of the iudgment.  
 † And thou shalt do whatsoeuer they, that are  
 of the place, which our Lord shall choofe, shall 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 shall be proude, refusing  
 to obey the commandement of the Priest, which at that time  
 ministrETH

:: In the coun-  
 cill of Priestes  
 one supreme  
 Iudge, which  
 was the High  
 Priest. v. 12.  
 :: There were  
 not manie pre-  
 sidentes 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 afterward (wel 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 multi-  
 plie to him selfe hortes, nor lead backe the people into  
 Ægypt, 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 :: shal not  
 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. q. 27.  
 in Dent.*  
 :: Temporal  
 good Princes  
 take the law,  
 and word of  
 God, at the  
 Priestes handes.

## ANNOTATIONS.

## 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 Council 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 otherwile they might erre, either in life, or in priuate opinion. VVherefore, our Sauour distinguishing betwen their publique doctrin, and their workes, taught the people, that for somuch as the Scribes and Pharisees sate in Moyse's 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 council, 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 U 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  
 chief Iudge.

of God. VVhere the high priest by vertue and priuilege of his office, vttered the truth, which him selfe neither meant nor vnderstood. 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 friuolous, 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.

Protestantes  
friuous eua-  
sion.

Pride in pri-  
uate opinion  
punished with  
death.

12. *He that shall be proude.*] This also conuinceth, that al were bound to accept of the high priests sentence, the law condemning him of pride, *refused to obey the commandment of the Priest, which as that time ministred to our Lords,* and for his disobedience punishing him with death.

### CHAP. XVIII.

*In steed of other inheritance Priests 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.*

**T**HE priestes and Leuites, and al that are of the same 1  
tribe, shall haue no part nor inheritance with the rest of  
Israel, because they shall eate the sacrifices of our Lord, and  
his oblations, † and nothing els shall they receiue of the 2  
possession of their brethren: for our Lord him selfe is their  
inheritance, as he hath spoken to them. † This shall be the 3  
right of the priestes from the people, and from them that  
offer victimes: whether they immolate ox, or sheepe, they  
shall geue to the priest the shoulder and the mawe: † the first 4  
fruits of corne, of wine, and oyle, and a part of the wolle 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 shall choose, † he 7  
shall minister in the name of our Lord his God, as al his bre-  
thren the Leuites, that shall stand at that time before our  
Lord. † He shall receiue the same portion of meates, that 8  
the rest doe: beside that, which in his owne cite is deu to  
him by succession from his fathers. † When thou art entred 9  
the Land, which our Lord thy God shall geue thee, beware  
thou

- thou be not willing to imitate the abominations of those 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 things 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 shall speake al 19 things that I shall command him. † but he that wil not heare his wordes, which he shall speake in my name, I wil be the 20 reuenger. † And the prophet that being deprauced with arrogancie wil speake in my name, the things :: that I did not command him to say, :: or in the name of strange goddes, 21 shall be slaine. † And if in secrete cogitation thou answer: How shall 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 Heretikes, that preach false things in Christs name.  
:: These prefigured Apostataes, which renouncing Christ, expressly professe false goddes.

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

## C H A P. XVIII.

15. *A PROPHET of thy nation.*] Amongst other places this plainly prometh 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 Moyse's death, of their owne nation: as wel to take away occasion of seeking to southsayers, diuiners, and other 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 conuenient 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 ordinarie 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 conuincid by two or three witnesses. 16. False witnesses punished with the paine, which the crime objected deserueth.*

∴ The way to the cities of refuge were paved, and marked for direction, that he which fled might not erre in his way.

**W**HEN 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 sorrow, 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. † 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 commandements, and do the things 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 blood be not shed in the middes of the Land, which our Lord thy God wil geue thee to possesse, lest thou be guilty  
 11 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  
 12 one of the cities afore said, † the ancientes of his citie shal send, and take him out of the place of refuge, and shal deliuer him into the hand of the kinsman of him, whose blood was  
 13 shed, and he shal die. † :: Thou shalt not pitie him, and thou shalt take away the guiltie blood out of Israel, that it may be  
 14 wel with thee. † Thou shalt not take, and transerre thy neighbours boundes, which thy predecessours did sette in thy possession, which our Lord thy God wil geue thee in the  
 15 Land, that thou shalt receiue to possesse. † One witnesse shal not stand against any man, whatsoeuer sinne, or wickednesse it be: but in the mouth of two or three witnessses shal  
 16 euerie word stand. † If a lying witnesse stand against a man, accusing him of preuarication, † both of them, whose the cause is, shal stand before our Lord in the sight of the priestes  
 17 and the iudges that shal be in those daies. † And when searching most diligently, they shal finde that the false witnesse hath said a lie against his brother: † they shal render to him as he meant to doe to his brother, and thou shalt take away  
 18 the euil out of the middes of thee: † that others hearing may haue feare, and may not be bold to doe such things.  
 19 † 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 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.

:: This pertained to the Iudge: who without partialitie must do iustice.

## CHAP. XX.

*Lawful warres are to be vnder taken 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.*

**I**F thou goe forth to warre against thyn enemies, and see 1 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 Ægypt. † And when the battel is 2 now at hand, the priest shal stand before the armie, and shal 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 soulers. And by worde or example often discourege others. So in spiritual warfare, we must not be addicted to worldlie profites, 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 desposued 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 thinges 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 Capraines 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 cattel and other thinges, 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 Heuete, 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 19  
 besieged

besieged a citie a long time, and hast compassed it with munition 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 fruitful, but wilde, and apt for other uses, cutte them downe, and make engines, vntil thou take the citie, which fighteth against thee.

## CHAP. XXI.

*How to seeke out a secrete murderer. 10. Women taken in battel may be married. and afterwarde can not be sold nor made bondwomen. 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 about: † and which they shal perceiue to be neerer then the  
 3 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 minister to him, and to blesse in his name, and at their word euerie matter dependeth, and whatsoeuer is cleane or vnclane  
 6 must be iudged. † And the ancientes of that citie shal come to the slaine person, and shal wash their handes over  
 7 the heifer, that was strooken in the valley, † and shal say: Our handes did not sheede this blood, :: nor our eies seee it.  
 8 † be merciful to thy people Israel, whom thou hast redemed o Lord, and impute not innocent blood in the middes of thy  
 9 people Israel. And the guilte of blood shal be taken from them: † and thou shalt be free from the innocents blood, that  
 10 hath commanded thee. † If thou goe forth to fight against thyne enemies, and our Lord thy God deliuer them in thy  
 11 hande and thou leade them away captiue, † and seest in the

By this cetermonie and aburation they purged them selues, that they were not negligent in doing iustice.

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: be-  
 cause 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 fro-  
 ward 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 an-  
 cientes 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 afrayde. † 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 rooffe  
 of a house. 9. Things of diuers kindes not to be mixed. 12. cordes in the  
 homes of a cloke. 13. Trial and punishment of adulterie and of deflowring  
 Virgines. 30. the sonne may not marie his stepmother.*

Myſtically,  
 he is curſed  
 that perſiſteth  
 in ſinne, as it  
 were hanging  
 on the tree, by  
 which our fiſt  
 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 shall 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 shall be  
lost: if thou finde it, neglect it not as perteyning to another.  
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 shall not be clothed with mans apparel, neither  
shall a man vse womans apparel: for he is abominable before  
God that doeth these things. † If walking by the way  
6 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 batlement to the rooffe 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, wherwith 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 shall take her, and shall  
carie with them the signes of her virginitie to the ancientes  
16 of the citie that are in the gate: † and the father shall 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 shall spread the vesture  
18 before the ancientes of the citie: † and the ancientes of that  
19 citie shall take the man, and beate him, † condemning him  
besides in a hundred sicles of siluer, which he shall geue to

∴ Their houses  
had flat roofes  
as manie of  
our churches,  
pallaces, and  
castles, where  
batlements  
are necessarie  
for danger of  
falling when,  
anie walke  
theron.

∴ For corre-  
ction of so co-  
uetous a mind  
the whole  
fruites must be  
offered to  
pious vses.  
*Theodoret. q. 23.*  
in *Deut.*

the wenches father, because he hath infamously spread a  
 verie ill name vpon a virgin of Israel: and he shall 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 virginity be not  
 found in the wench: † they shall cast her forth without the  
 doores of her fathers house, and the men of her citie shall  
 stone her to death, and she shall 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 anothers mans wife, both shall die, that is to  
 say, the aduouterer and the aduouteresse: 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 shall be stoned: the maide,  
 because 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 shall die: † the maide shall suffer nothing,  
 neither is she guiltie of death: for as a theefe ryseth against his  
 brother, and taketh 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, shall geue to  
 the father of the maide fiftie sicles of siluer, and shall haue her  
 to wife, because he hath humbled her: he can not put her  
 away al the daies of his life. † No man shall 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 corporall cleannes. 15. other preceptes concerning fugitiues, 17. forni-  
 cation, 19. vsurie. 21. vsurres, 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

**A**N ∴ eunuch that hath his stones broken, or cutte of, &  
 his yeard cutte away, shall not enter into the church  
 of our Lord. † Mamzer, that is to say, one borne of a com-  
 mon woman, shall 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 Ægypt: 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 Ægyptian, 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, † caryng  
 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, whatloeuere 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 corne, nor any other thing: † but :: to the sträger. 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.

:: Onlawful  
 enalties 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. 17.

¶ Vowes binde  
where other-  
wife was no  
obligation.

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and if thou delay, it shall 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 thine owne mouth.  
† Entering into thy neighbours vineyarde, eate grapes as much 24  
as shall 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. XXIII.

*Diuorce permitted to auoide greater euil. 5. The newly married must not goe  
to warre. 7. He that wterously sellet a man must be slaine, 8. disobedience to  
Priestles incurreth leprosie. 10. Such things may not be taken to  
pl. dge, as can not be velspared. 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.*

**I**F a man take a wife, and haue her, and she finde not grace 1  
before his eies for sonne lothfomenes: he shall write a bil  
of diuorce, and shall geue it in her hand, and " dimisse her out  
of his house. † And being departed when she shall 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 shall deliner thee to possesse.  
† When a man hath lately taken a wife, he shall not goe soth 5  
to battel, neither shall any publique necessitie be ioynd  
him, but he shall 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 solciting his brother of the children of Israel, and  
selling him take a price, he shall 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 shall reach  
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  
when 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 shall
- 12 bring forth to thee that which he hath. † but if he be poore,
- 13 the pledge shall 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 cry against thee to our Lord, and it be reputed
- 16 to thee for a sinne. † The fathers shall not be slaine for the
- children, nor the children for the fathers, but euerie one shall
- 17 die for his owne sinne. † Thou shalt not peruert the iudgement
- 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 fruites 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 shall 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 laborer susteyneth his life by his daillie wages, then not to pay him is in effect to kill him. and such sinne crieth to God for reuenge.

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

## C H A P. XXIIII.

5. *Dimisse her.*] Whether this diuorce was tollerated as a lesse sinne, to auoide a greater, as S. Hierom. (*li. 1. in Mat. c. 5. & li. 3. in c. 19.*) S. Chryostom. (*ho. 12. in Mat. 5.*) and others teach; or dispensed withal, and so made

H h h 3

lawful

Whether the band of marriage could be loosed or no in the old law, amongst Christians it can not be dissolved.

No not for adulterie.

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 marriage to the first institution, saying: (*Mat. 19.*) *That which God hath ioyned together, let not man separate.* Further answering the Phareses, concerning this law: that *Moses 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 *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 adulterie, 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. If she part let her remaine vnmarrid, or be reconstituted to her husband. *A woman is bound 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 intulcated, are true, are liuelie, are sound, are plaine. A woman beginneth not to be the wife of a later husband, except the cease to be the wife of the former. And she ceaseth to be the wife of the former, if he die, nor if he (or she) committe adulterie. Therefore a wife is lawfully dimissed for fornication, but the bond of the former remaineth; for which cause he is guiltie of adulterie, 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 all the ancient fathers, and lerned schoolmen teach vniformly, that nothing but bodilie death can loose the band of Marriage consummate; nor of vnconsummate, but death, or solemne vow in an approved rule of religion.

Only before consummatio Marriage is dissolved by solemne vow in Religion.

#### CHAP. XXV.

*Punishment afflicted according to the faults, but so that he which is beaten haue not above fourtie stripes. 4. The oxes mouth not be moosled that treadeth corne. 5. A married man dying without issue, his brother must marie the widow. 11. The wife that taketh her husbands aduersari: by priuities must lose her hand, 13. no false weightes, nor measures to be kept. 17. Amelicities must be vterly destroyed.*

**I**F there be a controuersie between some, and they cal vpon  
 1 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 impietic. † And if they see that the offender be  
 2 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  
 3 exceede not the number of fourtie: lest thy brother depart  
 4 fowly 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 shall dwell together, & one of them die without children, the wife of the deceased shall not marry to another: but his brother shall take her, and raise up the seed of his brother: † and the first borne sonne of her he shall call by his name, that his name be not abolished out of Israel. † But if he will not take his brothers wife, that by law is dew to him, the woman shall goe to the gate of the citie, and call upon the ancients, and say: My husbandes brother will not raise up his brothers seede in Israel: nor take me to his wife. † And forthwith they shall cause him to be sent for, and shall aske him. If he answer: I will not take her to wife: † the woman shall come to him before the ancients, and shall take of his shoe from his foote, and shall spitte in his face, and say: So shall it be done to the man, that buildeth not his brothers house.  
 10 † And his name shall be called in Israel: The house of the vnshodde. † If two men fall at wordes betwixt them selues, and one beginne to brawle against the other, and the wife of the one willing to deliuer her husband out of the hand of the stronger, put forth her hand, and take his priuities: † thou shalt cutte off her hand, neither shalt thou be moued with any pittie vpon her. † Thou shalt not haue diuerse weightes in thy bagge, a greater and a lesse: † neither shall there be in thy house a greater bushel and a lesse. † Thou shalt haue a weight iust and true, and thy bushel shall be equal and true: that thou mayest liue a long time vpon the Land, which our Lord thy God shall 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 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 God. † Therefore when our Lord thy God shall geue thee rest, and subdew all nations round about in the Land, which he hath promised thee: thou shalt destroy his name vnder heauen. Beware thou forget it not.

that he must haue his maintenance for his trauel. 1. Cor. 9. & 1. Tim. 5 It was also ment of oxen, for it hath two literall senses. Theod. 9. 31. in Deut. :: He that disdaineth to honour his brother is iustly despised. :: A lasse familie & vnprofitable to the commonwealth. Mystically, Pastors and Doctors must beget spiritual children to Christ, 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 worthe 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.

## AN NOT A T I O N S.

## CHAP. XXV.

3. His brother shall take her. ] This proueth evidently that the prohibition, not to marry the brothers wife (Leuit. 18.) was a positive law, binding only  
 wher

Marriage with the brothers wife, he dying 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 maried 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.

Ruth. 3.  
Ch. 4.

Gen. 38.

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 yeare, 16. With conclusion, that the people promise to obserue al the preceptes of God, and so doing he wil protect and prosper them.*

The third lesson in Masse on Imber Saturday in white sueweke.

**A**ND 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 Ægypt, and seiourned there in a verie smale number and grew into a nation great and strong and of an infinite multitude. † And the Ægyptians afflicted vs, and persecuted vs laying on most grieuous 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 Ægypt 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 yeare of tithes thou shalt geue to the Leuite, and the stranger,

:: Laban pursued Iacob, when he parted from Mesopotamia of Syria. Gen. 27.

The first lesson in Masse on Imber Saturday in Lent. :: The people payed euerie

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 chofen 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-  
 mes: first to  
 the Leuites:  
 the second for  
 entreitaining  
 trauelers to &  
 from Ierusalē  
 & euerie third  
 yeare, a third  
 tith for relief  
 of the poore  
 inhabitantes.

:: Mutual pass  
 between God  
 & his people;  
 that they ser-  
 uing him, he  
 wil reward  
 them.

## CHAP. XXVII.

*Gods commandments must be written in plasted stones. An Altar ere-  
 Bed, and sacrifices offered. 12. Observers 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 comman-  
 dments.

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. † 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 Ged. † And thou shalt write  
vpon the stones al the wordes of this law plainly and cleerly.  
† And Moyfes 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 Moyfes 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,  
so kil the soule of innocent blood. and al the people shal say:  
Amen.

:: The ancien-  
tes of euerie  
tribe.

:: The Leuites  
proper office  
was to blesse.

:: But by occa-  
sion of sinne  
their office  
was also to  
pronounce  
curses.

:: Though the  
sinnes were  
secrete, yet  
the offenders  
were cursed:  
publique sin-  
nes were also  
publikely pu-  
nished.

26 Amen. † Cursed be he that obeyeth 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 threatened to transgressors.*

1 **B**UT if thou wilt heare the voice of our Lord thy God, that thou doe and keepe al his commandmentes, 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, the old testa-  
 4 and blessed in the field. † Blessed shal be the fruite of thy wombe, and the fruite of thy ground, and the fruite of thy cattel, the troupes of thy heardes, & the foldes of thy sheepe. ment : now  
 5 † Blessed shal thy barnes be, and blessed :: thy remaines. the poore ia  
 6 † Blessed shalt thou be comming in and going out. spirite are bles-  
 7 † Our Lord wil geue thine enemies, that rise vp against thee, sed, that mour-  
 8 to fal downe in thy sight : one way they shal comme against ne, and suffer  
 9 thee, and seuen wayes they shal flee from thy face. † Our persecution  
 10 Lord wil send forth blessing vpon thy cellars, and vpon al the for truth and  
 11 workes of thy handes : and wil blesse thee in the land, that iustice.  
 12 thou shalt receiue. † Our Lord wil rayse thee vp vnto him self to be a holie people, as he sware to thee : If thou keepe  
 13 the commandmentes of our Lord thy God, and walke in his 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. :: The poore  
 14 † Our Lord wil make thee abound with al goodes, with the being releued  
 15 fruite of thy wombe, and the fruite of thy cattel, with the fruite of thy land, which our Lord sware to thy fathers that of thy super-  
 16 he would geue thee. † Our Lord wil open his most excellent treasure, the heauen, that it may geue rayne to thy land fluitie shal  
 17 in due season : and wil blesse al the workes of thy handes. blesse thee.  
 18 And thou shalt lend to many nations, and thy self shalt take  
 19 lone of no man. † And our Lord shal make thee :: the heade, :: Thou shalt  
 20 and not thr taile : and thou shalt be alwaies aboue, and not rule ouer o-  
 21 vnder : :: yet so, if thou wilt heare the commandmentes of thers & none  
 22 our Lord thy God which I command thee this day, and keepe ouer thee.  
 23 and doe them, † and decline not from them neither to the right hand, nor to the left, nor folow strange goddes, nor  
 24 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. 22.

serue them. † But if thou wilt not heare the voice of our 15  
Lord thy God, to keepe, and doe al his comandmentes and  
ceremonies, which I command thee this day, ∴ al these curses  
shal come vpon thee, and ouertake thee. † Cursed shalt thou 16  
be in the citie, cursed in the field. † Cursed shal thy barne 17  
be, and cursed thy remains. † Cursed shal be the fruite of 18  
thy wombe, and the fruite of thy ground, the heardes of thy  
oxen, and the flockes of thy sheepe. † Cursed shalt thou be 19  
comming in, and cursed going out. † Our Lord shal send 20  
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, 21  
vntil he consume thee out of the land, which thou shalt enter  
in to possess. † Our Lord strike thee with pouertie, with 22  
the feuer and cold, with butning and heate, and with corrupt  
ayre and blasting, and pursue thee til thou perish. † Be the 23  
heauen, that is ouer thee, of brasse: and the ground, that  
thou treadest, of yron. † Our Lord geue dust for rayne vpon 24  
thy land, and ashes descend from heauen vpon thee, til thou  
be consumed. † Our Lord deliuer thee to fall downe before 25  
thyne enemies. one way goe thou forth against them, and flee  
seuen, and be thou dispered through out al the kingdomes  
of the earth. † and be thy carcasse meate to al the fowles of 26  
the ayre, and beastes of the earth, and be there none to driue  
them away. † Our Lord strike thee with the boile of Ægypt, 27  
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 28  
Lord strike thee with madnes & blindnes and furie of minde,  
† and grope thou at midday as the blinde is wont to grope 29  
in the darke, and direct not thy wayes. And at al times sus-  
teyne thou wrong, and be thou oppressed with violence,  
neither haue thou any to deliuer thee. † Take thou a wife, 30  
and an other sleepe with her. Build thou a house, and dwell  
not therein. Plant thou a vineyard, and take not the vintage  
there of. † Be thy ox immolated beforre thee, and thou not 31  
cate therof. Be thy asse taken away in thy sight, and not re-  
stored to thee. Be thy sheepe geuen to thyne enemies, and be  
there none to helpe thee. † Be thy sonnes and thy daughters 32  
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 calummie, and oppressed al dayes, † and astoni-  
 shed at the terrour of those things, which thyne eies shal  
 35 see. † Our Lord strike thee with a verie sore botche in the  
 knees and shankes, and be thou vncutable 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 little: be-  
 39 cause the locustes shal deuoure al things. † 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 downward, 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 cceremonies  
 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 things. † 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-  
 secuting Christ,  
 were reiected,  
 and Gentiles  
 called into the  
 Church, and  
 advanced a-  
 boue them.  
*Theod. 9. 34.*  
*in Deut.*

the fruite of thy cattel, and the fruites of thy Land: vntil  
 thou perish, and wil not leaue thee wheate, wine, and oile,  
 herdcs 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, wherin 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  
 cate 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 wherwith thyne enemye shal  
 oppresse thee. † The man that is delicate in thee, and very 54  
 riotous, shal much enuie his owne brother, and his wife,  
 that lieth in his bosome, † so that he shal not geue them of 55  
 the flesh of his children, which he wil cate: because he hath  
 nothing els in the siege and penurie, wherwith thine ene-  
 mies shal waste thee within al thy gates. † The tender and de- 56  
 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 57  
 birthes, that come forth from the middes of her thighes, and  
 vpon the children that are borne the same howre. for they  
 shal cate them secretly because of the penurie of al thinges,  
 in the siege and vastation, wherwith thine enemye shal op-  
 presse thee within thy gates. † Vnlesse thou keepe, and doe 58  
 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 59  
 the plagues of thy seede, greate plagues and continuing,  
 sore infirmities and perpetual. † and he shal turne vpon thee 60  
 al the afflictions of Ægypt, which thou didst feare, and they  
 shal cleaue to thee. † Moreouer also al the diseases, and pla- 61  
 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- 62  
 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, 63  
 doing good to you, and multiplying you: so he shal reioyfe  
 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- 64  
 thest

theft partes of the earth to the endes therof: and there thou shalt ferue strange goddes, which thou art ignorant of and 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 dafeling eies, and a soule consumed with pensifenes: † and thy life shal be as it were hanging before thee. Thou shalt 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 fearefulness of thy hart, wherwith thou shalt be terrified, and for those things, 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 sold 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 receiued) that keeping his law they shal be more blessed: and breaking the same shal susteine the threatned punishments.*

1 **T**HES 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 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 seruantes, and to his whole land, † the great tentations, which thine eies haue seene, those mightie signes, and wonders, † and our Lord :: hath not geuen you a hart to vnderstand, and eies to see, and eares that can heare, vnto this present day. † He hath brought you fourtie yeares by the desert: your garmentes are not worne out, neither are the shoes of your feete consumed with age. † Breade you haue not eaten, wine and sicer you haue not drunke: that you might know that I 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, † and tooke their land, and deliuered it in possession to Ruben and Gad, and the half tribe of Manasses. † Keepe there-

For sinnes past God letteth some runne into reprobate sense, permitting them to their owne freewill, who being void of grace wilfully obdurate themselves. *Theod. q. 37. in Dist.*

fore

fore 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 doctores, 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 Ægypt, 16  
 and how we haue passed through the middes of nations,  
 which passing through † you haue scene their abominations 17  
 and filth, that is to say, their Idols, wood and stone, silver and  
 gold, which they worshipped. † Lest perhaps there be among 18  
 you man or woman, familie or ribbe, 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 :: drun-  
 ken 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 fo- 22  
 lowing 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, wher-  
 with our Lord hath afflicted it, † burning it with brimstone, 23  
 and heate of the salt, so that it can no more be sown, nor  
 any grene thing spring therof, after the example of the sub-  
 uersion 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 exceding wrath of his furie? † And they 25  
 shal

:: A mind fe-  
 cretly infected  
 with idolatrie.

:: The appetite  
 drunken with  
 pleasures thir-  
 steth still more.

shal answer: Because they forsooke the couenant of the Lord, which he made with their fathers, when he brought them  
 16 out of the Land of Ægypt: † and they haue serued strange  
 17 gōddes, 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  
 19 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  
 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 things are knowne to God, manifest thiges to men  
 Theod. q. 38. in Deus.

## CHAP. XXX.

*If the children of Israel, offending and falling into the forsaided 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 therefore warneth them that the impenitent shal assuredly perish, 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 circumcise thy hart, and the hart of thy seede: that thou mayest loue  
 7 our Lord thy God in al thy hart, and in al thy soule, that 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 become more vertuous, and are more rewarded then some that offended 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 things. For our Lord wil returne to reioyce 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 contrarie wise death and euil: † that thou mayest loue our Lord thy God, 16 and walke in his waies, and keepe his commandmentes and ceremonies and iudgements: 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 litle 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 therefore life, that both thou mayest liue, and thy seede: † and mayest loue 20 our Lord thy God, and obey his voice, and cleane 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.

By grace men  
are made able  
to keepe Gods  
commandments

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

## C H A P. XXX.

8. *God wil circumsise thy hart.*] Most true it is, that of our selues, without Gods grace none can keepe or fulfill the commandmentes. But he, whose hart God doth circumsise, is thereby made able to loue God with al his hart, and with al his soule. And except some hartes were thus circumsised, and so made able to loue God aboute al, and consequently their neighbours, God should not performe his promise, that he wil circumsise the hart of some.

*S. Aug.* 11. *Is not about thee.* ] VVhen thou art stirred vp, assisted, and indued with So the com-  
*denat. et* Gods grace, the commandment of God is not ( then ) about thee, nor farre of mandmentes  
*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* inuited and helpeth. yet forceth thee nor he geueth thee powre & abilitie, help-  
*Deut.* ing and not destroying thy freewil, that thou maist loue our Lord thy God, Freewil.

*S. Cypri.* walke in his wayes, and kepe his commandments. Put if thy hart be auerted

*li. 3. c. 52.* and ( *v. 17.* ) thou wilt not heare, thou shalt perish. Againe God inculcath :

*ad Quir.* 19. I cal for witnesses heauen and earth, that I haue proposed to you life and

*S. Amb.* death, blessing and cursing. Chooie therfore life &c. VVhat Doctor can teach

*in Psal.* more plainly the possibilitie of keeping Gods commandments; and frewil in  
*40.* man, then this text of holie Scripture :

## CHAP. XXXI.

*Moyes substitueth Iosue his successour in temporal government. 9. deliuereth the Law to the Priestes. 16. God foretelleth that the people wil often forsake him, and that he wil punish them. 19. commandeth Moyes to write a canonicle, ( an abrigement of the Law ) ease to be remembered. 25. and in further testimonie against them, the Levites must put this booke in the arke of couenant.*

The fourth part.  
 An exhortation to serue God, with predition of their often finnes and punishments.

1 **M**OYSES therefore went, and spake al these wordes  
 2 **M**oal Israel, † and said to them : I am this day a hundred 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 therefore thy God wil passe ouer before thee: he wil destroy al these nations in thy sight, and thou shalt possesse them: and this Iosue 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. † Therefore when our Lord shal haue deliuered these also to you, you shal doe in like manner to them as I  
 6 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 Moyes called Iosue, 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 swaie 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 can not exercise the office of a captaine 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 wemen, 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 ryng vp wil fornicate 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 folowed 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

:: Meeteris  
 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 obligation shal take away out of the mouth of their seede. For I know their cogitations, what things they are about to doe this day, before that I bring them into the Land, which I haue promised them. † Moyses therefore 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. † Therefore 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 therefore spake, in the hearing of the whole assemblie of Israel, the wordes of this song, and finished it euen to the end.

bundantly for warned, not to breake couenāt with God.

The eleuenth prophetic in the office before Masse on Easter eue. And the third on withsun-eue.

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.*

The canticle at Laudes on Saturday.

a All things in heaven and in earth testifie, that God dealeth wel with his people.

b. Doctrīne doth fructifise in good soules as raine & dew in the ground.

1 **H**EARE ye: heuens what things I speake, the earth I heare the wordes of my mouth.  
 2 † My 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.

c. Mans first  
dutie is to  
praise God.

† <sup>c</sup> 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 <sup>d</sup> haue sinned to him, and not his children in fil- 5  
thines: a froward and peruerse generation.

† These things 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.

† When the highest <sup>e</sup> diuided the nations: when he sepa- 8  
rated the sonnes of Adam, he appointed the limites of people  
according to <sup>f</sup> the number of the children of Israel.

g. God choise  
Israel to be his  
peculiar peo-  
ple of mere  
grace and pro-  
tected them.

† But our Lords part, is his people: Iacob the corde of 9  
his inheritance.

h. Bees with-  
out mens in-  
dustrie made  
honie in the  
rockes.

† He <sup>g</sup> 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.

i. Oliue trees  
prospered in  
stone places.

† 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.

k. Temporal  
prosperitie oc-  
casion of the  
Iewes reuol-  
ting from God

† Our Lord onlie was his guide: and there was not with him 12  
a strange God.

l. Noueltie al-  
lureth carnal  
people to ido-  
latrie and he-  
resie.

† He placed him ouer an high land: that he might eat the 13  
fruites of the fieldes, that he might sucke <sup>h</sup> honie out of the  
rocke, and <sup>i</sup> 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 <sup>k</sup> 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.

† They immolated to diuels and not to God, to goddes, 17  
which they knew not: there came <sup>l</sup> new & fresh ones, whom  
their fathers worshipped not.

† God

- 18 † God that begatte thee thou hast forsaken, and hast<sup>n</sup> 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: <sup>m</sup> I wil hide my face from them, and wil consider their last: for it is a peruerse generation, and vnfaithful children.
- 21 † They<sup>n</sup> 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 <sup>o</sup> 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 fearefulness, 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 <sup>p</sup> 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 wisdom.
- 29 † O that they were <sup>q</sup> 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: <sup>r</sup> 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 peruerfines 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 infessor 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 prouid- eth for things to come.

r. Al infideles confesse more Maiefty in the true God and in his Religio, then in their owne.

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 ray 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 therefore came and spake al the wordes of this can- 44  
ticke 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

the wordes, which I testifie to you this day: that you com- 46  
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 48  
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 Ie-

richo: and see the Land of Chanaan, which I wil deliuer to  
the

¶ Euen such  
offenders as  
thinck them  
selues secure,  
escape not.  
¶ It is vnpossi-  
ble that false  
goddes should  
helpe their  
folowers in  
necessitie.

¶ The vaine  
counsel of the  
wicked being  
detected shal  
be punished.

the children of Israel to obeyne, 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 contradiction  
in Cades of the desert of Sine: and you did not sancti-  
52 fic 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. Institut. 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 Iewes 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 remembering 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 Christe time, for so he was propitious to the land of his people.

Alwaies some good in the Church of the old Testamēt.

## CHAP. XXXIII.

*Moyes blessing the tribes of Israel (Simeon omitted) prophēcyeth particularly of euerie one. 26. Againē 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 Moyes 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 Sainctes. In his right hand a syrie law.  
3 † He hath loued the peoples, al the saines are in his hand: and they that approach to his secte, shal receiue of his doctrine.  
4 Moyes commanded vs a law, the inheritance of the multitude of Iacob.

: The ancient fathers expound these blessinges rather of the Church of Christ, then of the Iewes Synagogue.  
*S. Aug. q. 56. Theod. q. 44. 13. 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 tentation,  
and iudged at the Waters of contradiction. † He that 9  
to his father, and to his mother: I know you not; and to his  
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  
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 sanne 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  
croune 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 victimes  
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 posed: which was with the princes of the people,  
and

∴ The priest-  
lie tribe must  
especially pre-  
ferre Gods ser-  
uice before  
their neereft  
kinted.

∴ The Temple  
was built in  
the tribe of  
Beniamin,  
which God  
more special-  
ly protected,  
and so they  
dwelt more se-  
curely. *Theod.*  
*9. 45. in Deut.*

∴ Ephraim is  
preferred be-  
fore his elder  
brother, agre-  
able to their  
granfathers  
prophetical  
blessing. *Gen.*  
*48.*

- 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 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 tread their neckes.

:: The sinne of Zābria a 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.

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## 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 *temptation*, when he passed the temptation of his passion and death, *Heb.* 2. v. 18. Christ riseth from *Seir*, interpreted *hearse*, for that in the similitude of the flesh of sinne, enen of sinne, he damned sinne in the flesh. *Rom.* 8. v. 3. He appeareth from mount *Pharan* interpreted *fruitful mountaine*, in that he geueth 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 ſeech 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 ſpिरite 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 clea-  
red his viſue  
powre aboue  
nature to ſee  
ſo farre.

**M**OYSES therefore went vp from the champion of  
Moab vpon mount Nebo, into the toppe 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 vt-  
moſt 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 thyne eies, and ſhalt not paſſe ouer  
to it. † And Moyſes the ſeruante 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 mour-  
ning 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 ſiue bookes of Moyſes,  
containing the Law.*

  
**THE SECOND PART**  
**OF THE OLD TESTAMENT:**  
**CONTEINING HISTORICAL**  
**BOOKES.**

The argument of the booke of Iosue.

Hist. :  
scholast.

**W**HETHER 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 procedent called Legal, besides the Law, comprehend also the historie of the Church, from the beginning of the world nere 2500. y.ares, and withal containe much diuine Wildome, & Prediction of things to come: so these bookes now following called Historical, and likewise the Sapiential and Prophetical ensuing after, participate each with others in their seueral argumentes: euerie one more or lesse inducing Gods seruantes to keepe his Law; recording things donne; teaching what is most meete to be donne; and foreshewing before hand, things 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 gouernment of Gods people, commanding and directing them by lawe and Wisedome; but also the same things donne by him, and his verie name (as S. Hierom, & other Fathers teach) prefigure our Lord Iesvs Christ. For in Hebrew IEHOSVA 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 in shor the historie, these soure special things 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.

Whosoever was author, the authoritie of this booke is certaine.

Bookes of holie Scripture principally treating of seueral argumentes, yet in the same participate ech sorte with others.

The cōtentes of this booke.

Diuided into soure partes.

S. Hiero.  
Epist. ad  
Paulin.  
S. Amb.  
in Psal.  
47. S.  
Aug. li.  
22. c. 31.  
G. li. 16.  
c. 19.  
Faust.  
G. li. 16.

  
**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.



**A**N D it came to passe after the death  
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  
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  
shal treade, wil I deliuer to you, as I haue spoken to Moyfes.  
† From the desert and Libanus vnto the great riuer Euphrates,  
al the land of the Hetheites vnto the great sea against the  
going downe of the sunne, shal be your border. † No man  
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  
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  
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  
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 commanded  
 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  
 12 passe ouer Iordan, and shal enter to possesse the Land, which  
 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 discoveres sent into Hiericho are hid, and concealed by Rahab: 3. and  
 upon 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. v. 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 whether  
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 ceuered 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 Amorrhaites, 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 be 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  
 21 abroad, we shal be quitte from this oath, wherwith thou  
 22 hast adiured vs. † And she answered: As you haue spoken,  
 so be it done, and dismissing them to goe, she hong the purple  
 23 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  
 24 not. † Who being entred into the citie, the discoverers returned,  
 and came downe from the mountaine: and passing ouer  
 Iordan, they came to Iosue the sonne of Nun, and told him al  
 things that had chanced to them, † and said: Our Lord  
 hath deliuered al this land into our handes, and al the inhabitants  
 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**OSUE therefore ryfing 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  
 3 the middes of the campe, † and beganne to proclaime:  
 :: When you shal see the arke of couenant of our Lord your  
 God, and :: the priestes of the Leuitical stocke carying it,  
 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  
 6 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  
 7 before them. † And our Lord said to Iosue: This day wil I  
 beginne to exalt thee before al Israel: :: that they may know  
 8 as I was with Moyfes, so am I with thee also. † And doe

:: In place of the cloud, and pillar of fire, the arke is now caried for their guide and direction. :: It pertained to the Leuites office to carie the arke. *Num.* 4. but in this special seruire & miraculous passage the Priestes did carie it: so the greater may do the office of the lesse, not contrariwise. :: God shewed by this miracle, that Iosue

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 Heueite  
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  
twelue men of the tribes of Israel, one of euerie tribe. † And 12  
when the priestes that carie the arke of the Lord of the 13  
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 ca-  
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  
Sarhan: 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.

### C H A P. 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 spiritual 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 ordinatye priesthood, and spiritual supremacie was established in Aaron and his sonnes, as appeareth *Luit. 8. Num. 20.* 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 Theodor. (*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 receive answer in doctrine and veritie, *Exod. 28. Luit. 8.*) and that Iosue should goe out and goe in, and al the children of Israel vnto 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 priestes 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 & comandementes, not by anie pretended iurisdiction in spiritual things.

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 things pertaining to Gods seruice: their office requiring that they should set forward, maintain and defend true faith and religion. Especially Christian Princes, of whom Esai prophesiced (*chap. 29.*) that *kinges should be like fathers, and Queenes the nurces of the Church.*

Conformably w<sup>h</sup>erto S. Augustin teacheth (*li. 3. c. 51. cont. Crescon*) that Kinges, in that they are Kinges, serue God by commanding good things, and forbidding euil, not only pertaining to humane societie, but also belonging to Gods religion. To this effect Constantin the great did manie religious actes: yea euen those things which our aduersaries wrest to their owne sense, shew evidently his due submission to his spiritual pastors. As when urged 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

P<sup>h</sup>enians  
p<sup>o</sup>esturus

or competet iudge. Optatus also writeth (*li. 1. cont. Parmen.*) that the same Emperour Constantin exclaimed against the appellantes in these wordes: *O rabida furoris audacia! scint in causis Gentilium fieri solet, appellationem interposuerunt.* O 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 zeale, with glorious titles geuen to them and their successois. 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 *Cathoque* 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 Nicholaus 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.*

As. Do.  
1522.

Moyses chief both in spiritual and temporal authoritie. which was after diuided between the high Priest & temporal Prince.

The high priest 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. IIIII.

*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.*

**W**Ho 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: therfore were these stones sette  
 for a monument of the children of Israel for euer. † The chil- 8  
 dren of Israel therfore 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 halt, 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 Savi-  
 our redemed  
 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 commē 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  
 drie chanel did Iſrael paſſe ouer this Iordan, † your Lord God  
 23 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 throug: † 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.*

**T**HERFORE after that al the kings of the Amorrhēi-  
 tes, 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, fea-  
 ring the entring of the children of Iſrael. † At that time our  
 Lord ſaid :: to Iosue: Make thee kniues of ſtone, and cir-  
 cumciſe :: 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  
 came

:: See annota-  
 tions. c. 3. v. 8.  
 :: Circumciſion  
 had bene om-  
 mitted fourtie  
 yeares, whiles  
 they were in  
 the deſerte, al-  
 waies vncer-  
 taine when to  
 march, & ſo it  
 is now com-  
 manded the  
 ſecond time.

came out of Egypt of the malekinde, al the fighting men, died in the desert by the long circuites 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 honie. † The children of these succeeded 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 Ægypt from you. And the name of that place was called Galgal, vntil this present day. † And the children of Israel abode in Galgal, & they 10 made the Phafe, 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 loaves 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 listed 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 aduerfaries? † 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 holic. And Iosue did as it was commanded him.

\* *Faba  
mentis.*::Not God, but  
of Godshofte.

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

## C H A P. V.

Religious ho-  
nour due to  
Angels.

Holic 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 temporalexcellencie, and is not competent to sacred thinges, especially 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.

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 holic for his presence, being otherwise the common field of Iericho.

See *Ar-  
not. Exo.*  
20.

*Some priestes carrying the arke, others sounding Iubilee trumpets, armed men going before, and the rest of th. people following, goe euerie day once, six dayes together, and the seuenth day, seuen times, round about Iericho. 16. at last at making a great shoote, the walles fall downe, and they entering in kil and destroy al (22. sawing Rahab and her kinred.) The gold, silver, brasse, and iron are brought into the treasure. 26. And he is cursed that shal build the citie againe.*

The second  
part.  
Of conquering 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 seuen trumpettes, which are vsed in the Iubilee, and shal goe before the arke of the couenant: and you shal goe about the citie seuen times, and the priestes shal
- 5 found with trumpetes. † And when the voice of the trumpet shal found in length and with a broken tune, and shal found in your eares, al the people shal crie together with a verie greare thooote, 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 therefore the sonne of Nun called the priestes, and said to them: Take vp the arke of the couenant: and let seuen other priestes take vp the seuen trūpettes of the iubilees,
- 7 and march before the arke of our Lord. † To the people also he said: Goe, and cōpasse the citie, the armed going before the
- 8 arke of our Lord. † And when Iosue had ended his wordes, and the seuen priestes sounded with seuen trumpettes before
- 9 the arke of the couenant of our Lord, † and al the armed hoste went before, the rest of the commō people folowed 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. † Therefore the arke of our Lord went about the citie once a day, and returning into the campe, abode there.
- 12 † Iosue therefore rysing in the night, the priestes tooke the
- 13 arke of our Lord, † and seuen of them seuen 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 solempne 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 they went round about the citie the ſecond day once, and returned into the campe. So did they ſix daies. † But the ſeuenth day, riſing vp early, they went about the citie, as it was ordained, ſeuē times. † And when in the ſeuenth going about the prieſtes ſounded with the trumpettes, Iofue ſaid to al Iſrael: Make a ſhoote: for our Lord hath deliuered to you the citie: † and let this citie be anathema: and al things 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 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 whatſoever gold or ſiluer there ſhal be, and of braſen veſſels and yron, let it be conſecrated to our Lord, layd vp in his treaſures. † Therefore al the people 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 things that were in it, from man to woman, from the infant to the old man. The oxen alſo and ſheepe, and the aſſes they ſtroke in the edge of the ſword. † But the two men that had bene ſent for ſpies, Iofue ſaid: Goe into the houſe of the woman the harlotte, and bring her forth, and al things that be hers, as you aſſured her by oath. † And the young men going in, brought out Rahab, and her parentes, her brethren alſo and al her ſtuffe and kinred, and made them to tarie without the campe. † But the citie, and al things, 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 harlotte and the houſe of her father, and al that ſhe had, Iofue 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, Iofue pronounced a curſe, ſaying: † :: Curſed be the man before our Lord, that 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 Iofue, 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 becauſe they conſented, or concealed, or neglected to puniſh the offenders: or els they ſuffer temporal affliction for their warning to abhorre ſinne, & for increaſe of their merite. *s. Aug. 9. 2. c. 9. in Iofue.*

¶ Hiſel into this curſe for repairing Iericho. *2. Reg. 16. v. 34.*

## CHAP. VII.

*For the sinne of Achan, reseruing secretly to himselfe 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 ad-  
 6 uersaries 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 afrayd, and melted like vnto  
 7 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  
 8 heades, † and Iosue said: Alas ô Lord God, why wouldest thou bring this people ouer the riuer of Iordan, to deliuer vs into the bandes of the Amorrheite, and to destroy vs, would  
 9 God as we beganne, we had taried beyond Iordan. † My Lord God what shal I say, seeing Israel turning their backs to their enemies? † The Chananeites shal heare of ir, and al the inhabitantes of the Land, and being gathered together in a plumpes 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 couenent: and they haue taken of the anathema, and haue stolen and liyed, and haue hid it among their vessel.  
 12 † Neither can Israel stand before his enemies, and he shal seee 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  
 • 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 lore shal finde, it shal  
 come by the kindredes therof, the kinred by the houses, and  
 the house by the men. † And who soeuer 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 couenar 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 inhabitants 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**ND our Lord said to Iosue: Feare not, neither doe  
 thou dread: take with thee al the multitude of fighting  
 men, and rising 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  
 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  
 4 chosen valiant men he sent in the night, † and commanded  
 them, saying: Lay ambushmentes behinde the citie: neither  
 5 retyre you farre of: and you shal al be readie. † But I and  
 the rest of the multitude, which is with me, wil goe vp on the  
 contrarie side against the citie. And when they shal issue out  
 against vs, as we did before, we wil flee, and turne our  
 6 backes: † til pursewing they be drawn forward farre from  
 7 the citie: for they wil thinck that we flee as before. † We  
 therefore fleeing, and they pursewing, you shal rise out of the  
 ambushmentes, and shal waite the citie: and our Lord your  
 8 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  
 9 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  
 10 night stayed in the middes of the people, † and rising early  
 he mustered his soldiars, and went vp with the ancientes in  
 the fronte of the hoste, enuironed with the ayde of the fight-  
 11 ing 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.  
 12 † And :: fise thousand men had he chosen, and sette in the  
 thousand were

*:: Deceiptes & stratagemes are lawfull in iust warre; but not falshood, nor breach of promise. s. Aug. q. 10. 69 Iosue.*

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 seene 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 night, and stode in the middes of the valley. † Which 14  
 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, pursued them. And when they were gone from the citie, † and ∴ not one remained in the 17  
 citie of Hai and Bethel, that pursued 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, rooke and burnt it. † And the men of the citie, that pur- 20  
 sued 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 pursuers. † 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 pursued 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  
 euening 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-  
 fes, 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 wemen and children and stran-  
 gers, that dwelt among them.

:: Allsuperiors  
 may blesse  
 their subie-  
 ctes, Piinces  
 their peoples  
 and parentes  
 their children.

Deut 27.

CHAP. IX.

*Other nations fearing Isra: loyne their forces to fight against them, 3. but the Gabaonites send embassadors, feyning crasuly to come sarre of, 14. with whom Iosue and the ancientes of Israel make leagur: binding it by oath. 16. Within three dayes they are detected to be nere inhabitantes. VVherupon the people murmur against their princes. VVho yet for their oath, let the Gabaonites liue. 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 Jordan, 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-  
 theite and Amorreite, the Chanancite, the Pherzeite, and

the Heuceite, and the Iebuseite, † were gathered, to fight 2  
 against Iosue and Israel with one minde, and one sentence.  
 † But they that dwelt in Gabaon, hearing al thinges that 3  
 Iosue had done to Iericho and Hai: † subtilly deuising tooke 4  
 prouision for them selues, laying old sackes vpon their asses,  
 and bottels of wine rent and sowed againe, † and shoes very 5  
 old which for a shew of oldenesse were cloured with speckes,  
 putting on them old garmentes: the loaves 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:  
 † Lest 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 kings of 10  
 the Amorrheites that were beyond Iordan, Schon 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 loaves 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 shoes 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 w 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, whereas 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 w water, vntil this present time, in the place which our Lord hath chosen.

where our Lord appointed to speake vnto him, Exo. 29 r. 42. It was also ordained. Num. 17. v. 21. that Eleazar should cōsult our Lord, when anie thing was to be donne by Iosue, which omittig to do they were deceiued by the Gabaonites.

:: In these Gabaonites of Chanaan race was fulfilled Noes prophetic. Gen. 9. that Chanaan should be a servant to his brethren.

## CHAP. X.

*Five kinges of the Amorrhaites 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 kinges 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 afrajd. For Gabaon was a great cititie, and one of 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 siue 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 shall 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 Bethharon, 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 themselues 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 siue kinges were fled, and had hid themselues

re: Iosuedid  
 thinke if the  
 moone moued  
 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 hinder most 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 therefore 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 smale 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 remains. And

∴ God so dispo-  
 sed, that they  
 should not con-  
 quer al in one  
 yeare: lest the  
 land had benne  
 brought into a  
 wildernes, 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.  
 Procop. 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 things 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 things 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 Galgal.

## CHAP. XI.

*Iabin a more principal king semoneth other kinges to ioyne with him against Israel. 6. Iosue animated with Gods promise of victorie, 7. overthroweth them al. 16. Subdueth their countries: 12. killeth also manie of the giants stroke.*

**W**HEN things 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 mountaines

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 kinges 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 hogsnew, 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-  
 repthoth, 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 hogsnewed, 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 principalitie. † And he  
 stroke al the soules, that abode there: he left not in it anie  
 remains, 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 kinges also he tooke, stroke & destroyed,  
 13 as Moyses 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 diided among them selues, al  
 15 the men being slaine. † As our Lord had commanded Moyses  
 his seruant, so did Moyses command Iosue, and he accom-  
 plished al thinges: he omitted not of al the commande-  
 mentes, not so much as one word, which our Lord had com-  
 16 manded Moyses. † Iosue therefore rooke 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 inordinate their owne hartes. see Annot. Exod. 7.

Hence forth they had not general warres but diuers tribes had particular. as appeareth. chap. 15. v. 9.

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. 18

† There was not a citie that did deliuer it selfe to the children 19

of Israel, except the Heueite, which dwelt in Gabaon: for he

tooke al by fight. † For it was: the sentence of our Lord, that 20

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 Moyfes. † At 21

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 nor any of the stocke of Enacimes, in the Land of 22

the children of Israel: sauing the cities of Gaza, and Geth,

and Azotus, in the which onlie they were leift. † Iosue ther- 23

fore tooke al the Land, as our Lord spake to Moyfes, and de-

liuered it in possession to the children of Israel, according to

their pattes and tribes. and: the Land rested from battels.

#### CHAP. XII.

*Besides Schon and Og kinges of Hesebon and Basan slaine by Moyfes, 7. are reckened thirtie one kinges slaine by Iosue.*

THESE are the kinges, which the children of Israel 1

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 2

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 3

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 Aledoth, as farre as Phasga.

† The border of Og the king of Basan, of the remnant of 4

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 5

part of Galaad: the borders of Schon the king of Hesebon.

† Moyfes

Num. 21.  
Deut. 3.

- 6 † Moyses the seruant 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 Herbeite and the Amorrheite, the Chananeite, and the Pherzeite, 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  
twe 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 striken in age, and our Lord said to
- 2 him: Thou art old, and of a great age, and there is a verie
- 3 large countrie left, which is not yet diuided 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 Gertheites, and the Accaronites. † But on the South side are the Heueites, al the Land 4  
 of Chanaan, and Maara of the Sidonians as farre as Apeca, 5  
 and the borders of the Amortheite, † and his confines. The 6  
 countrie also of Libanus against the East from Baalgad vnder 7  
 mount Hermon, tilthou enter into Emath. † Of al that dwell 8  
 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 therefore  
 into a portion of the inheritance of Israel, as I haue comman-  
 ded thee. † And now diuide the Land in possession to the 9  
 nine tribes, and to the half tribe of Manasses, † with the 10  
 which Ruben & Gad haue possessed the Land, which Moyfes  
 the seruant of our Lord deliuered to them beyond the strea-  
 mes of Iordan, on the east side. † From Aroer, which is si-  
 tuate on the banke of the torrent Arnon, and in the middes 11  
 of the valley, and al the champayne of Medaba, as farre as  
 Dibon: † and al the cities of Cehon, the King of the Amor- 12  
 rheite, which reigned in Hesebon vnto the borders of the  
 children of Ammon. † And Galaad, and the border of Ges- 13  
 furi and Maccati, and al mount Hermon, and al Basan, as  
 farre as Salecha, † al the Kingdome of Og in Basan, which 14  
 reigned in Astaroth and Edrai, he was of the reliques of the  
 Raphaims: and Moyfes stroke, and destroyed them. † And 15  
 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 16  
 sacrifices and victimes of our Lord the God of Israel, that is  
 his inheritance, as he spake to him. † Moyles therefore gaue 17  
 possession to the children of Ruben according to their kin-  
 redes. † And their border was from Aroer, which is situate 18  
 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 19  
 champayne. Dibon also, and Bamothbaal, and the towne  
 Baalmon, † and Iassa, and Cedimoth, and Mephaath, 20  
 † and Carithaim, and Sabama, and Sarathafar in the moun-  
 taine of the Valley. † Bethfogor and Afedoth, Phasga and 21  
 Bethelimumoth, † and al the champayne cities, and al the  
 Kingdomes of Sehon the King of the Amortheite, that rei-  
 gned in Hesebon, whom Moyfes stroke with the princes of  
 Madian:

:: These partes  
 are designed  
 though not  
 yet conquere-  
 red.

Ma'ian: the Heucite, & Recem, and Sur, and Hur, and Rebe  
 22 Dukes of Schon inhabitants of the Land. † And Ba'aam  
 the sonne of Beor the soothsayer, did the children of Israel  
 23 kil 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  
 25 wherof is this. † The border of Iater, and al the cities of Ga-  
 laad, and the half part of the Land of  $\equiv$  the children of  
 26 Ammon: as farre as Aroer, which is against Rabba: † and  
 from Hesebon vnto Ramoth, Malsphe and Betonim: and from  
 27 Manaim vnto the borders of Dabir. † In the valley also Beth-  
 bara, and Bethnemra, and Secorh, and Saphon the other  
 part of the Kingdom of Schon the King of Hesebon: the  
 end of this also is Iordan, vnto the vttermost part of the sea  
 28 Centreth 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 Amōrite-  
 tes had taken  
 and possessed;  
 otherwise the  
 Israelits were  
 prohibited to  
 take anye thing  
 from the Ame-  
 monites.*

*Deut. 2.*

### CHAP. XIII.

*Calib 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 seede  
 to inherite, 13. which Iosue confirmeth vnto him.*

**T**HIS 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

●f Israel gaue to them : † diuiding al thinges by lotte, as our 2  
 Lord had commanded in the hand of Moyfes, to the nine  
 tribes, and the half tribe. † For to two tribes and a half 3  
 Moyfes 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 Moyfes, so did the children of  
 Israel, and they diuided the Land. † Therefore 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 Moyfes the man of God concerning me & thee  
 in Cadesbarne. † Fourtie yeares old was I when Moyfes 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 Moyfes 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 therefore hath granted me life, as he promi- 10  
 sed vntil this present day. It is fourtie and fve yeares, since  
 our Lord spake this worde to Moyfes, when Israel walked  
 through the wildernes : this day am I eightie and fve yeares  
 old † so lustie, as I was at that time when I was sent to view : 11  
 the strength of that time contineweth in me vntil this day,  
 as wel to fight as to goe. † Geue me therefore 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.

The Leuites  
 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.

After the  
 viewing of the  
 land. Num. 13.  
 the Israelites  
 remained in  
 the desert. 38.  
 yeares: so they  
 were nere se-  
 uen yeares in  
 warres.

Gods pro-  
 mise is euer  
 sure on his  
 part, but be-  
 cause it is con-  
 ditional, if we  
 serue him sin-  
 cerly, our wil-  
 ling being free, he  
 saith: if perhaps  
 our Lord be with  
 me, the Land  
 self and suburbes  
 belonged to the Priestes. chap. 21. v. 11.

c See before. chap. 11. v. 23.

C R 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.*

1 **T**HEREFORE 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 Ascend of the Scorpion, and passeth through into Sina: and  
 4 ryseth vp into Cadesbarne, & reacheth into Efron, ascending  
 5 to Addar, and cōpassing 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  
 6 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  
 7 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.  
 8 † 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 Ascend of Adommim, on the south side of the torrent: and passeth the waters, that are called  
 9 The Fountayne of the sunne: and the endes therof shal be to the Fountayne rogel. † 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  
 10 it self to the toppe of the mountayne, which is against Geennom toward the West in the toppe of the Valley of 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,  
 11 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  
 12 into Bethfames, 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 bendeth 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, Sesai 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 Cenez, the younger 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 sighted as the sare on her asse. To whom Calch said: What aileth thee? † But she answered: Geue me a blessing: :: 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 Iagut, † 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 Hasersual and Bersabee and Baziouthia † and Baala and Iim an Esen, † and Eltholad and Cefil and Harma † and Siceleg, and Mememena and Sensenna, † Labaoth and Selim and Aen and Remon. al the cities wentie nine, and their villages. † Bur in the champayne countries: Estaol and Sarea and Afena, † 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 Afan, † 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 desertt 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 Ierusalem 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 Dauid tooke it from them. 2. Reg. 5.

## CHAP. XVI.

*The tribe of Ephraim, (younger sonne of Ioseph) receive their lotte. 10. The Chananeite yet dwelleth with them paying tribute.*

1 **T**HE lotte also of :: the children of Ioseph fel from Iordan against Iericho and the Waters therof, on the east: the wilderness which goeth vp from Iericho to the mountaine of Bethel: † and goeth out from Bethel to Luza: and  
 2 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  
 3 ended by the great sea: † and Manasses and Ephraim the  
 4 children of Ioseph possessed it. † And the border of the children of Ephraim was made according to their kinredes: and their possession toward the East was Ataroth addar vnto  
 5 Beth-horon the higher. † And the confines goe out vnto the  
 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) Prieitthood was geuen to Leui, the kingdome to Iuda, and duple portio 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.

## C H A P . X V I I .

*The halfe tribe of Manasses ( eldest sonne of Ioseph ) receive their lotte. 3. including the daughters of Salphaad. 14. With an enlargement of inheritance to the same tribes of Ephraim and Manasses.*

**A**ND 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 Estriel, 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, 9 the childrens 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 an other 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 cite of Nopheth. † Neither could the children of Manasses cuertthrow the cities, but the Chananeite began to dwell in 13 :: his Land. † But after that the children of Israel grew to be strong, they subdewed the Chananeites, and made them 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, wheras 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, wheras the Chananeite that dwell in the champayne countrie, whercin 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.

:: The land or territorie of Taphua fallig to the lotte of Manasses, yet Taphua (that is the cite it telfe) was the childrens of Ephraim.

:: The Chananeite remained in the Land of Manasses, for a time.

## CHAP. XVIII.

*From the campe of Israel in Silo surueyers are sent to diuide the ryst of the Land into seuen partes, for the seuen 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.*

AND al the children of Israel were assembled in Silo, 1  
 and there they pitched the tabernacle of the testimony, 2  
 and the Land was subdewed to them. † But there remained 3  
 seuen tribes of the children of Israel, which as yet had not  
 receiued their possessions. † To whom Iosue said: How long 4  
 are you slack with cowardenes, and enter not to possess the  
 Land, which our Lord the God of your fathers hath geuen  
 you? † Choose of euerie tribe three men, that I may send 5  
 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 6  
 vnto you the Land into seuen partes : let Iudas be in his  
 boundes on the south quarter, and the house of Ioseph on  
 the North. † the Land in the middes betwen these marke  
 out into seuen 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 rysen 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 seuen 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 seuen partes. † And first came 11  
 vp the lotte of the children of Benjamin by their families, to  
 possess the Land betwen 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 rysing vp vnto the  
 mountaines

:: Not equal  
 but proportio-  
 nable 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 indultrie  
 & 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 chil-  
 dren of Ennom: and is against the north quarter in the vr-  
 termost 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 Ensemes,  
 18 that is to say, the fountaine of the sunne: † and it pas-  
 seth vnto the litle hilles, that are against the ascent of Adom-  
 mim: 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 posses-  
 sion 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 Samataim  
 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 Amofa, † 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 inheri-  
 tance is described, with the names of their principal cities. 10. The third  
 179 like*

*in like sorte, to Zabulon. 17. The fourth to Issachar. 24. The fifth to Aser. 32. The sixth to Nephtali. 40. And the seventh to Dan. 49. At the Land being distributed among the tribes, with common consent they geue a special citie to Iosue, in the middes of them.*

**A**ND the second lotte came forth of the children of Simeon by their kinredes : and their inheritance was, † in the middes of the possession of the children of Iudas : 2  
 Bersabee and Sabee and Molada, † and Haferfual, Bala and 3  
 Afem, † 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 Afsan : foure cities, and their townes :  
 † 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,  
 † in the possession and corde of the children of Iudas : be- 9  
 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  
 Debbafeth : 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  
 Bethpheses. † And the border therof cometh to Thabor 22  
 and Schefema 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 Elmelec and Amaad and Meſſal:  
 and it reacheth to Carmel of the ſea and Sihor and Labanath.  
 27 † And it returneth againſt the caſt of Iethdagon: and paſ-  
 ſeth along to Zabulon and the Valley Iephthael againſt the  
 28 left ſide of Cabul, † and Abran and Rohob and Hamon and  
 29 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 Aphec 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  
 South, and into Azer againſt the Weſt, and into Iuda vnto  
 35 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 Cedec 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 Hirifemes, that is the ſunne. † Selc bin and  
 43 Aialon and Iethela, † Elon and Themna and Acron, † El-  
 44 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  
 48 Leſem Dan, by the name of Dan the father therof. † This  
 is the poſſeſſion of the tribe of the ſonnes of Dan, by their kin-  
 49 redes, the cities and their townes. † And when he had made

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 tabernacle of testimonie, and they parted the Land.

## C H A P. XX.

*Six cities of refuge for such as commit casual manslaughter are named, 6 in which remaining til the death of the high priest, they may then returne to their proper dwelling place, and be safe.*

**A**N D our Lord spake to Iosue, saying : Speake to the 1 children of Israel, and say to them : † Separate the cities of the fugitiues, of the which I spake to you by the 2 hand of Moyles ; † that he may flee to them whosoever shall strike a soule vnwitting : and may escape the wrath of the 3 high kinsman, which is the reuenger of blood : † when he shall be fled to one of these cities : he shall stand before the 4 gate of the citie, and shall speake to the ancientes of that citie those things, that may proue him selfe innocent : and so 5 they shall receiue him, and giue him place to inhabite. † And when the reuenger of the blood shall pursue him, they shall 6 not deliuer him into his handes : because he stroke his neighbour by ignorance, neither is he proued to be hisemie two or three dayes before. † And he shall dwell in that citie, til he 7 stand before iudgement rendring a cause of his fact, and the high priest die, which shall be at that time : then shall the manslaer returne, and enter into the citie and his house out of the which he had fled. † And they appointed Cedes in 8 Gallee of the mount of Neptali, and Sicheu in the mount of Ephraim, and Cariatharbee, the same is Hebron in the 9 mount of Iuda. † And beyond Iordan against the East quarter of Iericho, they appointed Bosor, which is situated in the champaine wildernes of the tribe of Ruben, and Ran:oth in Galaad of the tribe of Gad, and Gaulon in Basan of the 10 tribe of Manasses. † These cities were appointed to all the children of Israel, and to the strangers, that dwell among them :

:: Of modestie Iosue would not assigne to him selfe any place, but the whole people freely granted his request.

:: At first entering it sufficed to allege in general his innocencie, but after he must be tried in particular.

them: that he might flee to them which vnwittingly had striken a soule, and might not die in the hand of the kinsman, coueting to reuenge the blood shed, vntil he might stand before the people to declare his cause.

## C H A P . X X I .

*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  
 the Leuites, which remayned, out of the tribes of Ephraim,  
 and Dan, and the halfe tribe of Manasses, ten cities. † More  
 ouer to the children of Gerson came forth a lotte, that they  
 should take of the tribes of Issachar and Aser and Neph-  
 thali. and the halfe tribe of Manasses in Basan, cities in num-  
 ber thirtene. † And to the sonnes of Merari by their kin-  
 redes, of the tribe of Ruben and Gad and Zabulon, twelue  
 cities. † and the children of Israel gaue to the Leuites cities  
 and their suburbes, as our Lord commanded by the hand of  
 Moyse, geuing to euerie one by lotte. † Of the tribes of the  
 children of Iudas and Simeon Iosue gaue cities: whose names  
 be these, † to the children of Aaron by the families of Caath  
 of the Leuitical stocke ( for the first lotte came forth to them )  
 † Cariatharbe the father of Enac, which is called Hebron,  
 in the mountaine of Iudas. and the suburbes therof round  
 about. † But the fieldes and the townes therof he had geuen

to Caleb the sonne of Iephone to possesse. † He gaue therefore 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, Cedec 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 Jordan against Iericho the 36  
 cities of refuge, Bosor in the wildernes, Misor 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 suburbes, 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. *For 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 comanded 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 possession,  
 which Moyse the seruant of our Lord deliuered to  
 5 you beyond Iordan: † :: alwayes so that you keepe attentiuely,  
 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 obserue  
 al his commandementes, & cleaue to him, and serue  
 6 him in al your hart, and in al your soule. † And Iosue :: blessed  
 them, and dismissed them. Who returned into their tabernacles.  
 7 † And to the halfe tribe of Manasses Moyse had geuen  
 possession in Basan : and therefore to the halfe that remained,  
 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 superiors to admonish their subiectes of their dutie towards God, before al other thinges.

:: All superiors may impart blessing to their subiectes,

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 Iordan an altar of an infinite greatnes. † :: Which thing when 11

So it behoueth al the seruantes of God to see in time, that no schisme be made. and therefore orderly to inquire of euery thow of eu. 1. thes. 5.

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 euery 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 worshippinge of him? † Is it a smale thing 17

sinnes past are imputed to such as fall againe as aggravating their new sinnes by reason of more ingratitude.

As before chap. 7. so if these had bene culpable al Israel might feare to be punished, except iustice were donne vpon the offenders.

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

chap. 7.

with

with the mind of preuarication we haue erect' d 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 will say to our  
 children: What haue you to doe with our Lord the God of  
 25 Israel? † Our Lord hath put a border betwen vs and you,  
 O ye children of Ruben, and children of Gad, the riuier 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 betwen 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  
 will 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 things  
 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 red 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 heis God.

:: In the law of  
 Moyse was  
 one onlie altar  
 for sacrifice,  
 for the whole  
 people of  
 God, to au-  
 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.  
 25 S. Augustin  
 teacheth 11 27.  
 c. 20 de ciuit. S.  
 Leo. Ser. 3. ad  
 Paphiugos.

## CHAP. XXIII.

*Iosue being old admonisheth the people to keepe Gods commandementes. 12. and to auoide mariages, and al societie with gentiles, lest falling to idolatrie God as certainly punish them, as he hath benne beneficial, and bountifull to them.*

**A**N D when much time was passed, after that our Lord had geuen peace to Israel, al the nations being subdued round about, and Iosue now verie ancient, and of a great age: † Iosue called al Israel, and the elders, and the princes and the iudges, and the maisters, and said to them: I am old, and farre gone in age: † and you see al things, that our Lord your God hath done to al the nations round about, :: how him selfe hath fought for you: † and now 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 them away from your face, and you shal possesse the Land, as he hath promised you. † Onlie take courage, and be careful, that you keepe al things 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 to the Gentiles, which shal be among you, you sweare in the name of their goddes, and serue them, and adore them: † but cleaue to our Lord your God: which you haue done vntil this day. † And then our Lord God wil take away in your sight the great nations and very strong, and no man shal be able to resist you. † One of you thal pursue a thousand men of the enemies: because our Lord your God him self wil fight for you, as he hath promised: † This onlie beware very diligently before hand, that you loue our Lord your God. † But if you wil cleaue to the errour of these nations, that dwel among you, and make mariages with them, and ioyne amitic: † euen now know ye that our Lord your God wil not destroy 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 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

God fought for the Israelites three many wayes: sometimes alone, they not fighting at all; as when the Egyptians were drowned in the read sea: sometimes they doing his commandmentes he apparently assisted them, as in the siege of Iericho, the walles miraculously fel downe (c. 6) & haile stones killed their enimies (chap. 10.) but most times inuisibly, as wel by geating them courage, as by striking their enemies with terrour. And al these wayes God also fighteth for his seruantes in spiritual wares against the diuel, the flesh, & the world.

- 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. XXIII.

*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. Vpon 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 stooode 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 Ægyptians pursued 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 Ægyptians, 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 Amorrhites, which dwelt beyond  
 6 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. q. 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 covenant, 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 dismissed 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 Ægypt, 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. XXIII.

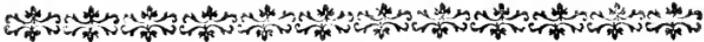
2. *They serued false goddesses.* ] It is euiden by this place, that Thare, and some other progenitors of Israel sometimes serued false goddesses, from which they were reduced: but Abraham was euer preferred in true religion; and the whole familie of Thare was therefore persecuted in Chaldea. as S. Augustin sheweth *li. 16. c. 13. de ciuit.* Likewise Theodoret, *q. 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. Hierom noteth a myserie, and a special point of Christian doctrine: It semeth to me (saith he *Epist. de 42. Mansi mansi. 33.*) that in Marie prophetic is dead, in Moyfes 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 (*Mansi 34.*) Aaron (sayeth he) was mourned, (and so was Moyfes) Iesus is not mourned, that is, in the law was descent into hel (called *limbus*) in the Gospel is passage to paradise.

:: This renouation of the same couenāt prefigured the law of the new Testament. *s. Aug. q. 30. in Iosue.*  
 :: To the more confusion of reasonable creatures wilfully offending, vn-sensible things are made witnesses, because they euer obey Gods wil, which is the best manner of hearing. *Theod. q. 19. in Iosue.*  
 :: If Iosue writ the rest of this booke, then Samuel added these last verses. *Hist. sibil.*  
 :: Iosephs Mausoleum (or famous sepulchre) remained in Sichem in S. Hieroms time. as he writ *Hebra. in Gen.*

Thare sometime serued false goddesses, but Abraham neuer.

Before Christ none entered into heauen.

  
 THE ARGUMENT 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.

**S**AINT Hierom geuing 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 renoumed among the holie Patriarces and Prophetes, particularly prayed in holie Scripture, saying: And the Iudges, euerie one by his name, *Ecli. 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 therefore, 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. Jebusites yet dwel in Hierusalem with Benjamin, 27. and the Chananeites with diuers of the tribes.*

The first part. A geneaol recaptulation of the peoples state.

- 1 FTER the death of Iosue the children of Israel  
 2 :: consulted our Lord, saying: Who shal goe vp  
 before vs against the Chananeite, and shal be  
 3 captaine of the warre? † And our Lord said :  
 :: Iudas shal goe vp : behold I haue deliuere the  
 Land into his handes, † And Iudas said to Simeon his brother:  
 4 Come vp with me into my lotte, and fight against the Chananeite, that I also may goe forward with thee into thy lotte.  
 5 And Simeon went with him. † And Iudas went vp, and our Lord deliuered the Chananeite, and the Pherezeite into their  
 6 handes : and they stroke in Bezec ten thousand men. † And they found Adonibezec in Bezec, and fought against him,  
 7 and stroke the Chananeite, and the Pherezeite. † And Adonibezec fled : whom pursewing they tooke, cutting of the extreme 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  
 8 they brought him into Ierusalem, and there he died. † Therefore the children of Iudas assauling Ierusalem, tooke it, and stroke it in the edge of the sword, setting the whole citie on  
 9 fyre. † And afterward going downe they fought against the Chananeite, which dwelled in the mountaines, and southward, 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,  
 11 and Ahiman, and Tholmai : † and departing thence went to the inhabitantes of Dabir, the old name wherof was Cariath Sepher, that is, a citie of letters. † And Caleb said : He  
 12 R r r 3 that

:: The manner of consulting our Lord was by the High priest praying in the tabernacle. Exo. 29. v. 42. :: The first general 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 Sopher, 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 14  
 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 15  
 a drie land thou hast geuen me: geue me also a waterie. Caleb  
 therfore gaue her a warrie ground aboute, & waterie beneath.  
 † And the children of the Cineite the cosin of Moyfes went 16  
 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, 17  
 and together they stroke the Chanancite 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 18  
 coastes therof, & Ascalon, and Accaron with their boundes.  
 † And our Lord was with Iudas, and he possessed the moun- 19  
 taines: neither could he destroy the inhabitantes of the  
 valley, because they had manie :: hooked chariotes. † And 20  
 they gaue to Galeb Hebron, as Moyfes had said, who de-  
 stroyed out of it the three sonnes of Enac. † But the Iebu- 21  
 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 22  
 also of Ioseph went vp into Bethel, and our Lord was with  
 them. † For when they besieged the citie, which before was 23  
 called Luza, † they saw a man comming out of the citie, and 24  
 said to him: Shew vs the entrance of the citie, and we wil  
 shew thee mercie. † Who when he had shewed them, they 25  
 stroke the citie in the edge of the sword: but that man, and al  
 his kinred they dismissed. † Who being dismiss, went into the 26  
 Land of the Herthims, and built there a citie, and called it  
 Luza: which is so called vntil this present day. † Manasses 27  
 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 Chanancite began  
 to dwel with them. † But after that Israel was waxen strong, 28  
 he made them tributaries, and would not destroy them.  
 † Ephraim also killed not the Chanancite, that dwelt in 29  
 Gazer, but dwelt with him. † Zabulon destroyed not the 30  
 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.

inhabitanes of Cetton, & Naalol: but the Chananeite dwelt  
 31 in the middes of him, and was made tributarie to him. † Afer  
 also destroyed not the inhabitanes 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 inhabitanes 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 Salebim. 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 repenning are de-  
 liuered from afflictions. 19. but stil fal againe worse and worse.*

1 **A**ND 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.) for ow  
 that you should not make a league with the inhabitanes 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 in the name of  
 which cause I would not destroy them from before your God, whose  
 face: that you may haue enemies, and their goddes may be a messenger he  
 4 ruine vnto you. † And when the Angel of our Lord spake was.  
 these wordes to al the children of Israel: they lifted vp their  
 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 therefore dismissed the :: By special  
 people, and the children of Israel went euerie one into his dispensation  
 7 possession, to obtayne 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 offer-  
 ed in other  
 he had

places though the Tabernacle (and afterward the Temple) was the onlie place commanded.

*Deut. 12. Iosue. 22. S Aug. q 36. in Iudic.*

These Iudges were extraordinarily raised vp to deliuer the people repenting, when they were fallen into afflictions for their finnes.

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  
 Thamnathfare 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 couen-  
 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 ouerthrow them, nei-  
 ther deliuered them into the handes of Iosue.

*The people associating them selves With Gentiles, against whom they ought to fight. 8. are invaded by sorraine 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 Philisthimes.*

The second part. Of the common peoples often falling to idolatric, their repentance, and adductie.

1 **T**HES E are the Nations, which our Lord left, that in  
2 them he might instruct Israel, and al that had not kno-  
3 wen the warres of the Chananeites: † that afterward their  
4 children might lerne to fight with their enemies, and to be  
5 accustomed to warre: † the five princes of the Philisthimes,  
6 and the Chananeite, and Sidonian, and Heueite, that dwelt  
7 in mount Libanus, from mount Baal Hermon to the entring  
8 into Emath. † And he left them, that in them he might trie  
9 Israel, whether they would heare the commandementes of  
10 our Lord, which he had commanded their fathers by the hand  
11 of Moyse, or not. † Therefore the children of Israel dwelt  
12 in the middes of the Chananeite, and Hethite, and Amor-  
13 rheitte, and Pherezeite, and Heueite, and Iebuseite: † and  
14 they tooke their daughters to their sonnes, & serued their goddes.  
15 † And they did euil in the sight of our Lord, and forgat their  
16 God, seruing Baalim and Astaroth. † And our Lord being  
17 wrath against Israel, deliuered them into the handes of Chu-  
18 san Rasathaim the king of Mesopotamia, and they serued  
19 him eight yeares. † And they cried to our Lord: who rayfed  
20 them vp :: a sauour, and deliuered them, to witte, Othoniel  
21 the sonne of Cenez, the yonger brother of Caleb: † and the  
22 Spirit of our Lord was in him, and he iudged Israel. And he  
23 went forth to fight, and our Lord deliuered into his handes  
24 Chusan Rasathaim the king of Syria, and oppressed him.  
25 † And the land rested :: fourtie yeares, and Othoniel the  
26 sonne of Cenez died. † And the children of Israel added to  
27 doe euil in the sight of our Lord: who strengthened against  
28 them Eglon the king of Moab: because they did euil in his  
29 sight. † And he ioyned to him the children of Ammon, and  
30 Amalec: and he went and stroke Israel, and possessed the  
31 Citie of palmes. † And the children of Israel serued Eglon  
32 the king of Moab eightene yeares: † and afterward they  
33 cried to our Lord: who rayfed vp vnto them a sauour called  
34 Aod, the sonne of Gera, the sonne of Iemini, who vsed both

:: In manie places we see the worde *seru*, and like titles geuen to men, as the seruantes and officers of God, who is the proper and principal Sauour of al. *1. Aug. 1. 18. in Iudic.*

: In these 40. yeares are included the eight yeares of their seruitude, *v. 8.* & so in the rest of this historie. otherwise the number of yeares agreeth not with the count. *3. Reg. 6. 7. 2.*

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 o 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 mightelyt that the haft 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 chamber 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: Folow 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: † but 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. 7.  
 22.

## CHAP. IIII.

*Against 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**ND the children of Israel added to doe euil in the sight  
 2 of our Lord after the death of Aod, † and our Lord deli-  
 uered 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, betwene 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 A-  
 binoem of Cedes in Nepthali: and she said to him: Our  
 Lord God of Israel hath commanded thee, Goe, and lead an  
 armie into mount Thabor, and thou shalt take with thee ten  
 thousand fighting men of the children of Nepthali, and of  
 7 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  
 8 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  
 9 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 com-  
 11 panie. † 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  
 12 is called Sennim, and was nere Cedes. † And it was told  
 Sisara, that Barac the sonne of Abinoem was gone vp into  
 13 mount Thabor: † and he gathered nine hundred yron hoo-  
 ked chariottes, and al his armie from Haro'seth of the gentiles

*:: Being a pro-  
 phetesse she  
 resolved hard  
 and obscure  
 things, but  
 exercised no  
 iurisdiction in  
 anie causes, for  
 that belonged  
 to the council  
 of Priestes and  
 offseuente an-  
 cientes, where  
 the high priest  
 was the chief  
 Iudge. Num. 11.  
 Dent. 17. Spi-  
 ritually Deb-  
 bora signified  
 the Church &  
 Barac christian  
 Princes, who  
 are directed in  
 their wares,  
 and other ad-  
 ions by spiri-  
 tual superiors.  
 as Origen, and  
 other ancient  
 writers ex-  
 pouid this hi-  
 storie.*

to the torrent Cifon. † 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 therefore 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 Haberooke a nayle of the tabernacle, tak-  
 ing withal a hammer also: and going in secretly, and with  
 silence she put the nail 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,  
 fainted, and died. † And behold Barac following 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. † Therefore 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 gesing thanks after their victorie.*

**A**N D 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

Who is this  
 woman ful of  
 confidence,  
 piercing the  
 temples of the  
 enemies head  
 with a nail,  
 but the faith  
 of the Church  
 destroying the  
 diuels king-  
 domes with  
 the crosse of  
 christ? s. Aug.  
 l. 12. c. 32. cont.  
 Iauß. Manich.  
 Iahel also pre-  
 figured our  
 B. Ladie who  
 crucified the  
 serpentes  
 head.

:: The greater  
 blesse the lesse

- 3 † Heare your kinges, and geue eare ye princes: I am, :: I am she, that willing 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 parhes rested: and they that went by them, walked by bywaies.
- 7 The valiantes in Israel ceased, and rested: vntil Debboza 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, blisse our Lord.
- 10 † You that ride vpon your faire asses, and sitte in iudgement, and waike 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 guttes, and obeyned the principalitie.
- 12 † Arise, arise Debboza, 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 Debboza, and followed the steppes of Barac, who as it were into a headlong and bottomeles pitte gaue himselfe to danger: Ruben being diuided against it selfe, 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 benefites, so God, and superiors blisse their subiectes. Men blisse God, & the lesse their betters, by geuing thanks, and prayes.

:: She inculcaterh that the must to much more praise God for this victorie, because he showed it by her, & by her directed the general captaine Barac, lest it might be ascribed either to wisdom or valure of any man.

:: Those that subdew their bodies to the spirite ride vpon 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 carcases, 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 about all women.

† To him that asked water she gaue milke, and in the 25  
phiale 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 all thine enemies O Lord: but they that loue 31  
thee, as the Sunne shineth in his ryding, 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 Gedcon, 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 fenced places to resist. † And when Israel had sown, Madian came vp and Amalcc, 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 Ægypt,  
 7 and brought you out of the house of seruitude, † and deliuered you out of the handes of the Ægyptians, 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 fate vnder an oke, that was in Ephra, and perteyned to Ioas the father of the familie of Ezri. And when Gedcon 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 Gedcon 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: Our of Ægypt 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 Iuda.) supposeth that this messenger sent from God called a man & a prophete (for the forme, wherein he appeared) was the same Angel which fate vnder the oke and sent Gedcon to deliuer Israel. 7. 11. 12. 13.

toward him, and said: Goe in this thy strength, and thou shalt deliuer Israel out of the hand of Madian: know that I haue sent thee. † Who answering said: I besech 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 tarie thy coming. † Gedeon therefore went in, and boyled a kiddle, and of a bushel of flowre baked vneleued 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 vneleued 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 vneleued loaves: and there arose a fyre from the rocke, and consumed the flesh, and the vneleued 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 toppe of this rocke, whereupon thou shalt 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

∴ 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. ∴ An altar for a monument, not for sacrifice.

- 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: Gedeon the sonne of Ioas did al these  
 30 things. † 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 rayfed his altar. † From that day Gedeon was called :: Iero- baal, because Ioas had said: Let Baal reuenge him self on him, that hath rayfed his altar. † Therefore al Madian, and Amalec, and the east peoples were gathered together, and pas-  
 33 ing ouer Iordan, camped in the vaile Iezrael. † But the spirit of our Lord reuested Gedeon, who sounding with a trumpet 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 Nepthali, which mette him. † And Gedeon said to God: If thou saue Israel by my hand, as thou hast spoken, † I wil putte this fleece of wool on the floore: if there shal be :: dew in the fleece onlie, and on al the ground drienes, I shal know that by my hand, as thou hast spoken, thou wilt deliuer Israel.  
 34 ing ouer Iordan, camped in the vaile Iezrael. † But the spirit of our Lord reuested Gedeon, who sounding with a trumpet 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 Nepthali, which mette him. † And Gedeon said to God: If thou saue Israel by my hand, as thou hast spoken, † I wil putte this fleece of wool on the floore: if there shal be :: dew in the fleece onlie, and on al the ground drienes, I shal know that by my hand, as thou hast spoken, thou wilt deliuer Israel.  
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 38 † And it came so to passe. And rising in the night wringing  
 39 the fleece, he filled a vessel with the dew. † And he said 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 drienes in the fleece onlie, and dew on al the ground.

## C H A P. VII.

*Gedeon marching with thirtie two thousand men, al that are fearful, and that drinke water kneeling are dismissed, & onlie thre hundred that drinke litle remaine. 9. By a Madianites dreame Gedeon is encouraged. 16. By a stratageme the enemie is sribged & ouerthrowne. 24. The Ephraites kil Oreb and Zeb.*

**T**HEREFORE Ierobaal, which is also Gedeon, 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 r r in the

The strength of Baal, or stronger then Baal.  
 Dew first in the fleece and after on the ground signified grace and true religion first in one people, after in al nations. *Saint Amb. Ser. 23. de Natali Dom. Venr. Beda. 99. in Iudic. c. 4.* Also Christs Incarnation without detriment of his mothers virginie, of whose grace al are replenished. *S. Bernard. ho. 2. in Missus*

in the valley on the North side of the high hil. † And our 2  
 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- 3  
 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- 4  
 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 5  
 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 6  
 lapped water, 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 7  
 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- 8  
 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 9  
 night our Lord said to him: Arise, and goe downe into the  
 campe: because I haue deliuered them into thy hand. † But 10  
 if thou be afraid to goe alone, let Phara thy seruant goe  
 downe with thee. † And when thou shalt heare what they 11  
 speake, then shal thy handes be strengthened, 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 12  
 Amalec, and al the East peoples lay scattered in the valley, as a  
 multitude of locustes: their camels also were innumerable, as  
 the sand that lieth in the sea shore. † And when Gedeon was 13  
 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

:: Obseruation  
 of dreames is  
 generally for-  
 bid. *Leust.* 19.

- into the campe of Madian : and when it was come to the tabernacle, it strooke 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 Gedeon the sonne of Ioas the man of Israel. For the Lord hath deliuered Madian into his handes, and al their campe. † And when  
 15 Gedeon had heard the dreame, and the interpretation thereof, 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  
 :: empty 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 folow you. † When the trumpet shal found in my hand, doe you also found and crie together round about the campe:  
 19 To our Lord :: and to Gedeon. † And Gedeon 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 found with their :: trumpettes, and to  
 20 clappe the pitchers one against another. † And when they founded 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 founded the trumpettes, and cried:  
 21 The sword of our Lord and of Gedeon: † 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 Gedeon 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 Gedeon 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 *Indic.*) if they had not bene terrible to the enemies.

:: It is no derogation to God, that honour is also geuen to his seruantes.

:: Trumpetes signified preachers of Christ, pitchers the bodies of Martyres, & lampes their vertues and miracles.

*Vener. Beda. 99. in Induc. c. 5.*

*The Ephraimites quarreling 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) ouerthrowing the enemye) 15. reuengeth 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, die: in good old age. 33. and the people fall againe to idolatrie.*

**A**ND 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? chydng bitterly and almost offering violence. † To whom he answered: 1  
 What could I haue done like to that, which you haue done. 2  
 Is not the cluster of Ephraim better then the vintages of Abiezer? † Into your handes hath our Lord deliuered the 3  
 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, wherwith they did swell against him. † And 4  
 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  
 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  
 princes of Soccoth answered: Peraduenture 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  
 said: When our Lord therefore shall haue deliuered Zebec and Salmana into my handes, I wil teare your flesh with the thornes, and briers of the desert. † And going vp from 8  
 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  
 them also: When I shall be returned conquerour in peace, I wil destroy this towre. † But Zebec and Salmana rested 10  
 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 Gedcon 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: Peradventure 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 briers 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. Gedcon 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 Gedcon: :: 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 therfore Gedcon 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 fornicate 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 righ, because he had manie  
 wiues. † And his 31  
 concubine, which he had in Sichem,  
 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  
 fornicate 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-  
 figur'd Anti-  
 christ who wil  
 persecute the  
 Church and  
 reigne for a  
 while: but in  
 the end shall be  
 destroyed. S.  
 Beda c. 6. 99 in  
 Iudic.

**A**N 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  
 of Mello: and they went & made Abimelech king, beside the  
 7 oke, that stood in Sichem. † Which being told to Ioatham,  
 he went, :: and stooode in the toppes 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  
 19 handmaide king ouer the inhabitantes of Sichem, because he  
 is your brother. † If therefore 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 vniuſly: 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 therefore reigned ouer Israel  
 23 three yeares. † And our Lord sent :: a verie euil spirit betwene  
 Abimelech

:: True pasto-  
 res in the time  
 of Antichrist  
 will 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  
 soules toward-  
 es God.

:: The wetnes  
 of Gods law  
 producing  
 good workes.  
 :: Contemtible  
 in outward  
 shew, but bring-  
 ing forth li-  
 quour of mer-  
 ueulous force;  
 which sorte of  
 workes God is  
 most delight-  
 ed withal:  
 and men most  
 admire. *1/21. 85*

:: The rham-  
 nus signifieth  
 base and am-  
 bicious men.

:: God doth  
 suggest only

\* briere  
 bramble  
 or shyfle.

good cogitations: as remorse of conscience in the schemers, for their ingratitude towards Gedeon and for so wicked and cruel a murder of his sonnes. whereupon they began to detest Abimelech 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 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 sette an ambushment against him on the toppe of the mountaines: and whiles they taryed 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 with his brethen, and passed into Sichem. At whose coming the inhabitantes of Sichem taking courage, † issued forth 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 Abimelech, 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 shall we serue him? † would God that some man would geue 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 the citie, hearing the wordes of Gaal the sonne of Obed, was very wrath, † and sent messengers secretly to Abimelech, saying: Behold, Gaal the sonne of Obed is come into Sichem with his brethren, and rayseth the citie against thee † Arise therefore in the night with the people, that is with thee, and lie hidde in the field: † and betimes in the morning at sunne rising, 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 laide ambushmentes nere to Sichem in foure places. † And Gaal the sonne of Obed went forth, & stode 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 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 error thou art deceiued. † Againe Gaal said: Behold there cometh downe people from the nauel 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 fate 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 following the people went  
43 forth into the field. Which being told to Abimelech, † he rooke his armie, and diuided it into three troupes, setting ambushmentes 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 rooke, & 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, followed 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. 9. 17. in lib. Iudic.

and approaching to the doore, endeououred to put fire vnder it: † and behold one woman casting from about a peece of a millstone, :: dashed it against the head of Abimelech, and brake his brayne. † Who called by and by his esquire, and 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, all that were with him of Israel, returned into their seates: † and God repayed the euil, that Abimelech had done against his father, killing his seuentie brethren. † The Sichemites were 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.

## C H A P. I X.

Ungrateful people render injuries for benefites.

Infidels promote wicked men to authority.

Abimelech a figure of Antichrist.

8. *The trees went to annoint a king.*] According to the historie Ioatham Geodeons youngest sonne, by a parable iustly expoulateth 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 spiritual sense, which (as the ancient fathers note) is chiefly intended, Idolaters and Heretikes are reprov'd, who rather accept of vnjust vsurpers, that will serue their licentious appetites, and maintaine vice and wickednes, then to be ruled by iust and lawful Superiors, appointed by Gods ordinance, indued with grace of the Holie Ghost (signified by the olive tree;) such as bring forth wholesome swete verrues (signified by the figge tree;) and are replenished with admirable fortitude (signified by the vine tree) and in their places set vp base, ambitious, cruel; and crabbed spirites, signified by the bramble, or brece. 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 shal most cruelly persecute al Chatholiques, that wil not conforme them selues to his proceedings. But in fine (as here is prefigured in Abimelech) she shal rise against this vnable Antichrist, and shal denoure him and al his together. S. Beda. 99. in lib. Indic. c. 6.

## C H A P. X.

Thola ruleth in Israel twentie three yeares. 3. Iair twentie two. 6. The people sal againe to idolatrie, a. e. afflicted by the Philisthimes, and Ammonites. 10. they crie to God for helpe, who biddeth them cal for helpe to the godles whom they haue serued. 16. but crying stil to God, and throwing away their idoles, he hath compassion of them.

**A**FTER Abimelech there arose Ruler in Israel Thola the sonne of Phuz the vnckle of Abimelech, a man of Issachar, which dwelt in Samir of mount Ephraim: † and iudged Israel

3 Israel three and twentie yeares, and died and was buried in  
 4 Israel for two and twentie yeares, † hauing thirtie sonnes sit-  
 ting vpon thirtie asse coltes, & princes of thirtie cities, which  
 5 of his name were called Hauoth Iair, that is, the townes  
 6 of Iair, vntil this present day in the Land of Galaad. † And  
 Iair died; and was buried in the place, which is called  
 7 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 goddess of Syria and of Sidon  
 and of Moab and of the childten of Ammon and of the Philist-  
 8 himes: and they left our Lord, and did not serue him. † A-  
 gainst whom our Lord being wrath, deliuered them into the  
 9 handes of the Philisthijms and of the children of Ammon.  
 † And they were afflicted, and sore opressed for eightene  
 10 yeares, al that dwelt beyond Iordan in the Land of the  
 Amorrhite, which is in Galaad: † in so much, that the chil-  
 dren of Ammon passing ouer Iordan, wasted Iudas and Benia-  
 11 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.  
 12 † To whom our Lord spake: Haue not the Ægyptians and  
 the Amorrhites, and the children of Ammon and the Phi-  
 listhijms, † the Sidonians also and Amalech and Chanaan  
 13 oppressed you, & you cried to me, and I deliuered you out of  
 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 goddess 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.

:: 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 Medic. post. mediu.

**T**HERE 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 ciuils, and folowed him as their prince. † In those dayes the children of Aminon fought against Israel. † Who pressing sore vpon them, the ancientes of Galaad went to take Iephthe out of the Land of Tob to helpe them: † and they saied 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 hõuse, 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 things, him selfe is mediator and witnes that we wil doe as we haue promised. † Iephthe therefore 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 Ægypt, from the coasts of Arnon vnto Iaboc and Iordan: now therefore with peace restore the same to me. † By whom Iephthe againe sent word, and commanded them that they should say  
to the

- 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-  
 mon: † but when they ascended our of Ægypt, he walked  
 through the desert vnto the Redsea, and came into Cades.  
 17 † And he sent messengers to the king of Edom, saying: Suf-  
 fer me that I may passe through thy land. Who would not  
 condescend to his requestes. He sent also to the king of Moab,  
 who also him selfe contented to geue passage. He abode  
 18 therefore in Cades, † and compassed the Land of Edom at the  
 side, and the land of Moab: and came against the East quarter  
 of the Land of Moab, and camped beyond Arnon: neither  
 would he enter the boundes of Moab: for Arnon is the bor-  
 19 der of the Land of Moab. † Israel therefore sent messengers to  
 Sehon the king of the Ammorrhites, who dwelt in Hele-  
 bon, and they said to him: Suffer me to passe through thy land  
 20 vnto the riuier. † Who also him selfe despising the wordes of  
 Israel, suffered him not to passe through his borders: but ga-  
 thering an infinite multitude went forth against him into  
 21 Iasa, and resisted strongly. † And our Lord deliuered him into  
 the handes of Israel with al his armie, and he stroke him, and  
 possessed al the Land of the Ammorrhite the inhabiter of  
 22 that countrie, † and al the coastes therof from Arnon vnto  
 23 Iaboc, & from the wildernes vnto Iordan. † Our Lord there-  
 fore the God of Israel subuerred the Amorrhite, his people  
 of Israel fighting against him, and wilt thou now possesse his  
 24 land: † Are not those things which Chamos thy God pos-  
 sessed, dew to thee by right? But the thinges that our Lord  
 God hath obteyned conquerour, shal come to our possession:  
 25 † vnlesse perhaps thou be better then Balac the sonne of Se-  
 phor the king of Moab: or canst shew, that he wrangled a-  
 26 gainst Israel, and fought against him, † when he dwelt in He-  
 lebon, and the litle towne therof, and in Aroer, and the tow-  
 nes therof, or in al the cities nere Iordan, for: three hundred  
 27 yeares. Wherefore haue you so long attempted nothing for re-  
 claime? † Therefore I doe not sinne against thee, but thou  
 doest euil against me, denouncing me vniust warres. Our Lord  
 be iudge the arbiter of this day betwen Israel, and betwen the  
 28 children of Ammon. † And the king of the children of  
 Ammon would not harken to the wordes of Iephthe, which  
 29 he sent him by the messengers. † Therefore the spirite of our  
 Lord came vpon Iephthe, and circuiting Galaad, and Manasses,

∴ In the opi-  
 nion of infi-  
 dels, it seeme  
 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.  
 yeares 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.  
 yeares.

∴ This vow was unlawful, for the law forbiddeth to offer in an or woman a sacrifice Exo. 34. v. 20. Deut. 12. p. 31.

∴ In the old testament marriage was ordinarily preferred 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 meeete me returning with peace from the children of Ammon, him wil I offer an holocauſte to our Lord. † And Iephte 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, twenty 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 Iephte 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 thyn 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 ∴ bewayle 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 yeare the daughters of Iſrael aſſemble together, and mourne the daughter of Iephte the Galaadite foure dayes.

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

## C H A P. XI.

39. *Did to her as he had vowed.* ] Whether Iephte did wel or no in ſacrificing his daughter, hauing vowed to offer in ſacrifice whoſoeuer (or whatſoeuer) ſhe ſhould firſt meeete him returning with victorie, as it hapened he did, is a great and hard queſtion, ſaith S. Auguſtin (q. 49. in lib. i. de ſc.) and not eaſily decided, the holie ſcripture neither approving nor reprobuing his fact. Neuertheles by conference of other ſcriptures and diſcourſe of reaſon, he iudgeth it moſt probable that

Iephte offended in vowing

Iephte

Iephthe offended in vowing without special warrant from God, to sacrifice, that vnderstand: which by the law was not sacrificable; yet sinned 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 she 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 holfe in place of the childe, which here he did not. Neither was it iniurious to the daughter, seeing she, as al mankind, must once die when God appointeth. Yea further she offered herself freely (which seemed to be by Gods instirct) willing her father to do to her whatsoeuer he had promised to God. This is the summe of

S. Augustin.

S. Augustins large discourse. Likewise S. Ambrose (*lib. 3. de Officiis c. 12.*) supposeth assuredly that his prince Iephthe offended in vowing vnauduedly, for it also repented him, when his daughter first mette him: yet that with godlike feare and dread he performed to his owne bitter paine that which he had promised: insinuating an anniuersarie lamentation of his daughter, for a warning to posteritie of more circumspection in making vowes. S. Hierom also (*lib. 1. aduers. Iouinian.*) approoueth their opinion that say: It was Gods ordinance Iephthe should seele the errour of his vnaudued 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 Naziazen (*orac. de Machabris*) preferring the martyrdome of the seuen Brothers and their mother, before this sacrifice of Iephthe as more aduized, and more honorable, yet condemne

S. Hierom.

S. Chrysostom.

not this, but recounteth it amongst other commendable actes. Theodoret (*q. 19. in Iudic.*) and al the aforesaid 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. Yea a new glosser of the English Bible without scruple sayeth, that by his rash vow, and vniuersed performance his righteous was defaced; and againe, that he was overcome with blinde Zele, not considering whether the vow was lawfull or no.

S. Gregorie Naziazen.

Theodoret.

Protestants censure.

## CHAP. XII.

Ephraites rising against Iephthe, fourtie two thousand of them are slaine. 8. Abesai is Iudge. 11. After him Abialon 13. Then Adon.

- 1 **B**UT 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
- 2 house. † To whom he answered: I and my people were at great strife against the children of Ammon: and I called you,
- 3 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
- 4 battel. † Therefore al the men of Galaad being called to him, he fought

∴ That, is expofed my self to danger trusting to Gods helpe & myn owne handes, when others would not assist me.

Iephte being of Manasses tribe the Ephraites envied his glorie and calumniouly objected that he and his followers were fugitiues so raised a tumulte to their owae hode.

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 besech 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 Galad. † After him Abesan of Bethlehem iudged Israel: † who had thirtie sonnes, and as manie daughters, which he sending abroad, gaue to husbandes, 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 Ahialon a Zabulonite: and he iudged Israel ten yeares: † and he died and was buried in Zabulon. † After him Abdon iudged Israel, the sonne of Illela Phara-thonite: † 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 Phara-thon of the Land of Ephraim, in the mount of Amalec.

CHAP. XIII.

*The people sal againe to idolatrie and are afflicted by the Philisthims. 3. An Angel fort:libb 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.*

**A**ND againe the children of Israel did euil in the sight of our Lord: who deliuered them into the handes of the Philisthimes fourtie yeares. † And there was a certaine man of Sataa, 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 Phili- 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 preparati-  
 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 therfore 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 things, which I haue spo- prophete iust-  
 14 ken to thy wife, let him refraine him self: † and whatsoeuer ly thought he  
 growe h of the vinyard, 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-  
 per to sacrifi-  
 ce, but by ex-  
 traordinarie  
 dispensation,

my name, which is merueilous? † Manue therefore 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 thal die, becaule 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  
 therefore 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 seeing him  
 in his messen-  
 ger feared  
 death. *S. Aug.*  
*g. 54. in Iudic.*

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

### C H A P. XIII.

*10. The man hath appeared.* ] Al ancient fathers and Catholique writers say,  
 this was an Angel, which appeared in the forme of a man, and it is plaine by  
 the text. Yet some protestantes wil haue this persion to be Christ, *the eternal*  
*word of God.* VVho after wardes became man. And neuertheles where by & by *Bible*  
 (v. 16.) he admonisheth Manue to offer sacrifice to God, they note that he *1603.*  
*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.

### C H A P. 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 thereof*  
*a riddle to the Philisthims for a Wager: 15. which revealing 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.*

**S**AMSON therefore went downe into Thamnatha, and 1  
 seeing there a woman of the daughters of the Philisthims,  
 † he went vp, and told his father and his mother, saying: I 2  
 saw a woman in Thamnatha of the daughters of the Philis-  
 thijms: which I besech 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 whelpe 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? :: 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  
ferue 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  
relit to my father and mother: and can I tel it to thee? † The 17  
seuen daies therefore 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 therefore 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 freinds and bridal companions.

CHAP. XV.

*Samson tying firebrandes to foxes tayles burneth the Philisthims corne. 6. he burneth his wife and her father. 8. he beatech 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 exceeding drie, is refreshed with water, from the tooth of the same iaw.*

**A**N 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 kidd 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 therefore 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 shall 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  
asses, or o-

- Which being sette on fire, both the corne now caried together, and that which yet stooode 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 tooke 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. † Therefore 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 spred abroad.
- 10 † 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 thinges that he hath wrought against vs. † There went downe therefore 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 wherwith 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 she 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.

## C H A P. X V I.

*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 pillers the house falleth, and with himself, killeth three  
thousand Philisthijms.*

**H**E 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 at 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 toppes 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  
siluer. † 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, a  
Inkeeper.

∴ For such ad-  
mirable streng-  
th the heath-  
en people  
thought Sam-  
son to be Her-  
cules. s. Aug.  
ls. 18. c. 19. c. 11.  
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  
iawbone of an  
asse. c. 15. v. 15.

- vnto her seuen cordes, as he had said: with the which she  
 9 bound him, † ambushmentes lying secretly 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 saueur 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 deceuest 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 dost 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 faule, and shal be as other men. Supernatural  
 strength, or  
 grace depart-  
 eth when any  
 leaue the rule  
 of their pro-  
 fession.
- 18 † And she seing that he had confessed to her al his minde,  
 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 arising 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-  
 gnicifical hostes to Dagon their god, and might feast, saying:  
 Our God hath deliuered our enemy Samson into our handes.  
 † Which thing the people also seeing, prayed their god, and 24  
 said the same thinges: Our God hath deliuered our aduersarie  
 into our handes, who destroyed our country, and killed yerie  
 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.

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

He desired to  
 be reuenged,  
 not of rancour  
 of mind but of  
 zeale of iustice.  
 And so al the  
 cle& glorified  
 Sainctes  
 desire reuenge.  
 Luc. 18. v. 8.  
 1<sup>o</sup> Cor. 6. v. 10.

God directly and extraordinarily concurred by restoring in that moment his admirable strength, that he could pull downe two such pillars. And conformably 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. *l. 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 restoration of strength. Fourthly he did not directly desire to kil himselfe, but to kil the Philistines, 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.

## C H A P. X V I I.

*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 hyreth 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

3 To whom she said : Blessed be my sonne to the Lord. † He

therefore 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 rendred them therefore to his mother : who tooke two hundred

5 siluer peeces and gaue them to the siluersmith, that he might

make of them a grauen and a molten (god) which was in the

6 house of Michas. † Who separated also therein a litle house

7 to the God, and made an Ephod, and Theraphim, that is to say, a priestlie vestiment, and idoles : and he :: filled the hand

8 of one of his sonnes, and he became his priest. † In those

9 daies there was not a king in Israel, but euerie one did that,

10 which seemed right to him selfe. † There was also an other

11 yong man of Bethelhem Iuda, of the kindred therof: and he

12 was a Leuite, and dwelt there. † And going forth out of the

13 citie of Bethelhem, he would seiourne wheresoeuer he

14 should find it comodious for him. And when he was come

15 into mount Ephraim, making his iourney, and had turned

16 aside a litle into the house of Michas, † he was demanded of him whence he came. Who answered: I am a Leuite of Bethelhem Iuda, and I goe to dwel where I shal be

17 able, and shal perceiue it to be profitable for me. † And

18

19

20

The third part. Of certaine accidentes which happened in the time of the Iudges.

:: In hebrew *pesel masecalh*, in Latin *sculptile & consuetile*, a grauen & molten thing, an image or forme made in mettles for a god, and so called, *v. 5.* was in 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 hâdes with oyle, as was prescribed.

*Exo. 29. Leu. 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 than an idolatrical priest to serue an idol. so he that is a Priest or a Deacon once catholically consecrated, is a sufficient (yea soo sufficient) a minister with protestantes.

c Their whole portio was assigned (Ios. 19) but through their owne sloth they possessed hile 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 euery yeare tenne siluer peeces, and duple luere, and the things 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. surprize the towne of Lais, 30. and there set vp idolatrie.*

**I**N 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 siue 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 things 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. † e Who answered them: Goe in peace: The Lord regardeth your way, and the iourney that you goe. † The siue men therefore 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 not, slacke not: 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 things that grow on the  
 11 earth. † There departed therefore from the kindred 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 Lais, 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 pleaseth you. † And when they had turned a lide aside,  
 they entred into the house of the yong man the Leuite, 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 of. † They therefore 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

obscurely, some  
 times truly &  
 sometimes  
 falsly.

perish. † And so they went on their journey begone. But 26  
 Michas seeing that they were stronger then he, returned into  
 his house. † And the six hundred men tooke the priests, and 27  
 the things which we spake of before, and came into Lais 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 al 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 Lais. † And they 30  
 sette vp to them selues the :: grauen idol, and Ionathan the  
 sonne of Gerson the sonne of Moyses, and his sonnes priests  
 in the tribe of Dan, vntil the day of their captiuitie. † And 31  
 the idol of Michas remayned with them al the time, that the  
 house of God was in Silo. In those daies there was not a king  
 in Israel.

∴ Pesel, eidolon,  
 sculpsile, the  
 grauenthing,  
 fally called  
 god. c. 17. 7. 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.*

**T**H E R E was a certaine man a Leuite, dwelling on the 1  
 side of mount Ephraim, who tooke a wife of Bethlehem  
 Iuda: † which left him, and returned vnto her fathers house 2  
 into Bethlehem, and abode with him foure monethes. † And 3  
 her husband folowed her, willing to be reconciled vnto her,  
 and to speake her fayre, 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: Taste 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 ieremie together. † But he ry-  
 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 farther spent, after-  
 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 therefore by Iebus, and went  
 on their iourney begone, and the sonne went downe to them  
 15 by side Gabaa, which is in the tribe of Benjamin: † and they  
 turned into it, that they might lodge there. Whither when  
 they were entred, they fate 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 Bethlechem Iuda, and we goe to our place, which is  
 on the side of mouar Ephraim, from whence we went into  
 Bethlechem: 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 rooffe, † hauing straw and hay for 19  
 prouender of the asses, and bread and wine for the vse 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 beseech thee, tarie not in the streete. † 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 lust: only, I beseeche 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 shee lured 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 shee tooke her rest, spake: Arise, and  
 let vs walke. Who answering nothing, perceiuing that shee  
 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 Ægypt, vntil  
 this present time: geue sentence, and decree in common what  
 is needeful to be done.

*Al. be ether tribes fighting against Benjamin, 13. b. cause they wil not puni. b  
th malefactors, 11. b. u. the worse, 25. al. o. the 1 cond time. 29. bu: the  
third time the Beniamites are al. slaine sausing six hi. n. d. 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 hun-  
3 dred 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 wic-  
4 kednes had beene comitted, † answered: I came into Gabaa  
of Benjamin with my wife, and there I tooke my lodging:  
5 † and behold the men of that citie by night besete the house  
wherein I taried, meaning to kil me, and vexing my wife  
6 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 hei-  
nous an offense, and so greate an abomination done in Israel.  
7 † You are al present the children of Israel, determine what  
8 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  
9 tabernacles, neither shal any man enter into his house: † but  
10 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  
11 it deserueth. † And al Israel assembled to the citie, as it were  
12 one man with one minde, and one counsel: † and they sent  
messengers to al the tribe of Benjamin, which should say: Why  
13 is there soe great abomination found in you? † Deliuer the  
men of Gabaa, that haue committed this heinous fact, † that  
they may die, and the euil may be taken away out of Israel.  
Who would not heare the commandment of their brethren  
14 the children of Israel: † but out of al cities, which were of  
their lotte, they assembled into Gabaa, to ayde them, and to  
15 fight against al the people of Israel. † And there were found  
sue

: Omission &  
contempt to  
punish hai-  
nous 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 seuen 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 **tribe of Iuda.** ∴ Iudas be your captayne. † And forthwith the children of 19 Israel arysing in the morning, camped beside Gabaa: † and thence proceeding to fight against Benjamin, beganne to 20 assault the citie. † And the children of Benjamin issuing out 21

∴ Being farre more in number & hauing the iust cause, yet had the worse, because they trusted in their owne strength. of Gabaa, slew of the children of Israel that day two and 22 twentie thousand men. † Agayne Israel hauing confidence 23 ∴ in their strength and number, sette the armie in aray in the same place, wherein they had fought before: † yet so that 24 they did first goe vp and weepe before our Lord vntil night: and consulted him, and said: Shal I procede any more to fight against the children of Benjamin my brethren, or not? To

∴ God also punished al Israel by this ciuil warre, for suffering idolatrie in the tribe of whom he answered: ∴ Goe vp to them, and enter battel. 24 † And when the children of Israel the next day had proceeded 25 against the children of Benjamin to battel, † the children of Benjamin brake forth out of the gates of Gabaa: and meeting them they raged with so great a slaughter against them, that they ouerthrew eightene thousand men that drew sword. † For the which thing al the childten of Israel came into the 26 house of God, and sitting wept before our Lord: and they fasted that day vntil euening, and offered to him holocaustes, and pacifique victimes, † and asked him concerning their 27 state. At that time the arke of the couenant of our Lord was there, † and ∴ Phinees the sonne of Eleazarus the sonne of 28

∴ By this it appeareth that this historic happened not long after the death of Eleazarus. *Ios. 7. 4.* ∴ to whom his sonne Phi- Aaron prouost of the house. They therefore consulted our Lord, and said: Shal we goe forth any more to fight against the children of Benjamin our brethren, or rest? To whom our Lord said: Goe vp, for to morrow I wil deliuer them into your handes. † And the children of Israel sette ambush- 29 mentes round about the citie of Gabaa: † and the third time, 30

as once

- as once and twice, they brought forth their armie against  
 31 Benjamin. † But the children of Benjamin also issued forth  
 boldly out of the citie, and pursued 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. † Therefore 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 inhabitantes  
 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  
 flew of them in that day five and twentiethou sand, 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 sleaets, 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 fight (for the chil-  
 dren of Benjamin thought that they fled, and pursued more  
 40 instantly, hauing slaine thittie 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  
 turned

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 siue 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 siue 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 monerthes. † 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.

## C H A P. X X I.

*The tribe of Benjamin is repayed, 8. by foure hundred Virgins rescued in the slaughter of Iabes Galaad. 19. and by other Virgins taken, that come forth of Silo to daunce.*

**T**H 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  
 7 beganne to say : One tribe is taken away out of Israel, sharp, or mercie too  
 8 † whence shal they take wiues? For we haue al sworne in  
 9 common, that we wil not geue our daughters to them. relaxe, with  
 10 † Therefore they said : Who is there of al the tribes of Israel, great art of  
 11 that went not vp to our Lord into Maspha? And behold the discretion,  
 12 inhabitantes of Iabes Galaad were found not to haue bene in gouernours  
 13 that armie. ( † At that time also when they were in Silo, must obserue  
 14 none of them was found there.) † They sent therefore ten mercie iustly ad-  
 15 thousand the strongest men, and commanded them: Goe, missing, and disci-  
 16 and strike the inhabitantes of Iabes Galaad in the edge of the pline piously cha-  
 17 sword, as wel their wiues as their litle ones. † And this shal sticing. s. Greg. li.  
 18 be it which you shal obserue: Al of the male kinde, and we- I. Epist. 24.  
 19 men, that haue knowen men, kil ye, but the virgins reserue.  
 20 † And there were found of Iabes Galaad foure hundred vir-  
 21 gins, that knew not mans bedde, and they brought them to  
 22 the campe in Silo, into the Land of Chanaan. † And they  
 sent messengers to the children of Benjamin, that were in  
 Roche Remmon, and commanded them that they should  
 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  
 they might geue them in like maner. † And al Israel was  
 very sorie, and repented for the killing of one tribe out of  
 Israel. † And the ancienes said: What shal we doe to the  
 rest, that haue not taken wiues? For al the women in Benia-  
 min are dead. † And we must very carefully, and with great  
 studie prouide, that one tribe be not destroyed out of Israel.  
 † 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.  
 And they rooke 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  
 towne of Lebona. † And they commanded the children of  
 Benjamin, and said: Goe, and lie hidde in the vineyardes.  
 † And when you shal see the daughters of Silo come forth  
 after the maner to lead daunses, isleue forth sodenly out of the  
 vineyardes, and catch of them euerie one his wife, and goe  
 into the Land of Benjamin. † And when their fathers shal  
 come,

come, and their brethren, and shal beginne to complaine against you, and to chide, we wil say to them: Hauē 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 committed. † And the children of Benjamin did, as it had bene 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, building cities, and dwelling in them. † The children of Israel 24  
also returned by their tribes, and families into their tabernacles. In those daies there was not a King in Israel: but euerie one did that :: which semed right to him selfe.

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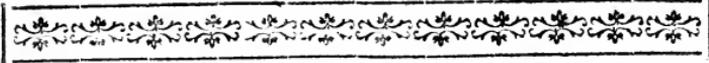
THE ARGUMENT OF THE  
BOOKE OF RUTH.

**A**MONGST other things 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 marriage with Booz 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. Wherby was forefigured, 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 marriage of Ruth came to passe about the time of Absalon Iudge. The booke was written, as is most probable, by Samuel: and is diuided into foure chapters; whose contentes folow in their places.

The historie of Ruth is registered in holic Scripture, for the genealogie of Dauid, and especially of our Saviour Christ.

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 homewardest 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  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 Moabires, 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 thinges adde he, if death  
onlie shal not separate me and thee. † Noemi therefore 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  
wemen 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 :: ful, 21  
and our Lord hath brought me backe emptie. Why therefore  
doe you cal me Noemi whom our Lord hath humbled, and  
the Almighty hath afflicted? † Noemi therefore 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.

## 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.*

**A**ND 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

∴ Noemi per-  
swaded not to  
idolatre, but in  
snuated that  
if Ruth would  
not returne to  
her countrie,  
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.

- grace of the father of the house fauorable towards me. To  
 3 whom she answered: Goe my daughter. † She went therefore  
 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. :: The Church  
 vseth this salutation in the  
 holic sacrifice  
 and other diuine office.  
 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, following 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 things haue bene 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 wings 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 therefore 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,

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 carying 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,  
 wherwith she had bene 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 ioyne 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  
 ioyned 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 sleepech at Booz feete, 3. and signifying  
 that she perteyneth to him by the law of affinitie, receiueth a good answer,  
 14. and six measures of barley.*

**B**UT 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 ioyned in the field, is our nigh  
 kinsman, and this night he wynoweth 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 sleepech: and thou shalt come, and discouer the mantel  
 wherwith 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 trubled: 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: spred 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 therefore, 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. Therefore she  
 arose before men could know one an other, and Booz said:  
 Beware lest any man know that thou camest hither. † And  
 15 agayne, Spred, quoth he, thy mantel, wherwith thou art  
 couered, and hold it with both handes. Who spredding 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 returne 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 seeing 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. IIII.

*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 Dauid. 18. Whose genealogie by this occasion is recited, from Phares the sonne of Iudas the patriarch.*

**B** O O Z therefore 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 therefore 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.

e: See Dent. 25.  
 noting here  
 withal, that  
 the penaltie  
 waslesse, when  
 an other  
 kinsman vn-  
 dertaking the  
 mariage, the  
 woman was  
 preuedged from  
 complainyng  
 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-  
 hem: † and that thy house may be, as the house of Phares,  
 whom Thamar bare to Iudas, of the seede which our Lord  
 shall geue thee of this yong woman. † Booz therfore tooke  
 Ruth, and had her to wife: and went in vnto her, and our  
 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:  
 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  
 seuen sonnes. † And Noemi taking the child put it in her  
 bosome, and did the office of a nource and of one that should  
 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.  
 † These are the generations of Phares: Phares begat Esron,  
 † Esron begat Aram, Aram begat Aminadab, † Aminadab  
 begat Nahasson, Nahasson begat Salmon, † Salmon begat  
 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.

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## THE ARGUMENT OF THE BOOKES OF KINGES AND PARA- LIPPOMENON IN GENERAL.

**A**FTER the booke of Iudges (wherunto Ruth is annexed) rightly follow  
 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 prafigured 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 Allegoric.  
 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 Sadock, and of the Kingdome, to David and his Successors, prefigured the new Priesthood, and new Kingdome of Christ the old ceasing which were shadowes thereof. 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 government 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 divided into two kingdomes; their more principal Actes; their good and euil bebauour; also the prosperitie, declinations, and final captiuities of both the Kingdomes. All 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 all haue euer bene receiued and held for Canonical Scripture.

The general contents of all the bookes of Kinges & Paralippomenon.

Samuel writ the first part, but vncertaine who writ the rest.

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## THE ARGVMENT OF THE FIRST BOOKE OF KINGES.

Contents of the first booke, diuided into foure partes.

**T**HIS first booke may be diuided into foure partes. First are recorded the governmēttes 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 government 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 FIRST BOOKE OF SAMVEL, WHICH WE CAL 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. conceiueh and beareth a sonne, calleth him samuel: 24. and presenteth him to the seruice of God in Silo.*

These bookes are read at Matrine from the feast of the B Trinitie vntil the first Sunday of August.



1 **H**ERE WAS a man of Ramathaimso-  
2 phim, of mount Ephraim, & his name  
Elcana, the sonne of Ieroham, the sonne  
of Eliu, the sonne of Thohu, the sonne  
of Suph, an Ephraimite: † 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-  
nary 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 therefore, & 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 aduerarie also afflicted her, and vexed  
her sore, in so much that she vpbayded 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 therefore her husband said to her: Anna, why  
weepest thou? and why dost thou not eate? and wherfore  
dost 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 <sup>9</sup>  
 drunke in Silo. And Heli the priest sitting vpon a Stoole be-  
 fore the postes of the house of our Lord, † wheras Anna had <sup>10</sup>  
 a heauie hart, she praied to our Lord, weeping abundantly,  
 † and she vowed a vowe, saying: O Lord of hostes, if regard- <sup>11</sup>  
 ing 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 <sup>12</sup>  
 his head. † And it came to passe, when she multiplied praiers <sup>13</sup>  
 before our Lord, that Heli obserued her mouth. † Moreo-  
 uer Anna spake in her hart, and onlic 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? <sup>14</sup>  
 digest a litle the wyne, wherewith thou art vette. † Anna <sup>15</sup>  
 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 poured out my soule in the  
 sight of our Lord. † Account not thy handmaide as one of <sup>16</sup>  
 the daughters of Belial: for of the multitude of my sorrow  
 and heauines haue I spoken vntil this present. † Then Heli <sup>17</sup>  
 saied to her: Goe in peace: and the God of Israel geue thee  
 thy petition, which thou hast asked him. † But she sayd: <sup>18</sup>  
 Would God thy handmaide may find grace in thync eyes. And  
 the woman went on her way, and did eate, and her counte-  
 nance was no more changed otherwise. † And they rose in <sup>19</sup>  
 the morning, and adored before our Lord: and they return-  
 ed, & came into their house to Ramatha. And Elcana knew  
 Anna his wife: and our Lord remembered her. † And it came <sup>20</sup>  
 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 <sup>21</sup>  
 her house, to immolat vnto our Lord the solemne holte, and  
 his vowe, † and Anna went not vp: for she sayd to her hus- <sup>22</sup>  
 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- <sup>23</sup>  
 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 <sup>24</sup>  
 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 discretion he was at his owne electio to continew, or to depart. If he had bene of anie other tribe, he must haue bene redeemed. *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 things, 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 ouercome, 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 weeneday.

:: Lesue of to praiſe idoles, as ye haue accustomed to doe.

:: The Church of Gentiles.  
 :: The Synagogue of the Iewes. *3. Aug. li. 17. c. 4. c. 1111.*

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. † Moreouer 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 potte, 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  
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 things 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 things, which I heare, very naughtie  
things, 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 Dauid nor Salomon, much lesse aniother King, possessed or iudged the endes of the earth: but Christs inheritance reachesh to the endes of the earth. *Psal. 2. 7. 18.*

man, God may be pacified toward him: but if a man shall sinne against our Lord: who shall 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 reueled to thy fathers house, when they were in Egypt in the house of Pharao? † And I chose him of all 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 all 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 eat the first fruites 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 shall glorifie me I wil glorifie him: and they that contemne me, shall 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 all prosperities of Israel and there shall 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 shall die when it is come to mans age. † And this shall be a signe to thee, which shall come vpon thy two sonnes, Ophni, and Phinees: In one day they shall both die. † And I wil rayse vp vnto me a faithful priest, which shall doe according to my hart, and my soule: and I wil build him a faithful house, and the same shall walke before my Christ all daies. † And it shall come to passe, that whosoever shall remayne in thy house, shall come that he may be prayed for, and shall offer a peece of siluer, and a manchet of bread, and shall say: Leau me I beseech thee to one priestly part, that I may eate a morsel of bread.

:: Sinnes dire-  
ctly against  
God, and that  
hinder his ser-  
uice, are more  
hardly remit-  
ted: but none  
at all are irre-  
missible be-  
fore death, be-  
cause during  
life euerie one  
may truly re-  
pent, if he wil:  
and to all true  
penitentes God  
promiseth re-  
mission of sin-  
nes Ezech. 33.  
:: Gods deter-  
mination to  
punish tooke  
not away their  
freewil, but  
for their obsti-  
nacie he leift  
them to them-  
selues, with-  
out his grace,  
and so iustly  
punished  
them. See s.  
*Aug. li. 5. cont.*  
*Iulian. c. 3.*  
:: This was ful-  
filled as in the  
figure in Sa-  
muel, not  
wholly, for  
priesthood stil  
remained in  
the line of  
Aaron, as ap-  
peareth in  
Achias, Abia-  
thar & Sadoc.  
*cb. 14. 22. & 27*  
*1. Reg. 8.* but per-  
fectly in Christ  
*1. Reg. c. 2.*

*Samuel brise 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.*

**A**ND 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 whosoever shal  
 heare, both his eares shal tingle. † In that day wil I rayse vp 12  
 against Heli al things 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 in-  
 quitie, 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 inquitie of his house can not be expia-  
 ted with vittimes 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 faithful Samuel was the prophet 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. VVho 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**ND it came to passe in those daies, the Philisthijms assembled together to fight: and Israel went forth to meeete the Philisthijms into battle, & camped beside the Stone  
 2 of helpe. Moreouer the Philisthijms came into Apher, † 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 fight here and there through the fieldes,  
 3 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  
 4 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 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 crye, and the earth sounded. † And

:: Their confidence of helpe from God, by presence of the arke was good and commendable, but their finnes 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 come into the campe. And they mourned, saing: † Woe to vs: before 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 Ægypt 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 therefore 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 Heli died, Ophni and Phinees. † And a man of Benjamin running out of the battle aray, came into Silo that day; his garment rent, and sprinkled on his head with dust. † And 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, and said: What is this sound of this same tumult? But he hastened, and came, and told Heli. † And Heli was nintie and 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, 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 raine is made in the people: moreouet also thy two sonnes are dead, Ophni and Phinees: and the arke of God is taken. † And when he had named the arke of God, he fel 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 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 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 nor,  
 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  
 lay flatte on the ground before the arke of our Lord: and  
 4 they tooke Dagon, and restored him into his place. † And  
 agayne early the next day rising vp, they found Dagon lying  
 vpon his face on the earth before the arke of our Lord: and  
 the head of Dagon, and the two palmes of his handes were  
 5 cutte of vpon the threshold: † morcouer the bodie only  
 of Dagon was remayning in his place. For this cause the  
 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 sore vpon vs, and :: vpon Dagon  
 8 our God. † And sending they gathered together al the prin-  
 ces of the Philistijms to them, and said: What shal we doe  
 with the arke of the God of Israel? And the Getheites answe-  
 red: Let the arke of the God of Israel be caried about, and  
 9 they caried about the arke of the God of Israel. † And they  
 carying it about, the hand of our Lord was made through  
 euerie citie by an exceeding great slaughter: and it strake the  
 men of euery city, from litle vnto great, & they had emeroides  
 in their

So sowne as  
 Christs Gospel  
 or Testament  
 came among  
 the Gentiles,  
 al false goddes  
 & idolatry fel  
 downe. *S. Beda.*  
*qq in 1. Reg. c. 3.*

The arke be-  
 ing a holic  
 thing, as Re-  
 liques are, was  
 terrible to  
 their false god.  
 the diuel, so  
 the Reliques  
 of S. Babilas  
 ouerthrew the  
 false god Apol-

Io. as S. Chry-  
 soft. testifieth  
 at large. In  
 cont. Gentiles,  
 20. 5.

in their secrete partes. And the Getheites tooke counseil, and made themselues stooles of skinned. † They sent therefore the 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 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 citie, & the hand of God exceding greuous. the men also that had not died, were striken 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 misc 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.*

**T**HEREFORE the arke of God was in the country of the Philistijms seuen monethes. † And the Philistijms called the priestes and soothsaiers, saying: What shal 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 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 to render vnto it for sinne? And they answered: † According to the number of the prouinces of the Philistijms you shal make five golden emroides, and five golden misc: because there hath bene one plague to you, and to your princes. And you shal make the similitudes of your emroides, and the similitudes of the misc, 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 Ægypt and Pharao did harden their hart? did not he after he was striken, then dimisse them, and they departed? † Now 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 shal

Obstinate  
 sinners doe  
 harden their  
 owne hartes,  
 not God, but  
 by suffering  
 them so to do.  
 See Amos.  
 1. 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 dimisse 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 rendred 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 reuerently.

our Lord God this holie one? and to whom shall he goe vp from vs? † And they sent messengers to the inhabitantes of 21 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.

THESE men 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 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, 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 Philistijms. † Therefore the children of Israel tooke away Baalim and Astaroth, and serued our Lord only. † And Samuel sayd: Gather together al Israel into Masphath, that I may pray our Lord for you. † And they assembled into Masphath: and 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 Masphath. † And the Philistijms heard that the children of Israel were gathered together into Masphath, and the princes of the Philistijms went vp to Israel. Which when the children of Israel had heard, they were afrayde at the face of the Philistijms. † And they said to Samuel: cease not to crie to our Lord God for vs, that he saue vs from the hand of the Philistijms. † And Samuel tooke one sucking lambe, and offered it a whole holocauste to our Lord: and Samuel cried to our Lord for Israel, and our Lord heard him. † And it came to passe, when Samuel offered the holocauste, the Philistijms beganne battel 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 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 betwen Masphath and Sen: and he called the name of that place, The stone of helpe. And he sayd: Thus farre hath our Lord holpen 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 Amorrite. † Samuel also iudged Israel al the 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 Philistijms, who were one of the seuen nations of Chanaan, which God commanded his people to destroy, commonly called the Amorrites.

## 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 forsheverth 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 Beisabee. † And his sonnes walked not in his waies: but they declined after auance, & 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  
 6 not in thy wayes: appoynt vs a king, that he may iudge vs, as also al nations haue † And the word was misliked in the eyes  
 7 of Samuel, because they had sayd: Ceue vs a king, that he may iudge vs. And Samuel prayed to our Lord. † And our  
 8 Lord sayd to Samuel: Heare the voice of the people in al thinges which they speake to thee. for they haue not reiected thee, but me, that I should not reigne ouer them.  
 † According to al their workes, which they haue done from the day that I brought them out of Egypt vntil this day: as  
 they

Heli his sonnes grieuouly offending in their office before (chap. 2.) and now Samuels sonnes also peruerting iudgement gaue occasion to the people, to demand a king to iudge their temporal causes rightly not declining to wrong for bribes.

they haue forsaken me, and serued strange goddes, so doe they  
 also vnto thee. † Now therefore heare their voice: but yet 9  
 testific to them, and foretel them the right of the king, that  
 shall reigne ouer them. † Samuel therefore spake al the wordes 10  
 of our Lord to the people which had desired a king of him,  
 † and sayd: This shall be the right of the king, that shall reigne 11  
 ouer you: Your sonnes he wil take, and put in his chariotes,  
 and wil make them vnto him the horsemen, and running 12  
 footmen before his chariotes, † and wil appoynt them his  
 tribunes, and centurions, and the plowers of his fieldes, and 13  
 mowers of his corne, and makers of his armour and of his  
 chariotes. † Your daughters also wil he take to make ointe- 14  
 mentes, and to be cookes, and bakers. † Your fieldes also, 15  
 and vineyardes, and the best oliuetes he wil take away, and  
 geue to his seruantes. † Yea and your corne also, and the 16  
 reuenewes of your vineyardes he wil tithe, to geue his eu-  
 nuches and seruantes. † Your seruantes also and handmaidens, 17  
 and goodliest yong men, and asses he wil take a way, and put  
 in his worke. † Your flockes also wil he tithe, you shall be 18  
 his seruantes. † And you shall 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 19  
 of Samuel, but sayd: Not so: for there shall be a king ouer  
 vs, † and we also wil be as al nations: and our king shall 20  
 iudge vs, and shall goe forth before vs, and shall fight our  
 battels for vs. † And Samuel heard al the wordes of the 21  
 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 euery  
 man goe into his citie.

∴ Misphat sig-  
 nifieth maner,  
 fashion, or pro-  
 ceeding.

∴ God alwaies  
 heareth those  
 that truly re-  
 pent for their  
 sinnes, but  
 doth not al-  
 waies deliuer  
 them from  
 afflictions,  
 which are due  
 for offences,  
 or profitable  
 for probation  
 and merite of  
 his children.

## ANNOTATIONS.

### CHAP. VIII.

7. *Reiected me.* ] For so much as God had chosen Israel a peculiar people to  
 him self, and hiterto 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 displeaseth both Samuel and God himself.

Exod. 19.  
 Deut. 17.  
 Iudic. 2.  
 7. 16.

Vvhy the peo-  
 ples demand  
 to haue a king  
 is disliked.

S. Cyp.  
li. 3. ep.  
9. sine 65.  
S. Hiero.  
in Osee 8.  
S. Greg.  
li. 4. c. 2.  
Mt. Reg.  
8.

11. *The rights of the King.* J Samuel here by Gods appointment, to diswaide the people from their desire of a king, at least to admonish them before hand, what they are like to find by experience, reciterh such things, as Kinges abusing their powte do oftentimes practise, by reason of their high dignitie, and little feare of contolment, but vauitly and vnlawfully; according to the doctrine of ancient Fathers. Amongst others. S. Cyprian calleth the exactions of kinges here recited, *griuous iniuries*. S. Hierom *cura imperia, & seruitutem. rigoribus et civil governmentes*, and *seruitude*. S. Gregoric proueth the same by two contrarie examples. Seing (sayeth he) that which is here foretold, was punished in Achab and Iesabel (1. 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 Ormans field, except he payed a iust price for it. Moreouer the law prescribing the dutie of Kinges (Deut. 17. v. 16. &c.) commandeth them not to multiplie hortes, not to be avaricious, 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.

Furthermore in case Kinges or other Princes commit excesses, and oppresse 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 soueraigne authoritie, left in his Church, dispose of them: which his diuine wisdom and goodnes often differeth to do, as here he expressly forewarneth, saying: (v. 18.) *You shall see in that day, from the face of your King, and our Lord will not see 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 Doctois, 2. 2. q. 12. a. 2. 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 displeaseth 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 anoint 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 ministrie of Samuel. chap. 16. Eighthly, notwithstanding his deposition, he remained in his dignitie til his death, which happened by other meanes. chap. 31. By 21 which it appeareth, that God constituted Saul the first King of the Iewes, the people seing to haue a King; but depoted him for euil behaviour, the people desiring no such thing. and Samuel the Prophet much lamenting the same. Yet was he not actually deprived of the crowne and kingdom during his life.

Kinges sometimes oppresse 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. |    |

Council.  
Lateran  
c. 3. de  
heret.

*saul by occasion of seeking his fathers asses cometh to Samuel. 15. Who had a revelation of his coming, and a commandment to anoint him. 22. He is entertained and lodged with Samuel.*

The second part.  
The election, anointing, & government of King Saul.

**A**ND there was a man of Benjamin named Cis, the sonne 1  
of Abiel, the sonne of Scor, 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 upward he appeared about all 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 Salima,  
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: all 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 shele 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 Secr. For he that  
at this day is called a Prophete, in time past was called: a  
Secr.) † 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 Secr 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 excels. † Enting 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 excelle to  
 14 eat. for the people wil not eat til he come: becauſe he wil  
 15 bleſſe the Hoſte, and afterward they ſhal eat that are inui-  
 16 ted. Now therefore goe vp, becauſe this day you ſhal finde  
 17 hum. † And they went vp into the citie. And when they  
 18 walked in the middes of the citie, Samuel appeared coning  
 19 forth againſt them, to goe vp into the excelle. † And our  
 20 Lord had reueled the care of Samuel one day before Saul  
 21 came, ſaying: † This very houre, that now is, to morrow  
 22 wil I ſend to thee a man of the Land of Benjamin, and thou  
 23 ſhalt annoint him ruler ouer my people of Iſrael: and he ſhal  
 24 ſaue my people from the hand of the Philitiſijms: becauſe I  
 25 haue reſpected my people, for :: their citie is come to me. :: Oppreſſion  
 26 † And when Samuel had beheld Saul, our Lord ſayde to him: Behold the man, of whom I told thee, this man ſhal rule  
 27 ouer my people. † And Saul came to Samuel in the middes  
 28 of the gate, and ſayd: Shew me, I pray thee, where is the houſe  
 29 of the Seer? † And Samuel answered Saul, ſaying: I am the  
 30 Seer, goe vp before me into the excelle, that you may eat  
 31 with me to day, and I wil dimiſſe thee in the morning: and  
 32 al things that are in thy hatt, wil I tel thee. † And concern-  
 33 ing the aſſes, which thou didſt loſe three dayes agone, be not  
 34 carefull, becauſe they are found. And whoſe ſhal be al the  
 35 beſt things of Iſrael? not to thee and to al thy fathers houſe?  
 36 † And Saul answering, ſayd: Am not I the ſonne of Iemini  
 37 of the leaſt tribe of Iſrael, and my kindred the laſt among al  
 38 the families of the tribe of Benjamin? Why therefore haſt thou  
 39 ſpoken this word to me? † Samuel therefore taking Saul  
 40 and his ſeruant, brought them into the parlour, and gaue  
 41 them a place in the chiefe rowme of them that were inuited.  
 42 for there were about thirtie men. † And Samuel ſayd to the  
 43 cooke: Geue the portion, which I gaue thee, and commanded  
 44 that thou ſhouldeſt lay it vp apart with thee. † And the cooke  
 45 liſted vp a ſhoulder, and ſette it before Saul. And Samuel ſaid:  
 46 Behold that which hath remayned, ſette it before thee, and  
 47 eat: becauſe of purpoſe it was kept for thee, when I called  
 48 the people. And Saul did eat with Samuel that day. † And  
 49 they deſcended from the excelle into the towne, and he ſpake  
 50 with Saul in the toppe of the houſe: and he prepared a bed for  
 51 Saul in the higheſt rowme, & he ſlept. † And when they were  
 52 riſen in the morning, and it beganne now to be light, Samuel  
 53 called

called Saul in the high chāber, saying: Arise that I may dissmisse 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. 6. which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the losse falleth on saul. 25. and the law of the king is againe mentioned.*

249. Gregorie here noteth, 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 fore-shewed that Saul not perseuering in grace, should be deposed from his kingdom. In 4 c. 5. in 1. Reg. 10.

**A**ND 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 shall 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 shall say to thee: The asses are found, which thou dist goe to seeke: and thy father letting goe the asses, is careful for you, and sayeth: What shall 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 vnto God into Bethel shall finde thee there, one carying three kiddes, and another three manchettes of bread, and another carying a flagon of wine. † And when they 4 haue saluted thee, they will geue thee two loaves, and thou shalt take them of their hand. † After these things thou 5 shalt come into the hill of God, where the garrison of the Philistines 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 tymbril, and shalme, and harpe, and themselves prophecyng. † And the Spirit of our Lord shall lease vpon thee, 6 and thou shalt prophecie with them, and shalt be changed into an other man. † Therefore when all these signes shall 7 chance to thee, doe whatsoeuer thy hand shall 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 victimes: ¶ Ie-  
 uen dates shalt thou expect, till I come to thee, and I will 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 prophetes  
 meeting him: & the :: Spirit of our Lord leate vpon him.  
 11 and he prophecied in the middes of them. † And al that had  
 knowen him yesterday and the day before, teing that he was  
 with the prophetes, & did prophetic, said to ech other: What  
 thing hath happened to the sonne of Cis? what is Saul also  
 12 among the prophetes? † 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 prophetes? † And he ceas-  
 ed to prophetic, and came to the excelle. † And Saus vnclie  
 14 sayd to him, and to his seruant: Whither went you? who answered:  
 To seeke the asses: which when we had not found,  
 15 we came to Samuel. † And his vnclie sayd to him: Tel me what  
 16 Samuel sayd to thee. † And Saul says to his vnclie: 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 stand before our Lord  
 20 by your tribes, and by your families. † And Samuel brought  
 al the tribes of Israel, and the :: lotte fel on the tribe of  
 21 Benjamin. † And he brought the tribe of Benjamin and  
 the kinreds thereof, and it fel vpon the kindred of Metri,  
 and it came vnto Saul the sonne of Cis. They therefore 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

¶ Samuel en-  
 ioyneſt obe-  
 dience to Saul  
 to trie his hu-  
 miſtie. s. Greg.  
 li. 4. c. 5. in 1.  
 Reg. 10.  
 ¶ God gaue  
 him peculiar  
 grace for exe-  
 cuting the of-  
 fice of a king.  
 ¶ By and by  
 alſo the gift  
 of prophetic.  
 ¶ Their ſupe-  
 rious.

¶ By lotte the  
 people were  
 aſſured that  
 the election  
 was of God s.  
 Greg. ibidem.

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 touched. † 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. ouerthroweth the enimie, 14. and is established King.*

**A**ND 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 leasod 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  
 shall waxe hote, you shall 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 shall doe to vs whatsoeuer shall 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 shall Saul reigne ouer  
 vs: Geue vs the men and we wil kil them. † And Saul sayd:  
 No man shall 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  
 pacifique viftimes before our Lord. And Saul reioyfed there,  
 and al the men of Israel exceedingly.

## CHAP. XII.

*Samuel being iustificd 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 forwarreth that they shall  
 receiue as they deserue.*

1 **A**ND Samuel sayd to al Israel: Behold I haue heard your  
 2 voice according to al thinges which you haue spoken  
 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-  
 3 uing conuersed with you from my youth vntil this day, loe I  
 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 same 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

*Greg. li. 5. c. 1.  
 in 1. Reg. 11.*

*:: The anoint-  
 ed king.*

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 pla-  
 ced them in this place. † Who forgat our Lord their God, 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 afterward 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 chil- 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 chofen 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 fo-  
 llowers 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

They ment  
 that they  
 would not be  
 ruled and pro-  
 tected as hi-  
 therto 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  
 forraine ene-  
 mies. wherin  
 they preferred  
 their owne  
 conceite and  
 iudgement be-  
 fore Gods dis-  
 position. and  
 therefore this  
 sinne is often  
 here inculca-  
 ted, 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  
 do come be-

mightie  
 samson.

gouer-  
 nours.  
 s. Greg.  
 thunder.

- 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 seene 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.  
loco citato.

## CHAP. XIII.

*Saul and Ionathas preuaile in battel against the Philisthijms. 5. Who increas-  
ing their forces, the Israelites for feare flee away and hid th mselues, 8.  
Samuel not coming to the campe, 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  
2 **R**eigne, and :: two yeares he reigned ouer Israel. † And  
Saul chose to him selfe three thousand of Israel: and there  
were with Saul two thousand in Machmas, and in the mount  
of Bethel: and a thousand with Ionathas in Gabaa of Ben-  
iamin, moreouer the rest of the people he sent backe euerie  
3 man into their tabernacles. † And Ionathas stroke the gar-  
rison of the Philisthijms, which was in Gabaa. Which when  
the Philisthijms had heard, Saul sounded with the trumpet  
4 in al the land, saying: Let the Hebrewcs heare. † And al  
Israel heard this maner of brute: Saul hath striken the garri-  
son 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  
sea shore very much. And going vp they camped in Machmas  
6 at the East of Betlauen. † Which when the men of Israel  
had seene them selues put in a streit (for the people was af-  
flicted) they hid them selues in caues, and in secreete places,  
7 in rockes also, and in dennes, and in cesternes. † And the

:: Saul begin-  
ning to reigne  
was innocent  
and humble as  
a child of one  
yeare.  
:: And in that  
state reigned  
the first two  
yeares. S. Greg.  
in hunc locum.

Hebrewes passed Iordan into the Land of Gad and Galaad.  
 And when Saul was yet in Galgal, al the people was fore  
 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  
 therefore 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 fo- 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 Benjamin. 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 Benjamin: 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 an 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.  
 Ag. B. 1. 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.

*Jonathas trusting in God, accompanied With one man, his father not knowing, goeth into the Philistijms campe; killeth inentie men and troubleth their whole armie. 16. Saul vnderstanding the same, apprehendeth With his armie, and they gette a great victorie. 24. But Saul having commanded vnder paine of death, that none should eate til night, Ionathas for raising a little hodie (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  
4 Lord in Silo, bare the ephod. But the people also was ignorant whicher Ionathas was gone. † And there were between  
5 the ascentes, by the which Ionathas endeuoured to passe vnto the garison of the Philistijms, rockes standing vp on  
6 both sides, and as it were in maner of teeth steepe broken rockes on either side, the name of one Boses, and the name  
7 of the other Sene: † one rocke standing out toward the North ouer against Machmas, and the other to the South,  
8 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: becaufe it is  
9 not hard for our Lord to saue either in manie, or in fewe.  
† And his esquier sayd to him: Doe al thinges which please thy minde: goe whither thou desirest, and I wil be with thee  
wherefoeuer 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 tu-  
perstitious. As  
before is no-  
ted. Gen. 24.

∴ Pray no  
more nor ex-  
pect no longer,  
so they proce-  
ded to battel  
without 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 & secte 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 bene 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 fellowes 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 themselues 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, in not excepting the eate of necessitie, & through more eggre zeale of reuēge, then he had warrant from God, whose answer he would not expect v. 19.
- 30 haue seene that myn eies are illuminated, because I haue tasted 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 did eate :: with blood. † And they told Saul saying that the people had sinned to our Lord, eating with blood. Who sayd: You haue transgressed: Roule to me euen now a great stone.
- 32 † 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 blood. Al the people therefore brought euerie man his ox in his hand vntil night:
- 33 and slewe them there. † And Saul built an altar to our Lord; and then first did he beginne to build an altar to our Lord.
- 34 † And Saul sayd: Let vs fal 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: Doeal that semeth good in thyne eies. And the priest sayd: Let vs approach
- 35 hither to God. † And Saul consulted our Lord: Shal I pursue the Philistijms? wilt thou deliuer them into the handes  
:: Vtheroffollowed also another sinne, that the people fainting for lacke of meate did eate flesh with the blood, contrarie to the law.
- 36 of Israel?

∴ Before, v. 19. Saul would not expect Gods answer: now therefore God wil not answer him.

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 vnlawful:  
 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 Philistians:  
 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  
 Philisthians al the dayes of Saul. For whomsoever Saul had  
 seene a vahant man, and fitte for battel, he ioyned him to  
 him self.

∴ Ionathas was found to haue transgressed the vnaduised commandment, but Saul him self was in a greater fault of rash proceeding, and vndiscrete commanding.

*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 cutteth Agag in peeces 35. and mourneth for Saul.*

- 1 **A**N D Samuel said to Saul: Our Lord sent me to anointe thee king over his people Israel; now therefore heare
- 2 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 Ægypt.
- 3 † Now therefore goe, and :: strike Amalec, and :: destroy :: Amalec is stricken when the flesh is chastised by abstinence. al that he hath: spare him not, and couet not ought of his things: but kil from man vnto woman, both childe & suck-
- 4 ling, oxe and sheepe, camel and asse. † Saul therefore commanded the people, and numbered them as it were lambes: :: Destroyed when the mind is restrained from vane cleane cogitations. s. Greg. li. 6. c. 1. in 1. Reg. 15. two hundred thousand foote men, & ten thousand of the men
- 5 of Iuda. † And when Saul was come vnto the citie of Amalec, he laid ambusshementes in the torrent. † And Saul said to the Cineite: Goe ye, retyre and depart from Amalec: lest perhaps I wrappe thee in with him. for thou hast done mercie with al the children of Israel, when they descended out of Ægypt. And the Cineite departed out of the middes of Amalec.
- 7 † And Saul stroke Amalec from Heuila, vntil thou come to
- 8 Sur, which is ouer against Ægypt. † And he apprehended Agag the king of Amalec aliue: but al the comon people he
- 9 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
- 10 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 fulfilled my wordes in worke. And Samuel was strooken sadde,
- 12 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 heardes, which I heare? † And Saul said: 15  
 They haue brought them from Amalec: for the people hath  
 spared the better sheepe and heardes 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 thyne 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 vtter 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  
 enchantment, 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 beate I besech 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. *s. Greg. li.*  
*6. c. 2. in 1. Reg.*  
 25.

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 spirite  
 parteth from Saul, and a wicked spirite vexeth him. 16. the vexation is  
 mitigated by Dauids playing on a harpe*

1 **A**ND our Lord said to Samuel: How long dost 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 call 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. 1. de 889*  
*ca. 4.*

The third  
 part.  
 Dauid's 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 things 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 comelic face. And our Lord said: Arise, and anoint him, for he it is. † Samuel therefore tooke 13 the horne of oile, and anointed 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 shall take thee, he may play with his hand, and thou beare 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 per  
million. s.  
Aug. li. 2. q. 1.  
ad Similitudines  
s. Beda. qq. in  
Reg. c. 5.  
:: Naturally (as  
these men tru-  
ly iudge) mu-  
sique helpeth  
some il dispo-  
sition of hu-  
mores, and  
draweth also  
the mind from  
so vehement  
apprehension  
of afflictions:  
but here it se-  
meth more  
probable, that  
God superna-  
turally reliued  
Saul by Davids  
playing on the  
harpe, toge-  
ther with his  
sincere deuot-  
ion, for more  
manifest con-  
demnation 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 secreete cogitations of mens hartes, of himselfe and by his owne powre. And glorified Sainctes know our cogitations by seeing God, in whom all 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 secreete cogitations. I. *Reg. 9. 3. Reg. 14. c. c.*

How Sainctes and Prophetes know mens thoughts.

## CHAP. XVII.

*Goliath a Philistian chalengeth anie one of Israell to combate. 12. David being sent by his father to visit his brethren. 23. and hearing al Israell so reprochfully prouoked, offereth to vndertake the chalenge: 34. shewing by former actes that he dare accept it. 37. And so by Gods special helpe wherein he trusteth, 49. overthroweth the chalenger 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 and impudent
- 5 of Geth, in height six cubites and a palme: † and a helmet of brasse vpon his head, and he was clothed with a cote of mayle linked. moreouer the weight of his cote of mayle was :: This bold and impudent challenger signifieth the diuel, or anie arch heretike,
- 6 five thousand sicles of brasse: † and he had brassen bootes on his thighes, and a target of brasse couered his shoulders. that prouoketh the Church of
- 7 † And the shaft of his speare was as it were a weauers beame. and the verie yton of his speare had six hundred sicles of God. but is overcome by the humble of hart and confident in God, & slaine with his owne weapon.
- 8 yron: and his esquier went before him. † And standing he cried against the bandes of Israel, and sayd to them: Why came you prepared to fight? Am not I a Philistian, and you the seruantes of Saul? Chooseth out a man of you and let him
- 9 descend to fight hand to hand. † If he shall be able to fight with

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 loaues, 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 bagage, ranne to the place of the battel and asked if al things 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 defye Israel he came vp? The man therefore: that shal strike him, the King

Christ overcoming the diuel received 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 discourag-  
 ed 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 lion, and of the beare, he wil  
 deluier me from the hand of this Philistian. And Saul clothed  
 38 Dauid, 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-  
 nallitic (signi-  
 fied by a lion,  
 and a beare) is  
 able also to o-  
 uercome the  
 duell.

And

**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  
 stoness 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 scene, 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 hostts, 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 47  
 in Israel. † And al this assemblie shal know, that not in sword,  
 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 fetching 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, inuaded their campe. † And Dauid taking the  
 head of the Philistian brought it into Ierusalem: but his ar-  
 55 mour he layd in his tabernacle. † And at the same time that  
 Saul saw Dauid 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  
 57 this yong man is. † And when Dauid was returned, after the  
 Philistian was slaine, Abner rooke 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 Dauid sayd: I am the sonne of thy seruant Isai  
 the Betulemite.

:: Saul knew  
 not Dauid, be-  
 ing perhaps in  
 a shepwards  
 habite: though  
 he had not  
 long before  
 serued & ple-  
 sed him wel.  
 ch. 16. v. 21.

## CHAP. XVIII.

*Dauid and Ionathas enter league of friendship. 6. Saul hearing Dauid praised  
 about himself is offended, 10. and vexed with an euil spirit, attempteth  
 twice to kill him: 17. promiseth to geue him his eldest daughter in marriage,  
 but geueh her to an other, 20. and geueh him the yonger, thereby to  
 ouerthrow him: 25. putting him also in more danger, by requiring of him  
 an hundred prepices of Philistines. 27. Dauid bringeth him two hus-  
 dred, 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 Dauid, & Ionathas loued him as his soule. † And Saul  
 rooke him in that day, and did not grant vnto him to returne  
 3 into his fathers house. † And Dauid and Ionathas entered a  
 4 league, for he loued him as his soule. † For Ionathas stripped  
 himself of the cote wherewith he was clothed, and gaue it to  
 Dauid, and the rest of his garments, vnto his sword, & bowe,  
 5 & vnto his belt. † Dauid also went forth to all thinges where-  
 to soeuer Saul sent him, & he behaued himself wisely: and Saul  
 placed him ouer the men of warre, and he was accepted in the  
 6 eies of al the people, and specially in the eies of Saules seruan-  
 tes. † Moreover: :: when Dauid returned, after he stroke the  
 Philistian, the women came forth from al the tribes of Israel,  
 singing and dancing to Saul the King, in timbrels of ioy,  
 7 and in cornettes. † And the women sang, playing, and saying:  
 8 Saul stroke a thousand, and Dauid ten thousand. † And  
 Saul was: :: exceding angrie, and this word was displeasent  
 in his eies: and he sayd: They haue geuen Dauid ten thousand,  
 and to

:: This happ-  
 ned not imme-  
 diately after  
 the victorie a-  
 gainst Goliath  
 but when Da-  
 uid had dwelt  
 some time in  
 Saules house,  
 and was very  
 grateful 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 moued to  
enue 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 bene 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 22  
day. † And Saul commanded his seruantes: Speake to Dauid  
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: Doth  
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 maner 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. Moreouer Saul thought to deliuer Dauid into the  
 16 handes of the Philistians. † And when his seruantes had re-  
 ported 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.  
 17 † And after fewe days Dauid rising vp, went with the men  
 that were vnder him, and he stroke 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  
 18 therefore gaue him Michol his daughter to wife. † And Saul  
 saw, and vnderstood that our Lord was with Dauid. And  
 19 Michol the daughter of Saul loued him. † And Saul began  
 more to feare Dauid: and Saul became enemie to Dauid al  
 20 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 attempted  
 agayn to kil him, and missing his purpose, 11. sendeth souldiars to sake  
 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  
 souldiars after them three time, and they al doe prophecie. 22. then him  
 self pursueth Dauid, and also prophecieth.*

1 **A**ND Saul spake to Ionathas his sonne, and to al his ser-  
 uantes, that they should kil Dauid. Moreouer 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 besech 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 wherefoeuer he  
 shall be: and I wil speake of thee to my father, and whatsoeuer  
 4 I shall 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 stroke 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 7  
 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 8  
 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 9  
 vpon Saul, and he sate in his house, and held a speare: more-  
 ouer Dauid played with his hand. † And Saul endeouored to 10  
 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 11  
 they should keepe him, & that he might be killed in the mor-  
 ning: 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 12  
 and fled away, and was saued. † And Michol tooke a statua, 13  
 and put it vpon the bed, and a hearie skinne of goates she layd  
 at the head thereof, and couered it with garmentes. † And 14  
 Saul sent sericantes, that should take away Dauid by force,  
 and it was answered that he was sicke. † And againe Saul 15  
 sent messengers to see Dauid, saying: Bring him to me in the  
 bed, that he may be slaine. † And when the messengers were 16  
 come, there was found a statua vpon the bed, and skinnes of  
 goates at the head thereof. † And Saul sayd to Michol: Why 17  
 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 18  
 fled, and came to Samuel in Ramatha, and told him al things  
 that Saul had done to him: and he & Samuel went & abode in  
 Naioth. † And it was told Saul by some saying: Behold Dauid 19  
 is in Naioth in Ramatha. † Saul therefore sent sericantes to 20  
 take away Dauid: who when they had seene a troupe of pro-  
 phetes prophecying, & Samuel standing ouer them, the spirit  
 of our Lord came also on them, and they also began to pro-  
 phecie. † Which when it was told Saul, he sent other mes- 21  
 sengers: but they also did prophecie. And againe Saul sent the  
 third messengers: who also prophecied. And Saul being wrath  
 for anger, † went also him selfe into Ramatha, and came as 22  
 farre

¶ This statua,  
 or image can  
 not importe  
 an idol, as the  
 same word te-  
 raphim, 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 things  
 belonging to  
 Gods seruice.  
 See. 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  
 23 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  
 24 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. Wherupon 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 ech from other.*

*Aug. li. 2. g. 1. ed. Simplificata.*

1 **B**V 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  
 2 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 thal not be.  
 3 † And he swore 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  
 4 degree only (as I may so say) I and death are diuided. † And Ionathas said to Dauid: Whatsoeuer thy soule shal say to me,  
 5 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  
 6 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 quickely into Bethlehem his citie: because there be solemne victimes to al of his tribe.  
 7 † If he shal say, Wel: peace shal be to thy seruant, but if  
 8 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  
 9 thy father. † And Ionathas sayd: Be this fatte 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 Dauid answered Ionathas: Who shal bring me word, if thy father answer thee perhaps any thing sharply of me? † And 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 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 things doe our Lord to Ionathas, and these things adde he. But if my fathers malice shal perseuer against thee, I wil reuele thyn care, and wil dismiss 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 if I die, † thou shalt not take away thy mercie from my 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 the house of Dauid: and our Lord required it of the handes of Dauides enemies. † And Ionathas added to sweare vnto Dauid, because he loued him, for as his owne soule, so he loued him. † And Ionathas sayd to him: To morowe are the calendes, and thou shalt be asked for: † for thy sitting wil be 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 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, and fetch me the arrowes. † If I shal say to the boy: Loe the 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 dismissed thee. † And concerning the word which I and thou haue spoken, our Lord be betwen thee and me for euer. † Dauid therefore was hidde in the fiede, and the calendes came, and the king sate downe to eate bread. † And when 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 Dauids 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  
 Dauids 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 Dauid.  
 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 Dauid, because his father had con-  
 35 founded him. † And when the morning appeared, Ionathas  
 came into the field according to the appointment with Dauid,  
 36 and a little boy with him. † and said to his boy: Goe, and  
 fetch me the arrowes, which I shoote. 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 Dauid knew the matter. † Ionathas therefore  
 gaue his armour to the boy, and said to him: Goe, and carry  
 them

them into the citie. † And when the boy was gone, Dauid  
 rose out of his place, which did bend to the South, and fall-  
 ing flatt on the ground, adored thrice; and kissing one an o-  
 ther, they wept together, but Dauid more. † Ionathas there-  
 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  
 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 faime himselfe made.*

**A**Nd 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 siue 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 yester-  
 day 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  
 hoare 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 Saules 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.

said: 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  
 20 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  
 21 the king of Geth, † and the seruantes of Achis said to him,  
 when they had seene Dauid: Is not this Dauid the king of the  
 land? Did they not sing in dances to this man saying: Saul  
 22 stroke a thousand, and Dauid ten thousand? † But Dauid  
 put these wordes in his hart, and feared exceedingly at the face  
 23 of Achis the king of Geth. † And he :: changed his counte-  
 nance before them, and slippt downe between their hands:  
 and he stumbled at the doores of the gate, & his spittle ranne  
 24 downe vpon his bearde. † And Achis said to his seruantes:  
 You haue seene the man madde: why haue you brought him  
 25 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 fat-  
 ned himself  
 to be a foole.  
 By which the  
 Holie Ghost  
 mystically si-  
 gnified that  
 Christ should  
 do such things  
 not of feare  
 but of diuine  
 wisdom, as he  
 should be cou-  
 red a foole.  
 Mar. 3. v. 21.  
 Luc. 23. v. 11. 1.  
 Cor. 1. v. 23. 8.  
 Beaa. Quest. 133. 2.  
 Reg. c. 24.

## CHAP. XXII.

*Dauid with a great retin: w goeth to the king of Moab s. but by aduise of  
 Gad the prophet, returneth into Iuda. 6. Saul lamenting that many con-  
 spire against him. 9. Doeg accuseth Ahimelech, 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 **D**AVID therefore went from thence, and fled to the caue  
 of Ouellam. 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 pensiuie hart, and he was made  
 their prince, and there were with him about foure hundred  
 3 men. † And Dauid departed from thence into Matpha, 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.

† 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 pirieth 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 faithful 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 vniustly  
 condemning  
 Dauid, con-  
 demned also  
 al those that  
 justified 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 Idumeit was there, without doubt he  
 23 would tel Saul, I am giltye 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 preferued.

## 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-  
 uading 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 afraid, 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 fight, and besiege Dauid, and his men. † Which when  
 Dauid

By this it appeareth that Dauid consulted God by the high priest, and the high priest for this purpose ioyned the priestlie ornament called Ephod to the Rationale, and so had reuelation from God. Exo 28. Leuit. 8. Conditionally: If thou be 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 shall the hand of Saul my father finde thee, and thou shalt reigne ouer Israel, and I shall 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: Loc 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 shall 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 seene 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 certeinie of the thing, that I may goe with you. Yea and if he shall 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 chatupaine country at the  
 25 right hand of Iefimon. † 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 themselues 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. XXIII.

*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 acknowledged his fault, and ceased 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 thine enemy, that thou mayest doe to him as it  
 shal seeme good in thine 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  
 8 of our Lord, that I should lay my hand vpon him, because  
 he is the annointed of our Lord. † And David perswaded

∴ A tender con-  
 science had  
 scruple of a  
 smal doubt  
 which was no  
 sinne: a large  
 conscience see-  
 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 Dauid 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 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 doest thou heare the wordes of men that say: Dauid seeketh euil against thee? † Loe this day thyne eies haue seene, that 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 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 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 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 persecutest a dead dog, and a sca. † 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 speaking such wordes to Saul, Saul sayd: Is this thy voice my sonne Dauid? and Saul listed vp his voice, and wept: † and sayd to Dauid: Thou art iuster then I: for thou hast donne me good turnes, and I haue rendred thee euil. † And thou hast shewed this day what good things 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 goe in a good way? But our Lord render thee this good turne, for that which thou hast wrought toward me this day. † And now because I knowe that thou most certainly shalt reigne, and haue the kingdome of Israel in thy hand: † I sweare to me in our Lord, not to destroy my seede after me, nor to take away my name from the house of my father. † And Dauid sware to Saul. Saul therefore went into his house: and Dauid and his men went vp into safer places.

*Samuel dieth and is mourned. 2. David requesting, 10. and not obtaining Vi-  
tual: of Nabal, 13 threateneth to kil him 14 But his wife Abigail pru-  
dently preventeth the rage, 18 by sending victuals, 23. and giving good  
words. 37. At which when Nabal vnderstandeth, he fainteth, and after  
tenne dayes dieth 39. David marrieth Abigail: 43. also Achisoom: 44.  
and his wife Michol is giuen to another.*

1 **A**ND Samuel died, and al Israel was gathered together,  
and they mourned for him, and buried him in his house  
2 of Ramatha. And David rising went downe into the desert  
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-  
3 sand goates: and it chanced that his flocke was shorne in  
Carmel. † And the name of that man was Nabal: and the  
name of his wife Abigail. and that woman was very wise  
and beautiful: moreouer her husband hard, and very ill, 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 vs  
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 troublesome: neither did cuer 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 kist, and tooke 18  
 two hundred loaves, and two bottels of wine, and siue mut-  
 tons ready drest, and siue measures of polent, and a hundred  
 branches of raysens, and two hundred mates 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 preferred 21  
 al things 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 things doe God to the ene- 22  
 mies of Dauid, and these things adde he, if I shal leaue of al  
 things 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  
 denyng a rea-  
 sonable re-  
 quest, but also  
 forso reproch-  
 ful an answer.

∴ Evil wordes  
 for courteous  
 vsage heretofore,  
 and for late gentill 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 ini-  
 quitie of thy handmaide: for our Lord making wil make to  
 my lord a faithful 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, per-  
 secuting 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:  
 Moreouer the life of thine enemies shal be whurled, and in  
 30 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 speach, † 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 she 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 steyd  
 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 fise 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. hurteth him not: 12. but taketh from him his speare and bowle of water: 14. sheweth what he hath done. 21. Saul againe confesseth his fault, and promiseth peace.*

**A**ND 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 discouersers, 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 Hethet, 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 fixd 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 hande: 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  
 : who shall extend his hand vpon the annointed of our Lord, &  
 10 shall be innocent? † And Dauid said: Our Lord liueth, vn-  
 lesse our Lord shall strike him, or his day come to die, or des-  
 11 cending into battel he perish: † Our Lord be merciful vnto me,  
 that I extend not my hand vpon the annointed of our Lord.  
 Now therefore take the speare, which is at his head, & cuppe  
 12 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 betwen 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 goddesses. † 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 wil no more doe thee euil, for that my life  
 hath bene precious in thine eyes to day: for it appeareth that  
 I haue done foolishly, and haue bene ignorant of very many

:: Dauid is re-  
 solute, 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-  
 dence 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 appointed 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  
 kinges of Iuda) 8. and maketh prayes vpon the enemies of King Achis.*

**A**ND Dauid sayd in his hart: at length I shal fal one day 1  
 into the handes of Saul: is it not better that I flee, and  
 be sau'd 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 handes. † 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 Si- 6  
 celeg: for which cause Siceleg became the kinges 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

- 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  
 had comanded  
 11 Ceni. † Dauid gaue life neither to man nor woman, neither 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 Philistians. † Achis therefore did credite Dauid, saying: Manie euils hath he wrought against his people Israel: Therefore he shal be my seruant for euer. in the land of Chanaan. *Dist.* 25.

## CHAP. XXVIII.

*The Philistians fighting against Saul, Dauid promiseth 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.*

- 1 **A**ND 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 mourned for him, and buried him in Ramatha his citie. And Saul  
 4 rooke 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, and feared; and his hart was afraid exceedingly. † And he consulted our Lord, and he answered him nor, 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 seruantes sayd to him: There is a woman that hath a pithonical  
 3 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 pythionical 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;

The fourth part.  
 Of the ruine of Saul, and exaltation of Dauid.

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: Raife me vp Samuel. † And 12  
 when the woman had seene 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  
 hath 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 :: adored. † And Samuel sayd to Saul: why hast thou disquieted 15  
 me, that I should be rayfed vp? And Saul sayd, I am in great distresse: for the Philistijms fight against me, and God is departed 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 kingdome out of thy hand, & wil geue it to thy neighbour David: † because thou hast not obeyed the voice of our Lord, neither 18  
 didst 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 Philistijms: 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 Philistijms. † 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: B:hold 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 refused, and sayd: I wil not eate. But 23

∴ Not manie but one excellent person, an old man come lie in apparel. ∴ Saul adored not Samuel with diuine honour, but with dulia, reverence due to a blessed soule.

∴ In state of the dead in an other world, not in the same particular state.

\* iadagh cognouit hery.

his seruantes and the woman forced him, and at length hearing their voice, he arose from the ground, and sate vpon the  
 24 bed. † And that woman had a pasture fed calfe in the house, and she made hast, and killed him: and taking meale kneded  
 25 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. q. 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 Saviour 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 vnknown 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.

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 inuerr, not only thought, imagined, or supposed) that it was Samuel. Secondly, this apparition came sooner, preventing the enchantment, 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 attye: 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 Kings, 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

S. Augustin 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.

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 nictromancie. Fifthly, most Fathers and Doctois are of the same iudgement. S. Iustian Martyr. *to. 2. pag. Dialago cum Tiphone. S. Basil. Epist. 80. ad Eustathium. S. Ambrose li. 1. in Luc. 1. 210.* S. Hierom. *in Isaie. 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. mentis. q. 27. 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 appear after death.

### CHAP. XXIX.

*Dauid going with the Philistijms towards the warre, 4. the princes urge and force the king to send him back.*

**T**HEREFORE 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 thousandes: 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 ii. 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 lueth, thou art iust, and good 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 first 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 forward. † Dauid therefore arose in the  
 night, he and his men, that they might sette forward 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. recouereth 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 burat 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  
 their sonnes, and daughters: but Dauid was strengthened in  
 7 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 to

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 doubt, & 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 soure 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 leif 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: S weare 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 keeping 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 soure hundred yong men, which had gotten  
vpon camels, and were fled. † Dauid therefore reskewed al 18  
things, that the Amalecites 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 & hearde, 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 meeete 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 things, 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

## C H A P. 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, burse their bones, and fast seuen dayes.*

**A**ND the Philistijms fought against Israel, and the men of Israel fled before the face of the Philistijms, and 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. † And Saul sayd to his esquier: Drawe out thy sword, and strike me: lest perhaps these vncircumcised come, and kil me, mocking me. And his esquier would not: for he was frighted with exceding 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 vpon 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.

**B**ESIDES 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 things contained, his succession to the royal crowne, first in Iuda, and after in al Israel, with the declination and death of his competitour Iaboseth, 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 Bethabee, 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 contyne his thankesgiving to God for benefites received, and prophecie of things to come, with a catalogue of valiant men.

# THE SECOND BOOKE OF SAMVEL, WHICH WE CAL THE SECOND OF KINGS.

## CHAP. I.

*Dauid hearing that Saul and Ionathas are slaine, 11. mourneth with al his familie, 12. weeping and fasting. 13. causeth him to be slaine who affirmed that he had killed king Saul. 18. He traineth 700 archers. 19. and inuicteth also al Israel to mourne.*

- 1 **A**ND it came to passe, after that Saul was dead,  
2 that Dauid returned from the slaughter of Amalec,  
3 and taryed in Siceleg two dayes. † And in the  
4 third day there appeared a man coming out of  
5 Sauls campe, his garments torne, and sprinkled  
6 on the head with dust, and as he came to Dauid, he fel vpon  
7 his face, and adored. † And Dauid said vnto him: Whence  
8 comest thou? Who said to him: I fledde out of the campe of  
9 Israel. † And Dauid said vnto him: What is the matter that  
10 is done? tel me. Who said: The people is fled out of the bat-  
11 tle, and many of the people are ouerthrowen and dead: yca  
12 Saul also and Ionathas his sonne are dead. † And Dauid said  
13 to the yong man that told him: How knowest thou that  
14 Saul is dead, and Ionathas his sonne? † And the young  
15 man that told him, sayd: :: By chance I came into mount  
16 Gelboe, and Saul leaned vpon his speare: moreouer the cha-  
17 rriots and horsemen approched vnto him, † and turning back-  
18 ward, and seing me he called. To whom when I had an-  
19 swered, here I am: † he said to me: Who art thou? And  
20 I said to him: I am an Amalecite, † And he said to me: Stand  
21 vpon me, and kil me: because anguishes hold me, and as yet  
22 al my life is in me. † And standing vpon him, I killed him:  
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, thiucking to get fauoure (for Saul killed himself, li. 1. ch. 31.) but Dauid punished him, as such a crime deserued. 2. 15.

:: Exequies of Saul obserued with mourn-

ing weeping  
and fasting.

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 an-  
noynted of our Lord? † And Dauid calling one of his ser-  
uants, said: Goe runne vpon him. Who stroke him, and he died.  
† And Dauid said to him: Thy bloud be vpon thine owne  
head: for thyn owne mouth hath spoken against thee, saying:  
I haue slaine the annointed of our Lord. † And Dauid mour-  
ned 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  
Afcalon: lest perhaps the daughters of the Philisthijms be  
gladde, 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  
bloud 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 delicaces,  
who gaue golden ornaments to you 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 about 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. Ithobeth 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

∴ The Philis-  
thijms were  
strong & cun-  
ning archers  
therefore Da-  
uid comman-  
ded that his  
subiectes  
should lerne  
and exercise  
the same wa-  
ner of fight.

**T**HEREFORE 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.  
 † Dauid therefore went vp, and his two wiues, Achinoam the  
 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-  
 bron. † And the men of Iuda came, and annoynted Da-  
 uid there, to reigne ouer the house of Iuda. And it was told  
 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.  
 † And now our Lord certes wil render you mercie and truth:  
 but I also wil requite you the good turne, for that you haue  
 done this thing. † Let your handes be strengthened, and be  
 yee stout men: for although your lord Saul be dead, yet the  
 house of Iuda hath annoynted me to be their king. † But  
 Abner the sonne of Ner prince of Sauls armie, tooke Isbo-  
 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 Benjamin, and  
 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.  
 † And the number of the daies, that Dauid abode, reigning  
 in Hebron ouer the house of Iuda, was seuen yeares and six  
 monethes. † And Abner the sonne of Ner went forth, and  
 the seruantes of Isboseth the sonne of Saul, out of the campe  
 into Gabaon. † Moreover 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  
 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  
 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  
 Dauid. † And euery one taking the head of his mite, stucked his  
 sword into the side of his aduersarie, and they fel together:

:: This second  
 annointing, as  
 also the third,  
 (ch. 1.) was in  
 confirmation  
 and to put him  
 in possession of  
 the first mans  
 long before.  
 1. Reg. 16.

:: He reigned  
 two yeares be-  
 fore he be-  
 ganne much  
 to decline, but  
 in al seuen ye-  
 res and a half,  
 for so long Da-  
 uid reigned  
 only in Iuda.  
 2. 11.

:: Hence per-  
 haps cometh  
 the phraise,  
 that one armie  
 playeth vpon an  
 other with sword  
 and great arr.

erie, that is,  
strike and kil  
their enemies  
with al sortes  
of gunnes. 10.  
sephusli. 7. c. x.  
Amuz.

& 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 Saruia,  
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 plumpe, into one troupe, they stode in the  
toppe of one hil. † And Abner cried out to Ioab, and said:  
Shal thy sword rage vnto vtter 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 retraiing, 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.

## CHAPTER III.

*Isboeths forces daily decay, David increaseth in powre, and hath manie sonnes. 7. Abner vpon occasion of a sclander breaketh from Isboeth, 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  
 2 house of Saul, and between the house of Dauid: Dauid  
 3 prospering and alwaies stronger then himself, but the house  
 4 of Saul decreasing daily. † And there were sonnes borne to  
 5 Dauid in Hebron: and his first begotten was Amnon of Achinoam  
 6 the Iezrahelite. † And after him Cheleab of Abigail the wife  
 7 of Nabal of Carmel: moreouer the third Absalom the sonne  
 8 of Maacha the daughter of Tolmai king of Gessur.  
 9 † And the fourth Adonias, the sonne of Haggith: and the  
 10 fifth Saphathia, the sonne of Abital. † The sixt also Iethraam  
 11 of Eglah the wife of Dauid. these were borne to Dauid in  
 12 Hebron. † Therefore when there was battel between the house  
 13 of Saul and house of Dauid, Abner the sonne of Ner ruled the  
 house of Saul. † And Saul had a concubine named Respha, the  
 daughter of Aia. And Isboeth said to Abner: † Why diddest  
 thou go in to my fathers concubine? Who being wrath exceedingly  
 for the wordes of Isboeth, 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  
 a woman to day? † These things do God to Abner, and these  
 things adde he to him, vlesse as our Lord hath sworne to  
 Dauid, so I doe truth to him. † That the kingdom be transferred  
 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  
 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 shall be with thee: and I wil reduce  
 vnto thee al Israel. † Who said: Very wel: I wil make amitie

with  
 :: 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  
 smal fault. So  
 God suffereth  
 the maintainers  
 of an euil  
 quarrel to fall  
 out among

them selues,  
wherby the  
right cause is  
vnuanced.

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 Iſboseth the sonne of Saul, saying: Restore  
my wife Michol, which I betrothed to me for an hundred  
prepuces of the Philistijms. † Iſboseth therefore sent, 15  
and tooke 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 return-  
ed. † 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 Philis-  
tijms, 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 therefore 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 middles 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 fayle 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 lumenting Abner, sayd: Not as cowardes are wont  
 34 to die, hath Abner died. † Thy handes were not bound, and  
 thy secte 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 set 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 kinges 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 Sarui 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 kil Isboseth: S. bring his head to Dauid. 9. who  
 condemning their fact, putteth them to death.*

1 **A**N D Isboseth the sonne of Saul heard that Abner was  
 slaine in Hebron: and his handes were weakened, and  
 2 al Israel was trubled † 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 tydinges 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, stroke 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 Dauid into Hebron: and they said to the king: Behold the head of Isboseth the sonne of Saul thine enimie who sought thy life: and our Lord hath geuen my lord the king this day reuenge of Saul, and of his seede. † But Dauid 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 things, I apprehended, and slewe him in Siceleg, to whom I should haue geuen a reward for his tydinges. † How much more now when wicked men haue slaine an innocent man in his owne house, vpon his bed, shall I not require his bloud of your hand, and take you away from the earth? † Dauid 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 Dauid is anointed king of al Israel. 7. He taketh the towre of Sion in Ierusalem, destroying the Iebuseites. 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.*

**A**ND al the tribes of Israel came to Dauid 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 Dauid made a  
 league with them in Hebron before our Lord : and they an-  
 4 noynted Dauid to be king ouer Israel. † Thirtie yeares old was  
 Dauid when he began to reigne, and he reigned fourtie yeares.  
 5 † In Hebron he reigned ouer Iuda seuen yeares and six  
 monerthes : and in Ierusalem he reigned three and thirtie yeares  
 6 ouer al Israel & Iuda. † And the king went, & al the men  
 that were with him, into Ierusalem to the Iebuseite the inhabi-  
 ter of the land : & they said to Dauid : Thou shalt not come in  
 hither, vnlesse thou take away the blind and the lame, saying :  
 7 Dauid shal not come in hither. † But : Dauid tooke the towre  
 8 of Sion, this is the cite of Dauid. † For Dauid 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 Dauid : therefore  
 it is sayd in the prouerbe : : The blind and the lame shal not  
 9 enter into the temple. † And Dauid dwelt in the towre, and  
 called it, The cite of Dauid : & 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 Dauid, and ceder trees, and  
 carpenters, and masons for walles : and they built a house for  
 12 Dauid. † And Dauid knew that our Lord had confirmed him  
 king ouer Israel, and that he had exalted his kingdome ouer  
 13 his people Israel. † Dauid therefore tooke yet concubines  
 and wiues of Ierusalem, after he was come from Hebron :  
 and there were borne to Dauid 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 lomon, † and Iebahar, and Elisua, and Nepheg, † and Iaphia,  
 17 and Elisama, and Elioda, and Eliphaleth. † The Philistijms  
 therefore heard that they had annointed Dauid to be king  
 ouer Israel : and they went vp al to seeke Dauid : which when  
 18 Dauid had heard, he went downe into a hold. † And the Phi-  
 19 listijms coming were spred in the Vale Raphaim. † And Dauid  
 consulted our Lord, saying : Shal I goe vp to the Philistijms ?  
 and wilt thou geue them into my hand ? And our Lord sayd to  
 Dauid : Goe vp, because deliuering I wil geue the Philistijms

: They an-  
 noint him a-  
 gaine in con-  
 tinuation of  
 their consent  
 (as Iuda had  
 done *chap. 11*)  
 acknowledg-  
 ing Gods or-  
 dinance. *1. Reg.*  
*16.*

: King Dauid  
 now atcheued  
 that the tribe  
 of Iuda could  
 not in the time  
 of Iosue. *Iosue.*  
*15.*

: Idoles that  
 haue eyes and  
 can not see,  
 feete 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 battel: 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. Ox for touching it is sodenly slaine. 9. Whereupon Dauid fea-  
 ring to bring it to his owne house, leaueh 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.*

**A**ND Dauid againe gathered together al the chosen of 1  
 Itrael, 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 had 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 Itrael 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 leme aside. † And our Lord was wrath with indignation 7  
 against

- against Oza, and stroke him for the rashnes: who died  
 8 there before the arke of God. † And David was strooken sad,  
 for that our Lord had strooken Oza, and the name of that  
 9 place was called: The striking of Oza vntil this day. † And  
 David feared our Lord in that day, saying: How shal the arke  
 10 of our Lord come vnto me? † And he would not haue the  
 arke of our Lord turne in to himself into the citie of David:  
 but he caused it to turne in vnto the house of Obededom the  
 11 Getheite. † And the arke of our Lord dwelt in the house of  
 Obededom the Getheite three monethes: and our Lord blef-  
 12 sed Obededom, and al his house. † And it was told king  
 David, that our Lord had blessed Obededom, and al that he  
 had for the arke of God. David therefore went, and brought  
 away the arke of God out of the house of Obededom, into  
 13 the citie of David with ioy. † And when they had passed,  
 that caried the arke of our Lord, six pafses, he immolated an  
 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  
 they brought in the arke of our Lord, and sette it in his place  
 in the middes of the tabernacle, which David had pitched  
 for it: and David offered holocaustes, and pacifiques before  
 18 our Lord. † And when he had accomplished offering holo-  
 caustes and pacifiques, he blessed the people in the name of  
 19 the Lord of hostes. † And he distributed to al the multitude  
 of Israel as wcl man as woman, to cuerie one, one cake of  
 bread, and one roasted peece of beefe, and flowre fryed with  
 oyle: and al the people went, cuerie 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 chosē me rath-  
 er then thy father, and then al his house, and commanded  
 me that I should be duke ouer the people of our Lord in  
 Israel.

Either there  
 was no teta-  
 ble danger, &  
 to without  
 cause Oza tou-  
 ched the arke,  
 that he might  
 seeme to be ve-  
 ry careless: or  
 as hee did not  
 so much reue-  
 rence, as he  
 ought to haue  
 come. *l. 2. c. 12. de mirabil.*  
*s. sup. apud*  
*s. Aug. lib. 3.*

To dance  
 before the  
 arke is to  
 dance before  
 our Lord.

Israel, † both wil I play, & wil become more vile then I haue  
 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  
 child borne vnto the day of her death.

## CHAP. VII.

*Dauids good purpose to build a Temple is deferred 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.*

**A**ND it came to passe when the king sat 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 skinnes? † 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 Eg-  
 ypt, 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 things 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 raise vp thy seede after thee,  
 which

The taber-  
 nacle made by  
 Moyses was a  
 goodliething,  
 but being cou-  
 uered with  
 skinnes and in  
 manie respe-  
 ctes insufficien-  
 t for Gods  
 seruice, Dauid  
 desired to  
 build a glo-  
 rious Tempie.  
 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 <sup>a</sup> 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. † <sup>b</sup> I wil be  
 to him for a father, and he shal be to me for a sonne: who if  
<sup>c</sup> 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 <sup>d</sup> 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 notific 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 <sup>e</sup> God hath gone, that he might <sup>f</sup> 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-  
 uel'd the eare of thy seruant, saying: A house I build thee:  
 therefore hath 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

<sup>a</sup> He that sup-  
 poseth this  
 great promise  
 to be fulfilled  
 in Salomon;  
 erreth much  
 sayeth S. Au-  
 gustin. *Adieu-*  
*b* S. Paul ex-  
 poundeth this  
 of Christ. *Heb.*

*1. 7. 5.*  
<sup>c</sup> This can not  
 be said of  
 Christ, but of  
 Salomon, and  
 of anie chris-  
 tian. so this  
 place hath mar-  
 nic literal  
 senses.

<sup>d</sup> The Sea A-  
 postolique, &  
 priestly powre  
 in the church  
 of christ, is  
 this perpetual  
 kingdom. *S.*  
*Epiphanius.*  
*Herefi. 29.*

<sup>e</sup> Here and in  
 manie other  
 places the He-  
 brew word is  
 of the plural  
 number, *Elo-*  
*him, Goddes,* sig-  
 nifying more  
 diuine Per-  
 sons.

<sup>f</sup> 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  
Dauid, and pay tribute to Israel. 16. Chief officers are mentioned.*

**A**ND it came to passe after these things Dauid stroke 1  
the Philistijms, and humbled them, and Dauid rooke  
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 aliuie : and Moab became seruing  
Dauid vnder tribute. † And Dauid stroke Adarezer the sonne 3  
of Rohob king of Soba, when he went forth to haue domi-  
nion ouer the riuer Euphrates. † And Dauid hauing taken 4  
of his part a thousand seuen hundred horsemen, and twentie  
thousand footemen, hoghsinewed al the chariot horses : and  
he leift of them a hundred chariotes. † There came also Syria 5  
of Domascus, to bring ayde vnto Adarezer the king of Soba :  
and Dauid stroke of Syria two and twentie thousand men.  
† And Dauid put a garrison in Syria of Damascus : and Syria 6  
became seruing Dauid vnder tribute : and our Lord preserued  
Dauid in al things to whatfoeuer 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 Dauid  
rooke brasfe exceeding much. † And Tou the king of Emath 9  
heard, that Dauid had striken al the force of Adar-ezer,  
† And Tou sent Ioram his sonne to king Dauid, to salute 10  
him congratulating, and to geue thankses : 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 brasfe : † which also king 11  
Dauid 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. † Dauid also † made himselfe 13  
a name, when he returned hauing taken Syria in the Vaile of  
Salt-pitres, eightene thousand being slayne : † and he put 14  
souldiours

For more re-  
proch Dauid  
compassing  
them with cor-  
des, as cattel  
are enuironed,  
cast them on  
the ground,  
and by lotte  
killed some,  
and spared  
some aliuie.

Verse 10 an  
Arch in me-  
morie of tri-  
umph.

souldiours in Idumea, and placed a garrison: and al Idumea was made to serue Dauid: and our Lord preferred Dauid in al things to whatsoeuer he proceeded. † And Dauid reigned ouer al Israel: Dauid 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 Dauid: princes.

:: These were archers and sling throwers of the guard. *Sheraphra, Sechald.*

:: Or priestes, or chief rulers. See the annotation. *Gen. 47. 7. 12. 1. Paral. 13. 7. 17.*

CHAP. IX.

*Miphiboseth a lame sonne of Ionathas is piously released by Dauid: 9. going to his. Vse the particular inheritance of Saul.*

1 **A**ND Dauid sayd: Is there any thinke you that is remaining of the house of Saul, that I may do mercie with  
 2 him for Ionathas sake? † And there was of the house of Saul, a seruant named Siba: whom when the king had called vnto him, he said to him: art thou Siba? And he answered: I am  
 3 so thy seruant. † And the king said: Is there anie remaining of the house of Saul, that I may doe with him the mercie of God? And Siba said to the king: There is yet living a sonne of  
 4 Ionathas, lame of his feere. † Where is he? quoth he. And Siba sayd to the king: Behold he is in the house of Machir the  
 5 sonne of Ammiel in Lodabar. † King<sup>o</sup> Dauid therefore sent, and tooke him out of the house of Machir the sonne of Ammiel of Lodabar. † And when Miphiboseth the sonne of Ionathas the sonne of Saul was come to Dauid, he fel on his face, and adored. And Dauid said: Miphiboseth? Who answered: Here I am thy seruant † And Dauid said to him: Feare not, because doing I wil do mercie on thee for Ionathas thy father, & I wil restore: the landes of Saul thy father, and  
 6 thou shalt eat bread vpon my table alwaies. † Who adoring him, said: Who am I thy seruant, that thou hast respect vpon  
 7 a dead dogge like vnto me? † The king therefore called Siba the seruant of Saul, and said to him: Al things whatsoeuer were Sauls, and al his house, I haue geuen to thy  
 8 masters sonne, † Til for him therefore the land, thou and thy sonnes, and thy seruants: and thou shalt bring in meates for thy masters sonne, that he may be maintained: and Miphiboseth the sonne of thy lord shal eat alwaies bread: vpon

:: The particular where hee that pertained to Sauls familie.

:: Not fitte at table with the

\* or chaziel  
 eclei.

king but haue  
his diet of the  
kings prou-  
ision, besides  
the forsaide  
inheritance.

my table. And Siba had fiftene sonnes, an hundred 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 Miphiboseph  
shal eate vpon my table, as one of the sonnes of the king.  
† And Miphiboseph had a little sonne called Micha: and al 12  
the kindred of the house of Siba serued Miphiboseph. † More- 13  
ouer Miphiboseph 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 Dauid.*

**A**ND it came to passe after these things, that the king of 1  
the children of Ammon died, and Hanon his sonne  
reigned for him. † And Dauid said: I wil doe mercie with 2  
Hanon the sonne of Naas, as :: his father hath done mercie  
with me. Dauid 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  
Dauid hath sent comforters vnto thee, and not rather that  
he might search, and sp<sup>e</sup> into the citie, and ouerthrow it, hath  
Dauid sent his seruants vnto thee? † Hanon therefore tooke 4  
the seruants of Dauid, and thaued the one half of their beard,  
and curte away halfe their garments vnto the buttockes, and  
sent them away. † Which when it was told Dauid, he sent to 5  
meete them: for the men were counfounded very fowly, and  
Dauid 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 Dauid, 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 Dauid 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 fielde. † Ioab therefore seing, that 9  
there

: This Naas  
king of Am-  
mon courtou-  
ly intertaine  
Dauids frein-  
des which e-  
scaped from  
the king of  
Moab, killing  
most of them  
that were cō-  
mended to  
him, because  
Dauid had  
leift his coun-  
trie, and was  
returned into  
Iuda. 1. Reg.  
25. Miser. Ec-  
clij.

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 immediarly 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 to-  
 gether 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 four-  
 tie 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  
 afraid and fled eight & fiftie thousand before Israel. And they  
 made peace with Israel: and serued them, and the Syrians were  
 afraid 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**ND 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 toppe of the king's 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-  
 ceiued. † 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 ioutney? 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 pouilions, & 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  
 Tarte 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 striken 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  
 there fel 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  
 crimes, 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 vlti-  
 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 mine  
 21 weapons are thrown 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 Hetheite is slayne. † The messenger therefore departed, and came, and told Dauid al things:  
 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 Hetheite  
 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. † 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 exceeding 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 4  
 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- 5  
 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 6  
 he hath done this thing, and hath not spared. † And Nathan 7  
 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 gauē thee the 8  
 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, 9  
 that thou wouldest doe euil in my sight? Vrias the Hertheite  
 thou hast smitten with the sword, & his wife thou hast taken  
 to thy wife, and hast slayne him with the sword of the chil- 10  
 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 Hertheite, to be thy  
 wife. † Therefore thus sayth our Lord: Behold, I wil rayse 11  
 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 12  
 the sight of al Israel, and in the sight of the Sunne. † And 13  
 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 14  
 the enemies of our Lord to blaspheme, for this thing, the  
 sonne that is borne to thee, dying shal dye. † And Nathan 15  
 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 16  
 fasted a fast, and going in aside, lay vpon the ground. † And 17  
 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 18  
 that

Now & then  
 some of thy  
 feele shal be  
 violently  
 flaine: so were  
 thine three  
 of his owne  
 sonnes, Am-  
 mon, chap. 13.  
 Absalom chap.  
 18. Adonias,  
 3. Reg. 2. six  
 sonnes of Io-  
 saphat, and al  
 Jerams sonnes  
 saue one, 2 Pa-  
 r. 21. also  
 Ochozias, A-  
 masias, Iohas.  
 2 Par. 24. 25. 35.  
 and the sonnes  
 of Selechias,  
 himselve 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 himself? † 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 wasted 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 saved 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 all 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.*

**A**ND it came to passe after these things, that Amnon 1  
the sonne of Dauid loued the sister of Absalom the  
sonne of Dauid, being very beautiful, called Thamar, † and 2  
was fond on her exceedingly, so that for the loue of her he  
was sicke: because whereas she was a virgin, it temed 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  
me broth, that I may eate of her hand. † Amnon therefore 6  
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 besech you, that she may make in my  
sight two litle suppinges, and I may take meate of her hand.  
† Dauid therefore 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  
therefore 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  
 17 before. And he would not heare her: † but calling the  
 seruant, that ministred to him, he said: Thrust this woman out  
 18 from me: and shut the doore after her. † Who was clothed  
 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 taried pyning in the house of Absalom her brother.  
 21 † And when Dauid the king had heard these wordes,  
 22 he was greued exceedingly. † Moreouer Absalom spake not  
 to Amnon neither good nor euil: for Absalom hated Amnon  
 23 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 Baalhafor, which is beside Ephraim: and  
 24 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  
 25 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.  
 26 † And Absalom said: If thou wilt not come, at the least let  
 Amnon my brother, I besech thee, come with vs. And the king  
 27 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  
 28 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,  
 29 and play the valiant men. † Therefore the seruantes of Absalom  
 did against Amnon, as Absalom had commanded them.

And al the kinges sonnes ryfing gatte vp euey one vpon their mules, and fled. † And when they yet went on in their way, 30  
 a rumour came to Dauid, faying: Abfalom hath stricken al the kinges sonnes, and there is not leift of them fo much as one. † The king therfore rofe vp, and rent his garmentes: 31  
 and fel vpon the ground, and al his feruantes, that stood about him, rent their garmentes. † But Ionadab the sonne 32  
 of Semmaa Dauids brother anfweriag, fayd: Let not my lord the king thinke, that al the kinges sonnes be flayne: Amnon only is dead, becaufe he was put in the mouth of Abfalom fince the day that he rauifhed Thamar his fifter. † Now 33  
 therfore let not ray lord the king put this word vpon his hart, faying: Al the kinges sonnes are flayne: becaufe Amnon only is dead. And Abfalom fled: and the feruant that was the fcoutewatch, lifted vp his eies, and looked: and behold much people came by a byway on the fide of the mountayne. † And Ionadab fayd to the king: Loe the kinges 35  
 sonnes be come: according to the wordes of thy feruant fo is it done. † And when he had ceafed to fpeake, the kinges sonnes alfo appeared: & entring in they lifted vp their voice, and wept: yea the king alfo and al his feruantes bewailed with an exceeding great weeping. † Moreouer Abfalom 37  
 fleing, went to Tholomai the sonne of Ammiud the king of Geflur, Dauid therfore mourned for his sonne al daies. † And Abfalom when he was fled, and come into Geflur, was there three yeares. † And king Dauid ceafed to purfew 38  
 Abfalom, becaufe he was comforted vpon the death of Amnon.

## CHAP. XVIII.

*Ioab fuborning a woman firft to propofe the fuite by a parable, 21. obtayneth pardon for Abfalom. 24. but fo that he appeareth not in the kinges prefence. 25. He is exceeding fayre, hath thre sonnes and one daughter. 29. Ioab refufing to deale further for his free releafe, Abfalom burneth his eorne. 31. Then Ioab procureth his acceffe to the king.*

**A**ND Ioab the sonne of Saruia, vnderftanding that the kinges hart was turned to Abfalom, † he lent to 2  
 Thecua, and tooke thence a prudent woman: and he fayd to her: Feyn e that thou mournest, and put on a mourning garment, and be not annoynted with oyle, that thou mayt be as a woman now a long 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 wo-  
 6 man: 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 stay 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 bro-  
 ther 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 gaync say  
 10 thee bring him to me, & he shal adde no more to touch thee.  
 11 † Who sayd: Let the king remember our Lord his God, that  
 the next of bloud be not multiplied to reuenge, and that they  
 kil not my sonne. Who sayd: Our Lord liueth, there shal not  
 12 fal of the heares of thy sonne vpon the earth. † The woman  
 therefore sayd: Let thy handmayde speake to my lord the  
 13 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  
 14 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, bur reuo-  
 keth, meaning that he perish not altogether that is cast of.  
 15 † 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  
 16 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  
 17 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 spoke: for thy seruant  
 Ioab, he comanded 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 comanded 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 24  
 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. Who fleeing, 19. With difficultie permitteth E has 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 defeat  
 Achitophels counsell.*

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 kinges seruantes said to him: al things 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 feete, stooode farre from the houle: † 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 Gerh footemen, went before the king.  
 † And the king said to Ethai the Getheite: Why comest thou 19  
 with vs? returne and dwell 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,

3: Concubines  
 were lawfully  
 married but  
 had not al pri-  
 uilegies as o-  
 ther wiues. See  
 Gen. 25. Inaic.  
 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 teer 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 David went vp mount Oliuet, climbing & weep-  
 ing, 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 David that Achitophel also was  
 in the conspiracie with Absalom, and David sayd: Infatuate  
 23 o Lord I beseech thee, the counsel of Achitophel. † And when  
 David 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 Da-  
 uid 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 will be thy seruant: thou shalt defeate 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  
 friend of David coming into the citie, Absalom also entred  
 into Ierusalem.

∴ He covered  
 his head that  
 he might not  
 be seene to  
 weepe, lest he  
 should disco-  
 rege the peo-  
 ple. neuerthe-  
 les the people  
 also wept, and  
 likewise cou-  
 ered their  
 heades.

## CHAP. XVI.

*Siba bringing victuals obtaineth (by false suggestion) his maister Miphiboseths inherisance. 5. Somei curseth, and throweth stones at the king, who neuertheles forbiddeth to kil him. 15. Absalom entreteth into Hierusalem, 16. intertayneth Chusai, 20. and by Achitophels aduise lieth with his fathers concubines.*

**A**ND when David had passed a litle the toppē of the  
 Mount, Siba the seruant of Miphiboseth appeared  
 coming to meete him, with two asses, which were loden with  
 two hundred loaves, and a hundred bunches of rayfens, 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 besech thee let me find  
 grace before thee, my lord king. † King David therfore came  
 as farre as Bahurim: & behold there came forth thence a man  
 of the kindred of the house of Saul named Semei, the sonne of  
 Sera, and he proceeded going forth, & cursed. † And he threw  
 stones against David, & against al the seruantes of king David  
 & the whole people, & al the warriors 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 of 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 thine euiles presse  
 thee, because thou art a man of bloud. † And Abisai the  
 sonne of Seruia said to the king: Why cursest 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 hills side, went ouer against  
 him, cursing, and casting stones against him, and sprinkling  
 earth

King David  
 was here abufed  
 by false infor-  
 mation: to  
 which he  
 ought not so  
 easely to haue  
 geuen credite.  
 2. 19. 7. 24.

God suffered  
 Semei, being  
 of his owne  
 freewill mali-  
 cious for pu-  
 nishment of  
 Davids finnes  
 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 topppe, 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 asauls 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.*

2 **A**CHITOPHEL therefore said to Absalom: I wil choose  
 me twelue thousand men, and ryding 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 maner of speache spake Achitophel: shal we doe it or  
 7 no? What counsel guesst thou? † And Chusai sayd to Absa-

and then he could not lawfully haue bene promised for it, as he was. 3. R. G. 2.

:: The people doubting lest Absalô might be reconciled to his father, were not assured vnto him, till they saw such a crime committed as seemed to make reconciliatio impossible. So al rebelles and vsurers of others right, seeke by some enormous fact to make their adherentes and followers sure vnto them: but God plaguesh them in the ead, as he did both Achitophel and Absalom.

lom : It is not good counsell, 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 sel 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 secretly in caues, or in some one place where he lieth:  
and when any one shal fal in the beginning, there shal one  
heare whosoever shal heare it, & say: There is made a slaugh-  
ter in the people that folowed Absalom. † And euerie 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 seemeth vnto me to be good counsell: 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 counsell of Chufai the Arachite  
is better then the counsell of Achitophel: and by the wil of  
our Lord was the profitable counsell 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 counsell to Absalom, and to the  
Ancientes of Israel: and I gaue such and such counsell.  
† 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 swallowed vp, and  
al the people that is with him. † And Ionathas & Achimaas 17  
stood by the Fountayne rogel: 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 haie entered into the house of a certayne  
man in Bahurim, who had a well in his court. and they went  
downe into it. † And a woman tooke, and spred a couering 19

ouer the mouth of the wel, as it were drying sodde barley:  
 20 and so the thing was not knowen. † And when Abtaloms  
 seruantes were come into the house, they sayd to the women:  
 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: Arise  
 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, vntil it waxed light, and not one at al was remaying,  
 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 gclim, † presented vnto him hanginges, and tapestrie, and  
 earthen vessels, wheate, and barley, and meale, and polent, and  
 29 beanes, and rishe, and fryed pease, † and honic, 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 neuertheless (hanging by the beares of his head  
 in an oke) Ioab killeth: 16. and saueth the common people. 19. Which  
 Dauid vnderstanding greatly bewyleth Absalom.*

2 **D**AVID therefore 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  
 Gerh: 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 care: 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 stode 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: :: Seue 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 Dauids 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 forest  
 had consumed of the people, then they whom the sword  
 demoured in that day. † And it chanced that Absalom mette  
 the seruantes of Dauid, 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 betwen 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 mayle 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 kings 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 bene  
 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 tea-  
 yong men the squyers of Ioab, and striking they killed him.

† And

Dauid mo-  
 ued with com-  
 passion to-  
 wardes his  
 sonne Absa-  
 lom, being  
 in actual re-  
 bellion against  
 him presig-  
 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 all Israel fled into their
- 17 tabernacles. † Morcouer 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 shall 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
- 18 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
- 19 kinges sonne is dead. † And Ioab said to Chusai: Goe, and tel the king what thou hast seene. Chusai adored Ioab, and ranne.
- 20 † 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 carryer of good tydings. † Who answered: But what if I runne? And he said to him: Runne. Achimaas therefore running a
- 21 were 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 eyes, 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
- 22 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
- 23 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
- 24 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
- 25 king. † And the king said: Is the child Absalom safe? And Achimaas sayd: I saw a great tumult, when thy seruant Ioab sent,
- 26 o king, me thy seruant: other thing I know not. † To whom

: All his sonnes being dead, for he had once three sonnes & a daughter. chap. 17. v. 27.

the king, Passe, sayd he, and stand here. † And when he had 31  
 passed, and stood, † Chufai 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 Chufai: Is the child Absalom safe? 32  
 To whom Chufai answering, sayd: Let the enemies of my  
 lord the king become, as the child, and al that ryse against  
 him vnto euil. † The king therefore 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 Iobas admonition, 8. ceaseth mourning for Absalom, and  
 reconcyleth the rebels: 19. Semai 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.*

**A**ND it was told Iobas, 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 turned,  
 & fleing out of battel 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. † Iobas 5  
 therefore entring in to the king, into his house, sayd: Thou  
 hast confounded 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  
 Gayne, then it would please thee. † Now therefore 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 worfe 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 Philistiaues: 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 chiete 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 fiftene sonnes, and twentieseruantes 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 sware 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 possessions. † 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 riuier. † 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 sowre? 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 besech 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 therefore 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 therefore 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 † Therefore 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 ioab, (10. vpho in the way treacherously killeth Amasa,) 13. Abela is besieged, because Seba sauerh him self there. 20. but his head being cut of and cast ouer the wal to ioab, 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-
- 3 hood. † And the king sayd to Amasa: Cal me together al the
- 4

men of Iuda agaynst the third day, and be thou present.  
 † Amasa therfore went to cal together Iuda, and taried  
 beyond the time appoynted which the king had assigned  
 him. † And Dauid laud to Abifai: Now wil Seba the sonne  
 of Bochri more afflict vs, then Abtalom: take therefore the  
 seruantes of thy Lord, and pursfew him, lest perhaps he finde  
 fenced cities, & escape vs. † There went forth therfore with  
 him Iobas men, Cerethi also and Phelethi: and al the strong  
 men yssued forth of Ierusalem to pursfew Seba the sonne of  
 Bochri. † And when they were beside the great stone, which  
 is in Gabaon, Amasa coming mette them. Morcouer Iobab  
 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  
 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  
 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 Abifai his brother pursfewed Seba the  
 sonne of Bochri. † In the meane time certayne men, when  
 they stode by the carcase 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  
 of the way. A certayne man saw this that al the people stayed  
 to see him, and he remoued Amasa out of the way into the  
 silde, and couered him with a garment, that they which  
 passed might not stay because of him. † He therefore being  
 remoued out of the way, euery man passed following Iobab to  
 pursfew Seba the sonne of Bochri. † Morcouer he had passed  
 through al the tribes of Israel vnto Abela, and Bethmaaca:  
 and al the chofsn men were gathered together vnto him.  
 † They therfore came, and assaulted him in Abela, and in  
 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  
 woman cryed out from the citie: Heare ye, heare ye, tel Iobab:  
 Approche hither, and I wil speake with thee. † Who when  
 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  
 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  
 22 throwen to thee of the wal. † She therefore 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  
 23 the king. † Ioab therefore 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 Iosaphat  
 the sonne of Ahilud, was register. † And Siua, a scribe:  
 25 and Sadoc and Abiathar, priestes. † And Ira the Iairite was  
 26 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 Philistians.*

- 1 **A**ND there came a famine in the daies of Dauid threë  
 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 therefore calling  
 the Gabaonites, sayd to them. (Moreouer the Gabaonites  
 were not of the children of Israel, but the reliques of the  
 Amorrhites: For the children of Israel had sworne to them,  
 and Saul would strike them of zeale, as it were for the chil-  
 3 dren of Israel and Iuda.) † Dauid therefore sayd to the Gabaonites:  
 What shal I do for you? And what shal be the expiation  
 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 6 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 7 the sonne of Saul, for the oth of our Lord, that had beene betwē Dauid, and betwē Ionathas the sonne of Saul. † The king therefore tooke the two sonnes of Respha the 8 daughter of Aia, whom she bare to Saul, Atmoni, and Miphiboseth: 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- 9 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 10 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 11 were told Dauid, which Respha had done, the daughter of Aia, the concubine of Saul. † And Dauid went, and tooke 12 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 13 the bones of Saul, and the bones of Ionathas his sonne: and gathering the bones of them, that were crucified, † they 14 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 commanded, and God was made propitious agayne to the land after these thinges. † And there was a battel made agayne of 15 the Philistians agaynst 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 16 Arapha, 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 (ware Dauids men,  
 18 saying: Thou shalt no more goe forth with vs into battel,  
 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 Adcodatus 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 thanksgiving, for his deliuerie from al enemies:  
 44. With a prophesie 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 lister 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-  
 nemies, corpo-  
 ral & spiritual  
 when he had  
 good repose  
 of mind, his vi-  
 sible enemies  
 being subuert-

eed, and his  
sinnēs 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  
9 mouth shal deuoure: coles were kindled from him.

† And he bowed the heauens, and descended: and miste  
10 vnder his feete.

† And he ascended vpon the Cherubins, and flew: and  
12 slidde ouer the winges of the winde.

† He put darkenes round about him a couer: stilling  
12 ters out of the clowdes of heauen.

† By the shyning in his presence: the coles of fire were  
13 kindled.

† Our Lord wil thunder from heauen: and the high one  
14 wil geue his voice.

† He shot his arrowes and dispersed them: lightning, and  
15 consumed them.

† And the ouerflowinges of the sea appeared, and the fun-  
16 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  
17 me out of manie waters.

† He deliuered me from my most mightie enemy, and  
18 from them that hated me: because they were stronger then I.

† He preuented me in the day of my affliction, and our  
19 Lord became my stay.

† And he brought me forth into latitude, he deliuered  
20 me, because I wel pleased him.

† Our Lord wil reward me according to my iustice: and  
21 according to the cleannes of my handes wil he render to me.

† Because I haue kept the wayes of our Lord, and haue  
22 not done impiously, from my God.

† For al his iudgementes are in my sight: and his pre-  
23 ceptes I haue not remoued from me.

† And I shal be perfect with him: and shal keepe my self  
24 from myne iniquitie.

† And our Lord wil restore vnto me according to my iu-  
25 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  
26 strong perfect.

† With the elect thou shalt be elect: and with the puerse  
27 thou shalt be peruerted.

† And

- 18 † And the poore people thou wilt saue : and the haucie 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 perfe&t 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 brafen 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 fayle.
- 28 † I wil pursue myne enemies, and bruisse 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 backes:  
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 freates wil I bruisse 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 strayte-  
ned 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 fulcon

† 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.

† Therefore 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 Davids Valiant men.*

**A**ND 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 tyeth, 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 things & 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 vncler the Ahohite among the  
three valiantes, that were with Dauid when they desyed the  
Philisthijms, 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

Gentiles per-  
taineth to the  
Church of  
Christ which  
is here for-  
shewed and  
described to  
haue perpetu-  
al seede for  
euer.

King Dauid  
in this last pro-  
phetic plainly  
distinguisheth  
between 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 foretellecth  
the reward of  
the good and  
punishment of  
the bad.

Age of Araii. And the Philistijms were gathered together in their ward: for there was there a silde ful of rice. And when the people was fled from the face of the Philistijms,

12 † he stood in the middes of the silde, 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 Bethlehem. † Dauid: therefore desyred, & sayd: O that some man would geue me drinke of the water out of the cesterne,

16 that is in Bethlehem beside the gate. † Three valiantes therefore brake into the campe of the Philisthians, and drew water out of the cesterne of Bethlehem, that was beside the gate, and brought it to Dauid: but he would not drinke, but

27 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 things did the three strongest. † Abisai also the brother of Ioab the sonne of Saruia, 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 the middes of the cesterne in the dayes of snow. † He also

21 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 vncl of Bethlehem.

25 † Semma of Harodi, Elica of Harori, † Heles of Phalti,

26 Hira the sonne of Acces of Thecua, † Abiezer of Anathoth,

27 Mobonnai of Husai, † Selmon the Ahoite, Maharai the

28 Netophathite, † Heled the sonne of Baana, he also a

:: The king proposed not this for desire of that water, but to trie and exercise his mens fortitude.

:: Precious things 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, Azmaueth 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. XXI. III.

∴ This kene & punishment happened before, when Dauid had health and strenght of bodie.

∴ The furie of our Lord, that is, Satan (a furious spirit, yet Gods creature) not our Lord him selfe, but by permission only. 1. Par. 1. 1. Satan arose against Israel, & moued Dauid.

For Dauids sinne in numbring the people, 11. three sortes of punishments are proposed to his election: 14. of which he chooseth the plague, and seuen thousand die in three dayes. 16. God sheweth mercie. 17. Dauid 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 Dauid 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 4 kind of thing? † Howbeit the kinges word more preuailed then the wordes of Ioab, and of the chiefe of the armie: and Ioab went forth, and the captaynes of the souldiars from the 5 face of the king, to number the people of Israel. † And when they had passed Iordan, they came into Aroer to the right 6 hand of the citie, which is in the Vale of Gad. † And by Iazer they passed into Galaad, and into the lower countrie of 7 Hodsi, and they came into the wooddie countrie of Dan. And going about neere Sidon, † they passed nigh to the walles of 8 Tyre, and al the land of the Heueite, and the Chanancite, and they came to the south of Iuda into Bersabee: † and ha- 9 uing viewed the whole land, after nine monethes and twentie dayes, they were come to Ietusalem. † Ioab therefore gaue 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 Davids :: hart strooke him, after the :: Coartition.  
 10 people was numbred: and Dauid sayd to our Lord: :: I haue :: Confession.  
 11 sinned very much in this fact: but I pray thee Lord to trans-  
 ferre the iniquitie of thy seruant, because I haue done exce-  
 12 ding foolishly. † Dauid therefore arose in the morning, and the  
 word of our Lord was made to Gad the prophete and Seer of  
 13 Dauid, saying: † Goe, and speake to Dauid: Thus sayth our  
 Lord: :: Choyse is geuen thee of three things, choose one of :: Satisfaction.  
 14 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  
 therefore deliberate, and see what word I shal answer to him  
 15 that sent me. † And Dauid sayd to Gad: I am distressed exceedingly: but it is better that I fall into the handes of our Lord  
 (for his mercies be manie) then into the handes of men.  
 16 † And our Lord sent the pestilence in Israel, from morning  
 vnto the time appoynted, and there died of the people from  
 17 Dan to Bersabee seuentie thousand men. † And when the  
 Angel of Our Lord had stretched forth his hand ouer Ierusa-  
 lem to destroy it, our Lord had pitie vpon the affliction, and  
 sayd to the Angel that strooke the people: :: It is sufficient, and :: Temporal  
 now hold thy hand: and the Angel of our Lord was beside punishment  
 18 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-  
 19 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-  
 20 seite. † And Dauid went vp according to the word of Gad,  
 which our Lord had comanded him. † And Areuna looking,  
 21 perceiued the king and his seruantes to come towards him  
 † 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 proprietie 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 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 sayd to the king : The Lord thy God receiue thy vowe. † To 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 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.

**W**ITH 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 element. 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 several 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 element 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 obtraine, 28. that Salomon is declared and annoiued King. 41. Whereupon Adonias (his followers parting to their houses) 50. flieth to the altar in the tabernacle, but upon promise of safety doth homage to Salomon.*

- 1  ND king David was old, and had manie daies  
of age: and when he was couered with clothes,  
2 he was not warmed. † His seruantes therfore  
sayd to him: Let vs seeke for our lord the king  
a yong woman a virgin, and let her stand be-  
3 fore the king, and cherishe him, and sleepe in his bo-  
some, and warme our lord the king. † They sought ther-  
4 fore a beautiful yong woman in al the costes of Israel, and  
they found Abisag a Sunamite, and brought her to the king.  
5 † And the damsel was exceding beautiful, and she slept  
with the king, and serued him, but the king did not know  
6 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.  
7 † Neither did his father controwle him at any time, saying:  
Why didst thou this? And he also was very beautiful, the se-  
8 cond borne after Absalom. † And he had talke with Ioab the  
sonne of Saruia, & with :: Abiathar the priest, who furthered  
9 Adonias side. † But Sadoc the priest, and Banaias the sonne  
of Ioiada, and Nathan the prophet, and Semei, and Rei, and  
the strength of Davids armie was not with Adonias. † Ado-  
nias therfore hauing immolated rammes and calves, and al  
fatte beastes beside the Stone zoheloth, 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. 27.

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 therefore 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 thereof? † Now therefore 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 swear 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 therefore went in to 15  
 the king in the chamber: and the king was exceeding 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 swear 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 thereof. † He hath killed oxen, & al fatte 19  
 thinges, and manie rammes, and called al the kinges sonnes,  
 Abiathar also the priest, and Ieab 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 este-  
 med, or puil-  
 shed as offen-  
 ders vpon su-  
 spition of ielo-  
 sic.

should sitte vpon the throne of my lord the king after him?  
 28 † And king Dauid answered, saying: Cal vnto me Bethsabee.  
 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 Bethsabee bowing her  
 conyenance 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 Ioia-  
 33 da. Who when they were entred in before the king, † he said to  
 them: Take with you the seruantes of your lord, and sette Sa-  
 lomom 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 Ioia da 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 Ioia da, 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 Sadoc the priest, and Nathan the prophete, and Banaias the sonne of Ioiada, and Cerethi, and Phelethi, and they haue set him vpon the kinges mule. † And Sadoc the priest, and Nathan the prophete haue annointed him king in Gihon: & they are gone vp thence reioysing, and the citie founded: this is the voice that you heard. † Yea and Salomon sitteth vpon the throne of the kingdom. † And the kinges seruantes entering in, haue blessed our lord king David, saying: God amplify the name of Salomon aboue thy name, and magnifie his throne aboue thy throne. And the king adored in his bed: † and he hath thus spoken: Blessed be our Lord the God of Israel, who hath geuen this day one sitting in my throne, mine eyes seeing it † They therefore were terrified, and they al arose, that had bene inuired of Adonias, and euery man went his way. † And Adonias fearing Salomon arose, and went, and held the horne of the altar. † And they 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, there shal not so much as one heare of his fall vpon the ground: but if euil shal be found in him, he shal die. † King Salomon therefore 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 David 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.

*David geneth godlie preceptes to Salomon. 5. willett 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. Semci is confined in Ierusalem, 40. for transgressing his limites, together with old faultes is likewise slaine.*

**A**ND the dayes of David approached that he should die, and he commanded his sonne Salomon, saying: † I enter into the way of al flesh: take courage, and play the man. † And obserue the watches of our Lord thy God, that thou walke in his waies, and keepe his ceremonies, and his preceptes, and iudgements, and testimonies, as is written in the law of Moyse: that thou mayst vnderstand al thinges which thou doest, and whitherfocuer 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 thal walke before me in truth, in al their hart, and in al their soul, there shal not altogether be taken from thee a man 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 Semci 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 Iordaa, 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. † David therefore slept with  
11 his fathers, and was buried in the citie of David. † And the daies that David reigned in Israel, are fouertie yeares: in Hebron he reigned seuen yeares, in Ierusalem thirtie three.
- 12 † And Salomon sate vpon the throne of David his father,  
13 and his kingdome was confirmed excedingly. † And Adonias the sonne of Haggith entered in to Bethabee 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 kingdome was mine; and al Israel had purposed to make me ouer them to be their king: but the kingdome 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.
- 17 † And he said: I pray speake to Salomon the king (for he can not denie thee any thing) that he geue me Abitag the Sunamite to wife. † And Bethabee said: wel, I wil speake for thee  
18 to the king. † Bethabee therefore came to king Salomon, to

The second  
part.  
Of Salomons  
reigne, and  
actes good  
and bad.

speaks vnto him for Adonias: and the king arose to meete 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 little 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  
 wife. † And king Salomon answered, and said to his mother: 12  
 Why dost thou aske Abisag the Sunamite for Adonias? aske  
 for him also the kingdom: for he is my brother elder then I, &  
 hath Abiſhar the priest, & Ioab the sonne of Saruia. † 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 that Adonias be slaine. † And king Salomon 15  
 sent by the hand of Banaias the sonne of Ioiasa, who slawe  
 him, and he died. † To Abiſhar 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 will 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 Abiſhar, 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 Heli 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 will not come forth, but here will 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 I kil him, & burie him, and thou shalt remoue  
 the innocent blood, which hath bene shed of Ioab, from me,  
 and from the house of my father. † And our Lord shall render 32  
 his blood vpon his head, because he murdered two iust men, &  
 better

In al count  
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 did this extra-  
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 as a prophet &  
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 Deu. 17. 17.  
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By social in-  
 fring Salomon  
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 God, execut-  
 ing his senten-  
 ce geuen be-  
 fore against  
 the house of  
 Heli: the  
 sinnes of his  
 children, i.  
 Deu. 17. 17.  
 and for Abi-  
 thars preper  
 fault owing  
 vnto Adonias  
 against Salo-  
 mon: 2 Reg. 1.

better then him self: and flew 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 was returned 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 therefore the sonne of Ioiada  
 went vp, and setting vpon him flew him: and he was buried  
 35 in his house in the desert. † And the king appointed 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 slain: thy  
 38 blood shall 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 therefore 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 loaded his asse, and went  
 to Achis into Geth to requite 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 refuse 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 pryncy to thy selfe, which thou didst to Dauid my father: our  
 45 Lord hath rendered thy malice vpon thy head: † And king  
 Salomon be blessed, and the throne of Dauid shall be stable  
 before our Lord for euer. † The king therefore commanded  
 Banaias the sonne of Ioiada: who going out, stroke him, and  
 he died.

## CHAP. III.

King Salomon marrieth Pharaons sister. 3. offereth victims in high places. 5.  
 admonished by God in his sleepe to demand wisdom: he will be asked wisdom

*to gouerne his people. 10. which God granteth him, with much riches  
also and glorie. 16. H: decideth a controuersie betwene two women contending  
about a liuing child and a dead.*

**T**He kingdom therefore was established in the hand of 1  
Salomon, and he was ioyned in affinitie to Pharao the  
king of Egypt: for he tooke his daughter, and brought her  
into the cite 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  
excesses: 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 therefore into 4  
Gabaon, to immolate there: for that was a verie great excelle:  
a thousand hostes for holocaust did Salomon offer vpon that  
altar in Gabaon. † And our Lord appeared to Salomon in a 5  
dreme 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  
sight 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 therefore geue to thy seruant a docible hart, that he may  
iudge the people, & discern betwene good and euil. For who  
shal be able to iudge this people, this thy people great in num- 10  
ber: † The word therefore 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 discern 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 bene like thee, nor shal arise after  
thee. † Yea and these thinges, 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-  
 15 ceptes, and my com mandmentes, as thy father walked, I wil  
 make thy dayes long. † Therefore Salomon awaked, and per-  
 ceived that it was a dreame: and when he was come to Ieru-  
 salim, he stood before the arke 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  
 heute, 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: when 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: The child is 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 alieue, said to the  
 king (for her bowels were moued vpon her childe) I besech  
 thee my lord, geue her the childe alieue, 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 alieue, 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  
 of 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.

## CHAP. IIIII.

chiefe men of Salomons kingdom are recited by their names, and offices. 21.  
 likewise the prouision 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 things.

**A**N 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: † Eliãoreph, 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 houte: 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 houte: for euerie one ministred necessaries,  
 eche man his moneth in the yeare. † And these are their 8  
 names: Benhur in mount Ephtaim. † Bendecur, in Maçces, 9  
 and in Salebitim, and in Bethsames, and in Elon, and in Beth-  
 hanon. † Benhesed in Araboth: his was Socho, and al the 10  
 land Epher. † Benhabinadab, whose was al Nepha 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 Sarrhana vnder Iezrahel, from Bethsan vnto  
 Abelmichula ouer against Iecmian. † Bengaber in Ramoth 13  
 galad: had Auothair the sonne of Manalles in Galad, he  
 was chiefe in al the countrie of Argob, which is in Basan,  
 thire score cities great and walled, which had brazen lockes.  
 † Ahinadab the sonne of Addo was chiefe in Manaim. 14  
 † Arhimas in Nephthali: yea he also had Basematã the daugh- 15  
 ter of Salomon in marriage. † Baana the sonne of Hufi, in 16  
 Afer, and in Baloth. † Iosaphat the sonne of Pharus, in Isacar. 17  
 † Semel the sonne of Ela, in Benjamin. † Gaber the sonne 18 19  
 of Uri, in the land of Galad in the land of Schon the king of  
 the Amu vrhoite, & of Og the king of Basan, ouer al things  
 that were in that land. † Iuda and Israel innumereble, 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-  
 dooms with him from the riuer of the land of the Phili-  
 stinias vnto the bordẽr of Ægypt: of them that offered him  
 presents.

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 ram mes, 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 Israd  
 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 Salomons stable 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 renowned in al nations round about. † Salomon  
 also spake :: three thousand parables: and his songes were  
 33 a thousand & siue. † And he disputed of trees from the cedar, ∴ These  
bookes are  
not extant.  
 that is in Libanus, vnto the hyslop which cometh out of the  
 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 ouersers.*

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

iminent 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 latan, 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. † Comand 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 will land them there, and  
 thou shalt take them: and thou shalt allow me necessaries,  
 that there be meate geuen for my house. † Therefore 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 yeate. † 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 work-  
 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 coute, 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 comman-  
 ded 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 masons of Salomon, and masons of  
 Hiram

Hiram hewed: moreouer the Gublians prepared timber and stones, to build the house.

## CHAP. VI.

*In the yeare foure hundred and foure score after the Israellites came from Egypt, Salomon, the fourth yeare of his reign, begetteth to build the Temple. 2. The principal partes with the greatest, forme, and ornaments thereof are described. 38. It is in building seuen yeares.*

1 **A**ND 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 cu-  
bites of bredth, & the middle loft was of six cubites in bredth,  
and the third loft had seuen 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 per-  
fected: 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  
hand: and by wynding staires they went vp into the middle  
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,  
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

Narrow  
without  
& broad  
within.

: In perfect  
people is nei-  
ther noise of  
murmur in ad-  
uersitie, nor of  
boasting in  
prosperitie,  
but patience  
and humilitie  
with silence.

wild wel in the middes of the children of Israel, and wil 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 lofces, 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 lofces 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.

*¶ Notes of holies or most holie place.*

*¶ Stones in buildings, and bones in liuing bodies represent the state of religious persons who being hidde in their Monasteries and celles, so much the more fortifie the Church, by how much lesse they appeare abroad, because their offices not to reach, but to nourne. S. Bernard. Ser. 64.*

† 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 ioynes therof coningly wrought and the engraunges standing out: al thinges were couered with bordes: :: neither could there a stone ap- 19 peare in the wal at al. † And he made the oracle in the middes 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. † 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 al the walles of the temple round about he graued with diuerse engraunges and caruing: & he made in them cherubs, and palme trees, and :: diuerse pictures, as it were standing out

*¶ It is a clere case, that al ear*

30 out of the wal, and coming forth. † Ye the pavement also  
 31 of the house he covered with gold within and without. † And  
 32 in the entrance of the oracle he made litle doores of the tim-  
 ber of oliuetrees, and five corner postes. † And two doores  
 of oliuetimber: and he graued in them pictures of Onctubs,  
 and figures of Palme trees, and grauen workes standing out  
 very much; and he covered them with gold: and he covered  
 as wel the cherubs as the palmetrees, and the other things  
 33 with gold. † And he made in the entrance of the temple postes  
 34 of oliuetimber foure square: † and two doores of fire trees,  
 one agaynst an other: and eicher doore was double, and so  
 35 opened with folding leaues. † And he graued cherubs, and  
 palmetrees, and engrauinges appearing very much: and he  
 36 covered 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 year was the  
 38 house of our Lord founded in the moneth of Zio: † and in  
 the eleuenth year 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 CONTINUANCE 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.

**W**E 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 eident, 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, & Observances: & the two states Ecclesiastical and Temporal  
 more distinguished, and ech of them, especially the Priestlie and Leuitical Hie-  
 rarchie, more disposed in subordination: the civil government also vnder Dukes  
 Judges, and Kinges, more distributed among superiour and inferiour officers  
 then before.

Articles of  
faith, other  
pointes of re-  
ligion, & state  
of the Church  
more expref-  
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 strictly comman-  
 ded, often repeated, diligently obserued by the good, and seuerely punished in  
 Beleeve in one  
God.

transgressours. To which end and purpose, as if that God had singularly selected three more renowned Patriarches, Abraham, Isaac, and Jacob, preserving them by his special grace from idolatry, and from wicked ways 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 harte persecution: then bringing them forth of the sonne of Egypt, in his strong hand, as is recorded in the former age, at last his

Divine Lawes.

Moral.

Ceremonial

Judicial

Divine Lawes delivered to them his perfect and eternal Law, contained in two tables, distributed into senné 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 sorts, to witte, Ceremonial prescribing certaine ceremonious manners and rites, in observing the commandments of the first table pertaining to God: and Judicial 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, 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, to be made al of nothing, conserve al, wil iudge al, and render to al men as they deserve, and therefore fully to confirme this point, he becommeth his commandments with expresse prohibition of al false and imaginarie goddes, 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 Psalm. 17.) who is God but our God? and in sundrie other places the same doctrine of one God is grounded, confirmed, and established.

Mat. 28.

Godly God to be served with divine honour.

The B. Trinitie

The Myserie 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 expressly 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, Elhi, Saddai, Adonai, Iehovah: 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.

(Psalm. 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 vnderstood in the name of our Lord thirſe reſpect; our Lord (*the Father*) bleſſe thee and keepe thee. Our Lord (*the Sonne*) ſhe<sup>w</sup> his face to thee, and haue mercie vpon thee. Our Lord (*the Holie Ghost*) turne his countenance vnto thee, and geue thee peace.

Met. 12.

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 Canſiſe, and Bleſſing of the tribes (*Deut. 32. & 33.*) he ſpeaketh more expreſly of Chriſt and his Church, then of the Iewes and thier Synagoge. The ſtarre prophecied by Balaam (*Num. 24.*) forſheweth both to Iewes and Gentiles, that Chriſt ſhould ſubdue all nations. Ieſue both in name and office was a manifeſt figure of Ieſvs Chriſt, Alſo the Iudges, and Kinges, ſome in one thing, ſome in another, moſt eſpecially king Dauid and king Salomon, were figures of our Lord and Sauour Ieſus Chriſt. The braſen ſerpent (*Num. 21.*) ſignified Chriſt to be crucified, as him ſelſe expounded it (*Ioan. 3.*) Firſtly the whole Law was a pedagoge, or conductor to bring men to Chriſt (*Galat. 3.*) and by him to know God and them ſelues: to wit, God omnipotent, al perfect, Creator of all, our Father, Redemer, and Sanctifier: and man his chief earthlie creature; ſiough of himſelſe weak and impotent, yet through ſinne miſerable, yet in nature of free condition, ſadned with vnderſtanding, to conuince, and diſcuſe; and with freewill, to chooſe or reſuſe what liketh or diſpleaſeth him.

Incarnation of Chriſt.

For God appointing all creatures their offices, ingruffed in all other things ſinuariable 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 remaining 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 deſerts (*Exod. 16.*) he ſo inſtructed them, how to receiue it and uſe it, without force or compuſion, that he might proue them (as himſelſ ſpeaketh)

Freewill 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: entering 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 loyalty, obedience and obseruation of his commandements, saying: All things that our Lord hath spoken we wil doe. For which cause Gods promises are conditional* (Deut. 7.) *if thou kepe his iudgements, God wil kepe his covenant to thee. Againe most plainly* (Deut. 11.) *Behold I sette before your sight this day benediction and malediction, and* (Deut. 30.) *I cal for witnesles 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 foretellet things, 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 Dauid (meaning if he staid there) which they did not; for he parted from thence.*

Objection of Gods foreknowledge answered.

Grace necessarie.

*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 this, that accept it. God also g. ueth particular grace for special functions; as* (Leuit. 8.) *to Priestes* (Num. 11.) *to seuentie ancients, and* (1. Reg. 10.) *to King Saül.*

2 Cor. 3.

Gods commandments possible to be kept.

*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 about thee. Againe; I haue sette before thee life and good, death and euil, that thou mayest loue God, walke in his wayes, and kepe his commandementes.*

Good workes Meritorious.

*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* (Iob. 2.) *a sub. ward for her wel deseruing. The royal prophet affirmeth* (Psalm. 118.) *that in keeping Gods preceptes is much reward. and* (Psal. 118.) *professeth that he inclineth his hart to keepe them for reward.*

*Amongst other seruices of God, and meanes of mens saluation, external Sacrifice*

Sacrifice is of the greatest. And therefore the maner of offering al sortes is as Diuers sortes of Sacrifices  
 large prescribed in the Law, especially in the new 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 received, 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 to 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- Fire sent from  
 tinguished; to teach vs especially of the new Testament, that haue the real Sacri- God signified  
 fice, and verie bodie of the former shadowes and figures, to nourish and keepe charitic.  
 the fire of charitie, not procured by our owne power, but geuen by God, that  
 it neuer cease, nor be extinguished in our hartes.

Likewise in the same law of Moyses, besides Circumcision instituted be- Sacraments  
 fore (Gen. 17.) and here confirmed and continued (Leuit. 12. Iosue. 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 vncleannes (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.) vrbich 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 wildome  
 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 figuras and sha-  
 dows. So to our Baptisme answereth Circumcission, as S. Paul teacheth  
 (Colof. 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 blond of the Testament. It was prophced Psal. 18. Adore his

Manie more  
 in the old Te-  
 stament then  
 in the new.

Christes Sacra-  
 ments more  
 excellent.

Alanus  
 de sacra. 1.  
 c. 2.

Et de vera  
 Religi-  
 one. 17.

Most of  
Christ's Sacra-  
ments prefi-  
gured 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 proues; and prophesied (Psal. 19.) Be he mindful of all thy sacrifice &c. To the sacrament of holie Orders answered consecration of Priests. All the ablations, purifications, cleansings and oblations for sinne, which in great part were both Sacramentes 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 Dauid. 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 vnction, because the law gaue not immediate entrance into the kingdome of heauen, which defectes were signified by the high priestes entring only once in the yeare into Sancta Sanctorum. Leuit. 16.

S. Aug.  
in hunc.  
Psal. ser  
de verbis  
Domini.  
li. 17. ci-  
uit. c. 28.  
li. 1. cont.  
aduers.  
leg. c. 18.  
S. Cymil.  
li. 3. m.  
10an.  
S. Leo ser.  
2 de pas-  
sione.

Some like in-  
pediments in  
vse of holie  
Rites.

Like wise touching practise of holie Rites; diuers vncleannes 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 apperti-  
nances.

To the peculiar seruice of God perteyned also the Tabernacle, with the Propitiatorie, Arke, Cherubims, Table for loaves of proposition, Candlestick, Lampes, Altars for holocaustes, & Incense, Vestments for Priestes, a brazen lauer, and other vessels described Exod. 25. et seq. All which were kept and carried by the Leuites, resting or marching in the middles of the campe. Num. 2. 3. And when the Land of Chanaan was conquered, the same were fixed in silo. Iosue 18. Whither the people resorted at certaine seuerall times, and vpon sundrie occasions. From thence long after they took the Arke, and often vpon diuers occasions removing it, made Oratories, or Chappels, wheresoener it rested, deuotion increasing, & religious estimation of it in all Israel. 1. Reg. 4. 7. 10. Yea the infidel Philistims in Aotus seing and feeling the vertue thereof, ouerthrowing their god Dagon, and them selues sore plagued found it best for them to send the Arke home to the Israelites, not without costlie and precious oblations ( 1. Reg. 5. & 6 ) King Dauid most specially honoring it ( 2. Reg. 6. ) vpon further considering that himself dwelt in a house of cedar, and the Arke of God remained in the tabernacle couerd with skynnes, intended to build a more ex'cell' house for God. 2. Reg. 7. But his goodly purpose was deferred by God 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. Neuertheless 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 daillie sacrifice of a lambe euerie day twice, 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 lawfull 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 still solemnly by the Iewes, euen at this time, in al places where they dyel; but not by Christians, because the old Law is abrogaced; and we kepe the next day, which is Sunday, holic, 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 cleuen 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 increased by meanes of those cleuen dayes. The third feast was Pasch, or Phase, first instituted at the parting of the children of Israel out of Egypt, in the full 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 received the Law in mount Synai. The fiftieth, 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 Abraham in place of Isaac. The sixth was the feast of Expiation, the tenth

The Tabernacle, and afterwards the Temple, the onlie place for Sacrifice.

Yet God sometimes dispensed therein.

Feastes of the old law,

Eight sortes of feastes, besides the daillie sacrifice.

3. Bede de Embo-  
lismo. 10.  
2.

first instituted at the parting of the children of Israel out of Egypt, in the full 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 received the Law in mount Synai. The fiftieth, 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 Abraham in place of Isaac. The sixth was the feast of Expiation, the tenth

Prescribed fast  
from euca to  
cucu.

day of the seventh month; Wherein Salomon 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 eueries one, Whereof anie man found his self guilty. The seventh was the feast of Tabernacles, seven days 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 Collections, the next day after the forsaid 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 was  
of rest: and  
Iubilee yeare.

Moreover the seuenth yeare was as a sabbath of rest (Leuit. 25.) in which no land was plowed, no vines pruned, nor thise frutes gathered that sprong vnto the mins industrie of the earth. Againe the fiftieth yeare was peculiarly made holie, and called the Iubilee, or ioyful yeare. In it all bondmen were sette free; all inheritances among the Israelites, being for the time, sold or otherwise alienated, & turned to the former owners.

Other ceremon-  
ial obseruan-  
ces.  
Cleane and  
uncleane.

Besides sacrifices, sacramentes, holie places, holie times, and manie other sacred things, belonging therto, there were yet more ceremonial Obseruances commanded by Moyses law, as well pertaining to the seruice of God in that time, as signifying christian life and manners. 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 fatic. Leui. 3. The reason of al which was not, as though anie creature were it in nature, but partly to auoid 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 garments woven of vnto sortes of stuffe, that they might be more distinguished from Infidels by external signes, and not only by inward conversion, but especially to teach Christians to affect simple innocencie, & to auoid duple & deceitful dealing.

No bloud to  
be eaten, nor  
fatic.

Not diuers  
seedes in one  
field.

No cloth of  
diuers matter.

Such com-  
monment to  
keepe the  
Law.

Al which, and other preceptes as well morall, as ceremoniall and iudicial, were most strictly commanded; the obseruers blessed & rewarded, & transgressours severely threatened with great curses (Leuit. 20. 26. Deut. 4. 27. 28.) and thers a full punishment. 32. three thousand flame 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 fuzoring Sechime. Yea by one meanes & other, al that were about thentire yeare of age, coming forth of Egypt, except vnto onlie (Iosue & Caleb) lived in the desert, for the general murmur of the people, Num. 11. 14. 25 & 26. Al Israel beaten in battile til one man. Sictor. 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.

are oft extirpate, for not punishing certayne malef. flour. Iudic. 20. And the whole people were often inuadea & 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, Dauid and others. Contrariwise Nadab and Abiu priests were miraculously burnt for offering strange fire, Leu. 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 Arke of God, the Law forbidding vnder paine of death, Num. 1. v. 5. & 3. 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 Voyes, voluntarily made of thinges not commaunded; the law prescribing what voyes 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. D. ut. 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 shall be reputed to thee for sinne. If thou wilt not promise, thou shalt be without (his) 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.) not to drinke wine, nor to build nor dwell in houses, but in tabernacles, nor sow corne, nor plant vineyardes. Which rule though instituted by a man, yet the obseruation thereof was much commaunded & 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, by teaching Christian doctrine, and ministering holie Sacraments, vnto both Rite, 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. Beda S. Gregorie, S. Augustin, and others, explicate innumerable places of holie scripture mystically, relating therin

Workes of  
supereroga-  
tion  
Vowes.

Nazarites;

Rechabites;

Three sortes  
of Christians  
prefigured.

Laitie.

Clergie.

Mounkes.

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 seing God, know in him, whatsoeuer pertaineth to their glorie, which state none before Christ attained vnto. Num 35. v. 25. Deut. 4. v. 12.

Againe Protestants 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 betwen 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 actes to glorified

foules; who are as Angels in heauen (Math 22.) and being secure of their owne glorie, are careful (sayeth S. Cyprian) of our Saluation. 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 Iudic. 7.

Protection and adoration of Angels is very frequent, Exod. 23. 31. Num. 22.

Titles geuen to men in office, and to Sainctes.

Angels adored.

Inuocation of Patriarches.

Obiections answered by holie Scriptures.

How Sainctes know mens prayers.

Titles geuen to men in office, and to Sainctes.

Angels adored.

Protection and adoration of Angels is very frequent, Exod. 23. 31. Num. 22.

S. Bern.  
Ser. 1. de  
S. Andrea. 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  
mortalitate.

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.

Exequies for the dead.

Al which were to no purpose, if soules departed could not be releued by such meanes. It moreover appeareth that the same royal prophet bleued 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. 1. 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 in 100 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

Purgatorie.

Limbus patrum.

Prophets and other perfect soules, resting without sensible paine, & brought them into heauen, whether before him none could enter which was also signified by the ciues of r. sure, whence none might depart to their proper

No entrance into heauen before Christ.

countrie,

countie, til the death of the high priest ( Num. 35. ) & by Moyses dying in the desert, and not entering into the promised land ouer Iordan. Deut. 4. 31. & 34.

Resurrection.

Presupposing the general Resurrection of all men ( as a truth knowne by former traditions ) King Dauid sheweth the difference of the wicked, and godlie in that time, saying ( Psal. 1. ) The impious shal not rise againe in iudgement: nor sinners in the council of the iust. That is, the wicked 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 militans 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 keepe 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 ( Psalm. 48. ) describeth the future and eternal state of the damned saying: as sheepe ( creatures vnable to helpe themselues ) 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 all his Sainctes. And much greater glorie belongeth to Sainctes: for this is but accidental, vntered according to vulgar capacitie. The essential and perfect glorie, which no eye hath seene, nor ear hath heard.

1. Cor. 2:

Foure dowries  
of glorified  
bodies  
prefigured.

nor hart can conceiue, consisteth in seeing God. Among accidental glorious gifts, the foure dowries 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 all the people could looke directly vpon him, except he covered his face.

1. Cor. 15.

Catho-  
chis.  
Rom. p.  
1. c. 11.  
q. 2.

Thus.

Thus much concerning particular pointes of faith and religion. And it is no lesse evident, that the vniuersal Church and Citty of God stil continued: yea was more visible, and conspicuous to the whole world then before. First by Gods maruelous protection thereof 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 inferior gouernors, 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 thereof by Gods expresse appointment (Leuit. 8.) consecrated Aaron the ordinarie High priest, himself remayning stil extraordinary Superior, also about Aaron. And after Aaron he consecrated in like manner his soune Eleazar high priest, and successeur to his father (Num. 20.) To whom succeeded others in this order (1. Paralip. 6.) Phinees, Abisue, Bocci, Ozi, Zacharias, (otherwise 1. Reg. 1. called Heli) Meraioth, Amarias (otherwise Achimelec, whom Saul slew, 1. Reg. 22.) Achitob (otherwise Abiathar, who was deposed, 3. Reg. 1.) and Sadoc, in whose time the Temple was founded.

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 thereof 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 coveres of the Tabernacle, and vessel of the Altar. In the third degree the Merarites; who carried the bordes, barres, and pillars, with their feete, pinnes, cordes, and other implementes of the tabernacle; euerie one according to their office and burdens, Num. 4. v. vlt.

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 incursions 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 Beniamin; after him Samgar (the Scripture not signifying of what tribe) then Barach with Debora of Ephraim; Gedeon of Manasses; Abimelech, his base sonne, an usurper; Thola of Issachar; Iair, and Iephthe of Manasses;

The Church more knowne to other nations then before.

The Ecclesiastical and temporal states more distinguished.

Succession of High Priestes.

Distinction of offices in Priestes & Leuites.

Succession of temporal princes interrupted.

Dukes:

Iudges:

Abesan of Iuda; Aialon of Zabulon; Abdon of Ephraim; Sampson of Dan; and Heli, who was also high priest of Aarons stocke, otherwise called Zarasus (1. Paralip. 6.) and Samuel also of the tribe of Levi a Prophet. In his time the people demanding and vrging 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, leaving his sonne Salomon inuessed and annointed king in his throne.

Kinges.

Mauie finnes  
& difficulties  
in the Church.

The Church being thus established in distinct states and orders, albeit there were manie imperfections in al sortes of persons, and great finnes committed, yet God so punished offenders, and chastised the whole people, that he stil serued, 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

Murmure.

Idolatric.

(Exod. 3. 2.) 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 drawn to spiritual (Num. 25.) Of which and other like finnes the Psalmist speaketh (Psal. 94.) exhorting his people not to harden their hartes, as in the desert their fathers had tempted God.

Schisme.

Carnal forni-  
cation cause of  
Idolatric.

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  
not confounded.

Againe the people falling to idolatrie and other finnes, were afflicted and sore 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. etc.) 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 present Salomon of the kingdom (3. Reg. 1.) so God both shewed his iustice, in suffering such afflictions to happen, for punishment of sinne: and his mercie, in saving his Church from ruine.

Moreover for preseruation of the Church, there were diuers 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 (Nu. 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 seueral altar, at the tribes that dwell 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. (Iose. 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 worle, susteyning great slaughter of men in two conflictes; and in the third Benjamin was almost destroyed. Iudc. 20.

Finally for decision of al controuersies and ending of strife, the High Priest was expressly 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 doubttes, 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 repayre vnto and folow (Mat. 23.) though the Iudges themselves did not the thinges which they taught. In so much that Caiphaz, 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 yeare. 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 alwayes 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 32. where Moyses foretels more power and grace in the Church, to be collected in the

Ordinarie means of conseruing the Church.

No participation with Infidels.

No schismaticke to be admitted.

But one Tabernacle.

One Altar for sacrifice.

One supreme Iudge of controuersies.

Al bound to obey him.

His sentence infallible.

The Church of Christ preferued from erring in Religion.

S. Chris.  
orat. 1.  
aduers.  
aduers.

Math.  
16. 28.  
Luc. 22.  
Ioan. 14.  
16.  
Eph. 4.  
II. Tim. 3.

Gentiles of all nations, 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 inuited all 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  
 throne shall 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.  
 21. 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. 1. Why did the Gentiles rage, & peoples meditate vaine  
 thinges? Signifying that the furie of all aduersaries rageth in vaine, against  
 Christ and his Church. For, I am appointed, by him (sayth Christ of his  
 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) shall rule  
 vs euermore. Psal. 86. Glorious thinges are sayd of thee, ô 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,  
 Christi: dominion in the Gentiles, and his right hand in the riuers; all for-  
 ces shall serue him. He shall 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 finnes frustrate this promise of  
 God, therefore it followeth: But if his children shall forsake my law: and  
 wil not walke in my iudgements. If they shall profane my iustices,  
 and not keepe my commandments; What then, wil Christ for all this  
 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,

Not anie tem-  
 poral but  
 Christs king-  
 dom is in all  
 nations and  
 perpetual.

s. Aug:  
 li. 17. c.  
 3. de ci-  
 uit.  
 s. Epiph:  
 heref. 29.

The Church  
 of Christ uni-  
 uersal.

act. 4.

in hanc  
 Psalim.

The Iewes wil  
 not seee Christ:  
 2. Cor. 3. And  
 Heretikes wil  
 not seee 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 strong Firmament (sayth S. Augustin)* God promifeth, *yea sweareth, and wil not lie to David*, that his seede shal continew for euer. 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 visible, during this transitorie World.*

*ibidem.*

Church which yet is alwayes visible. *S. Aug. in Psal. 30 conc. 2. Collat. Carthag. 11 cont. Donatist*

### CHAP. VII.

Salomons palace, 2. his house in the Forrest, 8. and the quenes house is built, 13. Two great brazen pillars: 23. a sea (or laver) 27. tenne brazen feete. 38. tenne lesse lauatories, and other vessels, and implementes pertaining to the Temple, adorned with images of Angels, and other creatures are further described.

The beginning of the fifth age.

1 **A**Nd his owne house Salomon built in thirtene yeares,  
 2 and brought 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  
 foure score galleries betwen pillars of ceder: for he had cut  
 3 ceder trees into pillars. † And he decked the whole vault  
 with bordes of ceder, which was held vp with siue and  
 4 fourtie pillars. And one order had fiften pillars, † set one a-  
 5 gainst an other, † and looked one ouer against an other, with  
 equal space betwen the pillars, and ouer the pillars square  
 6 beames in al equal. † And the porche of the pillars he made of  
 fiftie cubites in length, and thirtie cubites in bredth: and an  
 other porche before the greater porche: and pillars, and top-  
 7 pes vpon the pillars. † He made also the porche of the throne,  
 wherein the seate of iudgement is; and couered it with ceder  
 8 wood from the pauement vnto the toppes. † 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 toppes of the wallles, & without vnto the grea-  
 11 ter courte. † And the foundations of chosen stones, great stones  
 12 of ten or eight cubites. † And aboue there were hewed cho-  
 sen stones of equal measure, and in like maner of ceder. † 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 tooke Hiram from Tyre, 13  
† the sonne of a widow woman of the tribe of Nepthali, 14  
his father a Tyrian, an artificer in brasse, and ful of wisdom,  
and intelligence, and skil to make al worke of brasse. Who  
when he was come to king Salomon, made al his worke.  
† And he cast two brasen pillers, of eightene cubites in height 15  
one piller and a line of twelue cubites compassed both pillers.  
† He made also two litle heades, which should be put vpon the 16  
heades of the pillers, cast of brasse: 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  
marulous worke. Both litle heades of the pillers were cast:  
seuen rewes of litle nettes in one litle head, & seuen litle net-  
tes in the other litle head. † And finished the pillers, 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 pillers, were made  
as it were with lillie worke, in the porche, of foure cubites:  
† And againe other litle heades in the toppe of the pillers 20  
aboue, according to the meature of the piller against the litle  
nettes: and of the pomegranates were two hundred rewes  
round about the second litle head. † And he sette two pillers 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 piller, and called the name  
therof \* Booz. † And vpon the heades of the pillers he put a 22  
worke in maner of a lillie: and the worke of the pillers 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 threes 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 brimmas thereof as it were  
the

ii A vessello  
called for the  
lauge being  
of the laua-  
torie.

\* Firmi-  
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 braſſe hanging downe. † And foure wheeles at euerie  
 foote, and axeltrees of braſſe: and at foure ſides as it were  
 31 litle ſhoulders vnder the lauatorie caſt, looking one againſt an  
 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 wheeles 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 wheeles 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 caruings of it ſelf. † He  
 graued alſo in thoſe ſielinges, which were of braſſe, and in  
 the corners, cherubs, and lions, and palmetrees, as it were in  
 the ſimilitude of a man ſtanding, that they ſemed not to be  
 37 engrauen, but put to round about. † After this maner made  
 38 he ten feete, of one caſting and meaſure, & like grauing. † He  
 made alſo ten lauatories of braſſe: one lauatorie coneyned  
 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  
 40 the Eaſt toward the South. † Hiram therefore made cauldrons,  
 and ſhoueles, and litle pottes, and perfected al the worke of  
 41 king Salomon in the temple of our Lord. † Two pylers, 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-  
 toyneſh about  
 ſix gallons: ſo  
 this veſel con-  
 toyneſh tenne  
 thouſand gal-  
 lons.

ouer the heades of the pyllers. † And foure hundred po- 42  
 megranates 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 43  
 feete, and tenne lauatories vpon the feete. † And one sea, 44  
 and twelue oxen vnder the sea. † And cauldrons, and shouels, 45  
 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 46  
 those thinges in a clay ground, betwen Sacoth and Sarchan.  
 † And Salomon placed al the vessel: but for the exceeding 47  
 great multitude the brasse could not be weyed. † And Salo- 48  
 mon 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 49  
 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 50  
 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 51  
 Salomon perfected al the worke that he did in the house of  
 our Lord, and brought in the thinges 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 desig-  
 ned and dedi-  
 cated to holic  
 uses.

CHAP. VIII.

*The arke is brought in, and the temple dedicated. 10. a glorious clovde reple-  
 niseth it, 14. salomon prayeth long to God, 55. blesseth the people. 62. and  
 manie vittimes are offered in this selemne festiuitie.*

**T**HEN were gathered together al the ancientes of Israel 1  
 with the princes of the tribes, and the heades of the  
 families of the children of Israel to king Salomon into Ieru-  
 salem: that they might carrie the Arke of the couenant of our  
 Lord out of the citie of Dauid, that is, out of Sion. † And 2  
 al Israel assembled to king Salomon in the moneth of Etha-  
 nium, on a solemne day, that is the seuenth moneth. † And 3  
 al the ancientes of Israel came, and the priestes tooke the  
 arke, † and caried the arke of our Lord, and the tabernacle 4  
 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 covenant  
 of our Lord into his place, into the oracle of the temple, into  
 7 Sanctuū sanctorū vnder the wings of the cherubs. † For  
 the cherubs spred their wings ouer the place of the arke,  
 8 and covered the arke, and the barres thereof aboue. † And  
 whereas the barres stood out, and the endes of them appeared  
 without in the Sanctuarie before the oracle, they appeared  
 no farther 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  
 10 Lord made the covenant with the children of Israel, when  
 they came out of the Land of Ægypt. † 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 Ægypt, 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 house 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. † Neuerthelste 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 covenant of our Lord is, which he made with our fathers,

:: There was  
 no more with  
 in the arke,  
*Leuit. 16.* 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-  
 peted 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 said: 13  
 Lord God of Israel, there is no God like to thee in heauen a-  
 boue, and vpon the earth beneath: 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 27  
 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 keese 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 dedde 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 eyes 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  
 † rewarding him according to his iustice. † If thy people Is- 33  
 rael shal see 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 forgue 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 instructed  
 not in keeping  
 his command-  
 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: and  
 to Christ our  
 Saviour.

Reward of  
 good works.

35 fathers. † If the heauen shal be shut, and it rayns 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 infirmitie, † al  
 cursing, and banning, that shal chaunce to any man of thy  
 people Israel: if any man shal know the wound of his hart,  
 39 and shal spread 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  
 40 one according to his wayes, as thou shalt see his hart (for  
 thou onlie knowest the hart of al the children of men) † that  
 41 they feare thee al the dayes, which they liue vpon the face of  
 the land, which thou hast geuen our fathers. † Moreouer  
 also the stranger, which is not of thy people Israel, when he  
 42 shal come from a ferre countrie for thy name (for thy great  
 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-  
 44 ples of the earth may lerne to feare thy name, as thy people  
 Israel, and may proue that thy name is inuocated vpon this  
 house, which I haue built. † If thy people shal goe forth to  
 warre agaynst their enemies, by the way, whither soeuer  
 45 thou shalt send them, they shal pray to thee agaynst the way  
 of the citie, which thou hast chosen, and agaynst the house,  
 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 wroth 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 besich thee in their captiuitie, saying: We haue sinned,  
 48 we haue done wickedly, we haue dealt impiously: † and

External  
 works of pe-  
 nance, excep  
 they proceed

From the hart,  
 fūā e not for  
 remission of  
 finne.

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  
 shalt heare in heauen, in the firmment of thy throne their  
 prayers, and their petitions, and shalt doe their iudgement  
 for them: † and shalt be merciful to thy people, which sinned  
 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,  
 whom thou hast brought out of the Land of Egypt, from the  
 middes of the yron fornace. † That thy eyes be open to the  
 petition of thy seruant, and of thy people Israel, & thou heare  
 them in al thinges for which they shal inuocate thee. † For  
 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-  
 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-  
 blie of Israel with a lowde voyce, saying: † Blessed be our  
 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  
 beene with our fathers, not forsaking, nor reiecting vs. † But  
 incline he our hertes to him, that we may walke in al his  
 waies, and keepe his commandementes, and his ceremo-  
 nies, and iudgementes: whatforer he commanded our fa-  
 thers. † And be these my wordes, where with I haue prayed  
 before our Lord, approaching 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  
 knowe, that our Lord he is God, and there is none other be-  
 sides him. † Let our hart also be perfecte with our Lord God,  
 that we walke in his decrees, and keepe his comādementes,  
 as also this day. † Therefore the king, and al Israel with him,  
 did

- 63 did immolate victims 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 fatte of the pacifiques: because the brazen altar, that was before our Lord, was too litle, and could not take the holocaust, and sacrifice, and fatte of the pacifiques. † Salomon therefore 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, seuen daies and
- 66 seuen 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 people.

## CHAP. IX.

*Our Lord appearing againe to salomon. 4. admari beth him and his people to keepe the precept. 6. threathing punishment if they do not. 10. The king of Tyre receiueth ioyntie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and towynes. 16. Maketh diuers nations tributarie. 24 The Quene reparereth to her house. 25. The king offereth vittimes 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 iudgements, † 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 proceede from internal sinceritie and deuotion

uen. VVher-  
fore S. Augu-  
stin sayth: God  
is worshipped in  
fash, hope, and  
charitie. Euthi-  
mid. c. 3.

and your children shal turne away, not following me, nor  
keeping my commandmentes, and my ceremonizs, which  
I haue proposed to you, but shal goe and worshippinge 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 euill. † 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 ministering to Salomon cedar trees & firre trees, and gold  
according to al that he had needed) 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  
† Pharaö the king of Egypt came vp and tooke Gazer, and  
burnt it with fire: And the Channites, that dwalt 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 Palmaira 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 remainyng of the Amer-  
rhites, and Hethaites, and Pherezeites, and Heueites, and  
Iobusaites, that are not of the children of Israel: † their chil-  
dren, that were remainyng in the land, to witte, those whom  
the

Salomon did  
not sell these  
cities, for he  
could not alie-  
nate them, but  
let the king of  
Tyre haue the  
use and reue-  
nues in pay-  
ment for tim-  
ber, & for the  
gold which he  
sent.

6 d'ville  
or d'piles  
fuz.

the children of Israel could not abolish: Salomon made tributaries, vntil this day. † But of the children of Israel Salomon appointed not any man to serue, but they were men of warre, and his seruantes, and princes, and captaynes, and ouer-seers of the chariotes and hories. † And there were princes eussa the waike of Salomon, made ouer-seers, sine hundred fittie, which had the people subiect, and commanded ouer their appointed workes. † And the daughter of Pharao went vp out of the citie of Dauid 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 A strongaber, which is beside Ailath in the shore of the Red sea 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.

is a monument.

## CHAP. X.

*The queene of Saba coming to king Salomon, admireth his wisdom, magnificence, and order of gouernment 10. She gaweth and receiueh giftes. 14. Salomon receiueh much gold diuers wayes: 16. maketh golden bargaines. 20. a magnificent throne. 21. and much golden vessel. 25. Manie bring him presents. 26. He hath manie chariottes, horsemen. 27. abundance of siluer. 28. Marchants 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

is Part of Arabia is called Saba, nere to Turie, but this Saba is beyond Arabia, as S. Hierom testifieth in *Epist.* 60 l. 17 is fetched to be in Ethiopia for our Seniour saith *Mat* 12. The queene of the south came from the endes of the earth, to heare the wisdom of salomon.

which

As this queene had no spirit, when she saw Salomons wisdom, so the Church gathereth of gentiles knowing Christs grace, & finding the masses of Evangelical doctrine, casting away the spirit of pride, and laying of all haughtinesse of mind, learned to distrust in her self, and to trust in the great mercie of her king.

*1. Cor. 13. 7. pauen. to. 2.*  
 \* A wonderful thing, that a Queene upon 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. Kings, Queenes & most potent Princes also submitting themselves to Christ. *Psal. 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 eyes, 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 nauie also of Hiram, which caried gold out of Ophu, 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 fingers: there were not such thyne trees broaght, 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 syuorie and covered 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 little 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 furniturc 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 peccoakes.
- 23 † King Salomon therefore 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 heate 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 hories 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 ceder trees he caused such a multitude, as if it were sycomore trees, which grow in the
- 28 playnes. † And there were hories 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 hories 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 hories.

## CHAP. XI.

*Salomon louing and marrying manie women of diuers nations, is drawn by them to idolatrie. 9. God therefore offended suffereth Adad an Idumean, 23. Rezon king of Damascus, 26. and Hieroboam his owne seruant to make warre against him. 29. Abias the prophet forulldeth Hieroboam, that he shal reigne ouer tenne tribes, leauing but tyvo to Salomons heyres, 38. wish 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, Idumcians, 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 you: for they wil most certainly turae away your hartes  
 to folow their goddes. To these therefore was Salomon coupled  
 in most feruent loue. † And he had wiues as it were queenes  
 seuen hundred, and concubines three hundred: and the  
 women turned away his hart. † And when he was now old,  
 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  
 Asarthee the goddesse of the Sidonians, and Moloch the idol  
 of the Ammonites. † And Salomon did that which was not  
 liked before our Lord, and he accomplished not to folow our  
 Lord, as Dauid his father. † Then built Salomon a temple to  
 Camos the idol of Moab, in the mount that is agaynst Ierusa-  
 lem, and to Moloch the idol of the children of Ammon.  
 † And in this maner did he to al his wiues that were stran-  
 gers, which burnt frankensente, and immolated to their  
 goddes. † Therefore our Lord was wrath with Salomon, be-  
 cause his minde was turae away from our Lord the God of  
 Israel, who had appeared vnto him the second tyme, † and  
 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-  
 lomou: Because thou hast done this, and hast not kept my  
 couenant, and my preceptes, which I haue commanded thee,  
 breaking I wil rent a sunder thy kingdom, and wil geue it to  
 thy seruant. † Neuertheless in thy dayes I wil not doe it, be-  
 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  
 one tribe I wil geue to thy sonne for Dauid my seruant, and  
 Ierusalem, which I haue chosen. † And our Lord rayed  
 vpon an adu. sarie to Salomon. Adad an Idumite of the kings  
 seede, who was in Edom. † For when Dauid was in Idumea,  
 and Iob the generall of the warfaire was gone vp to burie  
 them that were slayne, and had slayne al malekind in Idumea,  
 († for Iob taried there six monethes and al Israel, til he slew  
 al malekind in Idumea,) † Adad him self fled, and mea of  
 Idumea of his fathers seruantes with him, to goe into Ægypt:  
 and Adad was a litle boy. † And when they rose out of Ma-  
 dian, they came into Pharan, and they rooke with them men  
 of Pharan, and entered into Ægypt to Pharao the king of Æ-  
 gypt: who gaue him a house, and appoynted him meates, and

alligned

Though plura-  
 litie of wive-  
 nes was then  
 allowed, yet  
 it was forbid  
 to multiple  
 man's. *Deut.*

The tribe  
 of Iuda.  
 By Ierusalem  
 is understood  
 the tribe of  
 Benjamin,  
 wherein it  
 stood. For he  
 remoued two  
 tribes to Sic-  
 mon's laynes.

2. R. 2. 3.

19 assigned him land. † And Adad found grace before Pharae  
 exceedingly, in so much that he gaue him to wife, the geirne  
 20 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 Pharae: and Genubath was dwelling  
 21 at Pharaes house with his children. † And when Adadin  
 Egypt had heard, that David slept with his fathers, and that  
 22 Iorb the general of the warfare was dead, he sayd to Pharae:  
 Dismiss me, that I may goe into my countrie. † And  
 Pharae sayd to him: For what lackest thou with me, that  
 thou seekest to goe into thine owne countrie? But he answered:  
 Nothing: yet I beseech thee that thou dismiss me.  
 23 † God also sayd vp to him an aduersarie, Razon the sonne  
 of Elhada, who had fled Adarezer the king of Soba his lord:  
 24 † 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  
 25 Damascus, † and he was an aduersarie to Israel: al the dayes  
 of Salomon: and this is the euil of Adad, and hated agaynst  
 26 Israel, and he reigned in Syria. † Ieroboam also the sonne of  
 Nabath, an Ephraimite of Sueda, the seruant of Salomon,  
 whose mother was called Serua, a woman widow lifted vp  
 27 his hand agaynst the king. † And this is the cause of his re-  
 bellion agaynst him, because Salomon built Mello, and filled  
 28 vp the breache of the ciue of David his father. † And Iero-  
 boam was a strong man and mightie: and Salomon seing the  
 youngman of a good witte & industrious, had made him chief  
 29 ouer the tributes of al the house of Ioseph. † It came to passe  
 therefore at that tyme, that Ieroboam went out of Ierusalem,  
 and the prophete Abias the Silonite found him in the way,  
 covered with a new cloke: and they two onlie were in the  
 30 field. † And Abias taking his new cloke, wherwith he was  
 31 covered, † cut it into twelue partes. † And he sayd to Iero-  
 boam: Take vnto thee ten pieces: for thus sayth our Lord  
 the God of Israel: Behold I wil rent the kingdom out of the  
 32 hand of Salomon, and wil geue thee ten tribes. † But one  
 tribe shal remayne to him for my seruant David, and Ierusa-  
 lem the citie, which I haue chosen of al the tribes of Israel:  
 33 † because he hath forsaken me, and hath adored Astarthee  
 the goddesse of the Sidonians, & Chamos the god of Moab,  
 and Moloch the god of the children of Ammon: and hath

2. REG.  
10.

:: From the  
 time that Sa-  
 lomou selte  
 idolatrie, he  
 was moie im-  
 pugned by  
 three perpet-  
 ual aduersa-  
 ries. Adad, Ra-  
 zon, and Hie-  
 roboam; my-  
 stically signi-  
 fying the flesh,  
 the world, and  
 the diuel.

:: This fact co-  
 firmes his  
 wordes, that  
 he speake seri-  
 ously & fained  
 not.

not walked in my waies, to doe iustice before me, and my pre-  
 ceptes, and iudgementes as Dauid his father. † Neither wil 34  
 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 pre-  
 ceptes. † But I wil take away the kingdom out of his sonnes 35  
 hand, and wil geue thee ten tribes: † and to his sonne I wil 36  
 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 37  
 I take, and thou shalt reigne ouer al thinges, that thy soule  
 desireth, and thou shalt be king ouer Israel. † If therefore 38  
 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 Da-  
 uid 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, 39  
 but yet not alwaies. † Salomon therefore would haue killed 40  
 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, 41  
 and his wisdom: behold they are al written in the Booke of  
 the wordes of the daies of Salomon. † And the daies, that Sa- 42  
 lomon reigned in Ierusalem ouer al Israel, are fourtie yeares.  
 † And Salomon :: slept with his fathers, and was buried 43  
 in the citie of Dauid his father, and Roboam his sonne rei-  
 gned 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 King-  
 dom. Several  
 reignes of cer-  
 taine Kinges:  
 and preaching  
 of special pro-  
 phetes.

**A**ND Roboam came into Sichein: for thither was al 1  
 Israel gathered together to make him king. † But Ie- 2  
 roboam the sonne of Nabat, when he was yet in Ægypt fu-  
 gitiuie from the face of king Salomon, hearing of his death,  
 returned out of Ægypt. † And they sent and called him: Ie- 3  
 roboam therefore came, and al the multitude of Israel, and  
 they spake to Roboam, saying. † Thy father layd a most hard 4  
 yoke

yoke vpon vs: thou therefore 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 therefore 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 yongmen, 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 Ahas the Silo-  
 16 nite, to Ieroboam the sonne of Nabar. † 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, whosoeuer  
 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 revolted 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 assem- ble 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 21  
 together al the house of Iuda, and the tribe of Benjamin, an hundred fourescore 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 journey 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 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 excellēs, and priestes 31  
 † of the abiectes of the people, which were not of the children of Leui. † And he appoynted a tolemne day in the eight 32  
 moneth, the fifteenth day of the moneth, after the similitude of the tolemnitie, 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 33  
 priestes of the † excellēs, which he had made. † And he  
 went

† A diuinitie po-  
 hle to make a  
 religion con-  
 formable to  
 the temporal  
 state.

† For such a re-  
 ligion such  
 priestes were  
 fittest.

† Places on  
 hills, 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 things 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 deceiued by an oracle, and slaine by a lion. 22. Ieroboam proceedeth in impietie.*

1 **A**ND behold a man of God came out of Iuda, in the word of our Lord into Bethel, Ieroboam standing vpon 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 shall be borne to the house of David, named Iosias, and he shall immolate vpon thee priestes of the excellies, which now doe burne frankincense on thee, and he shall burne mens bones vpon thee. † And he gaue a signe in that day, saying: This shall be the signe, that our Lord hath spoken: Behold the altar shall be clouen, and the ashes shall 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 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 the 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 commanding: Thou shalt not eate bread nor drinke water, nor returne by the way that thou camest. † He departed therefore by another way, and returned not by the way, that he came into Bethel.

† And

: This fore-  
shewing long  
before the  
name of a  
childe that  
should be  
borne, import-  
teth that he  
should do  
great things.  
See. 4. Reg. 22.

† And a certaine prophete being old dwelt in Bethel, to  
 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  
 sonnes shewed him the way, by which the man of God was  
 gone, which came out of Iuda. † And he said to his sonnes:  
 Saddle me and asse. Who when they had saddled ir, he got vp,  
 † and went after the man of God, and found him sitting  
 vnder a terabinth: and he said to him: Art thou the man of  
 God that camest out of Iuda? He answered: I am he. † And  
 he sayd to him: Come home with me, that thou mayst eate  
 bread. † Who sayd: I can not returne, nor come with thee,  
 neither will I eate bread, nor drinke water in this place:  
 † because our Lord spake to me in the word of our Lord,  
 saying: Thou shalt not eate bread, and thou shalt not drinke  
 water there, nor returne by the way thou wentest. † Who  
 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  
 backe with him: he did eate therefore bread in his house, and  
 drunke water. † And when they sate at the table, the  
 word of our Lord came to the prophete, that brought him  
 backe. † And he cried out to the man of God, which came out  
 of 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  
 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  
 had eaten & drunke, he saddled his asse for the prophete, whom  
 he brought backe. † Who when he was gone, a lion found  
 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  
 bodie cast in the way, and the lion standing beside the bodie.  
 And they came and diuulged it in the citie, wherein that old  
 prophgt dwelt. † Which when that prophete heard, which  
 had brought him backe out of the way, he sayd: It is the  
 man

:: This man of  
 Bethel was in  
 deede a pro-  
 phet of God,  
 but in this he  
 lied wickedly,  
 and so decei-  
 uing the other  
 prophete, made  
 him to breake  
 Gods com-  
 mandment, for  
 which he was  
 slaine. VVher-  
 vpon Ieroboam  
 (whom the wicked  
 prophete sought  
 to please) was  
 lefe afraid to  
 procede in  
 idolatry.

:: 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: Saddle me an  
 28 asse. Who when they had saddled, † 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 therefore tooke  
 the corse of the man of God, and layd it vpon the asse, and re-  
 turning 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 Iero-  
 boam returned not from his wicked way: but on the con-  
 trarie part he made of the most abiect of the people priestes  
 of the excelses: Whosoeuer 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 de-  
 stroyed from the face of the earth.

By this ap-  
 pearch to be  
 Gods worke  
 and punish-  
 ment.

## CHAP. XIII.

*Abias the prophet forbeweth the ruine of Ieroboams family: 12. namely the death of his sonne, for whom being sick, the mother consulteth the prophet. 20. Ieroboam dieth, and his sonne Nadab reigneth. 21. Some also of the people of Iuda, committing idolatrie and other finnes, 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 knowen to be the wife of Iero-  
 boam, and goe into Silo, where Abias 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 hap-  
 4 pen to this childe. † The wife of Ieroboam did as he had  
 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 therefore 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: † therefore behold I wil bring in euils vpon the house 10 of Ieroboam, and wil strike of Ieroboam him that pysseth 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 therefore 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, & made Israel to sinne. † The wife therefore 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 by setting 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. † Moreouer 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 Irael. 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 26 of the gentiles, which our Lord destroyed before the face of the children of Israel. † And in the fifth yeare of the reigne 27 of Roboam, Sefac the king of Ægypt came vp into Ierusalem, † and tooke the treasures of the house of our Lord, and the 28 kinges treasures, and al thinges he spoyled: the shieldes also of gold, which Salomon had made: † for the which Roboam 29 made brasen shieldes, & deliuered them into the hand of the captaynes of shield bearers, and of them that kept watch be- 30 fore 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 31 to the armourie of the shieldbearers. † And the rest of the wordes of Roboam, & al that he did, behold they are written in the Booke of the wordes of the daies of the kinges of Iuda. † And there was warre between Roboam and Ieroboam al- 32 waies. † 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. Afa dying Iosaphat succeedeth. 25. Nadab reigneth wickedly two yeares in Israel, is then slaine by Baasa of the tribe of Issachar, 29. and his whole familie is destroyed. 33. Baasa also reigneth wickedly twentie foure yeares.*

**T**HEREFORE 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 Abessalom. † And he walked in all 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 cite of Dauid: and Afa his sonne reigned for him. † In the twentieth yeare therfore of Ieroboam the king of Israel reigned Afa the king of Iuda. † And he reigned one & fourtie yeares in Ierusalem. His mothers name was Maaca, the daughter of Abessalom. † And Afa did right before the sight of our Lord, as Dauid his father: † and he tooke away the effemate 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 princeesse in the sacrifices of Priapus, and in the groue which she had consecrated: and he destroyed her denne, and brake the most filthy idol, and burnt it in the torrent cedron: † but the excelses he did not take away. Otherwise the hart of Afa 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 Afa, and Baasa the king of Israel al their daies. † Baasa also the king of Israel went vp into Iuda, and built Rainz, that no man might go out or come in of Afaes

Dauids posteritie consecrated for his sake.

These altars which Salomon had made for his wines, that were destroyed not, but al which Roboam and Abias had

side

18 side the king of Iuda. † Afa therefore 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 Damascus, saying: † There is a league between me and thee, & betwixt my father and thy father: therefore I haue sent thee giftes, siluer and gold: and I desire thee that thou come, and make void the league, that thou hast with Baasa the king of Israel, and he may retire from me. † Benadad agreeing to king Afa, 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 Baasa had heard, he intermitted to build Rama, and returned into Therfa. † But king Afa sent word into al Iuda, saying: Let no man be excused, and they tooke stones from Rama, and the timber thereof, wherwith Baasa had built, and Afa of it built Gabaa Benjamin, and Maspha.

23 † But the rest of al the wordes of Afa, and al his forces, and al that he did, & the cities that he built, are not these written in the Booke of the words of the dayes of the kinges of Iuda: Howbeit in the time of his old age he was diseased in his feete. † 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 Afa 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 Baasa 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 Philistines: for Nadab and al Israel besieged Gebbethon. † Baasa therefore slew him in the third yeare of Afa the king of Iuda, and reigned for him. † And when he reigned, he stroke :: al the house of Ieroboam: he leaft not so much as one soule of his seede, til he destroyed 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 destroyed also thote which Salomon had made. 2. Paral.

34

:: The author of schisme punished 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 tyvo yeares. 9. Then Zambri rebelleth, killeth Ela. and reigneth. 16. Part of the people choosung Amri (prince of the armie) their king, 18. Zambri desperatly burneth 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 Iezabel, and serueth Baal. 34. In the meane time Hiel repaireth Iericho.*

**A**ND the word of our Lord came to Iehu the sonne of 1 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 soeuer of Baasa shal die in the citie, him shal the dogges eate: and whoeuer 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 whatsoeuer 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 twenteth 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 Arfa the gouernour of Therfa.  
10 † Zambri therfore rushing in, stroke and slew him in the se-  
uen 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 pyssse 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 ther-  
fore 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 thirteth 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 about al, that were  
before

:: Al those that  
were in the  
campe chose  
their general  
to be their  
king and pre-  
uailed therin:  
though an o-  
ther half of Is-  
rael chose and  
folowed an o-  
ther for a  
time.

:: Thebni be-  
ing then dead  
he reigned  
peaceably for  
he began his  
reigne the 27.  
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 Nubar, and in his finnes wherewith he made Israel to  
 sinne: that they might anger our Lord the God of Israel in  
 theit vanities. † Bur 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. † Bur Achab the sonne  
 of Amri reigned ouer Israel the eight and thirteenth yeare of  
 Afa 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 finnes of Ieroboam the sonne of Nubar: be-  
 sides 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: be-  
 cause God by  
 the mouth of  
 Iosue had for-  
 bid the build-  
 ing therof.

## CHAP. XVII.

*Elias by his prayer butteth the braisen from raiming. 2. Is fed by a crow.  
 8 and by a vidooy of sarepta. 13. whose poite of meale, and barrel of  
 oyle diminisheth not. 17. Her sonne dieth, and is rayssed to life.*

**A**ND 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 shall 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 evening, 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:  
 9 † Arise, and goe into Sareptha of the Sidonians, and thou  
 shalt tarie there: for I haue commanded a wydow woman  
 10 there to feede thee. † He arose, and went into Sareptha. And  
 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 potte as a hand can hold, and a litle oyle  
 in a vessel: behold I gather two stickes, that I may goe in, and  
 dresse it for me and my sonne, that we maye eat, and die.  
 13 † To whom Elias sayd: feare not, but goe, and doe as thou  
 hast sayd: but first make for me of the same meale a litle harth  
 cake, and bring it to me: and for thy self and thy sonne thou  
 14 shalt make afterward. † For thus sayth our Lord the God of  
 Israel: The potte of meale shal not fayle, nor the vessel of  
 oyle 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 eat, and she, and her  
 16 house: and from that day † the pot of meale sayled nor, 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  
 goodwite of the house, fel sicke, and the sicknesse was verie  
 18 vehement so that there remayned no breath in him. † She  
 therefore sayd to Elias: What is to me and thee thou man of  
 God? comeſt thou vnto me, that myne iniquities might be re-  
 19 membered, 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,

The Epistle on  
 Tuesday in the  
 2 weke of  
 Lent.

The epistle on  
 Friday in the  
 4. weke of  
 Lent.

:: 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, but to  
 confirme her  
 in true religi-  
 on & comforte  
 her by raising  
 him from  
 death. So La-  
 zarus died not  
 to remaine  
 dead, but to  
 be raised to  
 life, for Gods  
 more glorie:  
 Iohn. 11. v. 4.  
 S. Aug. li. 2. c. 9.  
 S. ad Simpliciu.

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.*

**A**FTER 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

∴ 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 idolatric. It was therefore religious honour, called *dulia*, due to spiritual excellencie of Gods seruantes.

not: and I entering in shal tel Achab, and not finding thee,  
 he wil kil me: and thy seruant searche out Lord from his  
 13 infancie. † Hath it not bene 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  
 therefore 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 choofe 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. † Inuocare 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  
 therefore 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 dresse 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 lowder voice: for he is God, and perhaps he spea-  
 keth, or

:: Such zelous  
 expostulation  
 is necessarie to  
 al Neutials in  
 religion who  
 are neither hot  
 nor cold, but  
 lukewarme.  
 such as Angels  
 detest Apoc. 3.

ketā, or is in his sinne, or in the way, or it the least he sleepech,  
 that he must be waked. † They cried therefore with a lowd 28  
 voice, and cut them selues after their rite with knives and  
 lancers, til they were all embrewed with blood † And after 29  
 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 30  
 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 31  
 the tribes of the children of Iacob, to whom the word of  
 our Lord came, saying: Israel shal be thy name. † And he 32  
 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 33  
 oxen in iointes, and layd it vpon the wood, † and said: Fill 34  
 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 35  
 conduite was filled. † And when it was now time that the ho- 36  
 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 37  
 Lord, heare me: that this people may learne, that thou art our  
 Lord God, & thou hast conuerted their hart againe. † And the 38  
 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, 39  
 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 40  
 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 41  
 drinke: because there is sound of much raine. † Achab went 42  
 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 43  
 sea. Who when he was gone vp, and had looked, he said: There  
 is nothing.

¶ When miracles are at-  
 tempted for  
 trial of the  
 truth, the di-  
 uels power is  
 restrained, &  
 only the truth  
 is testified: our  
 Lord working  
 withal, & con-  
 firming the do-  
 ctirin with sig-  
 nes following.  
 Mart. vii.

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 turned him selfe hither and thither, behold the heauens were darkened, and cloudes, and winde, and there fel great raine. Achab therefore going vp
- 45 went into Iezabel: † and the hand of our Lord was made vpon Elias, and his loynes girded he ranne before Achab, vntil he came into Iezabel.

## CHAP. XIX.

*Elias being 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 enoines Hazael king of Syria, Iehu 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 morow I make not thy soule as the soule of one of them.
- 3 † Elias therefore 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 soule: for I am not better then my fathers. † And he cast him selfe 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 behold at his head harthbaked bread, and a vessel of water: he therefore 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
- 10 here Elias? † But he answered: With zeale haue I bene zelous

¶ 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. 28) 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 prophēt appointed 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 Elifeus 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 Elifeus kil. † And I wil leaue me 18  
in Istael 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 Elifeus 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 folow 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 rising vp he departed, and folowed Elias, & ministred to him.

*The Syrians threatning and besieging Samaria, 13. God signifieth by a prophēt to Achab, that he shal haue the victorie. 20. Which he obtaineth. 23. Also the second yeare fighting in the champaigne. 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 Israal 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 Israal 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 Israal 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 goddesses 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 Israal 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: Befette the  
 13 citie, and they did befette it. † And behold a prophete coming to Achab the king of Israal, said to him: Thus sayth our Lord: Hast thou in dede sene al this exceding great multitude?

∴ Not at the putting on of armour, is time to boast of victorie, but rather at putting it off. For those that are girded, and strongly armed down wisely in trusting their owne strength, and concerning

behold,

their aduerfaries: for by fo doing they are often ouerthrowne. And thofe that diftruffing them felues trust in God, one way or other alwaies preuaile. A neceffarie leffon, both in temporal and fpiritual warfare.

behold, I wil deliuer them into thy hand this day: that thou mayft know, that I am the Lord. † And Achab faid: By whom? 14  
 And he faid to him: Thus faith our Lord: By the feruantes of the princes of the prouinces. And he faid: Who fhall begin to fight? And he faid: Thou. † He therfore muftered the feruantes of the princes of the prouinces, and he found the number of two hundred thirtie two: and he muftered after them the people, al the children of Israel, feuen thoufand. † And they went forth at noone. But Benadad dranke al dronken in his tent, and two and thirtie kinges with him, which were come to ayde him. † The feruantes therfore of the princes of the prouinces iffued forth in the forefront. Benadad therfore fent. Who told him, faying: Men are come forth out of Samaria. † And he faid: Whether they come for peace, take them aliue: or els to fight, aliue take ye them. † The feruantes therfore of the princes of the prouinces iffued forth, and the reft of the armie folowed: † and euerie one ftroke the man, that came againft him: and the Syrians fled, and Israel purfued them. Benadad alfo the king of Syria fled on horfebacke with his horfemen. † Moreover the king of Israel iffuing forth ftroke the horfes and chariotes, and he ftroke Syria with a great slaughter. † And a prophet coming to the king of Israel, faid to him: Goe, and take courage, and know, and fee what thou doeft: for the yeare folowing the king of Syria wil come vp againft thee. ) † But the feruantes of the king of Syria faid to him: The goddes of the mountaynes be their goddes, therfore haue they ouercome vs: but it is better that we fight againft them in the champaine, & we fhall ouercome them. † Thou therfore do this word: Remoue al the kinges from thine armie, and put capraines for them: † and repaire the number of fouldiars, that are flaine of thine, and horfes according to the old horfes, & chariotes according to the chariotes, which thou hadft before: and we wil fight againft them in the champaine, and thou fhalt fee that we fhall ouercome them. He beleued their counfel, and did fo. † Therfore after a yeare was paffed, Benadad muftered the Syrians, and went vp into Apher, to fight againft Israel. † Moreover the children of Israel were muftered, and taking victuals they went forth, on the contrarie fide, and camped againft them, as it were two litle flockes of goates: but the Syrians filled the land. ( † And a man of God coming, faid to the king of Israel: 28

Thus

Thus saith our Lord: Because the Syrians have said: The Lord is God of the mountaines, and is not God of the Valleys: I will geue al this great multitude into thy hand, and **you shall 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 foorem<sup>en</sup> in one day. † And they that remained in Aphec, fled into the citie: and the wal fel vpon seuen and twentie thousand men, that were leaft. Moreover Benadad fleing entered the citie, into 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 therefore put sackclothes on our loynes, and cordes on our heades, and goe forth to the king of Israel: perhaps he wil saue our liues. † They girded their leines 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: 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 therefore came out to him, and he 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 Damalcus, as my father made in Samaria, and I confederate wil depart from thee. He therefore made a league, and dimistid him. † Then a certaine man of the children of the prophetes sayd to his selow in the word 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, a lyon found him, and slew him. † But finding also an other man, he said to him: Strike me. Who stroke him, and wounded him. † The prophete therefore went, and mette the king in the way, and with sprinkling of dust changed his face and 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 befor 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 therefore 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 possess the Vineyard, Elias the prophet threateth him many 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.*

**A**N 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 therefore 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 therefore 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 therefore 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 enemie is offensive to God, & severely punished by his iudice.*

*If no subject 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 conferue 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 proclamed 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 thyneemie? 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 iustificed, and Achabs extortion condemnation. *s. Ambrosius li. 3. offic. c. 10.* counteth Naboth a Martyr, *See Annos. 1.*

*Reg. 8.*  
:: To auoide horrote of blasphemie holie scripture oftentimes the terme *blefing* for *curfing*.



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, be-  
 cause he doeth not prophecie vnto me good, but euil, Mi-  
 cheas the sonne of Iemla. To whom Iosaphat sayd: Speake  
 9 not-so ô king. † The king of Israel therefore called a certaine  
 eunuch, and sayd to him: Make hast, and bring hither Micheas  
 10 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  
 21 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  
 12 thou destroy it. † And al the prophetes in like maner pro-  
 phecied, saying: Ascend into Ramoth Galaad, and goe pro-  
 speroufely, & our Lord wil deliuer it into the Kinges handes.  
 13 † 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 therefore be  
 14 like to theirs, and speake good thinges. † To whom Micheas  
 sayd: Our Lord liueth, whatsoeuer our Lord shal tel me, that  
 15 wil I speake. † He therefore 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  
 16 prosperoufely, 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  
 17 the name of our Lord. † And he sayd: I saw al Israel disper-  
 sed in the mountaynes, as sheepe not hauing a shepeheard, and  
 our Lord sayd: These haue no maister: let euerie man returne  
 17 into his house in peace. ( † Therefore the king of Israel sayd  
 to Iosaphat: Did I not tel thee, that he doeth not prophecie  
 19 me good, but alwaies euil?) † But he adding, sayd: Therefore  
 heare the word of our Lord: I saw our Lord sitting vpon  
 his throne, and al the hoste of heauen assisting him on the  
 20 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,  
 21 and an other otherwise. † And there came forth a spirit,  
 and stood before our Lord, and sayd: I wil deceiue him.  
 22 To whom our Lord spake: Wherein? † And he sayd: I

justly suspect-  
 ing the scilicet  
 matialle false  
 prophetes, ad-  
 uised the other  
 King to consult  
 a true prophet  
 of God.

:: False prophete  
 imitate  
 true prophete  
 in some ex-  
 terior thinges,  
 to make their  
 prophecies  
 seeme more  
 authentical.  
 Such hornes  
 appeared in a  
 propheticall vi-  
 sion to Zache-  
 rie the pro-  
 phet. Zach. x.  
 v. 18.

:: The prophet  
 geueth not  
 this for a reso-  
 lute answer,  
 but seeing the  
 king wil goe,  
 he prayeth he  
 may goe prospe-  
 rously. And  
 the king con-  
 ceiueth no o-  
 therwise of  
 his answer, and  
 therefore vr-  
 geth him to  
 answer resolu-  
 ly in the next  
 wordes. I ad-  
 iure thee &c.

wil 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 therefore 23  
 behold out 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 alye peoples. † Ther- 29  
 fore the king of Israel went vp, and Iosaphat the king of  
 Iuda into Ramoth Galaad. † The king of Israel therefore 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 onlic. † When ther- 32  
 fore the princes of the chariotes had scene Iosaphat, they sus-  
 pected 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 aduenture, and  
 :: by chance he stroke the king of Israel between the lunges  
 and the stomacke. But he sayd to his cochere: Turne thy  
 hand, and carrie me out of the armie, because I am greuously  
 wounded. † The battel therefore was fought that day, and 35  
 the king of Israel stood in his chariote agaynst the Syrians,  
 and he died in the euening: & the blood 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 re-  
 turne 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 cohe-  
 rence of the  
 text sheweth  
 that God only  
 permitted, but  
 commanded  
 not the diuel  
 to deceiue A-  
 chab. So S. Au-  
 gustin. li. 2. q.  
 71. ad Simpli-  
 c. 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 him  
 selfe, fearing  
 the kings  
 sonnes, that  
 they would kil  
 him. Iosephus  
 li. 8. c. 14. 811-  
 812.

:: It happened  
 by chance in  
 respect of the  
 archers intea-  
 tion, but other-  
 wise by Gods  
 providence di-  
 recting his  
 hand So A-  
 chabs craftie  
 perswading  
 Iosaphat to  
 put on his

38 in Samaria, † and washed his chariote in the poole of Samaria, 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 therefore slept with his fathers, and Ochozias his  
 41 sonne reigned for him. † But Iosaphat the sonne of Afa began to reigne ouer Iuda the fourth yeare of Achab the king of Israel. † Fiue and thirtie yeares old was he when he began to reigne, and siue and twentie yeares he reigned in Ierusalem: the name of his mother was Azuba the daughter of Salai. † And he walked in al the way of Afa 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 remaind  
 48 in the daies of Afa his father, he tooke out of the land. † Neither 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 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 armour, saued  
 him not from  
 iust reuenge.

# THE ARGUMENT OF THE FOURTH BOOKE OF KINGES.

The kingdom  
of Iuda con-  
ferred in Da-  
uids seede.

Many royal fa-  
milies begūne  
and destroyed  
in the king-  
dom of Israel.

This booke  
divided into  
two partes.

**T**HIS fourth booke prosecuteth the historie of the two Kingdomes of Iuda and Israel, to the severall captivities of them both. Shewing manie speciall vertues and herouical 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 evil, 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 twelve tribes, afterward in two) nere foure hundred fourscore yeares. And after the captiuitie (as will appeare in the age ensuing) it was conferred in honour and estimation, til Christ our Saviour. 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 set vp by God himself, partly suffered so 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 FOVRT BOOKE OF KINGES:

ACCORDING TO THE HEBREWES,

THE SECOND OF MALACHIM.

CHAP. I.

Ochozias King of Israel consulting Beelzebub, for his sicknes, is blamed by Elias, and foretold, that he shal die. 9. Fire from heauen deuoureth two capitaines with eub 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.



**A**ND Moab moued warre agaynst Israel, after that Achab was dead. † And Ochozias fel through the 2  
lanchions 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 5  
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: Doeest 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 topp 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 hast, 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

1: 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. 5. 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, therefore  
from the bed, which thou art aſcended vpon, thou ſhalt not  
deſcend, but dying thou ſhalt die. † He died therefore 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 ſirie 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.*

**A**ND 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  
leau 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 leau 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 leau thee: They went therefore  
both together, † & fiſtie men of the children of the prophetes 7  
followed

\* ayre or  
lower  
heauen.

22. VVhither 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 3.  
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, saie 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 shall be ta- not duple spi-  
 ken from thee, thou shalt haue that thou hast asked: but if rite to his ma-  
 11 thou see me not, thou shalt not haue it. † And when they ster, but the  
 went forward, and going talked together, behold a fyrie cha- duple spirite  
 riote, and fyrie horses parted them two asunder: and Elias of prophecy-  
 12 ascended by a hurle winde into heauen. † And Elifeus saw ing, and of  
 him, and cried: My father, my father, the chariote of Israel, working mira-  
 and the guider therof. And he saw him no more: and he tooke cles, which E-  
 13 his garments, and rent them in two peeces. † And he tooke lias had. 7. 15.  
 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-  
 seruantes fiftie strong men, that can goe, and seeke thy mai- lines, and be-  
 ster, lest perhaps the spirit of our Lord hath taken him, and cause God had  
 cast him vpon one of the mountaines, or into one of the val- geuen him the  
 17 leis. Who sayd: Send not. † And they forced him, til he a- spirit of so  
 greed, and sayd: Send. And they sent fiftie men. Who when great a pro-  
 18 they had sought three daies, found not. † And they returned phete, not for  
 to him: but he dwelt in Iericho, and he sayd to them: Did I wordlie, but  
 19 not say to you: Send not? † The men also of the citie sayd to spiritual excel-  
 Elifeus: Behold the habitation of this citie is verie good, as lencie, & ther-  
 thy selfe my lord perceuest: but the waters are very il, and fore not with  
 20 the ground barren. † But he sayd: Fetch me a new vessel, ciuil but reli-  
 21 and put salt into it. Which when they had brought, † going gious honour.

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 procureth sufficient without raine: and  
 prophesieth victory. 21. The king of Moab deceiued by a vision is over-  
 throwne in the field. 26. then being besieged immolateth his first begotten  
 sonne: and the Israelites leave the siege.*

**A**ND 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 lames, 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. † Therefore 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. † Therefore 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
- 20 ſhal ſtoppe vp al fountaines of waters, and euerie goodlie field you ſhal couer with ſtones. † It came to paſſe therefore 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 therefore 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 percey-  
ned not to  
them and ſo it  
was not prohi-  
bited to any  
that countrie  
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 erew 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 forthwith they retyred from him, and returned into their countrie.

## CHAP. IIII.

*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 bitterneſ of cologuintida, which by chance was put in the poſſe, 42. and feedeth manie with few leaues.*

The Epistle on  
Teulday in the  
third weke of  
lent.

**A**ND 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 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 therefore 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 oile 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

10 sayd to her husband: I perceue that this is a holie man of  
 God, which passeth by vs often. † Let vs therefore 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 therefore 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 stooode 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 therefore coman-  
 ded him to cal her: who when she was called, and stooode 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 certaine 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 therefore 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 therefore to meete her,  
 and say to her: Is al wel about thee, and about thy husband,  
 and

The Epistle on  
 Thursday in  
 the 4. weke of  
 Lent.

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 Ioynes, 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. † Moreouer 30  
 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 32  
 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. † Elifeus 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 Elifeus 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 pottle, 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 colocyntides of  
 the field, and filled his mantel, and returning cut it into the  
 pottle of broth, for he knew not what it was. † They therefore 40  
 powred it to their selowes, to eate: and when they had tasted  
 of the broth, they cried, saying: Death is in the pottle, 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 pottle, 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  
 & accommoda-  
 ting himself  
 to our infirmi-  
 tie, participat-  
 ing our death  
 we are quic-  
 ned. So S. Au-  
 gusting mysti-  
 cally applieth  
 this figuratiue  
 miracle to  
 Christ and his  
 Church. li. 12.  
 c. 35. *cons. Fast.*  
 Manich. and  
 manelike  
 things of the  
 old Testament  
 he sheweth to  
 be figures of  
 the new.

- 42 there was no more anie bitterness in the pottle. † And a certain 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 therefore sette it before them: who did eate, and there was least according to the word of our Lord.

## CHAP. V.

*Naaman the general captaine of Syria is cleansed of deprosie, by washing himself as Elifeus appointeth him seven times in Ioram. 15. Irefeueh his bet of in one God promising to serue him. 20. Geueh takesh 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 valiant 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  
2 Naaman. † Who said to her maistresse: I would my lord had bene with the prophete, that is in Samaria: surely he would  
3 haue cured him from the leprosie, which he hath. † Naaman therefore went into his lord, and told him saying: Thus and  
4 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  
5 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 Elifeus 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

know that there is a prophet in Israel. † Naaman therefore 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? Therefore 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 therefore 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 holocaust, or victimes to ſtrange goddes, but to the  
 Lord. † But this onlie is it, for which thou ſhalt beſech 18  
 Lord for thy ſeruant, when my maſter 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 therefore went from 19  
 him in the ſpring time of the earth. † And :: Giezi the ſeruant 20  
 of the man of God ſayd: My maſter 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 things wel? † And 22  
 he ſayd:

∴ To reſpect of  
 Gods ſpecial  
 cleſting and  
 ſanctifying the  
 land of Chri-  
 ſtians, by his  
 true religion,  
 Naaman right  
 ly eſtemed  
 that earth fit-  
 ter for an altar  
 then the earth  
 of his owne  
 countrie.

∴ Giezi preſi-  
 gured in his  
 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 duple 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 Giczi? Who answered: Thy seruant hath not gone any whither. † 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 oliuctes, and vineyardes, and sheepe, and oxen, and seruantes, and hand-maidens. † 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.

## C H A P. 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 serue 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, betwen this mans case and ours. For before Christs Gospel was promulgate, neither at Athens of faith were so expressly 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 Saviour exacteth of al to *confesse 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 reuel from true religion, which was neuer professed there, nor be scandalous to anie man being al Infidels: but in a christian cuntry, 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 reueling 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 sustayning 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 auaice lose Gods grace, and gaue infamous in this world, and eternal damnation in the next. *s. Aug. ser. 203. 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.

his Maſter, or ſhewed diſloyaltie, then thought, that he trayned for religion: whereas in our caſe, verie few do ſuch temporal ſeruiſe, 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 *confeſſa they know God, but denie him in their deedes.* And thoſe which reſuſe ſuch an office, can not be iudged diſloyal, becauſe it is ſufficiently knowne, that Catholiques reſuſe of mere conſcience. An other moſt eſpecial difference is in the thinges demanded. This Syrian promiſing expreſly 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 maſter, not adoring the Idol, for he reſolued and promiſed the contrarie, but adoring God Almighty, in whom now he beleued. And thie the Prophet approued, in that time, place, and perſon to be lawful. But thoſe that now in England goe to Proteſtants ſeruiſe, or ſermons, do neither publicly renounce al hereties, nor profeſſe to frequent Maſſe, the true Sacrifice of the Chriſtian Church, nor aouche the erecting of an Altar, but goe to church, to ſhew them ſelues obedient to the Parliament law, which abandoned the true Diuine Seruiſe, 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 religioſa, which theſe diſſemblers in their conſciences know to be falſe.

This example therefore doth in no ſorte warrant their going to the heretical church, but contrariwiſe admoniſeth 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, by the Gyth: None can goe without incurring greuous ſiane, and eternal damnation. The caſe being ſo much different from Naamans. It is in deepe more like to that of Hierzarus, and other Machabees, who were commanded by eating Syrians ſheſh, to depart from the law of God, and their fathers. VVhich by no meanes was lawful to doe, nor to make ſhew of doing it, but rather to dye, as they did moſt glorioſly.

## CHAP. VI.

*Eliſeus maketh iron to swimme vpon the water: 8. lea leth the king of Syria his men ( ſent to apprehend him ) bliuſly into ſamaria. 20. where their eyes being opened, they are curioſly interuained, and freely diſmiſſed. 24. The Syrians beſiege ſamaria. 26. For extreme famine a mother eateth her child. 31. A ſilb: king commandeth to kil Eliſeus.*

**A**ND the children of the prophetes ſayd to Eliſeus: Be- hold the place, wherin we dwel before thee is ſtreite  
for vs. † Let vs goe as far as Iordan, and take out of the wood  
enerie man ſome timber, that we may build there a place to  
dwel in. who ſaid: Goe. † And one of them ſayd: Come  
therefore thou alſo with thy ſeruantes. He answered: I wil  
come

The thinges  
demanded dif-  
fer much.

Personal pre-  
ſence at heret-  
ical ſeruiſe in  
England, a di-  
ſtinctiue ſigne  
of conformity  
to heretic.

A caſe very  
like to ours

Tit. 2.

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ſtons 210.  
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7.

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<sup>3</sup> did borow. † And the man of God sayd: where  
 fel it? and he shewed him the place: he therefore 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  
 counſel with his ſeruantcs, ſaying: In that and that place let  
 9 vs lay embuſhmentcs. † Therefore 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 embuſhmentcs. † The  
 king of Israel therefore 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  
 ſeruantcs, he ſayd: Why doe you not tel me who is the betraier  
 12 of me to the king of Israel? † And one of his ſeruantcs ſayd:  
 Not ſo my lord king, but Elifeus the prophet, which is in  
 Israel, telleth the king of Iſraelal wordcs, 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 therefore ſent  
 thither horſes and chariotes, and the force of his armie:  
 who when they were come in the night, they beſet 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  
 17 more with vs then with them. † And when Elifeus had  
 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  
 beholds: and loe the mountaine ſul of horſes, and of fire ch-  
 18 riotes round about Elifeus. † But the enemies went downe  
 to him: moreouer Elifeus prayed to our Lord, ſaying: Strike,  
 I beſech 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: ſollow me, & I wil ſhew you the man, whom you  
 20 ſeeke. He therefore led them into Samaria: † and when they

His grief  
 was great, be-  
 cauſe he had  
 not meant to  
 recompence  
 the loſſe to the  
 owner.

A husband-  
 man, in ver-  
 ſaire called  
 Kete had the  
 gift to ſee evil  
 ſpirites, wher-  
 by he often de-  
 ceſſed & hindered  
 their bad  
 purpoſes. Non.  
 b. 15. li. 2. c. 27.  
 Rev. 16. 13.

were entered into Samaria, Eliſeus ſaid: Lord open the eies 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 things, 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 ſoure ſcore ſiluer peeces, & the ſourth part of a cabe of pigeons dung, for ſiue ſiluer peeces. † And when the king 26 of Iſrael paſſed by the wall, a certayne woman cried out to him, ſaying: Saue me my lord king. † Who ſayd: No, our 27 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 therefore 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 garments, and paſſed by the wal. And al the people ſaw the hearecloth, which he ware next vpon his fleſh. † And the king ſayd: Theſe things 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 therefore 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 therefore, 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 cuil 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 prophecieith plentie of corne the next day, and death to a chif man that wil not beleue it. 3. Foure Lepers going to yeld .hemselues 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 fortold.*

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,  
 6 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.  
 7 † They arose therefore in the euening, to come to the campe of Syria. And when they were come to the beginning of the  
 8 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 another: Behold the king of Israel hath for wages  
 9 hyred agaynst vs the kinges of the Hetheites, and of the Egyptians, 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.  
 10 † 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 returned to an other tabernacle, and from thence likewise taking away they  
 11 hid it. † And they said one to an other: We doc 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

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 saith: therefore the incredulous are iustly punished.  
 r. 27.

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 therefore 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 therefore 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 aliuie, and  
 then we may enter into the citie. † But one of his seruantes 13  
 answered: Let vs take fiue 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 therefore two hortes, and the king sent into the  
 campe of the Syrians, saying, Goe ye, and see. † 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 eate therof. † It 20  
 chanced therefore to him as it was foretold, and the people  
 trode him in the gate, and he died.

## CHAP. VIII.

*After tenen yeares famine foretold by Eliseus, the Sunamite Woman return-  
 ing home, recouereth her landes and reuenues. 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 Lobna. 23. He dieth,  
 and his sonne Osbochias 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 wherſoever 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 mee the man of God,  
 and conſult the Lord by him, ſaying: Can I eſcape of this  
 9 myne infirmitie? † Hazael therfore went to mee the man,  
 hauing 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, ſickneſſe  
 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  
 19 sight of our Lord. † But our Lord would not destroy Iuda, for  
 20 Dauid his seruant, as he had promised him, to geue him a lampe to him, and to his children alwaies. † In his daies re-  
 21 uolted Edom, from being vnder Iuda, and made to it self a king. † And Ioram came to Seira, and al the chariotes with  
 22 him: and he arose in the night, and stroke the Idumeans, that had beset him, and the captaynes of the chariotes, and the  
 23 people fled into their tabernacles. † Edom therefore reuolted  
 24 from being vnder Iuda, vntil this day. Then Lobna also reuolted at that time. † But the rest of the wordes of Ioram, and  
 25 al that he did, are not these thinges written in the Booke of the wordes of the kinges of Iuda? † And Ioram slept with  
 26 his fathers, and was buried with them in the Citie of Dauid, and Ochozias his sonne reigned for him. † In the twelfth  
 27 yeare of Ioram the sonne of Achab the king of Israel, reigned Ochozias the sonne of Ioram the king of Iuda. † Two and  
 28 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.  
 29 † And he walked in the waies of the house of Achab: and 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 agaynst Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Ioram: † Who returned to be cured, in  
 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. 16. is called the daughter of Amri. VVherfore it semeth that either she was the adopted daughter of her brother Achab, or is there called the daughter of her grandfather.

*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 therefore the childe of a ptophete  
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 blood  
of my seruantes the prophetes, and the blood 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  
pilleth 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 things 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 therefore made hast,  
and euerie man taking his mantel layd it vnder his feete,  
after the similitude of a iudgement seate, & they sounded the

trumpet, and sayd: Iehu hath the kingdom. † Iehu there- 14  
fore the sonne of Iosaphat the sonne of Namsi conspired  
agaynst Ioram: Moreouer Ioram had besieged Ramoth  
Galaad, he, and al Israel agaynst Hazael 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  
the toure of Iezrael, saw the troupe of Iehu coming, & said: 17  
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 sayth 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

∴ When Na-  
both was falsly  
accused & un-  
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  
 27 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  
 28 there. † And his ſeruantes layd him vpon his chariote, and caried him into Ieruſalem: and they buried him there in his ſepulchre with his fathers in the Citie of David. † In the eleuenth yeare of Ioram the ſonne of Achab, reigned Ochozias ouer Iuda, † and Iehu came into Iezrahel. Moreouer  
 30 Iezabel hearing of his entrance, paynted her face with ſtubicke ſtone, and decked her head, and beheld through the  
 31 window † Iehu coming at the gate, and ſayd: Can there be peace to Zambri, that killed his maſter? † 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 hoopes of  
 34 the horſes trode her. † And when he was entered in, to eate, and to drinke, he ſayd: Goe, and ſee that curſed woman, and  
 35 burie her: becauſe ſhe is a kinges daughter. † And when they went to burie her, they found nothing but the ſkul, and the  
 36 feete, 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 eate 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 ſeruiſe: 6. and by his commandment kil the late kings ſeuentie ſonnes. 11. Fourtie two brothers of Ochozias late king of Iuda are ſlaine. 15. Iehu making league with Ionadab, vicerly deſtroyeth Achabs houſe. 18. by a ſtratagem killeth al the worſhippers of Baal, 26. burneth his ſtatua, & turneth his temple into a lake: 28. but mainſtaineth Ieroboams golden calves. 32. The Aſſyrians afflict Iſrael. 34. Iehu dieth, and his ſonne Ioachaz reigneth.*

to death, as if he had blaſphemed God, and curſed the king, for his pretended crimes, his ſeines were alſo ſlaine, and his landes and goodees conſiſcate: which appeareth by the kings preſent going to poſſeſſe the vinyard. 3. Reg<sup>21</sup>.

**A**ND Achab had ſeuentie ſonnes in Samaria: Iehu there- 1  
fore wrote letters, and ſent into Samaria to the chiefe 2  
of the citie, and to the ancientes, and to them that brought 3  
vp Achabs children, ſaying: † As ſowne as you ſhal receiue 4  
theſe letters, ye that haue your maiſters ſonnes, and chariotes, 5  
and horſes, and fenced cities, and armour, † chooſe the better, 6  
and him that ſhal pleaſe you of your maiſters ſonnes, and ſet 7  
him vpon his fathers throne, and fight for the houſe of your 8  
lord. † They were ſore afrayd, and ſayd: Behold two kinges 9  
could not ſtand before him, and how ſhal we be able to reſiſt? 10  
† The ouerſeers therfore of the houſe, and the rulers of the 11  
citie, and the ancientes, and the tutors ſent to Iehu, ſaying: 12  
We are thy ſeruantes, whatſoever thou ſhalt command we 13  
wil doe, neither wil we make vs a king: Doe thou whatſoever 14  
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  
arose, and came into Samaria: and when he was come to the  
cabbins of the ſhepheardes 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 leaft 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 zele for our Lord. And being sette in his chariote,  
 17 † he brought him into Samaria. And he stroke al that were  
 leaft of Achab in Samaria, til there was not one, according  
 18 to the word of our Lord, which he spake by Elias. † Iehu  
 therefore assembled al the people, and sayd to them: Achab  
 worshipped Baal a litle, but :: I wil worshipec him more.  
 19 † Now therefore 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 leaft 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 left  
 perhaps there be any with you of the seruantes of the Lord,  
 24 but that there be the seruantes of Baal onlie. † They therefore  
 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 therefore destroyed Baal out of Israel:

‡ This Iona-  
 dab instituted a  
 peculiar rule  
 of religious  
 abstinence:  
 which his po-  
 sterity duly ob-  
 serued. *1600.*  
 35.

‡ Iehu sinned  
 in fearing, and  
 causing others  
 to sacrifice to  
 Baal, his zeale  
 wanting both  
 discretion and  
 equite to *cert.*  
*must not be done*  
*that good may*  
*come thereof.*  
*Rom. 3.*

† but

† but yet from the ſinnes of Ieroboam the ſonne of Nabar, 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 things 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 things written 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 twentieth yeares in Samaria.

## CHAP. XI.

*Athalia killing al the kinges progenie (except Ioas, who is ſaued by his aunt)  
 ſurperth the kingdom. 4. Ent the ſeuenth yeare ioiada the high priſt  
 crowneth Ioas king, 13. cauſeth Athalia to be ſlaine, 17. and maketh cou-  
 nant between God, the king, and the people.*

**B**V T Athalia the mother of Ochozias ſeing her ſonne 1  
 dead, aroſe, and :: ſlew al the kinges ſeede. † But Iofaba 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 ſix 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

:: Moral good  
 vvorkes done  
 in ſtate of mor-  
 tal ſinne nor  
 meriting eter-  
 nal life, are  
 often reward-  
 ed temporally.  
*S. Aug. conſ.  
 mend. c. 2.*

:: Ambition  
 cauſe of much  
 crueltie.

:: Our Sauour  
 calleth this  
 high priſt, 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.*

of you goe in on the Sabbath, and  
 6 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 shilde-  
 bearers: 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  
 9 & going out. † And the centurions did according to al things,  
 that Ioiada the priest had commanded them: & euerie one tak-  
 ing their men, that went in on the Sabbath, with them that  
 10 went out in the Sabbath, came to Ioiada the priest. † Who  
 gaue them the speares, & the weapons of king David, which  
 11 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  
 12 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  
 14 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 founding the  
 trumpettes: and she rent her garmentes, and cried: A conspi-  
 15 racie, 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 fol-  
 low her, let him be stricken with the sword. For the priest had  
 16 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  
 17 there. † Ioiada therefore 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: Mathan 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.  
 VVherof com-  
 meth the pri-  
 uilege of Sab-  
 batices.

and Phelathi, 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 willeth the priestes to reparaire 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 vvvith money. 19. Ioas is traitarously slaine by his seruantes, and his sonne Amasias reigneth.*

**I**N the seuenth yeare of Iehu reigned Ioas: and he reigned 2  
fourtie yeares in Ierusalem The name of his mother was 2  
Sobia of Bersabee. † And Ioas did right before our Lord al 2  
the daies, that Iojada 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: 4  
† 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  
yeate of king Ioas, the priestes did not make reparations of 6  
the temple. † And king Ioas called Iojada the high priest and 7  
the priestes, saying to them: Why make you not the reparations 7  
of the temple? Take you therefore money no more according 7  
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 Iojada the high priest tooke \* a treasurie, 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 treasurie, the 10  
kinges

† That is, the  
ordinarie obla-  
tion 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 all things,  
 13 which had neede of cost to vphold the house. † But yet there  
 were not made of the same money the watter pottes of the  
 temple of our Lord, and the fleshhookes, and ceasars, 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 kinges 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 kinges 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 thinges written in the Booke of the  
 20 wordes of the daies of the kinges 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 vse.

:: He was bur-  
 ried in the ci-  
 tie but not in  
 the sepulcher  
 of the kinges.  
 2 Paral. 24. for  
 his impietic  
 in the latter  
 part of his life.

## CHAP. XIII.

Ioas 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 cuil steppes.  
 14. Ehsus being sicke willethe the king to shoote, 18. and to strike the

*ea:th, Who ſtriking thriſe, is told th it he ſhal thriſe ſtrike the Syrians. 20. Elifeus dieth, and a dead man is reuiued touching his bones. 22. Ioas receuereth th at which the Syrians had taken from Iſrael.*

**I**N 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 folowed 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 agaynſt 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 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 thręſhing 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 agaynſt 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 garder 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 iavelin. 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 rou-  
 sers, 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, tooke 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 reui-  
 ced 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 ſtriketh  
 Edom. 8. Prouoking Ioas king of Iſrael to warre, receiueth a contem-  
 pible 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.*

**I**N the second yeare of Ioas the sonne of Ioachaz the king  
 1 of Israel reigned Amafias the sonne of Ioas the king of  
 Iuda. † Fiue and twentie yeares old was he when he began  
 2 to reigne: and nine and twentie yeares he reigned in Ierusa-  
 lem, the name of his mother was Ioadan of Ierusalem. † And  
 3 he did right before our Lord, but yer 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  
 4 the people immolated, and burnt incense in the excelses.  
 † And when he obtayned the kingdom, he smote his seruan-  
 5 tes, which had slaine the king his father: † but their children  
 6 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 comanded, 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  
 7 the Vail of Salt pittes ten thousand, and tooke the rocke in  
 battel, and called the name therof, Iectebel vntil this present  
 daye. † Then Amafias sent messengers to Ioas the sonne of  
 8 Ioachaz, the sonne of Iehu the king of Israel, saying: Come,  
 † let vs see one an other. † And Ioas the king of Israel sent  
 9 agayne to Amafias 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  
 10 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 fal and Iuda with thee.  
 † And Amafias agreed not. And Ioas the king of Israel went  
 11 vp, and they saw eche other, he and Amafias the king of Iuda  
 in Bethsames a towne of Iuda. † And Iuda was strooken be-  
 12 fore Israel, and euerie man fled into their tabernacles. † But  
 13 Ioas the king of Israel did take Amafias 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, foure hundred cubites. † And he tooke al the gold,  
 14 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  
 15 which he did, and his strength, wherwith he fought against  
 Amafias

Deut. 24.

:: Amongst  
 kinges being  
 at variance,  
 Seing one an o-  
 ther impor-  
 teth, as much  
 as to fight a  
 battie.

Amaliaſ the king of Iuda, are not theſe thinges 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  
 Amaliaſ the ſonne of Ioaſ the king of Iuda liued, after that  
 Ioaſ the ſonne of Ioachaz the king of Iſrael was dead, ſixetene  
 18 yeares. † But the reſt of the wordes of Amaliaſ, are not  
 theſe thinges 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 Amaliaſ. † He built Elath, and reſtored it to Iuda,  
 23 after that the king ſlept with his fathers. † In the ſiſtenth  
 yeare of Amaliaſ 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 imprifoned & 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 ſued 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 Damafcus, and Emath to Iuda in  
 Iſrael, are not theſe thinges 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<sup>h</sup> l. 4. afterward (for offering incenſe on the altar. 2; Paralip. 26.) is ſtrooken with leproſie, caſt out of the temple, and from con-  
 uerſation with the people, his ſonne Ioathan ruling the kingdom. S. Sellum  
 kill cob*

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.

**I**N the seuen and twentieth year of Ieroboam the king of Israel reigned :: Azarias the sonne of Amasias the king of Iuda. † He was sixtene yeares old, when he began to reigne, and two and fiftie yeares he reigned in Ierusalem: the name of his mother was Iechelia of Ierusalem, † And he did that which was liked before our Lord, according to all things that his father Amasias did. † But the excelses he destroyed not: as yet the people sacrificed, and burnt incense in the excelses. † And our Lord stroke the king, and he was a 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 wordes of Azarias, and all 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 buried him with his ancetors: in the citie of Dauid, and Ioathan his sonne reigned for him. † In the eight and thirteenth 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 had done: he departed not from the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne. † And Sellum the sonne of Iabes conspired against him: and smote him openly, killed him, and reigned for him. † But the rest of the wordes of Zacharias, are not these written in the Booke of the wordes of the dayes of the kinges of Israel? † This is the word of our Lord, which he spake to Iehu, saying: Thy children shal sit vnto the fourth generation vpon the throne of Itrael. And so it came to passe. † Sellum the sone of Iabes reigned the nine and thirteenth yeare of Azarias the king of Iuda: and reigned one moneth in Samaria. † And Manahem the sonne of Gadi went vp from Therfa: and he came into Samaria, and smote Sellum the sonne of Iabes in Samaria, and slew

:: Otherwise called Ozias.

2. Paral. 26.

Mat. 1.

:: This punishment was inflicted vpon him, for his presumption to offer incense on the altar. 2.

Paralisp. 26.

:: He was buried honorably in the citie of Dauid, that is, nere to the walles, but in the silde, because he was a leper euen to his death. 2. Paral. 26.

15 and ſlew him, & reigned for him. † But the reſt of the wordes  
of Sellum, & his conſpiracie, wherwith he wrought treason,  
16 are not theſe thinges written in the Booke of the wordes of  
the dayes of the kinges of Iſrael: † Then Manahem ſtroke  
Thapſa and al that were in it and the borders therof from  
17 Therſa, for they would not open vnto him: and he ſlew al  
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 finnes of Ieroboam the ſonne of Nabat,  
19 who made Iſrael to ſinne al his dayes. † Phul alſo the king  
of the Aſſyrians came into the land, and Manahem gaue to  
20 Phul a thouſand talentes of ſiluer, that he ſhould ayde him, &  
eſtabliſh his kingdom. † And Manahem put a taxe 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  
his fathers: and Phaccia his ſonne reigned for him. † In the  
23 ſifteth yeare of Azarias the king of Iuda reigned Phaccia the  
ſonne of Manahem ouer Iſrael in Samria two yeares: † and  
24 he did that which was euil before our Lord: he departed not  
from the finnes 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 Phaccia & al that he did, are not theſe things 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 of 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 finnes 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 Maachat and  
Ianoe, and Cedee, 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.  
¶ 1.

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 twentieth yeares old was he when he began  
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: accord- 34  
ing 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 cite 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 kings of Israel and Syria besieging Ierusalem, the Assy-  
rians are hyred to releue it. 10. Achaz causeth Frus 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.*

**I**N 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 cut 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 siluer 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 brasse 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 brasse 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 feete, 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.

\* the  
 great ves  
 sel.  
 \* the  
 place  
 where  
 the king  
 offered

## CHAP. XVII.

*Salmanazar king of Assyrians maketh Osee king of Israel tributarie, and  
 perceiving his endeavour to be deliuered thereof, imprisoneth him; after  
 three yeares siege taketh Samaria, and carrieth the people captiue into Assi-  
 ria. 7. At which God permitteth for diuers great sinnes here recited.  
 25. The new inhabitants of the countrie not knowing God, are deuoured by  
 lions. Whereupon a true priest is sent to instruct them. 29. but they lea-ning  
 the rites of true religion do mixt the same with idolatrie.*

**I**N 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 Salmanazar 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 endeouoring to rebel had sent messengers to  
 Sua the king of Ægypt, that he might not pay tributes to the 5  
 king of the Assyrians, as euery yeare he was accustomed, he  
 besieged him, and cast him blound into prison. † And he ran- 6  
 ged through al the land: and going vp to Samaria, he besieged  
 it three yeares. † And in the ninth yeare of Osee, the king 7  
 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 8  
 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 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 statues & 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 testificacions, wherwith 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 feede  
 of Israel, and afflicted them, & deliuered them into the hand  
 21 of the spoylers, til he threwe them away from his face: † euen  
 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 13  
 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  
 Soothbenoth: and the Cutheites 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  
 goddesses of Sepharuaim. † and neuetheles they 32  
 worshipped 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 goddesses 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 couenant with them, & had commanded 35  
 them,

∴ Not truly  
 worshipped  
 but made shew  
 to worshippe.  
 For true wor-  
 ship of God  
 admitteth not  
 worship of  
 anie false god.  
 . 34.



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 *Nohestin*, that is, a peece of Iuda. 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. 20. c. 8. ciii. ser. 14. de reb. Aput. 101. de temp.*

Assyrians, and serued him not. † He stroke the Philisthians 8  
as farre as Gaza, & al the borders, from the Towre of watch- 9  
men vnto the fenced citie. † In the fourth yeare of king  
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 couen-  
nant: al things, that Moyles the seruant of our Lord comman-  
ded, they heard not, neither did they it. † In the fourteenth 13  
yeare of king Ezechias, came vp Sennacherib the king of Assy-  
rians 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  
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  
stode 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 Ioahc the sonne of  
Asaph, the \* register. † And Rabfaces sayd to them: Speake 19  
to Ezechias: Thus sayth the great king, the king of Assy-  
rians: What is this confidence, that thou doest 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 re-  
corder

- 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 excelles 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 Ioahay sayd 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 lowd 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 cesterne, † 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 deceiuech you, saying:
- 33 Our Lord wil deliuer vs. † Did the goddesses 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 goddesses of nations, which

26 He fastly 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.

33 Paganes and  
Heretikes are  
foolish & im-  
pudent to com-  
pare their false  
goddesses 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 therefore held their peace, and did not answer him any thing: for they had receiued the kings commandement that they should not answer him. † And Eliacim the sonne of Helcias, gouernour of the house, and Sobna the scribe, and Ioahc the sonne of Afaph register came to Ezechias, their garments rent, and told him the wordes of Rabfaces.

## CHAP. XIX.

*Ezechias in affliction requesteth the prayers of Isaia 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. promiseth to protect Ierusalem. 35. An Angel in one night killeth an hundred fourscore and five thousand of the Assyrians campe, their king returneth to Ninuie, is there slaine by two of his owne sonnes, and an other sonne reigneth in his place.*

**W**HICH things when Ezechias the king had heard, he rent his garmentes, and was couered with sackcloth, and entered into the house of our Lord. † And he sent Eliacim the gouernour of the house, and Sobna the scribe, and the ancientes of the priestes couered with sackclothes, to Isaia the prophete the sonne of Amos. † Who sayd to 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 perhaps 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 Ezechias came to Isaie. † And Isaie sayd to them: Thus shalt thou 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 message, and shal returne into his country, and I wil ouerthrow him with the sword in his country. † Rabfaces therefore returned, and found the king of Assyrians expugning Lobna: for he heard that he was departed from Lachis. † And when 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 therefore 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: :: Before the  
 Lord God of Israel, which sittest vpon the cherubins, thou art Arke & Propi-  
 the only God of al the kinges of the earth: thou madest heauen tiorie being  
 16 and earth: † Incline thine care, and heare : open Lord thine the special  
 eies, and see : and heare al the wordes of Sennacherib, who place of  
 17 hath sent to vpbraid vnto vs the liuing God. † In verie deede prayer.  
 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  
 therefore 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- :: Though  
 chias, saying: Thus saith our Lord the God of Israel: That manie in the  
 which thou hast besought me concerning Sennacherib the kingdom of  
 21 king of the Assyrians, I haue heard. † This is the word, that Juda sel to id-  
 our Lord hath spoken of him: The virgine daughter of Sion lattie, yet in  
 hath dispised thee, and scorned thee: Behinde thy backe hath respect of the  
 22 the daughter of Ierusalem wagged her head. † Whom hast rest publikly  
 thou vpbraid, and whom hast thou blasphemed : against professing  
 whom hast thou exalted thy voice, and lifted vp thine eies true faith and  
 23 in high : against the holie one of Israel. † By the hand of thy religion the  
 seruantes thou hast vpbraid our Lord, and hast sayd: In the Church is stil  
 multitude of my chatiotes haue I climed the height of mou- called a virgin  
 taynes, in the toppes of Libanus, and haue cut downe high and despicerh  
 cedars thereof, and the chosen firretrees of it. And I haue and idolaters  
 blasphemers,  
 and false  
 goddes.

∴ 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 beginning? 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 roofes 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 made 28  
against me, & thy pride hath ascended into myn eares: I there-  
fore wil put a ring in thy nostrils, 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 faue 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 fiue 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 Afarhaddon his sonne reigned for him.

*Ezechias being sick is told by Iſaias that he ſhal die: but praying to God ob-  
taineth fiſtenteen 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 reigneth.*

1 **I**N thoſe dayes Ezechias was ſick euen to death: and Iſaie  
the ſonne of Amos the prophete, came and ſayd to him:  
2 Thus ſayth our Lord God: Take order with thy houſe, for  
3 thou ſhalt die, and ſhalt not liue. † Who turned his face to the  
4 wal, and prayed our Lord, ſaying: † I beſech thee Lord, re-  
5 member I pray thee how I haue walked before thee in truth,  
6 and in a perfect hart, and haue done that which is liked be-  
7 fore thee. Ezechias therefore wept with great weeping. † And  
8 before Iſaie was gone out of the middes of the court, the  
9 word of our Lord came to him, ſaying: † Returne, and tel  
10 Ezechias the prince of my people: Thus ſayth our Lord the  
11 God of Dauid thy father: I haue heard thy prayer, and ſene  
12 thy teares: and behold I haue healed thee, the third day thou  
13 ſhalt goe vp to the temple of the Lord. † And I wil adde to  
14 thy daies fiſtene yeares: yea & out of the hand of the king of  
15 Aſſyrians I wil deliuer thee, and this citie, & I wil protect this  
16 citie for my ſake, and for Dauid my ſeruant. † And Iſaie ſaid:  
17 Fetch me a bunch of figges. Which when they had brought,  
18 and had layd it vpon his ſore, he was cured. † And Ezechias  
19 had ſayd to Iſaie: What ſigne ſhal there be, that our Lord wil  
20 heale me, and that I ſhal goe vp the third day to the temple  
21 of our Lord? † To whom Iſaie ſayd: This ſhal be the ſigne  
22 from our Lord, that our lord wil doe the word, which he hath  
23 ſpoken: Wilt thou that the ſhadow goe forward ten lines, or  
24 that it goe backe ſoe many degrees. † And Ezechias ſayd:  
25 It is an eaſie matter for the ſhadow to goe forward ten lines,  
26 neither wil I that this be done, but that it returne back ten  
27 degrees. † Iſaie therefore the prophet inuocated our Lord,  
28 and brought backe the ſhadow by: the lines, by the which  
29 it was now gone downe in the dial of Achaz, backward ten  
30 degrees. † In that time Berodach Baladan, the ſonne of  
31 Baladan, the king of the Babilonians ſent letters and giftes to  
32 Ezechias: for he had heard that Ezechias had bene ſicke.

Eeeee 3

† And

*∴ If theſe tenne  
lines importe  
ſo manie hou-  
res, then the  
dial going  
forwarde 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 ad: 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 counttie 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 witten 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 spillet innocent blood, 18. dieth, and his sonne Amon reigneth also wickedly: 23. is slaine by his seruantes, and his sonne Iosias reigneth.*

**T**WELVE 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 Salomen  
 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 Moyse commanded  
 10 them. † But they heard not: but were seduced by Manasses,  
 to doe euil :: about 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 things that the Amor-  
 rheiters did before him, and hath made Iuda also to sinne in  
 12 his filthes: † therefore 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  
 14 turne it, and draw often the pencil vpon the face thereof.  
 † :: But I wil leaue remnantes of mine inheritance, and wil  
 deliuer them into the handes of their enemies: and they shalbe  
 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 Æ-  
 16 gypt, vntil this day. † Moreover Manasses shed also inno-  
 cent blood 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-  
 serued 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.  
*Paralip.* 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 Iereba. † 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 filches, which his father had serued, and he adored them, † and forsooke 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 there 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 fal vpon them, 18. but the good king shal dye in peace.*

**E**IGHT 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 Afsia, 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 mafons, 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 fideiue. † 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 gave 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 detributed  
 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 Afaia 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 kindied agaynit vs:  
 because our fathers haue not heard the wordes of this Booke,  
 14 to doe al that is w<sup>r</sup>iten for vs. † Helcias therfore the priest,  
 and Ahicam, and Achabor, and Saphan, and Afaia went to  
 Holda a propheteffe the w<sup>i</sup>fe of Sedum 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 the  
 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

:: VVithin the  
 second wall  
 the citie ha-  
 uing three  
 walls. 3. R. 2. 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.

*Iosias reading the law before the people, they al promise to serue God. 4. Al  
 thinges 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. Iosias is slaine in battle by the king of Egypt: and  
 his sonne Ioachaz reigneth. Vho after three monethes is deposed by the king  
 of Egypt, and his brother Eliacim, henceforth called Ioakim, made king.*

**A**ND 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

3 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 Iofias 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 thinges. † And he said: 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 said:

:: Because they  
 had offered sac-  
 crific to false  
 goddes and in  
 vnlawful places  
 they were  
 suspended  
 from offering  
 any more sac-  
 crifice at al.

3. Reg.  
22.

3. Reg.  
19.

Let him alone, let no man moue his bones. And his bones remained 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, Iofias 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 Phafe to our Lord your God, according as it is w<sup>r</sup>iten in the booke of this couenant. † For

22: Iosephus writeth that this godlie king gaue thir tie thousand lambes and kiddes to the poore people for their Pasch & three thousand oxen for Holocauftes. The priestes also & Leuites added more of their owne. *li. 10. Antiq. c. 5.*

22: Albeit Manasse 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.

22: there was not such a Phafe 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 Iofias this Phafe 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, Iofias tooke away: that he might establiſh the wordes of the law, that were written 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 w<sup>r</sup>ath agaynst Iuda: for the prouocations, wherwith Manasse 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 Iofias, and al that he did, are not these things written in the Booke of the wordes of the daies of the kinges of Iuda? † In his dayes came vp Pharao Nechao the king of Ægypt, agaynst the king of Assyrians to the riuer Euphrates: and Iofias the king went to meete him: and was slaine in Mageddo, when he had seene him. † And his seruantes carried 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 Iofias: and they anoynted him, and made him king for his father. † Three and twentieth yeares old was Ioachaz when he began to reigne, and hereigned

he reigned three monethes in Ierusalem: the name of his  
 32 mother was Anital, 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 Nechao 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  
 Nechao made Eliacum 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  
 36 man according to his abilitie, as wel siluer as gold of the peo-  
 ple of the land: to geue vnto Pharao Nechao. † Fiuē 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  
 countrey. 5. He dieth, and his sonne Ioachim reigneth 10. The king of Ba-  
 bylon carrieth king Ioachim, and al the chief persons, and treasures into  
 Babylon, 17. appointing Matt'rianus, whom he nameth Sedecias, king of  
 Iuda, 20. Who 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 written in the Booke of the wordes of the daies of

∴ Not dying in peace, for he was slaine by Nabuchodonosor, *Iosephus 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 aseshal 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 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 Istracl 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, sau-  
 ing 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 vncler 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 ∴ reuolted from the king of  
 Babylon.

∴ In this he greuously offend-  
 ed hauing sworne to  
 serue him. And therefore Eze-  
 chiel *c. 17.* fore-  
 telleth the mis-  
 erie that wil  
 fall vpon him.  
*shd he that  
 broke covenant  
 of captiue &c.*

*Nabuchodonosor king of Babylon besieging Ierusalem two yeares, the souldiars pressed with famine see away. King Sedecias also fleeth, & is taken and brought before Nabuchodonosor. 7. Al his sonnes are slaine in his sight: his eyes are put out, and he is carried into Babylon: the Temple, the kinges palace, and other houses burned; the walles destroyed, the people carried captiue 12. except poore husbandmen. 13. A vessel of brasse, 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**ND 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  
4 the moneth: and there was a fore famine in the citie, neither  
5 was there bread for the people of the land. † And a breach  
6 was made into the citie: and al the men of warre fled in the  
7 night by the way of the gate, which is betwene the duple wal  
8 toward the kinges garden (moreouer the Chaldees besieged  
9 the citie round about) Sedecias therfore fled by the way, that  
10 leadeth to the champayne of the wildernes. † And the armie  
11 of the Chaldees pursued the king, and ouertooke him in the  
12 plaine of Iericho: and al the warriors, that were with him,  
13 were disperfed, and forsooke him. † They therfore hauing  
14 taken the king, brought him to the king of Babylon into  
15 Reblatha, who spake iudgement with him. † And he slew  
16 the sonnes of Sedecias before his face, and he :: put out his  
17 eyes, and bound him with cheynes, and :: brought him into  
18 Babylon. † The fifth moneth, the seuenth day of the moneth,  
19 that is, the ninetenth yeare of the king of Babylon, came Na-  
20 buzardan the General of the armie, the seruant of the king of  
21 Babylon into Ierusalem. † And he burnt the house, of our  
22 Lord, the kings house, and the houses of Ierusalem, & euerie  
23 house he burnt with fyre. † And al the armie of the Chaldees,  
24 which was with the General of the souldiars, destroyed the  
25 walles of Ierusalem round about. † And Nabuzardan the Ge-  
26 neral of the armie, transported the remnant of the people that  
27 remained in the citie, and the fugitiues, that were fled to the  
28 king of

*∴ Certaine false prophetes persuaded 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 carried thither after his eyes were put out Iosephus. li. 10. Aniq. c. 10.*

king of Babylon, and the rest of the comon people. † And of  
 the poore of the land he leift dressers of vineyardes and hus-  
 bandmen. † And the brasen pillers, that were in the temple of  
 our Lord, and the seete, and the sea of brasse, which was in the  
 house of our Lord, the Chaldees brake, and transported al the  
 brasse into Babylon. † The pottes also, of brasse, and masars,  
 and forkes with three teeth, and cuppes, and litle mortars,  
 and al the vessel of brasse, in the which they ministred, they  
 tooke away. † Moreouer also the censars, and phials: those  
 that were of gold: and that were of siluer the General of  
 the warfare tooke, † that is, two pillers, one sea, and the  
 seete which Salomon had made in the temple of our Lord:  
 there was no weight of the brasse of al the vessels. † One pil-  
 ler had eightene cubites in height: and the litle head of brasse  
 vpon it was three cubites in height: and the netre, and the  
 pomegranates vpon the litle head of the piller, al of brasse:  
 the second also had the like adorning. † Also the general of the  
 armie tooke Saraias the chiefe priest, and Sophonias the se-  
 cond priest, and three porters. † And of the citie one Eu-  
 nuch, which was captayne ouer the men of ware: and siue  
 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  
 men of the common people, which were found in the citie.  
 † Whom Nabuzardan the General of the armie taking,  
 brought them to the king of Babylon into Reblatha. † And  
 the king of Babylon stroke them, and slew them in Reblatha  
 in the land of Enath: and Iuda was transported out of their  
 land. † And he made Godolias the sonne of Ahicam the  
 sonne of Saphan Governour ouer the people, that was leift in  
 the land of Iuda, which Nabuchodonotor the king of Ba-  
 bylon had leift. † Which when al the captaynes of the soul-  
 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 Maspah Ismael the sonne of Ma-  
 thanias, and Iohanan the sonne of Cutée, and the Saraia the  
 sonne of Thanehumeth a Netophathite, and Iezonias the  
 sonne of Maachathi, they and their felowes. † And Go-  
 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  
 it came

∴ There was  
 so exceeding  
 much, that  
 they wel could  
 not, or did not  
 weight it.

- it came to passe in the seventh moneth, there came Ismahel the sonne of Nathanias, the sonne of Elisama of the kinges seede, and ten men with him : and stroke Godolias, who also died : yea the Iewes also & the Chaldees, that were with him
- 61 in Maspha. † And at the people rising vp from hile to great, & the captaynes of the souldiars, came into Ægypt fearing the
- 72 Caldees. † But it came to passe in the seuen and thirteth yeare of the Transmigration of Ioachim the king of Iuda, in the twelfth moneth, the seuen and twentieth day of the moneth: Euilmicrodach the king of Babylon, in the yeare, that he
- 23 Iuda out of prison. † And he spake vnto him courteously : and he sette his throne about the throne of the kinges, that
- 29 were with him in Babylon. † And he changed his garmentes, which he had in the prison, and he did eate bread alwayes in
- 30 his sight, al the dayes of his life. † A certayne prouision also he appointed for him without intermission, which was also geuen him of the king day by day, al the daies of his life.

THE ARGUMENT OF  
PARALIPOMENON.

**P**ARALIPOMENON, that is, A supplement of thinges omitted, called by the Hebrewes Dibre ha'aimim, The wordes of the dayes, or Chronicle, is an Abridgement briefly shewing, besides diuers other genealogies, from the beginning of the world, the faith and religion both of the progenitors, and of spring of the Patriarch Iacob, whose progenie God chose and made his peculiar people; and in that nation more particularly 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 knowledge of Scriptures, may mocke himselfe. The author is vncertaine, but probably it seemeth to be gathered by Eldras, out of other bookes 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 with 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. In the tenth chapter the reueltion, and death of king Saul is repeated. The other ninetene chapters are al of Dauid; 10 wit, of his election to be king, and inunction, his vertues, his faultes also, and his special Actes, concerning Gods seruice, government of the people; and prouision made for building Gods Temple.

By Gods special prouidence king Ioachim (other wise called Iechonias. 2. Par. 3. & Mat. 1.) is exalted, and set ouer al the Iewes; vnto whom others succede in like authoritie, and so is fulfilled the prophecie of Iacob. Gen. 49. The scepter shal not be taken from Iuda, nor a duke of his thigh til he come that is to be sent.

The significati-  
on of the  
name; and the  
contents of  
this booke.

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 specially of Iacobs 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 sonnes before Seth, but Cains race was vtterly extinguished by the flood, and Abel had no children.



ADAM, ∴ Seth, Enos, † Cainan, Malaleel, 1 2  
Iared, † Henoah, Mathufale, Lamech, † Noe, 3 4  
Sem, Cham, and Iapheth. † The sonnes of 5  
Iapheth: Gomer, and Magog, & Madai, and  
Iauan, Thubal, Mofoch, 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 Anamim, and Laabim, & Neph-  
tuim, † Phetrusim also, and Cassuim: from whom came Phi- 12  
listhim, & Caphthorim. † But Chanaan begat Sidon his first-  
borne, the Hetheite also, † and the Iebuseite, and the Amor- 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: Aelam, and Assur, and 17  
Arphaxad, & Lud, and Aram, and Hus, and Hul, and Gether,  
and Mofoch. † 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 Vfal, 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 begoten  
 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: Epha, and Ephel 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 Efeban. 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 children 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 Matted, the daughter of Mezaab.

:: As before the  
 rightline of  
 Adam to Noe  
 so here from  
 his sonne Sem  
 to Abiam.  
 :: For mysterie  
 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 Ietheth, † duke 52  
 Oolibama, duke Ela, duke Phinon, † duke Cenez, duke 53  
 Themn, duke Mabfar, † duke Magdiel, duke Hiram. these 54  
 be the dukes of Edom.

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

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 whereof 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 will present to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines do reconcile such apparent contradictions.

First, it is euidēt 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 expressed, being true in the mystical sense, differing from the precise number according to the historie. As in the genealogie of Christ the Evangelist counteth thirte fountene 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 Synecdoche, 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 fo manie yeares and part of an other, and his succelour 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 severall 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 an one liued 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 presume

Differences of names, numbers, & times, found in holie scriptures, make them hard to be vnderstood.

diuers meanes to reconcile seeming contradictions in holie scriptures.

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Luc. 3.

Mat. 1.

Not priuate but publique Spirit of the Church expounder of holie Scripture.

sume by his priuate spirit, to vnderstand and expound al Sciptures; which are hard not only by reason of their profound sense, surpassing mans natural capacite, but also for that in outward apparence, sometimes there seeme to be contradictions; but in dede neither are, nor can be vitered 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 Sciptures, 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 AND 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 supplanter  
 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- calle d Israel,  
 5 ter in law bare him Phares and Zara. † Therefore al the tharis, semg  
 sonnes of Iuda, were fiue. † And the sonnes of Phares, Hefron God, or valent  
 6 and Hamul. † The sonnes also of Zara: Zamri, and Ethan with God. Gen  
 7 and Eman, Chalcal also, and Dara, together fiue. † And 35.  
 the sonnes of Charmi: :: Achar, who troubled Israel, & sinned  
 8 in the theft of the anathema. † The sonnes of Ethan: Aza- :: Either this  
 9 rias. † And the sonnes of Hefron that were borne to him: Ie- man had two  
 10 rameel, and Ram, and Calubi. † Moreouer Ram begat Ami- names, or  
 11 nadab, and Aminadab, begat Nahasson, the prince of the there is error  
 children of Iuda. † Nahasson also begat Salma, of whom in the last let-  
 12 was borne Booz. † But Booz begat Obed, who also begat ter, here, or  
 13 Isai. † And Isai. begat the first begotten Eliab, the second 10/ue. 7.  
 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  
 Hefron tooke a wife named Azuba, of whom he begat Ie-  
 19 rioth: and her sonnes were Iaser, and Sobab, and Ardou. :: Otherwise  
 20 † And when Azuba was dead, Caleb tooke to wife Ephratha called Calubi,  
 21 who bare him Hur. † Moreouer Hur begat Vri: and Vri begat v. 9.  
 22 Bezeleel. † After these thinges Hefron went in to the daughtre  
 of Machir the father of Galaad, and tooke her, when he was  
 three score yeares old: who bare him Segub. † But Segub also

Ggggg 3

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 thereof, 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, Iefi: which Iefi begat Sefan. Moreouer Sefan begat  
 Oholai. † And the sonnes of Iada the brother of Semei: Ie- 32  
 ther, and Jonathan. But Iether also died without children.  
 † Moreouer Jonathan begat Phaleth, and Ziza. These were 33  
 the sonnes of Ierameel. † And Sefan had noe sonnes, but 34  
 daughters: and a seruant an Egyptian, named Ieraa. † And 35  
 he gaue him his daughter to wife: who bare him Ethei. † And 36  
 Ethei 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  
 † Ealasa 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 Epha 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 Epha, 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.

1682

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 kindred of  
 lings, or 53 Cariatharim, the Iethreites, and Aphurtheites, and Sema-  
 vesting 53 theites, and Maseretes. Out of these issued the Saraites, and  
 places. 54 Esthaolites. † The sonnes of Salma, Bethlehem, and Neto-  
 phathi, the :: Crownes of the house of Ioab, and the Halfe of  
 55 the resting of Sarai, † The kinredes also of the scribes  
 dwelling in Iabes, singing and founding, and abyding in ta-  
 bernacles. These are the Cineites, which came from heate of  
 the father of the house of Rechab.

:: Valient men  
 by whose help  
 Ioab 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. 13. Wh. b dixers generations of the same Iosias.*

1 **B** V T Dauid had these sonnes, which were borne to him  
 in Hebron: the firstbegotten Amnon 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 Saphatias of Abital, the sixth Iethraham of Eglā  
 his wife. † Six sonnes therefore 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 Elisama, † and Eliphaleth, and  
 8 Noge, and Nepheg, and Iaphia, † moreouer Elisanna, and  
 9 Eliada, and Eliphelth, nine: † al these the sonnes of Dauid,  
 beside the sonnes of his concubines: and they had a sifter  
 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 Iose Ioas: † and his sonne Amasias begat Azarias. Moreouer  
 13 Azarias the sonne of Ioathan † 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. 110  
 Matth.

∴ Semeia with his siue sonnes are counted six sonnes of Sechenias, though Semeia only was his proper sonne, the other his nephewes. See annotation. ch. 1. v. 3.

Iechonias, and Sedecias. † The sonnes of Iechonias were Asir, 17  
 Salathiel, † Melchiram, Phadaia, Sennefer, & 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- 22  
 chenias. † The sonne of Sechenias: Semeia, whose sonnes were  
 Hattus, and Iegaal, and Baria, and Naaria, and Saphar, ∴ six 23  
 in number. † The sonnes of Naaria, Elioenai, & Ezechias, and 23  
 Ezricam, three. † The sonnes of Elioenai, Oduia, and Eliafub, 24  
 and Phelcia, and Accub, and Iohanan, and Dalaia, and Anani,  
 seuen.

### CHAP. IIII.

*Other genealogics of Iuda: 24. and of Simeon, 29. by whom the progenie of Cham, 42. and reliques of Amelacites are subdued.*

**T**HE sonnes of Iuda: Phares, Heiron, 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 also is the stocke of Etam: 3  
 Iezrahel, and Iesema, and Iedebos. And the name of their  
 sister Afalephuni. † And Phaniel 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 Hopher, and Themani, and  
 Ahalstari. 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 Pheffe, 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

∴ In ioyning a vow to his prayer he imitated holic Iacob. Gen. 28. And they both desired temporal things for the better seruing of God, & aduancing his glorie; especially that they might be aſſiſted with grace not to yield to tentations, nor ſiue of malice.

14 of Othoniel, Hathath, and Maonathi, † Maonathi begat  
 Ophra, & Saraia begat Ioab :: the father of the Vale of Arti-  
 15 ficers: for there were artificers. † And the sonnes of Caleb  
 the sonne of Iephone, Hir, and Ela, and Naham. The sonnes  
 16 also of Ela: Cencz. † The sonnes also of Iacleel: Ziph, and  
 17 Zipha, Thiria, and Asrael. † And the sonnes of Esra, Iether,  
 and Mered, and Epher, 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 Nuham the father of Ceila, Garmi, and Esthamo,  
 20 which was of Macathi. † 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  
 23 princes in Moab, and which returned into Lahem. and these  
 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, Mapfam 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 kinred could not reach to the summe of the  
 28 children of Iuda. † And they dwelt in Bersabee, and Molada,  
 29 and Hafarsuhal, † and in Bala, and in Afom, and in Tholad,  
 30 † and in Bathuel, and in Hormi, and in Siceleg, † and in Beth-  
 31 marcabothe, and in Hafarsufim, and in Bethberai, and in  
 32 Saarim. these were their cities vntil king Dauid. † Their  
 toynes also: Etam, and Aen, Rhemmon, and Thochen, and  
 33 Afan, siue cities. † And al their villages round about these  
 cities vnto Baal. this is their habitation, and the distribution  
 34 of their dwellings. † Mosabab also and Iemlech, and Iosa  
 35 the sonne of Amasias, † and Ioel, and Iebu the sonne of Iosa-  
 36 bia the sonne of Saraia, the sonne of Asiel, † and Elioenai, and  
 Iacoba, and Isuhaia, and Afaia, and Adiel, and Ismiel, and

†. Chieflord of  
 the valley;  
 where the ar-  
 tificers 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 quiet and fruiteful, 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 tabernales, 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 siue hundred men, hauing their princes Phal-  
 tias and Naaria and Raphaia and Oziel the sonnes of Iesi:  
 † 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 double 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 Manasses, subdue the Argarenes:  
 25. but for their sinnes are led captiue into Assyria.*

See annota-  
 tions; Gen. 49.  
 94. 4.

**A**Lso the sonnes of Ruben the first begotten of Israel 1  
 (for he was his first begotten: :: but when he had violen-  
 ted 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,  
 Elron, 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  
 11 for them in their tabernacles, in al the quarter, that looketh  
 12 to the East of Galaad. † But the children of Gad dwelt ouer  
 13 agaynst them in the land of Basan, as far as Selcha: † Iohel  
 the head, and Sapham the second: and Ianai, and Saphat in  
 14 Basan. † And their brethren according to the houses of their  
 kinredes, Michael, and Mosollam, and Sebe, and Iorai, and  
 15 Iacan, and Zie, and Heber, seuen. † These are the sonnes of  
 Abihail, the sonnes of Huri, the sonne of Iara, the sonne of  
 16 Galaad, the sonne of Michael, the sonne of Iesefi, the sonne  
 17 of Ieddo, the sonne of Buz. † Also the brethren of the sonne  
 of Abdiel, the sonne of Guni, prince of the house in their  
 18 families. † And they dwelt in Galaad, and in Basan, and in the  
 townes therof, and in al the suburbes of Saron, vnto the  
 19 borders. † Al these were numbred in the daies of Ioatham  
 the king of Iuda, and in the daies of Ieroboam the king of  
 20 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  
 21 thousand, and seuen hundred threescore going forth to fight.  
 † They fought agaynst the Agarenes: but the Iturcians, and  
 22 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  
 23 he heard them, :: because they beleued in him. † And they  
 tooke al that they possessed, Camels fiftie thousand, and  
 sheepe two hundred fiftie thousand, and asses two thousand,  
 24 and of men an hundred thousand soules. † And manie fel  
 downe wounded: for it was the battel of our Lord. And they  
 25 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  
 26 Hermon, for the number was great. † And these were the  
 princes of the house of their kinred, Ephher, and Iefi, and  
 Elicel, and Esriel, and Ieremia, and Odoia, and Iediell, most  
 valiant men and mightie, and renowned princes in their  
 27 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 ouer came  
 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 Labela, 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.*

**T**HE sonnes of Leui: Gerson, Caath, and Merari. † The sonnes of Caath: Amram, Isaac, 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 Isaac, and Hebron, and Oziel. † The sonnes of Merari: Moholi and Musi. And these are the kintredes 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, Abialaph 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. *Josephus counteth some others among these. li. 2. c. 4. Iosephus also differeth from this cata. legue. 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 Valleni, and Abia. † And the sonnes of  
 Merari, Moheli: Lobpi his sonne, Semei his sonne, Oza his  
 30 sonne, † Sammaa his sonne, Haggia his sonne, Asaia his  
 31 sonne. † These are they, whom David appointed ouer the  
 32 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  
 33 Ierusalem: and they stood according to their order in the  
 ministrie. † And these are they, which assisted with their  
 34 sonnes, of the sonnes of Caath, Hemam singing man, the  
 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 Moheli, the sonne of Mofi, the sonne of Merari, the  
 48 sonne of Leui. † Their brethren also the Leuites, which were  
 ordained for al the ministrie 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. Reg. 2.) the high priest-hood was reduced to the line of Eleazar which by Gods ordinance was translated to Heli of Ithamars line but stil continued in the line of Aaron. The rest of Sadochs line by Achimaas &c. to Iofedech in the captiuitie appeareth before. 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 Caathites: for they were fallen to them by  
 lotte. † They gaue therefore 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: Gabec and the sub- 60  
 urbes therof, Almath with the suburbes therof, Anotho 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  
 cities. † Moreouer to the children of Gerson by their kinredes 62  
 of the tribe of Issachar, & of the tribe of Aser, and of the tribe  
 of Nephthali, and of the tribe of Manasses in Bafan, thirtene  
 cities. † And to the sonnes of Merari by their kinredes of the 63  
 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 64  
 Israel gaue to the Leuites cities, and their suburbes: † and they 65  
 gaue by lot, of the tribe of the children of Iuda, & of the tribe  
 of the children of Simeon, and of the tribe of the children of  
 Benjamin, these cities, which they called by their names, † and 66  
 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 therefore gaue them cities, to flee vnto, Sichem with 67  
 the suburbes therof in mount Ephraim, and Gazer with the  
 suburbes therof, † Iecmaan also with the suburbes therof, 68  
 and Berthoron 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 Bafan, and the suburbes therof, and Astaroth  
 with the suburbes therof. † Of the tribe of Issachar, Cedec 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 Nephthali, 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, Remo-  
 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. Nephthali, 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 Daud, 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 brether alſo through al the  
 kinred of Iſſachar, moſt ſtrong to fight, were numbred foure  
 6 ſcore and ſeuē thouſand. † 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 Eliczer, 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:  
 & ſeuē 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, twentieth thousand and two hundred.  
 † Moreover the sonnes of Iadihel: Balon. And the sonnes 10  
 of Bilan: Iehus, and Beniamin, and Aod, and Chanana, and  
 Zethan, and Thariss, Ahisfahar. † al these the sonnes of Iadi- 11  
 hel, princes of their kintredes, most valiant men, seuentene  
 thousand, and two hundred going forth to battel. † Sepham 12  
 also, and Haphan the sonnes of Hic: and Haim the sonnes  
 of Aher. † And the sonnes of Nephthali: Iafiel, and Guni, 13  
 and Iezer, and Sellam, the sonnes of Bala. † Moreover the 14  
 sonne of Manasses, Ezrieh: and his concubine the Syrian bare  
 Machir the father of Galaad. † And Machir tooke 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 conceiued 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 Lardan: 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 against 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

*Moalechesh:*  
*Perina 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 Baifaith. † 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. † Moreover 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, † Bofor, and hod, and Sammia, and Salufa, 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, † All 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 sixth. † And the sonnes of Bale were: Addar, and  
 4 Gera, and Abiud, † Abisue also, and Naaman, and Ahoe,  
 5 † and also Gera, and Sephuphan, and Huram. † These are  
 6 the sonnes of Abod, princes of their kinredes that dwelt in  
 7 Gabai, which were transported into Manahath. † And Naa-  
 man, and Achia, and Gera he transported them, and begat  
 8 Oza, and Abiud. † Moreover he begat Saharaim in the coun-  
 9 trie of Moab, after he dismissed Husim and Bara his wiues.  
 10 † And of Hodes his wife he begat Iobab, and Sebia, and  
 11 Mofa, and Molchom, † Iehus also, and Sechia, and Marma.  
 12 these are his sonnes princes in their families. † And Michusim  
 13 begat Abitob, and Elphaal. † Moreover the sonnes of Elphaal  
 14 Heber, and Misaam, and Samad: this man built Ono, and Lod,  
 15 and her daughters. † And Baria, and Sama princes of their  
 16 kinredes that dwelt in Aialon: these droue away the inhabi-  
 17 tantes of Geth. † And Abio, and Sefac, and Ierimoth, † and  
 18 Sabadia, and Arod, and Heder, † Michael also, and Iespha,  
 and Ioha the sonnes of Baria. † And Zabadia, and Mofollam,  
 and Hezeci, and Heber, † and Iesamari, and Iezlia, and Iobab

sonnes of Elphaal, † and Iacim, and Zechri, and Zabdi, 19  
 † and Elioenai, and Selethai, and Eliel, † and Adaia, and 20  
 Baraia, and Samarath the sonnes of Semei. † 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 Samsari, 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 Iooda: and Iooda 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, Bochrú, Ismahel, Saria, Obdia, and  
 Hanan. al these the sonnes of Afel. † And the sonnes of Esec 39  
 his brother, Vlam the firstbegotten, 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.*

**A**L 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 Babilon 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:  
9 and Mosollam the sonne of Saphatias, the sonne of Rahuel,  
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 Adaias 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 courtes of the children of Leui. † But Sellum the sonne of  
Core the sonne of Abiafaph, the sonne of Core, with his bre-  
thren, and his fathers house, these are the Corites ouer the  
workes of the ministerie, keepers of the entrances of the ta-  
bernacle: 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 Scer 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 waches: that when it was time, they in the  
 morning might open the doores. † Of these mens flocke 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 flour, 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 ouerseeer 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 Iebiel the 35  
 father of Gabzaon, and the name of his wife Maacha. † His  
 first begotten sonne Abdon, and Sur, and Cis, and Baal, and 36  
 Ner, and Nadab, † Gedor also, and Ahie, 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 Azinoth, 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, Bochrū, 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 seuen 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 Philistians were come nere pursewing Saul, and his sonnes, they stroke Ionathas, and Abinadab, and Melchisua the sonnes of Saul. † And the battel grewe 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 frighted with feare: Saul therefore 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 therefore 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 Philistijms came, and dwelt in them. † The next day therefore the Philistijms 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 things 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 seuen daies. † Saul therefore died for his iniquities, for that he transgressed the commandement of our Lord which he had commanded, and kept it not: yea and besides also consulted the Pythonesse, † and trusted not in our Lord: for the which he slewe him, and transferred his kingdom to Dauid the sonne of Isai.

:: The second part.  
King Saul and his familie overthwone.

:: He offered Sacrifice on an Altar without warrant  
1. Reg. 13.  
And destroyed not the Amalacites, 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 Bethelem, 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.*

A third part-  
ing Dauids  
signe and his  
pecial actes.

**A**L Israel therefore 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 therefore 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 Iebuscites were  
the inhabitors of the land. † And they that dwelt in Iebus, 5  
sayd to Dauid: Thou shalt not come in here. Moreouer Dauid  
tooke 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 therefore  
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 vncler 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-  
hines. † These stood in the middes of the fiede, 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 Phelisthimes in Bethlehem. † Dauid therefore  
 desired and sayd: O that some man would giue me water of  
 18 the cesterne of Bethlehem, which is in the gate. † These  
 three therefore 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 listed 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 ariel of Moab: and he  
 went downe, and slewe the lion in the middes of the cisterne  
 23 in the time of snow. † And he storke the Aegyptian, whose  
 stature was of siue cubites, and which had a speare as the  
 weauers beame: he therefore went downe to him with a rod,  
 and by force tooke away the speare, that he held in his hand,  
 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 counsel.  
 26 † Moreouer the most valiant men in the armie, Asahel the  
 27 brother of Ioab, and Elchanan the sonne of his vncler of Beth-  
 28 lehem, † Sammoth an Arortie, Helles a Phalonite, † Ira the  
 29 the sonne of Acces a Thecaire, 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.

:: Two stout  
 men of Moab,  
 as if they had  
 benne lions. 2.  
 Reg. 23. v

† The

† The sonnes of Assem a Gezonite, Ionathan the sonne of 33  
 Sage an Ararite, † Abiam the sonne of Sachar an Ararite, 34  
 † Eliphah 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, † Vrias the Herheite, Zabab the sonne of Oholi, † Adina 40  
 the sonne of Sizzai Rubenite the prince of the Rubenites, & 41  
 with him thirtie: † Hanan the sonne of Maacha, and Iosaphat 42  
 a Mathanite, † Ozia an Astarothite, Samma, and Iehiel the 43  
 sonnes of Hotham an Atorite, † Iedihel the sonne of Zamri, 44  
 and Ioha his brother a Thofaite, † Eliel a Mahumite, and 45  
 Ictibai, and Iofaia the sonnes of Eluaim, and Iechina a Moa- 46  
 bite, Elkel, 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.*

**T**HES 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 direct'y: of the brethren of Saul of Benjamin. † The 3  
 prince Ahiezer, and Ioas the sonnes of Sammaa a Gaba-  
 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 Iehzeziel, and Iohanan, and Iezabad a Gader-  
 rothite. † And Eluzai, and Ierimuth, and Baalia, and Samaria, 5  
 and Saphatia an Huraphite. † Elcana, and Iefu, and Azareel, 6  
 and Ioezer, & Ielbaam of Carchim: † 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 vali-  
 ant men, and the best warriors, holding shield and speare:  
 their faces as the faces of a lion, and swift as the roebuckles 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, † Iohanan the eight, Elzebad the 12  
 ninth, † Ieremias the tenth, Machbani the eleventh, † 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 ualleis 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 waye 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 Icdihel, and  
 Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the  
 21 princes of a thousand in Manasses. † These did ayde Dauid  
 agaynst the rouers: 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 wardenes,  
 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  
 their

:: An armie of  
 manie good  
 men, wel dis-  
 posed in order  
 and concord,  
 is called the  
 armie of God,  
 like the great  
 numbe 150  
 Angels, which  
 to vs are vnum-  
 merable, Iob. 25.

their kintredes. † 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 appointed 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, becues, muttuns, 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. Or a for touching it is strooken dead. 11. Whereupon Dauid  
 fearing to bring it to Ierusalem, it remaineth three monethes in the house of  
 obedem.*

**A**ND 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 3  
 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 Dauid went vp, and euerie man of Israel to the hil of Caria Thiatim 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 brether did driue the wayne. † Moreouer Dauid, and al Israel playd before our Lord with al their might in songes, and on harpes, and plalteries, 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 Dauid 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 Dauid, but turned it away into the house of

12 :: Obededom was a Leuire, ( c. 15. v. 18 ) and therefore more mete to kepe the arke: :: Called a Gethcite because he had dwelt in the towne of Geth,

13 :: Obededom the Gethcite. † 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 Dauid provideth timber, and workmen to build his owne house. 3. marueth more wiuues, and hath manie children; 8. overthroweth the Philistians, 13. 10. 12.*

1 **H**IRAM also the king of Tyre sent messengers to Dauid, and cedar trees, and artificers for walles, and timber:

2 to build him a house. † And Dauid knew that our Lord had established him to be king ouer Israel, and that his kingdom was exalted ouer his people Israel. † Dauid also tooke other

3 wiuues in Ierusalem: and he begat sonnes, and daughters. † And these be their names, that were borne to him in Ierusalem:

4 Samua, and Sobad, Nathan, and Salomon, † Iebihar, and Elifua, and Eliphaler, † Noga also, and Napheg, and Iaphia,

5 † Elitama, and Baalaida, and Eliphaler. † And the Philistijms hearing that Dauid was annoynted for king ouer al Israel, they went vp al to seeke him: which when Dauid had heard,

K k k k k 2

he went

he went out to meeete them. † Moreouer the Philisthijms 9  
 coming, were spred abrode in the Vale Raphaim. † And 10  
 Dauid 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 Baalpharasin, 11  
 Dauid 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 Dauid commanded to be  
 burnt. † An other time also the Philisthijms invaded, and 13  
 were disperfed in the Vale. † And Dauid 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 pearetrees. † And when thou shalt heare the sound of 15  
 one going in the toppe of the pearetrees, then shalt thou  
 ysue forth to battel. For God is gone forth before thee, to  
 strike the campe of the Philisthijns. † Dauid therfore did as 16  
 God had commanded him, and stroke the campe of the  
 Philisthianes from Gabaon vnto Gazera. † And the name 17  
 of Dauid was bruite in al countries, and our Lord gaued 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 Dauids deuotion.*

**H**E made also houses for him selfe in the citie of Dauid: 1  
 and built a place for the Arke of God, & pitch a taber- 2  
 nacle for it. † Then sayd Dauid: 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 Israel 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, Vriël 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 Gerson, 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  
 Abiathar the Priestes, and the Leuites, Vziel, Afaia, Ioel,  
 12 Semeia, 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 present, 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 carrie 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 Casai.
- 18 † And with them their brethren: in the second order, Zacha-  
 rias, and Ben, and faziel, 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 Ozaiu, 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 Nathanael,  
 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 Chonias 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 cite 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 blesteth the people, 4. disposeth the offices of Leuites. 8. and maketh a psalme of praise to God.*

:: An other linen garment vsed by prophetes, such as Samuel did weare being a child 1. Reg. 2.

:: Not only king Dauid being a holie Prophet, but anie other Superior might blest his subiectes.  
:: That he also disposed certaine offices of Leuites was by special priuilege, which was no preiudice to the hiegh priests authoritie, for superior powre is proued by Gods institution, rather then by factes, either of good men, which do manie things 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 2  
God. † And when Dauid had finished offering holocaustes, and pacifiques, he :: blessed the people in the name of our 3  
Lord. † And he diuided to al through out euerie one, from 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 minister, 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, & Obededom: and Iehiel ouer the instruments of psalterie, 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 powre: 11  
seeke

- 12 seeke ye his face alwayes. † Remember his merueulous way of dispensation, or of  
 things which he hath done: his signes, and the iudgements euil viuping  
 13 of his mouth. † The seede of Israel his seruant: the without warrant,  
 14 children of Iacob his elect. † He is the Lord our God: that to them perthey-  
 15 in al the earth are his iudgements. † Remember for neth not. For  
 euer his couenant: the word, which he commanded vnto a it is eere that  
 16 thousand generations. † Which he couenanted with God instituted  
 17 Abraham: and his othe with Isaac. † And he appoynted supieme spiri-  
 it to Iacob for a precept: and to Israel for an euer lasting coue- tual powe in  
 18 nant: † Saying: To thee wil I geue the Land of Chanaan: the high priest.  
 19 the corde of your inheritance. † When they were few *Deut. 17.*  
 20 in number: smal and sojourners therof. † And they And al kinges  
 passed from nation into nation: & from kingdom to an other princes are to  
 21 people. † He suffered not any man to calumniate them: receiue the  
 22 but rebuked kinges for their sake. † Touch not my an- law at the pri-  
 23 nointed: and vnto my prophetes be not malicious. † Sing estes hand.  
 ye to our Lord al the earth: shew forth from day to day his *ibidem. v. 18.*  
 24 saluation. † Tel his glorie among the gentiles: among Eleazar the  
 25 al peoles his merueulous workes. † Because our Lord is high priest  
 great, and laudable exceedingly: and terrible ouer al goddes. was oppoin-  
 26 † For al the goddes of the peoles, be idols: but our Lord to consult  
 27 made the heauens. † Confession and magnificence be- our Lord for  
 28 fore him: strength and ioy in his place. † Bring to our Iosue, Nu. 27:  
 Lord ye families of peoles: bring to our Lord glorie and Finally by  
 29 impire. † Geue our Lord glorie, to his name, eleuate Gods ordi-  
 sacrifice, and come ye in his sight: and adore our Lord in holic nance, *the lay*  
 30 honour. † Let al the earth be moued before his face: for *of iust was in*  
 31 he founded the world vnmoueable. † Let the heauens be *the mouth of*  
 glad, & the earth reioyse. and let them say among the nations, *priestes. Malac. 2.*  
 32 Our Lord hath reigned. † Let the sea thunder, and the  
 fulnesse therof: let the fieldes, reioyse, and al things 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 sauiour: and gather 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

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 appointed  
 for porters. † And Sadoc the priest, and his brethren 39  
 priestes, before the tabernacle of our Lord in the excellen-  
 ce, which was in Gabaon, † that they should offer holocaustes 40  
 to our Lord vpon the altar of holocaust continually, morn-  
 ning and euening, according to al things 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 trumpet, 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.*

**A**ND when Dauid dwelt in his house, he sayd to Nathan 1  
 the prophete: Behold I dwell in a house of cedar: and  
 the Arke of the couenant of our Lord is vnder skinnes. † And 2  
 Nathan sayd to Dauid: Al things, 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  
 seruant: Thus sayth our Lord: Thou shalt not build me a  
 house to dwell 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  
 † abiding 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 renoumed in the earth. † And I haue 9  
 geuen

- geuen a house to my people Israel: it shall be planted, and shall dwell therein, and shall be moued no more, neither shall 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 shall be of thy children: and I wil establish
- 12 his kingdom. † He shall build me a house, and I wil confirme
- 13 his throne for euer. † I wil be to him for a father, and he shall 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 shall be 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 aboute al men Lord God. † What can Dauid adde farther, wheras thou hast soe glorified thy
- 19 seruant, and knowen 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 knowen. † 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 remaine 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 con-  
tinue and  
preserve thy  
seed, and fam-  
ilie as we see  
it performed  
euen to the B-  
virgin Marie,  
and Christ of  
the house of  
Dauid. *Mat. 12*  
*Luc. 2. 3.*

Lord thou art God: and thou hast spoken to thy<sup>v</sup> servant so great benefittes. † And thou hast begunne to blesse the 27  
house of thy seruant, that it be alwaies before thee: for thee  
ô Lord blessing it, it shal be blessed for euer.

## CHAP. XVIII.

*King Dauid hath great victories, making manie nations tributarie,  
15. his chiefe officers are recounted.*

**A**ND it came to passe after these things, that Dauid 1  
stroke the Philistijms, and humbled hem, and tooke  
away Geth, and her<sup>ii</sup> daughters out of the hand of the Philis- 2  
thijms, † and stroke Moab, and the Moabires were made  
Dauids seruantes, offering him giftes. † At that time Dauid 3  
stroke Adazer also the king of Soba of the countrie of He-  
math, when he went on to dilate his empire as farre as the 4  
riuer Euphrates † Dauid therefore tooke a thousand chariotes  
of his, & seuen thousand horsemen, & twentie thousand foote- 5  
men, & he hoghsnewed al the chariot horses, sauing an hun-  
dred chariotes, which he reserued to himself. † And the Syrian 6  
also of Damascus came moreouer, to giue ayde to Adazer  
the king of Soba but Dauid stroke also of his two & twentie 7  
thousand men. † And he put souldiars in Damascus, that Syria  
also should serue him, & bring giftes. And our Lord holpe him 8  
in al things, to the which he went. † Dauid also tooke the  
golden quyners, which the seruantes of Adazer had, and he 9  
brought them into Ierusalem. † Moreouer of Thebath, and  
Chun the cities of Adazer verie much brasse, of which Sa- 10  
lomon made the brasen Sea, and pillers, and brasen vessels.  
† Which when Tou the king of Hemath had heard, to witte,  
that Dauid had striken al the armie of Adazer the king of 11  
Soba, † he sent Adoram his sonne to king Dauid, to desire  
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 brasse king 12  
Dauid<sup>ii</sup> 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 Philistijms  
and Amalec. † And Abisai the sonne of Saruia stroke Edom 13  
in the Vale of Isht pittes, eightene thousand: † and he ap-  
pointed a garryson in Edom, that Idumea should serue Dauid:  
and our Lord saued Dauid in al things, to which he went.  
† Dauid therefore reigned ouer al Israel, & did iudgement and 14  
iustice

∴ The lesser  
townes and  
villages are  
commonly  
called the  
daughters of  
some great  
towne or citie  
to which they  
pertaine.

∴ 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 Seruia  
 was ouer the armie, and Iosaphat the sonne of Abilud com-  
 16 menter. † And Sadoc the sonne of Achitob, & Ahimelech the  
 17 sonne of Abiathar, Priestes: and Susa, 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 euil intreating king Dauid's men, whom he had cur-  
 reuently sent to condole the death of his father, is ouerthrowen in battel.  
 16. With the Assyrians his hyred confederates.*

2. Reg.  
 10.

1 **A**ND 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 meeete them (for they  
 had susteyned great reproch) and commaunded 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 therefore 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 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 shalt ayde me: and if the children of Ammon shal ouercome thee, I wil ayde thee. † Take courage, and let vs play the men for our people, and for the cities of our God: and our Lord wil doe that which is good in his sight. † Ioab therefore marched on, and the people that were with him, agaynst the Syrian to battel: and he put them to flight † Moreouer the children of Ammon seing that the Syrian was fled, themselues also fled from Abisai his brother, and went into the citie: and Ioab also returned into Ierusalem. † But the Syrian seing that 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 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 from Israel: and Dauid slewe of the Syrians seuen thousand chariotes, and fourtie thousand fooremen, and Sophach General of the armie. † And the seruantes of Adarezer seing themselues 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, and philistims, 6. among whom Ionathan Dauids nephew by his brother, killeth a monstrous giant, which had twelue fingers and twelue toes.*

AND it came to passe after the compasse of a yeare, at 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 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 ciuevery much. † And the people that was therein, he 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 David to al the cities of the children of Ammon : & he returned with al his people  
 4 into Ierusalem. † After these things there was warre begunne in Gazer agaynst the Philisthians : in which Sobachai the Hufathite stroke Saphai of the kinred of Raphaim, & humbled them. † An other battel also was fought agaynst the Philistheans, wherein Adeodatus the sonne of Salus a Bethlehemitite 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 David stroke him. These be the children of Rapha in Geth, which fel by the hand of David and of his seruantes.

## CHAP. XXI.

*David sinneth in numbring his people, 8. repenteth, and prayeth, yet is punished, many aying of the plague, 15. til God shewing mercie spareth the rest. 16. David accusing himselfe and excusing the people is commanded by the Angel to offer sacrifice, which he ( 22. bying ground for an altar ) 26. performeth.*

1 **B**UT :: Satan rose agaynst Israel: and moued David to number Israel. † And David layd to Ioab, and to the princes  
 2 of the people: Goe, and number Israel from Bersabee vnto Dan, and bring me the number that I may know. † And Ioab,  
 3 answered: Oue Lord increase his people an hundred fold more then they are: are they not my lord king al thy seruantes? why doth my lord seeke this, which may be reputed for a sinne to  
 4 Israel? † But the kinges word preuailed more: and Ioab went forth, and wen about al Israel: and returned to Ierusalem.  
 5 † And he gaue David the number of them, whom he had surueyed: and al the number of Israel was found a thousand thousand and an hundred thousand men that drew sword: and of Iuda foure hundred seuentie thousand men of warre.  
 6 † For Leui and Benjamin he numbred not: because Ioab vnwillingly executed the kings commandement. † And that which was commanded displeas'd God: and he stroke

:: By Gods permission David was tempted and overcome.  
 2. Reg. 24.

∴ King Dauid was not without 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 in-  
 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 choise 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: Chooseth  
 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 therefore 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 therefore sent the pestilence in Israel and 14  
 there fel of Israel sententie thousand men. † He sent also an 15  
 Angel into Ierusalem, to strike it: and when it was striken,  
 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 Iebusite. † And 16  
 Dauid lifting vp his eyes, saw the Angel of our Lord standing  
 between heauen and earth, and a sword drawn 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 striken † 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 Iebusite. † Dauid therefore 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 threshed wheat in the floore. † Therefore 21  
 when Dauid came to Ornan, Ornan beheld him, & went forth  
 to meete 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  
 thou take as much siluer as it is worth, and the plague may  
 23 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  
 therefore 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 therefore 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.

∴ 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  
 2 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 htle 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 therefore wil prepare him necessaries. And for this  
 6 cause before his death he prepared al the expenses. † And he  
 called

\* liille  
 carres.

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 therefore my 15  
 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 Moytes 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 occupacions most  
 skilful to make worke, † in gold and siluer and brasse and 16  
 yron, wherof there is no number. Ryse therefore, 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 subdewed  
 before our Lord, and before his people. † Geue therefore 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 things, prefigured Christ who amongst other names is called, Prince of peace. *I. i. c. 2.*

*King David being old constituteth Salomon king. 3. disposeth the offices of Leuites. 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari: (26. ceasing to carrie the tabernacle.) 27. 10. 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 Leuites. † And the Le-  
 4 uites were numbred from thirtie yeares, & v<sup>p</sup>ward: 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. † Moreouer 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 Hosi-  
 el, and Aram, three: these be the princes of the families of Leedan.  
 † Moreouer 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 Eleezer had noe moe sonnes.  
 Moreouer the children of Rohobia were multiplied exce-  
 dingly. † 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 Elcazar 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 Priestes, ouer 29  
 the loaves of proposition, and for the sacrifice of floure, 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.*

**M**OREOVER 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 father 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 themselues 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, 7 Eleazars: and an other house, which had the rest vnder it, 8 Ithamars. † And the first lot came forth to Ioiarib, the second 9 to Iedei, † the third to Harim, the fourth to Seorim, † the 10 fifth to Melchia, the sixt to Maiman, † the seuenth to 11 Accos, the eight to Abia, † the ninth to Iesua, the tenth to 12 Sechenia, † the eleuenth to Eliasib, the twelfth to Iacim, 13 † the thirteenth to Hoppa, the fourteenth to Isbaab, † the 14 fifteenth to Belga, the sixteenth to Emmar, † the seuenth to 15 Hezir, the eighteenth to Aphses, † the ninetenth to Pheteia, 16 the twentieth to Hezechiel, † the one and twentieth to Iachin, 17 the two and twentieth to Gamul, † the three and twentieth 18 to Dalaiou, the foure and twentieth to Maaziau. † These be 19 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 20 commanded. † Moreouer of the children of Leui, which were remaying, there was Subael of the children of Amram: 21 and of the children of Subael, Iehedeia. † Also of the children of Rohobia the prince of Iefias. † And the sonne of 22 Isaari Salemoth, and the sonne of Salemoth Iahath: † and his sonne Ieriau the first, Amarias the second, Iahaziel the 24 third, Iecmaan the fourth. † The sonne of Oziel, Micha: 25 the sonne of Micha, Samir. † The brother of Micha, Iesia: 26 and the sonne of Iesia, Zacharias. † The sonnes of Merari: 27 Moholi and Musi. The sonne of Oziau: Benno. † The sonne also of Merari: Oziau, and Soam, and Zacchur, and Hebri. 28 † Moreouer the sonne of Moholi: Eleazar, who had no children. † And the sonne of Cis, Ieramael. † The sonnes of 29 Musi: Moholi, Eder, and Ierimoth. These be the sonnes of 30 of Leui according to the houses of their families. † And they 31

:: 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.

*Foure 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 instrumentes, Psalmes and Canticles made by Prophets.

**T**HEREFORE Dauid, and the officers of the hoste separated for the ministerie the sonnes of Asaph, and Heman, and Idithun: which should prophesie on harpes, & psalteries, & cymbals according to their number seruing the office dedicated to them. † Of the sonnes of Asaph: Zacchur, and Ioseph, and Nathania, & Asarela, the sonnes of Asaph: vnder the hand of Asaph prophesying neere the king. † Moreouer 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 Bocciau, Mathaniau, Oziel, Subuel, and Ierimoth, Hananiás, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Iesbaccassa, Mellothi, Othir, Mahazioth: † al these the sonnes of 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 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 number of them with their brethren, that taught the songue of our Lord, al the teachers two hundred eightie eight. † And they did cast lottes by their courses, equally as wel the elder as the yonger, the learned and the vnlearned together. † And the first lotte came forth to Ioseph, which was of Asaph. The second to Godolias, to him and his sonnes, and his brethren twelue. † The third to Zachur, to his sonnes and his brethren twelue. † The fourth to Isari, to his sonnes and his brethren twelue. † The fifth to Nathaniás, to his sonnes & his brethren twelue. † The sixth to Bocciau, to his sonnes and his brethren twelue. † The seuenth to Isreela, to his sonnes and his brethren twelue. † The eight to Iesaia, 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 Azarcel, 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  
 24 *sixteenth to Hananias, to his sonnes and his brethren twelue.*  
 25 *† The seuententh to Iesbacassa, to his sonnes and his brethren*  
 26 *twelue.* † The eightenth to Hanani, to his sonnes and his  
 27 *brethren twelue.* † The ninetenth to Mellothi, to his sonnes  
 28 *and his brethren twelue.* † The twentieth to Eliatha, to his  
 29 *sonnes and his brethren twelue.* † The one and twentieth to  
 30 *Othir, to his sonnes and his brethren twelue.* † The two and  
 31 *twentieth to Geddelthi, to his sonnes and his brethren twelue.*  
 † The three and twentieth to Mahazioth, to his sonnes and  
 his brethren twelue. † The foure and twentieth to Romem-  
 thiezer, to his sonnes and his brethren twelue.

## C H A P . X X V I

*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 two 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 **l** emia, the sonnes of Core, of the sonnes of Asaph. † The  
 3 sonnes of Meselema: Zacharias the first begotten, Iadihel  
 4 the second, Zabadias the third, Iathanael the fourth, † Aelam  
 5 the fifth, Iohanan the sixth, Elioenai the seuenth. † And  
 6 the sonnes of Obedom Semeias the first begotten, Iozabad  
 7 the second, Ioaha the third, Sachar the fourth, Nathanael  
 8 the fifth, † Ammiel the sixth, Issachar the seuenth, Phol-  
 9 lathi the eight: because our Lord blessed him. † And to  
 10 Semias his sonne were borne sonnes, the chiefe of their  
 families: for they were most valiant men. † the sonnes then  
 of Semeias: Othni, and Raphael, and Obed, Elizabad, and  
 his brethren most valiant men: Eliu also, and Samachias. † Al  
 these of the sonnes of Obedom: they, and their sonnes,  
 and their brethren most able to minister, sixtie two of Obed-  
 edom. † Moreouer the sonnes of Meselema, and their bre-  
 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 therefore 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 therefore 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  
 leaderth 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 Gersenni: of Ledan  
 princes of the families, Ledan, and Gersenni, 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 Moyfes, chiefe ouer the treasures.  
 † His brethren also Eliezer, whose sonne Rahabia, and his 25  
 sonne Isaias, 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-  
 tutions, 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 the king. † And the prince of the Hebronites was Ieria according to their families and kintredes. In the fourteth year of king Dauid they were numbred, and there were found most  
 31 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 ministerie 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**ND 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 companies, coming in and going out euerie moneth in the yeare, euerie one was chiefe ouer foure and twentie thousand.  
 2 † Ouere 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 Ahoite, and after him an  
 5 other named Macelloth, which gouerned part of foure and  
 6 twentie thousand. † Captayne also of the third companie in  
 7 the third moneth, was Banaias the sonne of Ioiada the Priest:  
 8 and in his diuision foure and twentie thousand. † The same  
 9 is Banaias the most valiant among thirtie, and aboue the  
 10 thirtie. & ouer his companie Amizabad his sonne was chiefe.  
 † The fourth, in the fourth moneth, Alahel the brother of  
 11 Iobab, and Zabadias his sonne after him: and in his companie  
 12 foure and twentie thousand. † The fifth, in the fifth moneth,  
 13 prince Samoth a Iezerite: and his companie foure and twen-  
 14 tie thousand. † The sixth, in the sixth moneth, Hira the sonne  
 15 of Acces a Thecuite: and in his companie foure and twentie  
 16 thousand. † The seuenth, in the seuenth moneth, Helles a  
 17 Phallonite of the children of Ephraim: and in his companie  
 18 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 Gothoniel: 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 Saphatias the sonne of Maacha:  
 † ouer the Leuites, Hatabias 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 Nephthalites,  
 Ierimoth the sonne of Ozriel: † ouer the children of Ephraim, 20  
 Osee 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 chrono-  
 nicles of king Dauid. † And ouer the kinges treasures was 25  
 Azimoth 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, Semecias 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 Adli: † but ouer the camels, Vbilan Ismaelite: and ouer the asses, Iadias a Meronathite: † ouer the sheepe also Iaziz an Agarene. al these, princes of the substance of king Dauid.

† And Jonathan Dauids vnclē, a counseler, a man wise and learned: He and Iahiel the sonne of Hachamoni were with the kinges sonnes. † Achitophel also the kinges counseler, and Chusai an Arachite the kinges freinde. † After Achitophel was Ioiada the sonne of Banaias, and Abiathar. And the prince of the kinges armie was Ioab.

## CHAP. XXVIII.

*Agayne king Dauid calling al his states together, with commemoration of Gods singular fauour in electing him, and Salomon, 8. exhorted them al, and namely his sonne to serue God sincerely: 10. and to build the temple, describing in what forme to make it*

3. R. 1. 1 **D**AVID therefore called together al the princes of Israel, the dukes of the tribes, and the heades of the companies, 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 eunuches, and the mightie, and al the most viliant in the host of Ierusalem. † And when the king had risen vp, and stooode, 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 feete of our God: and to build it I prepared al things. † But God sayd to me: Thou shalt not build a house to my name: because thou art a man of warre, and hast shed blood. † 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 father, 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 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 father. † And I wil confirme his kingdome for euer, if he shal perseuere to doe my preceptes, and my iudgements,

:: So Iacob prophesied, that the royal scepter should come to the tribe of Iuda, and therein remaine al Christ. Gen. 49.

It is here evident, that Salomon was some time the true seruant and childe of God, keeping his preceptes and as certaine, that he fell into great finnes, and lost Gods grace, and finally it is doubtful in what state he died: Reg. 11. wherby is conuinc'd their vaine phancie that thinke, 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 my 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 el cogitations of  
 mindes. If thou seeke him, thou shalt finde: but if thou forsake  
 him he wil reiect thee for euer. † Now therefore because 10  
 our Lord hath chosen thee to build the houte of the Sanctuarie,  
 take courage, and persitte 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 inner 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 hooks 17  
 also, and phials, and censurs of most pure gold, and for little  
 lions of gold, according to the qualitie of the measure: he dis-  
 tributed 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 spredding their wings, and covering 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  
 wil

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 Priefes 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 David once more by word, and example of his owne beautifullnes, moueth 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 annointed king. 26. And king David dieth blessedly, hauing reigned fourtie yeares.*

1 **A**ND David 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 things, 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 things, 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 silver, to guilte the walles of the temple. † And, wheresoever there needeth gold, of gold: and wheresoever 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 therefore of the families promised, and the nobles of the tribes of Israel, the tribunes also and the centurions, and the princes of the  
 5 kings 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  
 offinne  
 white  
 stone.

of our Lord, by the hand of Iahiel the Gersonite. † And the 9  
 people reioyfed, when they promised vowes of their owne  
 accord: becaufe they did offer them to our Lord with al their  
 hart: yea and Dauid the king reioyfed 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 greatnesse, and the em-  
 pire of al things. † Now therefore 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 promise 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 reynayne 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: Blessye 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 alrite 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 strangers  
 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. 20.*

- 23 prince, and Sadoc for the high priest. † And Salomon sat  
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 Itai reigned ouer al Israel.  
27 † And the daies, that he reigned ouer Israel, were fourtie  
yeares: in Hebron he reigned seuen yeares, and in Ierusalem  
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 written in the Booke of Samuel the Seer, & in the Booke  
of: Nathan the prophete, & in the Volume of Gad the Secr:  
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 write the later part of the first booke, and the second booke of kinges, or els their booke are not now extant.

## THE ARGUMENT OF THE SECOND BOOKE OF PARALIPOMENON.

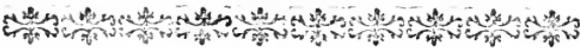
I. PAR. I.

II.  
28.

**A**S 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: see this booke declareth that first Salomon reigned peaceably ouer the whole kingdom. in the nine first chapters. Then, in the other twentie seuen chapters, relateth how the same kingdom was divided, tenne tribes being taken away (the historie wherof is but here briefly touch'd) and two only, with the title of the kingdom of Iuda, were possessed, by succellion 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 hoisemen.*

The first part.  
 Salomons  
 reigne in the  
 whole king-  
 dome.



A L O M O N therefore the sonne of David was 1  
 strengthened in his kingdom, and our Lord  
 was with him, and magnified him on high.  
 † And Salemon 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 Moyse the seruant of God made, in the  
 wilderness. † For David had brought the Arke of God from 4  
 Cariathaim 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 brasse, which Beseleel the sonne 5  
 of Uri the sonne of Hur had made was there before the ta-  
 bernacle of our Lord: which also Salemon sought, and al the  
 assemblie. † And Salomon went vp to the altar of brasse, 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 David: and hast made me king  
 for him. † Now therefore Lord God be thy word fulfilled, 9  
 which thou hast promised to David 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 worthily 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 thine liues that hate thee, no nor manie dayes of life:  
 but

1. 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 therefore came from the Exceles 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, & cedartrees as tycomores, 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 kingdomes of Hethcites, and of the kinges of Syria market was made.

It is the manner of holie scripture to express things exceeding vulgar capacity by the figure Hyperbole.

## CHAP. II.

*Other workemen being provided to build the Temple, 7. Salomon procurerh 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 numbered seuentie thousand men that carried on their shoulders, and eightie 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 euerlasting 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 euer, which are commanded Israel. † For the house which I desire to build, is great: for our God is great
- 6 about al goddes. † Who then can be able, to build him a worthy 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, brasse, and yron, purple, scarlet, 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, firetrees, 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, brasse, and yron, and marble, and in timber, in purple also, and hiacinth, and silke and scarlet: and that knoweth to graue al engrauing, 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*, signifyng *vision*, was so named by *Abraham*, who was there ready to sacrifice his sonne *Isaac* Gen. 22.
- 2 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 foundations, which *Salomon* layd, to build the house of God, of length in the first measure
- 3 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: moreouer the height was of an hundred twentie cubites:
- 4 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
- 5 Temple with most precious marbre, in much beautie. † Moreouer 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.
- 6 † 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
- 7 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
- 8 gold. † He made also in the house of *Sanctum sanctorum* two Cherubs of statuarie worke: and he couered them with
- 9 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
- 10 the wing of the other cherub. † In like maner the wing of the other cherub, had siue cubites, and touched the wal: and his othet wing of siue cubites, touched the wing of the
- 11 other Cherub. † Therefore the winges of both the cherubs
- 12 **O O O O O** were

were spread forth, and were extended twentieth cubites: and they stood upright 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 five and thirtie cubites in height: moreouer their heades, of five 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 betwen 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 well the Temple as the Altars, and other appertinances were made after the forme of Moyses 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 some other things that were not before.

Also a greater number of candlestickes, and other the like.

HE made also an altar of brasse: of twentieth cubites in 1  
length, and of twentieth 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 five 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  
engrauiings of ten cubites on the outside compassed the  
bealie of the Sea, as it were with two rewes. † 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  
metretes. † He made also ten lauatories: and set five on the 6  
right hand, and five on the left, that they might wash in them  
al things, that they would offer for holocaust: moreouer  
in the Sea the priestes were washed. † And he made also 7  
ten golden candlestickes, according to the fashion which  
they were commanded to be made by: and he set them in  
the temple, five on the right hand, & five on the left. † More- 8  
ouer also ten tables: and he set them in the temple, five 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 † Moreouer 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-  
 13 piters, and the heades, and asit were certayne litle nettes,  
 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 solemnitie into  
 the Temple. 6. Innumerable hostes are offered, 11. With excellent musick, &  
 the Temple is replenished with the glorie of God.*

1 **S**ALOMON therefore 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 Israell, and  
 al the princes of the tribes, and the heades of families, of the

∴ An other Arke was not made, because that was moit holie & moit excellent, which Moyses made. Likewise other holie things 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 3 the solemne day of the seuenth moneth. † And when al the 4 ancientes of Israel were come, the Leuites caried the Arke, † and brought it in, and al the furniture of the tabernacle. 5 Moreouer the Priestes, with the Leuites did carrie the vessels of the Sanctuarie, which were in the tabernacle. † And king 6 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 cou- 7 nant 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 8 place, wherin the Arke was set, and couered the Arke it selfe with his barres. † And the heades of the barres, wherwith 9 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 10 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 11 (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 12 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, founded on cymbals, and psalteries, and harpes, standing at the East side of the Altar, and with them Priestes an hundred twentie, sounding with trumpettes. † Therefore al sounding together, both with trumpettes, and 13 voyce, and cymbals, and organes, and with diuerse kind of musical instrumentes, and listeng vp 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 14 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 dwell in darkeneſſe: † and I haue built a houſe to his  
 3 name, that he might dwell 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 whereas 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 wherein 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.

Knelling,  
Liſting vp  
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ing forth  
armes, and the  
like external  
geſtures do  
much helpe

internal attention in prayer, and also sturre vpothers to godlie imitation: and therefore hath bene much practised by deuout persons both in the old and new Testament.

by mouth thou hadst promised, in worke thou hast accomplished, as also the present time proueth. † Now therefore Lord God of Israel, fulfil to thy seruant my father Dauid, what soeuer thou didst speake to him, saying: There shall not faile 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 Israel, be thy word confirmed, which thou hast spoken to thy seruant Dauid. † Is it credible then that God should 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 built? † But to this end only it is made, that thou shouldest respect the prayer of thy seruant, and his supplication Lord my God: and mayst heare the prayers, which thy seruant poureth out before thee: † that thou open thine eyes vpon this house daies & nightes, vpon the place, wherein thou hast promised that thy name should be inuocated, † and wouldest heare the prayer, which thy seruant prayeth in it: and mayst heare the prayers of thy seruant, and of thy people Israel. Whosoeuer shall pray in this place, heare out of thy habitation, that is from the heauens, and be propitious. † If anie man shall 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 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 Israel shall be ouercome of their enemies, (for they wil sinne to thee) and conuerted shall doe penance, and beseech thy name, and pray in this place, † thou shalt heare from heauen, 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 shall no rayne for the sinnes of the people, and they shall beseech thee in this place, and shall confesse to thy name, and shall be conuerted from their sinnes, when thou shalt afflict them, † heare from 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 shall arise in the land, 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 infirmie-  
 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  
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 ble to him,  
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 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 deuouretb the holocaustes, and glorie repleniseth the Temple. 5. More sacrifices are offered, &c. 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.*

**A**ND 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 2  
the house. † Neither could the Priestes enter into the  
Temple of our Lord, because the maiestie of our Lord had 3  
filled the temple of our Lord. † Yea and al the children of  
Israel sawe the fyre descending, and the glorie of our Lord 4  
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 5  
the king and al the people immolated victimes before our  
Lord. † King Salomon therfore killed hostes, of oxen 6  
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- 7  
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 8  
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 susteyne the holocaustes and the sacrifices and the fatte.  
† Salomon therfore made a solemnitie at that time seuen 9  
daies, and al Israel with him, an assemblie verie great, from  
the entrance of Emath to the Torrent of Aegypt. † And he  
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 twenteth day of the se- 10  
uenth moneth, he dismist the people to their tabernacles,  
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:: As the Tem-  
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of prayer, cho-  
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Hymnes Psal-  
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more grateful  
to God, and  
more effectual  
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tes.

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 besech 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 tri-  
 butarie. 12. offereth the ordinarie hostes of sacrifices in the solomne feastes.*

14. disposeth the Priests and Levites in their offices, as David had ordained: 17. and sendeth shippes to fetch gold from Ophir.

**A**ND twentie yeares being complete after that Salomon 1  
 built the houte of our Lord and his owne house: † he 2  
 built the cities, which Hiram had geuen to Salomon, and 3  
 made the children of Israel dwel there. † He went also into 4  
 Emath Suba, and obteyned it. † And he built Palmira in the 5  
 desert, and he built other cities very wel fenced in Emath.  
 † And he built Beth horon the vpper, and Beth †horon the 6  
 nether, walled cities hauing gates and barrigates and lockes.  
 † Balaath also and al the strongest cities that were Salomons, 7  
 and al the cities of the chariotes, and the cities of the horse-  
 men. Al things whatfoeuer Salomon would, & disposed, he 8  
 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 9  
 Amorrhaites, and Pherezeites, and Heueites, and Iebusites,  
 which were not of the stocke of Israel, † of their children: 10  
 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 11  
 kinges workes: for they were men of warre, and the chiefe  
 captaines, and princes of his chariotes and horsemen. † And 12  
 al the princes of king Salomons armie were two hundred  
 fiftie, which taught the people. † But the daughter of 13  
 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 14  
 the altar of our Lord, which he had built before the porch,  
 † that euerie day there might be offering on it, according to 15  
 the pcept of Moyse, in the Sabbathes, and in the Calendes,  
 and in the festiual daies thrise a yere, that is to say, in the  
 Solemnie of Azymes, and in the Solemnie of weekes, and  
 in the Solemnie of tabernacles. † And he appoynted ac- 16  
 cording to the disposition of Dauid his father the offices of  
 the Priestes in their ministeries: & the Levites in their order  
 that they should praye, 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

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15 commanded. † Neither did they transgresse of the kings  
 commandementes as wel the Priestes as the Leuites, touching  
 al things, 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 Afiog-  
 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 kings send him gistes, so he aboundeth 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 fame  
 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 things  
 2 soeuer were in her hart. † And Salomon expounded to her  
 al things that she propounded: neither was there anie  
 3 thing, that he made not 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 victimes, 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 selfe was  
 come, and mine eies had seene, and I had proued scarce the  
 half part of thy wisdom to haue bene 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 Iernsalem. &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 <sup>9</sup> *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 <sup>10</sup> 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 <sup>11</sup> 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 <sup>12</sup> king Salomon gaue to the Queene of Saba al things that she would, and that she asked, and manie moe things then she brought to him: who returning, went into her countrie with her seruantes. † And the weight of the gold, that was <sup>13</sup> brought to Salomon euerie yeare was six hundred sixtie six talentes of gold: † beside that summe, which the legates of <sup>14</sup> 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 <sup>15</sup> 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 <sup>16</sup> 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 <sup>17</sup> iuorie, and couered it with most fyne gold. † Six steppes <sup>18</sup> 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 <sup>19</sup> lions standing vpon the steppes on both sides: there was not such a throne in al kingdomes. † Al the vessels also of the <sup>20</sup> 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 <sup>21</sup> Tharsis with the seruantes of Hiram, once in three yeares: and they brought from thence gold and siluer, and yuorie, and apes, and pecocks. † Salomon therefore was magnified <sup>22</sup> 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 year. † Salomon also had fourtie  
 thousand horses in the stables, and of chariotes, and horse-  
 26 men twelue thousand, and he placed them in the cities of  
 the chariotes, and where the king was in Ierusalem. † He  
 exercised also authoritie ouer al the kinges from the riuer  
 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 coun-  
 29 tries. † But the rest of 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  
 also of Addo the Seer, agayst Ieroboam the sonne of Nabat.  
 30 † And Salomon reigned in Ierusalem ouer al Israel fourtie  
 31 yeares. † And he : slept with his fathers: and they buried  
 him in the cite of Dauid: and Roboam his sonne reigned  
 for him.

: His fall to  
 luxurie and  
 idolatrie is  
 recorded. 3.  
 Reg. 11.

## CHAP. X.

*Roboam requested by Ieroboam and the people to lighten their yoke of seruice,  
 6. leauing the counsel of the ancient, and following young counsellors,  
 shreatneth 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 Aegypt  
 (for he was fled thither from Salomon) forthwith he retur-  
 3 ned. † And they called him, & he came with al Israel & spake  
 4 to Roboam, saying: † Thy father pressed vs with a most  
 hard yoke, do thou command lighter things then thy  
 father, who layd vpon vs a heauie seruitude, and ease thou  
 5 a litle of the burden, that we may serue thee. † Who sayd:  
 After three daies returne ye to me. And when the people was  
 6 gone, † he tooke counsel with the Ancientes, which stooode  
 before his father Salomon, whiles he yet liued, saying: What  
 7 counsel geue you, that I may answer the people? † Who sayd  
 to him: If thou wilt please this people, and pacific them with

The second  
 part. Diuision  
 of the king-  
 dom. 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 delica-  
 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: moreouer king Roboam made hast to get vp into his  
 chariote, and fled into Ierusalem. † And Israel reuolted 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 enterprize. 5. He maketh walles about diuers cities, 11. furnishesth 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

1 **A**ND Roboam came into Ierusalem, and called together  
 2 al the house of Iuda and Benjamin, an hundred foure-  
 3 score thousand chosen men and warriors, to fight agaynst Is-  
 4 rael, and to conuert his kingdom vnto him. † And the word  
 5 of our Lord came to Semeias the man of God, saying: † Speake  
 6 to Roboam the sonne of Salomon the king of Iuda, and to al  
 7 Israel, that is in Iuda and Benjamin: † Thus sayth our Lord:  
 8 You shal not goe vp, neither shal you fight agaynst your bre-  
 9 thren: let euerie man returne into his house, becauie this  
 10 thing is done by my wil. Who when they had heard the word  
 11 of our Lord, returned, neither went they forward agaynst  
 12 Ieroboam. † And Roboam dwelt in Ierusalem, and built  
 13 walled cities in Iuda. † And he built Bethlehem, and Etam,  
 14 and Thecue, † Bethsur also, and Socho, & Odollam, † more-  
 15 ouer also Geth, and Marefa, and Ziph, † yea and Aduram, and  
 16 Lachis, and Azeca, † Saraa also, and Aialon, and Hebron,  
 17 which were in Iuda and Benjamin, most fenced cities. † And  
 18 when he had inclosed them with walles, he put in them  
 19 princes, and store houses of victuals, that is, of oile and wine.  
 20 † Yea and in euerie citie he made armories of shields and  
 21 speares, and he strengthened them with great diligence, and  
 22 reigned ouer Iuda and Benjamin. † And the Priestes and  
 23 Leuites, that were in al Israel, came to him out of al their  
 24 seates, † :: leauing their suburbs, and their possessiions, and  
 25 passing to Iuda, and Ierusalem, because Ieroboam had cast  
 26 them of, and their posteritie: that they should not execute  
 27 the priesthood of our Lord. † Who made vnto him selfe  
 28 priestes of the excelses, and of duels, and of the calues which  
 29 he had made. † Yea and of al the tribes of Israel, whosoeuer  
 30 had geuen their hart to seeke our Lord the God of Israel, came  
 31 into Ierusalem to immolate their victims before our Lord the  
 32 God of their fathers. † And they strengthened the kingdom  
 33 of Iuda, and established Roboam the sonne of Salomon for  
 34 three yeares: for they walked in the waies of Dauid and Sa-  
 35 lomons, onlie three yeares. † And Roboam tooke to wife Maha-  
 36 lath, the daughter of Ierimoth the sonne of Dauid: Abihail  
 37 also the daughter of Eliab the sonne of Isai, † who bare him  
 38 sonnes Iehus, and Somorias, and Zoom. † After this woman  
 39 also he tooke Maacha the daughter of Absalom, who bare  
 40 him Abia, and Ethai, and Ziza, and Salomith. † And Roboam  
 41 loued Maacha the daughter of Absalom aboute 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 about 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 Ægypt. 8. They repent, and the Ægyptians depart, 9. but carie away the treasures. 13. Roboam dieth, and his sonne Abias reigneth.*

**A**ND 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 Ægypt 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 Ægypt, 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 leaft me, and I haue leaft 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 seene 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 Ægypt retired 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 there-  
 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. † Thre 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 hundredth thousand: Ieroboam put his  
 armie in aray on the contrarie side, eight hundredth thousand  
 men, who them selues also were chosen men, and most valiant  
 4 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 8  
 are able to resist the kingdom of our Lord, which he possesseth  
 by the children of Dauid, and you haue a great multitude of  
 people, and golden calues, which Ieroboam hath made you for  
 goddes. † And you haue cast out the Priestes 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 thal 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 the Priestes do  
 minister to our Lord of the children of Aaron, and the Leuites  
 are in their order. † Holocaustes also they do offer to our  
 Lord, euerie day morning and euening, and incense made  
 according to the preceptes of the law, and the loanes are set  
 forth on a most cleane table, and there is with vs the golden  
 candlestick, 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 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,  
 Ieroboam endeouored 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  
 hand before and behind, and cryed to our Lord: and the  
 Priestes begane to sound with trumpettes. † And al the men  
 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  
 deliuered them into their hand. † Abias therefore and his  
 people stroke them with a great slaughter, and there fel  
 wounded of Israel siue hundred thousand valiant men.  
 † And the children 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 pursued Ieroboam fleeing, and he tooke  
 his cities, Bethel and her daughters, and Iesona 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 overcometh, by Gods special helpe, the Ethiopian, arme  
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  
3 the excelses, † and brake the statues, and cut downe the  
4 groues. † And he commanded Iuda that they should seeke  
our Lord the God of their fathers, and should doe the law,  
5 and al the commandementes. † And he tooke away out of al  
the cities of Iuda the altars, and temples, & reigned in peace.  
6 † He built also fenced cities in Iuda, because he was quiet, and  
there had no battels risen in his time, our Lord geuing peace.  
7 † And he sayd to Iuda: Let vs build these cities, and compass  
them with walles, and strengthen them with towers, and  
8 gates, and lockes, whiles things are quiet from battels, be-  
cause we haue sought out Lord the God of our fathers, and  
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  
11 hundred chariotes: and he came as far as Maresa. † Morco-  
uer Asa went on to meete him, and set his armie in aray to  
12 battel in the vale Sephata, which is neere Maresa. † 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 *Æthiopsians* before *Asa* and *Iuda*: and the *Æthiopsians* fled. † And *Asa* pursued them, and the 13 people that was with him, vnto *Gerara*: and the *Æthiopsians* fel to vtter destruction, because our Lord killing them, and his armie fighting they were destroyed. They tooke therefore manie spoiles, † and they strooke al the cities round about 14 *Gerara*: for great terrour had inuaded al men: and they spoyled the citi.s, and caried away much praye. † Yea and destroying 15 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-  
te. h increafe  
of grace.

**A**ND *Azarias* the sonne of *Oded*, the Spirit of God coming vpon him, † went out to meete *Asa*, and sayd to 2 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 3 true God, and without Priest a teacher, and without the Law. † And when they shal returne in their distresse to our Lord 4 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 5 and cometh in, but terrours on euerie side in the inhabitants of the earth. † for nation shal fight agaynst nation, and citie 6 agaynst citie, because our Lord wil truble them with al distresse. † You therefore take courage, and let not your handes 7 be dissolued: for there shal be reward to your worke. † Which 8 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 9 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 10 moneth,

- 11 moneth, in the fifteenth yeare of the reigne of Afa, † 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  
 14 him die, from the least to the greatest, from man vnto wo- man. † And they sware to our Lord with a lowd voyce in  
 15 iubilation, and in noyse of trumpet, and sound of shaulmes,  
 16 † al that were in Iuda with execration: for in al their hart did they swaere, and with al their wil did they seeke him, and  
 17 found him, & our Lord gaue them rest round about, † Yea and Maacha the mother of king Afa he depoted from the royal  
 18 empyre, because she had made in a groue the idol of Priapus: which he wholly destroyed, and breaking into peeces, burnt  
 19 it in the Torrent cedron. † But the  
 20 Israel: neuertheless the hart of Afa was perfect al his daies. † And those things which his father had vowed, and him  
 self, he brought into the house of our Lord, gold and siluer,  
 21 and of vessels diuers furniture. † And there was no warre  
 vnto the siue and thirteenth yeare of the reigne of Afa.

King Afa destroyed the places where Idoles were serued, chap. 14. v. 2. but tolerated 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 Afa procureth helpe of the Assyrians, 7. which a prophet repriming is put in fetters. 11. Afa dieth, with disease of his fecte, and is buried with pompe.*

- 1 **A**ND in the six and thirteenth yeare of his reigne, came vp  
 2 Baasa the king of Israel into Iuda, and with a wall compassed Rama, that none could safely goe out and come in of  
 3 the kingdom of Afa. † Afa therefore brought forth siluer and gold, out of the treasures house of our Lord, and of the  
 4 kinges treasures, and he sent to Benadad the king of Syria,  
 5 who dwelt in Damascus, saying: † There is league between  
 me & thee, my father also and thy father had concord, where-  
 fore I haue sent thee siluer and gold, that breaking the league,  
 6 which thou hast with Baasa the king of Israel, thou make  
 7 him retire from me. † Which being known, Benadad sent  
 8 the princes of his hostes to the cities of Israel: who stroke  
 9 Ahion, and Dan, and Ablemaim, and al the walled cities of  
 10 Nephthali. † which when Baasa had heard, he ceased to build

Rama,

Just punishment with paine of his fectes, for inuiously putting Gods prophet in fetters. v. 10. So God punished him temporarily, for that and other passionate finnes: and he died in good state, for his hart was perfect al his dayes, ( Chap 15. 7, 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 Baafa 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 Æthiopiens, 8  
 and Libyans manie moe in chariotes, and horſemen, and a  
 multitude exceding 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 perfe& hart beleue in him. Thou therefore haſt done  
 foolyſhly, & for this cauſe from this preſent time ſhal bartels  
 ariſe agaynſt thee. † And Afa being angrie agaynſt the Seer, 10  
 commanded him to be caſt into fetters: for he tooke indi-  
 gnation excedingly 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 felicke in the nine and thirterth yeare 12  
 of his reigne, of a moſt vehement payne of his feete, and  
 neither in his infirmitie did he ſecke our Lord, but rather  
 truſted in the arte of Phiſtians. † And he ſlept with his 13  
 fathers: and he died the one and ſoutterth yeare of his reigne.  
 † 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 exceding ambition.

#### CHAP. XVII.

*Iofaphat ſucceeding in the kingdom preuaileth in battel agaynſt the king of Iſrael. 6. deſtroyeth Idolaters, and ſendeth Priſtes and Leuites to inſtruct the people. 11. The Philiftians and Arabians ſend preſentes to king Iofaphat. 13. the leaders of the armie and ſouldiars are numbred.*

**A**ND Iofaphat his ſonne reigned for him, & grew ſtrong 1  
 agaynſt Iſrael. † And he appoynted numbers of ſouldiars 2  
 in al the cities of Iuda, that were compaſſed with walles.  
 And he placed garrifons 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 finnes of Israel. † And our Lord  
 confirmed the kingdom in his hand, and al Iuda gaue giftes  
 to Iofaphat : 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-  
 thanias, and Zabadias, Afael also, and Semiramoth, and Iona-  
 than, and Adonias and Tobias. and Thobadonias Leuites,  
 9 and with them Elisama, and Ioram Pæstes. † 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 Iofaphat. † Yea  
 and the Philistians brought giftes to Iofaphat, and tribute  
 of siluer, the Arabians also brought cattel, of rammes seuen  
 12 thousand seuen hundred, and buëkegoates 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.

## CHAP. XVIII.

*Iofaphat ioyned in affinitie with wicked Achab king of Israel, goeth with  
 him against Ramoth Galaad, four hundred false prophetes promising victo-*

*:: Good,  
 workes ap-  
 proued 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 regi-  
 mini Regum.*

ric. 14. Micheas prophesying the contrarie, 25. is put in prison. 28. Achab  
(notwithstanding he changeth his attire, and leaueth Iosaphat in danger)  
33. is slaine.

**I**OSAPHAT 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 deliuer  
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 there-  
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 things. † To whom Micheas  
answered: Our Lord liueth, whatfocuer 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. 19. 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 deliuered into your handes. † And the king sayd: Agayne, and agayne I adiure thee, that thou speake not to me, but 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; 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 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 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 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 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 so. † Now therfore, behold our Lord hath geuen the spirit of lying in the mouth of al thy prophetes, and our Lord hath 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 should speake to thee. † And Micheas sayd: Thou thy self shalt see in that day, when thou shalt enter into chamber out of chamber, to be hid. † And the king of Israel commanded, saying: Take Micheas, and lead him to Amon the gouernour 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 peace. † And Micheas sayd: If thou returne in peace, our Lord hath not spoken in me, & he sayd: Heare al ye peoples. † Therefore the king of Israel, and Iosaphat the king of Iuda 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. † Therefore 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 leaft him. † And 33  
 it chanced that one of the people shot an arrow at adu-  
 venture, and stroke the king of Israel betwene 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 yielding help to Achab, 5. appoynteth Iudges in severall cities, admonishing them to doe iustice. 8. exhorteth Priests and Levites to execute their functions carefully. 11. Amarias High Priest directing and ruling in things belonging to God, Zabedias general captayne governeth the kinges affaires.*

∴ Precisian  
 Donatistes  
 holding it un-  
 lausful to con-  
 uerse with sin-  
 ners amongst  
 other Scriptu-  
 res alleaged  
 this reprehension  
 of Iosaphat for his  
 societie with  
 Achab. To  
 whom s. *Augustin*  
 answereth, 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 ioynd in frendshipp, 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 appoynted Leuites, and Priestes, and princes of families of Israel, that they should iudge the iudgement and cause of our  
 9 Lord to the inhabitantes therof. † And he commanded them, saying: Thus shal you doe in the feare of our Lord faithfully,  
 10 and with a perfect hart. † Euerie cause, that shal come to you of your brethren, that dwell 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  
 11 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 pertain 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.

## C H A P. XX.

*The Ammonites, Moabites, and Syrians ioyning forces agaynst Iosaphat, 3. he seeketh Gods helpe by publique prayer and fasting. 14. A Prophet fortelleth that God wil fight for them: 20. so they singing praises to God, the enemies kil ech other. 24. Iosaphat with his m<sup>n</sup> gather verie great spoiles. 30. reigneth in peace, 35. but his nauie perisheth, for his societie with Wicked Ochozias.*

1 **A**FTER these things were the children of Moab gathered together, and the children of Ammon, and with  
 2 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 Asafonthamar, which is Engaddi. † And Iosaphat being frighted with feare, he tooke him wholly to beseech our Lord,  
 4 and he :: proclaimed a fast to al Iuda. † And Iudas was gathered together to pray to our Lord: yea and al :: came out of  
 5 their cities to beseech 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 kingdoms 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 offended, but with difference: so one was slaine though he seemed to be secure, the other was saued in great danger, and repenting was pardoned. li. 2. c. 18. cont. epist Parmen.

:: A most plaine distinction of spiritual and temporal authority and offices, not instituted by Iosaphat, nor anie other king, but by God himself. Deut. 17. Num. 27.

:: They fasted not only to subdue the flesh to the spirite but also for other necessities.

:: Example of pilgrimage to holie places, because it pleaseth God 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 sal vpon vs, the sword of iudgement, pestilence, & fa-  
mine, we wil stand before this houle in thy sight, wherein thy  
name is inuocated: & we wil crie to thee in our tribulations,  
and thou shalt heare, and saue vs. † Now therefore 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 therefore judge  
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 left, that we direct our eies to thee. † And al Iuda  
stood before our Lord with their litle 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 dwel 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 therefore, 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 inhabiters of Ierusalem: † beleeue in the Lord  
YOUR

∴ Faith is the  
foundation of

your God, and you shall be secure: beleue his prophetes, and  
 11 al things shall fall out prosperous. † He gaue counsel 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 agreeable voice should say: Confesse  
 22 to our Lord, because his mercie is forever. † And when they  
 began to sing prayles, our Lord turned their embushmentes  
 vpon themselues, 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 striken. † 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 another. † Moreouer Iuda when they  
 were come to the watch place, that looketh to the desert,  
 saw a far of al the countrie abrode full of dead bodies, and  
 25 that none remained alieue that could escape death. † Iosaphat  
 therefore came, and al the people with him to take away the  
 spoiles of the dead, and they found among the dead bodies,  
 diuerse stufse, garments also, and most precious 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 therefore 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 Afa,  
 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 Iosue  
 23.

∴ He destroy-  
 ed the places  
 where saluance

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  
reduccal to  
perfection,

our Lord the God of their fathers. † But the rest of the actes 34  
of Iosaphat, the first and the last are written in the wordes of  
Iehu the sonne of Hanani, which he disposed into the Bookes  
of the kings 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.*

AND Iosaphat slept with his fathers, & was buried with 1 4. REG. 2.  
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 Zachariäs, and Azarias, and Michael, and  
Saphatias. al these were the sonnes of Iosaphat the king of  
Iuda. † And their father gaue them manie giftes of siluer, 3  
and of gold, and pensions, with the most fenced cities in Iuda:  
but the kingdom he deliuered to Ioram, because he was the 4  
first begotten. † And Ioram rose ouer the kingdom of his  
father: and when he had established himself, he slew al his  
brethren with the sword, and certain of the princes of Israel.  
† Two and thirtie yeare old was Ioram when he began to 5  
reigne: and he reigned eight yeares in Ierusalem. † And he 6  
walked in the waies of the kings of Israel, as the houte of  
Achab had done: for Achabs daughter was his wife, and he  
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 tayne 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 written: 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 Afa 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 things 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 le' u. 10. Athalia killeth the kinges children (onlie ioas 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 siue yeares  
 3. Reg. 22. 7.  
 42. So he  
 shewed this  
 special care of  
 Ioram and his  
 kingdom,  
 after his as-  
 sumption  
 seven yeares.

∴ 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 providence vsed meanes to conserue some of Davids issue to sitte in his throne. yea to continue the succession til Christ. Mat. 1.

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 inuaded 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 Ierusalem, 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 impiouly. † 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. Therfore 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 agaynst 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 slewe them. † Searching also for Ochozias himself, he tooke him lying hid in Samatia: 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. † Sauiug 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 thim with his nource 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 therfore Athalia did nor kil him. † He therfore was with them in the house of God six yeares, in the which Athalia reigned ouer the Land.

*Ioiada the High priest annoyneeth and crowneeth Ioas king. 12. causeth Athalia to be slaine, 16. idolatrie to be destroyed. 18. and Gods seruice advanced.*

4. Reg.  
II.

\* the  
vvelchis  
vwatch.

- 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  
kinges 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 things, 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 shildes, 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 promise being absolute and certain, yet humane meanes were neuertheless required.

:: In case of right and necessity we see here what the high Priest could do and did by his authoritie: who otherwise intermedled not in the kings affayres. *ab. 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 wised 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 found-  
 ing 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 betwen 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 witten in the law of Moyse, in ioy and songes, accord-  
 ing 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.

\*similia  
 crea.

years 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 years old was Ioas when he began to reigne: and  
 2 he reigned forty years 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 rooke for him two wiues, of whom he begat sonnes & daugh-  
 6 ters. † After which thinges 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 thinges 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 afterwards of the temple. Ex. 30.

they that wrought did industriously, and the breach of the walles was closed by their handes, and they rayfed 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 ministérie, 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 Dauid 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 seruiccablenesse, 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 therefore 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 Damalcus. † 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 fathets: 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 Dauid, but not in the kinges sepulchres. † And

† He that killed his spirituall father was slaine by his owne seruantes.

1141.231

there

there conspired against him Zabab the sonne of Semmath 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 owerthro weth 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 sleeth, and is slaine in Lachis.*

4. Reg.  
14.

Deut. 24

1 **F**IVE 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  
2 in a perfect hart. † And when he saw his kingdom strengthened, he put to death the seruantes, that had slayne the king  
3 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,  
4 nor the children for their fathers, but euerie one shal die in his owne sinne. † Amasias therfore gathered together Iuda,  
5 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.  
6 † He hyred also for wages of Israel an hundred thousand  
7 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  
8 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 pertheyneth to God both to  
9 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 separated the host, that came to him out of Ephraim, that they should returne into their place: but they being wrath exceedingly agaynst Iuda, returned into their countrie. † Moreover 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 of Iuda take, and bring to the steepe of a certaine rocke, and cast them down headlong from the toppe, who burst in sunder euerie one. † But that armie which Amasias had sent backe, from going with him to battel, was spred in the cities of Iuda, from Samaria vnto Bethhoron, & killing three thousand tooke away a great praye. † But Amasias after the slaughter of the Idumeans, sette vp the goddes of the children of Seir, which he had brought thence, for his goddes, and adored them, and burnt incense to them. † For which 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 hand? † And when he spake these things, he answered him: Art thou the kings counseler? be quiet, lest I kil thee. And the prophete departing, sayd: I know that God is minded to kil thee, because thou hast done this euil, and besides hast not agreed to my counsel. † Therefore Amasias the king of Iuda taking verie il counsel, 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 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 therefore 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 it was our Lordes wil, that he should be deliuered into the handes of the enemies: for the goddes of Edom. † Ioas therfore 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 into their tabernacles. † Moreover Amasias the king of Iuda, the sonne of Ioas, the sonne of Ioachaz, did take Ioas the

:: Obduration  
 of hart for for-  
 nact sinne.

4. Reg. 8.

- the king of Israel in Bethsames, & brought him into Ierusalem: and destroyed the wal therof from the gate of Ephraim, 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 kinges house, moreouer he brought backe the sonnes of the hostages into Samaria. † And Amasias the sonne of Ioas the king of Iuda liued, after that Ioas died the sonne of Ioachaz the king of Israel, fiftene yeares. † But the rest of 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 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 offereth incense on the altar, is stricken with leprose, expelled out of the Temple, and citie. 20. and his sonne ioasban ruleth the kingdom.*

- 1 **A**ND al the people of Iuda made his sonne Ozias sixtene  
2 yeares old, king for Amasias his father. † He built  
3 Ailath, and restored it to the dominion of Iuda, after that  
4 the king slept with his fathers. † Sixtene yeares old was Ozias  
5 when he began to reigne, and he reigned two and fiftie yeares  
6 in Ierusalem, the name of his mother was Iechelia of Ierusalem.  
7 † And he did that which was right in the eyes of our Lord,  
8 according to al thinges, which Amasias his father had  
9 done. † And he sought our Lord in the daies of Zacharias  
10 that vnderstood and saw God: and when he sought our Lord,  
11 he directed him in al thinges. † Moreouer he went forth,  
12 and fought against the Philisthijms, and destroyed the wal of  
13 Geth, and the wal of Iabinia, and the wal of Azotus: he built  
14 also townes in Azotus, and among the Philisthijms. † And  
15 God did helpe him against the Philisthijms, and against the  
16 Arabians, that dwelt in Garbaal, and against the Ammonites.  
17 † And the Ammonites gaue giftes to Ozias: and his name  
18 was renoumed vnto the entrance of Ægypt for his often  
19 victories. † And Ozias built towers in Ierusalem ouer the  
20 gate of the corner, and ouer the gate of the valley, and the

*So long as  
this king ob-  
serued the or-  
dinance of  
God to be di-  
rected by the  
high priest &c.  
27. & 21. he  
prospered in  
his affayres.*

rest, in

rest, in the same side of the wal, and strengthened them.  
 † He built towers also in the wilderness, and digged manie 10  
 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- 11  
 riers, which went forth to battels, was vnder the hand of  
 Ichiel the scribe, & Maasias the doctor, and vnder the hand of  
 Hananias, who was of the kings dukes. † And al the number 12  
 of the princes by families of valiant men, was two thousand  
 six hundred. † And vnder them al the host of three hundred 13  
 & seuen thousand five hundred: which were apt to battels,  
 and fought for the king against the aduerfaries. † Ozias also 14  
 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 15  
 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- 16  
 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, & 17  
 with him the Priestes of our Lord eightie, most valiant men,  
 † they resisted the king, and sayd: It is not thy office Ozias, 18  
 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 19  
 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 20  
 when Azarias the high Priest had beheld him, and al the rest  
 of the Priestes, they law 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 21  
 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.

Moreouer

For vsurping  
 spiritual au-  
 thority which  
 pertayned not  
 to him, the  
 high priest  
 with his assis-  
 tantes 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 governed 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. *Leuit. 13.*

*v. 46.*

:: Neither  
 could he be  
 buried in the  
 proper sepul  
 chres of the  
 kinges.

## CHAP. XXVII.

*Ioathan a godlie king, 5 preuaileth in battel against the Ammonites. 7. dieth, and his sonne Achaz succedeth.*

4. Reg.  
 15.

- 1 **F**I V E 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 ouercame 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.*

**T**WENTIE yeares old was Achaz when he began to rei- 1  
 gne, & he reigned sixtenc yeares in Ierusalem: he did 2  
 not right in the sight of our Lord as Dauid his father. † but 3  
 walked in the wayes of the kinges of Israel, moreouer also he 4  
 did cast statues to Baalim. † He it is that burnt incense to the 5  
 Yalebennom, and he consecrated his sonnes in fire accord- 6  
 ding to the rite of the nations, which our Lord slewe in the 7  
 coming of the children of Israel. † He sacrificed also, & burnt 8  
 incense in the excelses, & on hilles, and vnder cuerie tree ful 9  
 of grene leaues. † And our Lord his God deliuered him into 10  
 the handes of the king of Syria, who stroke him, and tooke 11  
 a great praye out of his kingdome, & brought into Damascus: 12  
 to the handes also of the king of Israel was he deliuered, and 13  
 striken with a great plague. † And Phacee the sonne of Ro- 14  
 melia slewe of Iuda an hundred twentie thousand in one day, 15  
 al men of warre: for that they had forsaken our Lord the God 16  
 of their fathers. † At that time Zechri a mightie man of 17  
 Ephraim, slewe Maasias the kinges sonne, and Ezricam 18  
 the gouernour of his house, Elcana also second from the 19  
 king. † And the children of Israel tooke of their brethren 20  
 two hundred thousand of women, of boyes, and of wen- 21  
 ches, and an infinite praye: and they brought it into Samaria. 22  
 † At that time there was a Prophete of our Lord, named 23  
 Oded: who going forth to meete the armie coming into 24  
 Samaria, sayd to them: Behold our Lord the God of your 25  
 fathers being angrie against Iuda, hath deliuered them into 26  
 your handes, and you haue slayne them cruelly, so that your 27  
 crueltie did reach to heauen. † Moreouer the children of 28  
 Iuda and Ierusalem you wil subdue vnto you for bondmen 29  
 and bondwomen, which nedeth not to be done: for you haue 30  
 sinned hereupon to our Lord your God. † But heare ye my 31  
 counsel, and carie backe the captiues, that you haue brought 32  
 of your brethren, because the great furie of our Lord hangeth 33  
 ouer you. † There stood therefore princes of the children of 34  
 Ephraim, Azarias the sonne of Iohanan, Barachias the sonne 35  
 of Mosollomoth, Ezechias the sonne of Sellum, and Amasa 36  
 the sonne of Hadali, against them that came out of the battel, 37  
 † and they sayd to them: You shal not bring in the captiues 38  
 hither, lest we sinne to our Lord. Why wil you adde vpon 39  
 our sinnes, and heape vp old offences? for it is a great sinne, 40  
 and the anger of the furie of our Lord hangeth ouer Israel. 41  
 † 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. † Therefore 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 † Moreouer also in the time of his distresse he increased con-  
 tempte agaynst our Lord, king Achaz himself by himself,  
 23 † immolated victims to the goddes of Damascus that stroke  
 him, and sayd: The goddes of the kinges of Sytia 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 therefore 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 pol-  
 licie auaieth  
 nothing, but  
 hurteeth 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 bulles, which the Priestes immolate. 25. With solemne musick (ordained by king Dauid) and great ioy of all the people.*

**T**HEREFORE Ezechias began to reigne, when he was five  
 and twentie yeares old, and he reigned nine and twen-  
 tie yeares in Ierusalem: the name of his mother was Abia,  
 the daughter of Zacharias. † And he did that which was  
 pleasing in the sight of our Lord, according to al thinges that  
 Dauid his father had done. † He in the first yeare and moneth  
 of his reigne opened the doores of the house of our Lord, and  
 repayed them. † And he brought the Priestes and the Leui-  
 tes, and assembled them in the East streate. † And he sayd to  
 them: Hearc 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-  
 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  
 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  
 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,  
 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  
 with our Lord the God of Israel, and he wil turne away the  
 furie of his wrath from vs. † My children be not negligent:  
 our Lord hath chosen you to stand before him, and to mi-  
 nister to him, and to worships him, and to burne incense to  
 him. † The Leuites therfore arose: Mahath the sonne of  
 Amasai, and Ioel the sonne of Azarias, of the children of  
 Caath: moreouer the children of Merari, Cis the sonne of  
 Abdi, and Azarias the sonne of Ialaleel. And of the children  
 of Gerson, Ioah the sonne of Zemra, and Eden the sonne of  
 Ioah. † By of the children of Elisaphan, Samri, and Iabiel.  
 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 brethern, 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 sixtenth 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 things 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 blood, and powred it vpon the altar, they killed also the rammes, and their blood they powred also vpon the altar, and they immolated the lambes, and powred the blood 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 blood 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 Gathe Saron, and of Nathan the Prophete: for it was the
- 26 precept of our Lord by the hand of his prophetes. † And the

Leuites stode, 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 prayed him with great joy, and bowing the knee adored. † But Ezechias added these wordes also: You haue filled your handes to our Lord, come, and offer viſtimes, and prayes in the house of our Lord. Al the multitude therefore offered hostes, and prayes, and holocaustes with a deuout minde. † Moreouer the number of the holocaustes, which the multitude offered, was this, oxen seuentie, rammes an hundred, lambes two hundred. † And they sanctified to our Lord oxen six hundered, & sheepe three thousand. † But the Priestes were few, neither could they suffice to draw of the skinnes of the holocaustes: wherfore 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 fatte of pacifiques, and the libamentes of the holocaustes: and the seruice of the house of our Lord was accomplished. † And Ezechias reioyfed, 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 peop'le both of Iuda and Israel, to make Pasch in Ierusalem. 11. Which some of Israel, and al Iuda performe, 18. the fourteenth day of the second moneth, though al could not be purified according to the law. 23. they make an other feast of Aymes seven dayes more, the king and princes geuing hostes to the people.*

**E**ZECHIAS 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 Phafe to our Lord the God of Israel. † Counsel therfore  
 being taken of the king and the princes, and of al the assen-  
 blie of Ierusalem, they decreed to make the Phafe the second  
 3 moneth. † For they could not make it in his time: because  
 the Priestes that might suffise, 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 Phafe 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 retorne ye  
 to our Lord the God of Abraham, and Isaac, and Israel: and  
 he wil retorne to the remnant, that hath escaped the hand of  
 7 the king of the Assyrians. † Become not as your fathers, and  
 brethren, which haue reuolted 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 retorne to our Lord: your brethren,  
 and children shal haue mercie before their Lordes, that haue  
 led them captiue, and they shal retorne into this land: for  
 our Lord your God is merciful, and wil not turne away his  
 10 face from you, if you shal retorne 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 things wherein incense was burnt to idols,  
 15 they throw it into the Torrent cedron. † And they immolated the

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 blond to be powred out of the handes of the Leuites, † because a great multitude Was not sanctified: & therefore 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 therefore a verie great multitude of Priestes. † And al the multitude of Iuda was ful of nirth, 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 rote vp blessing the people: & their voice was heard: and their prayer came into the holie habitation of heauen.

## CHAP. XXXI.

*Idoles being destroy'd 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 benereitely 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 vterly 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  
 pacifiques, that they should minister, 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 therefore 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 Semeihis 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 Afael, and Ierimoth, Iofabad also, and Eliel, and Iefma-  
 chias, and Mahath, and Banaias, ouerfeers 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  
 ouerfeer 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  
 Benjamin, 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 suburbes  
 of euerie citie, there were men ordayned, that should distri-  
 bute portions, to al the male sexe, of the Priestes and the  
 Leuites. † Ezechias therefore 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 Isaias 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.  
 falleth into deadly sicknes, but miraculously recouereth, offendeth in pryde,  
 and repenteth. 27. is exceeding rich, which he imprudently sheweth to  
 strangers: 32. dieth, and Manasses succedeth.*

**A**FTER which things, and :: this maner of truth, came 1  
 Sennacherib the king of the Assyrians, and entering  
 into

- 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 streate 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 besieged 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 persuasion, 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 eleuated:  
 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.

- 19 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 the maway 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 things might be made known, 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 kinges 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 kingdome. and destroyeth idolatrie: 18. dieth, 21. & Amon succeeding, 24. is slayne by his seruantes, and Iosias reigneth.*

- 1 **T**WELVE yeares old was Manasses when he began to reigne, and he reigned fiftie fue 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 southsayings, gaue him self to magike artes, he had with him magicians, & inchauntes: 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 Irael, 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 Moyfes. † Manasses therfore seduced Iuda, 9  
 and the inhabitantes of Ierusalem, that they did euil about 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. † Therefore 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 appoynted  
 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  
 praye: 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 obtayning, 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 Amon  
 reigned for him. † Ammon 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 hartty  
 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 Manass's 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. Whereby vnderstanding the sinnes of the people, 23. a prophete forebewe: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 eight
- 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, & sculptils. † And they destroyed before him the altars of Baalim, and the idols, that had bene set vpon them, they destroyed: the groues also and sculptils he cut downe and brake in peeces: and ouer their tombes, that were accustomed to immolate vnto them, he strawed
- 4 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,
- 5 and of Simeon, vnto Nephthali he ouerthrow 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.
- 6 † Therefore 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
- 7 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
- 8 Ephraim,

5. 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  
 rooffe of 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  
 therefore 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

∴ 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 written 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. † For now
- 28 wil I gather thee to thy fathers, and thou shalt be brought into thy graue in peace: neither shalt 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 written 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.

It is a benediction to be taken out of this world, before general miserie come vpon the people.

## CHAP. XXXV.

*Iosias celebrateth a most Solemne Pasche. 20. Is slaine by the king of Egypt, al Iuda lamenting him, 25. most specially Ieremias.*

∴ This Phafe, or Pasch made by Iofias is famous, partly for that this feaft had bene omitted some yeares, but especially for the great and extraordinary solemnitie made at this time.

**A**ND 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, 2  
 and exhorted them that they would minister in the house of 3  
 our Lord. † To the Leuites also, at whose instruction al Israel 3  
 was sanctified to our Lord, he spake: Put the Arke in the 4  
 Sanctuarie of the temple, which Salomon built the sonne of 4  
 Dauid the king of Israel, for you shal carie it no more: but 5  
 now minister to our Lord your God, and to his people Israel. 5  
 † And prepare your selues by your houses, and kinredes in 6  
 the diuisions of euerie one, as Dauid the king of Israel com- 6  
 manded, and Salomon his sonne described. † And minister 7  
 ye in the Sanctuarie by families and Leuitical companies, 7  
 † and being sanctified immolate the Phafe, prepare also your 8  
 brethren, that they may doe according to the wordes, which 8  
 our Lord spake in the hand of Moyfes. † Moreouer Iofias 9  
 gaue to al the people, that was found there in the solemnitie 9  
 of the Phafe, lambes and kiddes of the flockes, and of 10  
 the rest of the cattel thirtie thousand, of oxen also three 10  
 thousand, al these thinges of the kinges substance. † His 11  
 dukes also voluntarily offered that which they vowed, as 11  
 wel to the people, as to the Priestes and the Leuites. Moreouer 12  
 Helcias, and Zacharias, and Iahiel princes of the house of our 12  
 Lord, gaue to the Priestes to make the Phafe cattel one with 13  
 an other two thousand six hundred, and oxen three hundred. 13  
 † And Chonenias, and Semeias, also Nathanael, his bre- 14  
 thren, moreouer Hasabias, and Iehiel, and Iozabad princes 14  
 of the Leuites, gaue to the rest of the Leuites to celebrate the 14  
 Phafe five thousand sheepe, and oxen five hundred. † And 14  
 the ministerie was prepared, and the Priestes stood in their 14  
 office: the Leuites also in companies, according to the kinges 14  
 commandement. † And the Phafe was immolated: and 14  
 Priestes sprinkled the blood with their hand, and the Leuites 14  
 drew of the skinnes of the holocaustes: † and they separa- 14  
 ted them to geue them by the houses and families of euerie 14  
 one, and to be offered to our Lord, as it is writen in the 14  
 Booke of Moyfes, of oxen also they did in like maner. 14  
 † And they rosted the Phafe vpon fyre, according to that 14  
 which is writen in the law: but the pacifique hostes they 14  
 boyled in caudrons, and kettles, and pottes, and in hast they 14  
 distributed it to al the people. † And for themselues, and for 14  
 the

4. Reg.  
16.

the Priestes they prepared afterward : 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 Aaon last. † Moreouer the singing men the children of Alaph stood in their order, according to the precept of Dauid, and Alaph, 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  
 16 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,  
 17 according to the precept of king Iofias. † 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 Samucl the prophete : neither did anie of al the kinges of Israel make a Phase as Iofias, 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 Iofias was  
 20 this Phase celebrated. † After that Iofias had repayred the temple, came vp Nechao the king of Egypt to fight in Charcamis beside Euphrates : and Iofias 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  
 22 commanded me to goe in hast : leaue to doe agaynst God, who is with me, lest he kil thee. † :: Iofias 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 fielde of Mageddo. † And there being wounded of the Archers, he sayd to his seruantes : Carie me out of the  
 24 battel, because I am fore 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 wemen repeate vntil this present day vpon Iofias, and it is growen as it were a law in Israel : Behold it is sayd  
 26 to be written in the lamentations. † But the rest of the wordes

:: Iofias 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 kings 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 successiuely, and people are carryed captiue into Babylon. 22. After s. uentie yeares Cyrus king of Persia, releaseth the captiuitie, and giveth leaue to reedifie the Temple.*

**T**HE people therefore of the land tooke Ioachaz the 1  
sonne of Iosias, and made him king for his father in Ieru-  
salem. † 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 siluer, 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 carryed him away into Ægypt. † Fiue and 5  
twentie yeares old was Ioakim when he began to reigne, and  
he reigned eleven yeares in Ierusalem: and he did euil before 6  
our Lord his God. † Agaynst him came vp Nabuchodonosor  
the king of the Chaldees, and brought him bound in chaynes 7  
into Babylon. † Whither he transported also the vessels of  
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-  
trayned in the Booke of the kings of Iuda and Israel. And  
Ioachim his sonne reigned for him. † Eight yeares old was Io- 9  
achim when he began to reigne, and he reigned three mo-  
nethes and ten dayes in Ierusalem, and he did euil in the sight 10  
of our Lord. † And when the compasse of a yeare was come  
about, Nabuchodonosor the king sent some, that brought  
him in to Babylon, the most precious vessels of the house of 11  
our Lord being carryed 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 eleven yeares in Ierusalem. † And he did euil in the eyes 12  
of our

:: Hitherto  
from K. Da-  
uids death the  
sonne had  
ouer 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 adiu-  
 14 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 hile 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 des-  
 20 troyed. † 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 rayfed 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  
 Eldras added  
 this cōclusion  
 when he resto-  
 red the hollie  
 Scriptures  
 that were lost:  
 for he begin-  
 neth his oūe  
 booke with  
 the same wor-  
 des.  
 The end of  
 the fifth age.

## THE CONTINUANCE 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.

- A**LBEIT there were greater Schismes, Heresies, and more reuoltes from Gods law and seruice in this fifth age, then in the former: Yet the true Church and Religion continued still, and were no lesse conspicuou then before. Which being clere and eident, touching manie principal Articles, We wil here only remitte the reader to some special places, for confirmation thereof: neither wil we be prolix, in declaring other pointes denied, or called into controuersie at this time, by the impugnners of Catholique Religion.
- The Church** still visible, and the same faith as before.
- One God:** Beleeve in one God appeareth plainly in building, adorning, & dedicating the Temple with so great solemnitie of the Priestes, Leuites, and all the Tribes, and particularly by king Salomons prayer. 3. Reg. 7. & 8. 2. Paral. 2. &c.
- Three Persons** 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. Sopho. 7. 2. Aggwi. 2. Zachar. 2. &c.
- Christ.** 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. 11. 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. Iea nothing is more frequent in the Prophetes when 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 error and false doctrine, for promising the people peace, and securitie in their sinnes. Ierem. 14. Lamen. 2. B sides 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 Moyses were miraculous.
- Sacrifices** Sacramentes to be changed by Christ.
- Fruitt of penance.**
- Abstinence.**
- Fastes.**
- Lent.**
- Fastes:** 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 prayets.

The ministerie of Angeles was very vsual in this time. One was sent to comforte and direct Elias the propbet in his affliction: 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 eident, 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 Propbet, being farre greater then he in ciuil, and worldlie respectes. 3. Reg. 18. Elifeus 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 Elifeus was chiefe Propbet. 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 Elifeus 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 Cherubims in the Temple. Which none but infideles sought to destroy. And Once the Prophet (ch. 3.) bewayleth the want of Theraphim or Images, amongst other sacred things, sacrifices, 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 solowing the disposition of their Kinges. Special State of life not commanded by the law, was voluntarily professed, and obserued by some Propbetes, and their disciples, called the children of Prophetes. Keeping particular Rules, and wearing distinct habite. 4. Reg. 1. 2. 4. The orders of Nazarites, ana Rechabites instituted before, continued stil. Amos. 2. Ierem. 35. stil which were very examp-  
 lar figures of Religious State, and Orders in the new Testament, and perpetual chastitie of clergie men embraced by such, as solow 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 Exequies 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 Propbetes. 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. Itaias, ch. 57. as the termes 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 prophcieth 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 auerlasting paine to the wicked, Salomon agreeably to the doctrin of other Propbetes, 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-

Gen. 5.

Resurrection.

Iudgement.

Eternal glorie or paine.

mentes:

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 unfruitful, 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 & seruice.

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 religions sake, they would depart from him, and returne to the right heyres 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 deuoute people, repayred still to Ierusalem, not yielding 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 sette 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 suddanly withering, & restored againe by the prophets prayer, and the new altar cleuing in sunder, that the ashes fell out. 3. Reg. 13. Further an other Prophet called Ahias for the wicked 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 happended 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 father, 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 forwarned 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

Prophetes inspired by God to resist Schisme and Heretic.

The often change of Kinges, and euil succeffe in the kingdom of Israel.

The first familie reigned but 24. yeares

The second newe familie 26.

The third but  
7. daies.  
The fourth,  
48. yeares.

twentie yeares, his sonne Ela reigning but two yeares, was slaine by his ser-  
uant Zambri, and al his kinred destroyed. Which Zambri reigned but fewe  
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 & followed  
Thebni. Whereof arose ciuil Warre between the Amrikings, continuing  
three yeares: til Thebni died, and so Amri reigned alone, but wickedly as his  
predecessors, & w<sup>l</sup>ue yeares in al. Then succeeded his sonne Achab most wicked.  
Who married Iezabel a Sydonian, & by her was perswaded to worshipp  
Ezal. 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 perseuering in anie good thing, re-  
turned 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 win-  
dow, and did of the hurt. 4. Reg. .1. His other sonne Ioram, after twelue

The fifth 103.

yeares was slaine by Iehu of an other familie: who then dispatched Iezabel,  
and leaving her in the streete, the dogges did eate her carcasse. He also caused  
seuentie sonnes of Ioram to be slaine, and vtterly destroyed al Achabs house. 4.  
Reg. 10. For which seruice he was established in the kingdome, for foure gene-  
rations, v. 30. So him self reigning & wentie eight yeares, 3. Reg. 10. after him  
reigned successiuelly his sonne Ioachaz seuenetene yeares, his sonne Ioas, six-  
tene yeares. 4. Reg. 13. his sonne Ieroboam one and fourtie yeares. Last lie  
his sonne Zacharias, whom his seruant Sellum of an other race, killed  
when he had reigned but six monethes. 4. Reg. 15. And after one moneth

The sixth,  
one month.  
The seuenth,  
11. yeares.  
The eight  
20. yeares.

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 selfe was slaine by Osee of an other  
kindred. 4. Reg. 15. Finally the Assirians taking Samaria by three yeares

The ninth  
nine yeares.  
Then over-  
thrown and  
the kingdom  
never restore

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 aduan-  
ced 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

*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 (hisbertoske sonne ouer succeeding his father) then Ioakim (brother of Ioachaz) Ioachim otherwise called Iechonias, sonne of Ioachaz. And finally his vncle Sedecias; who was carried captiue into babilon. But Iechonias by Gods special prouidence, was fauored and exalted by a new king of Babilon. Whilster 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 sonne; 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, Zariaias, and Iosedech. who was High Priest in the captiuitie. (1. 15.) being carried into Babilon in the first transmigration with king Iechonias, before the general captiuitie of al, as it seemeth 4. Reg. 24. his father Zariaias yet liuing, who was slaine nine yeares after by Nabuchadonosor, 4. Reg. 25. And amongst these there were some High Priestes 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 extraordinary grace and most excellent vertues, to conserpose 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 Prophetes Elias, & Eliseus. whose admirable liues and holie conuersation were a mirroure to the world, and great terrour to the wicked, whose workes and miracles meruelouslie confirmed the wel disposed, encouraged the wake, conuerted manie transgressors, confounded false Prophetes, iustified their owne preaching, and much glorified God. Elias 1. thurte 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 rained not *in three yeares*. 2. was fedde by rauens. 3. Multiplied a poore *Widowes* meale & oile. 4. Raied 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 himselfe and *Eliseus* passed ouer the drie chanel. 10. *Was* assumed in a fire chariote into some place, where he yet liueth. And parting a way obtained of God, the like duple spirit (of prophecie 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 salt. 3. Boies being cursed by him, for deriding him, were forth *with* 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 raied 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 secreet counsels of the *Syrian* king. 14. Made one see horsemen, and fire chariotes, which to others were inuisible. 15. Made the *Syrianes* 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 beleueit. (4. Reg. 7.) 17. And after his death an other mans dead bodie, touching his bones reuiued. 4. Reg. 13.

Other Prophets wrought also miracles, but these for example may suffice to shew, 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 outward shew 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.

Heretics 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 month, after the similitude of the solemnitie, that was celebrated in Iuda. *Al which the holic scripture saith: He fougred of his owne hart. The very propertie of Archerickes. 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 priests seruing fitly this purpose. Though al the former heretikes no more agreed to this new heresie, then Lutherans now admitte of Calvinisme. For Ichu a Ieroboamite destroyed al Iezabillites that he could by a stratageme gette together. 4. Reg. 10. v. 28. 29. Much lesse did al Israel serue Baal.*

Iezabellites.

*Again after that Salmanazar king of Assyria had taken Samaria, and placed there a new people, 4. Reg. 17. they learning the rites of the Israelites religion, mixed their Paganisme there with, 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, Cuthites, 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, holic 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, towards the liuing and dead of his nation. Tob. 1.*

Samaritanites, diuided into manie Sectes.

Tobias neuer yelded to Schisme.

*As for the kingdom of Iuda, it was more free from heresies. For very few or none of those kings that fell to other grosse enormities, yea to manifest idolatrie, became heretikes, as is probable collected by that Isaias 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 Rafin 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.

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 *Moyse* sayre, but in fact onelic, 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 *Isaias* to admonish the king, which *Vrias* neglected, or durst not do. Likewise *Io-ram* (4. Reg. 8. 2. Par. 21.) *Ochozias* (1. 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 awith them, For not onlic Prophets, in whose hand (or ministerie) God spake, and reprovcd these sinnes, but manie others kept their Zele of true religion, as appeared in their promptnes to serue 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.

Finally whereas diuers good princes disposed, things 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 prejudice 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 poyvre 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 onlic. 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 albest 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 things as Gods Commissioners, not as ordinarie Superiors in spirituall causes, and still the ordinarie subordination made by the law, Deut. 17. Num. 27. stood firme and inuolable, 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.

*Vrias* high  
priest.

King *Io-ram*.  
and others  
committing  
idolatrie in  
fact, manie o-  
thers stil pro-  
fessed true Re-  
ligion.

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,  
& commission.

*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. 7. 18. And al Princes & others were to receiue the law at the priestes hād 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 spoule al the Prophets write, & that more plainlie then of Christ himselfe, for seing 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 daughter of Sion.*

The Church of the old Testament conserued in truth.

Much more the Church of Christ.

## THE ARGUMENT OF THE BOOKES OF ESDRAS.

*E S D R A S* 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 *Babylon*: which *Nehemias* an other godlie Priest profecuteth, 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 bookes 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 coneyneth things donne before the other.

The two bookes of *Esdras* and *Nehemias* are but one in the *Hebreu*.

The third and fourth are not canonical.

*In the two here following, which are vndoubtedly holie Scripture S. Ierom says, 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, Proselites, and the workes of walles and towres diuided by feveral 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 *Babylon*; 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.



**N** T H E 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  
rayfed 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 Israell, he is the God that is in  
Ierusalem. † And let al the rest in al places wherfoeuer they 4  
dwell, 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 rayfed 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  
things 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.*

:: Liberally  
gaue such  
thinges into  
their handes.

10 lettes of gold thirtie, † goblettes of siluer of the second order, foure hundred tenne: other vessels a thousand. † All the vessels of gold and siluer, fise thousand foure hundred: Salsabatar tooke al with them, that went vp from the transmigration of Babylon into Ierusalem.

## CHAP. II.

*The names and number of special men, which returned vnder the conduct of Zorobabel into Ierusalem. 65. their substance of castel, 68. and their oblations 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 into Ierusalem and Iuda, euerie man into his citie. † They that came with Zorobabel, Iosue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Melphar, Beguai, Rehum, Baana: The number of the men of the people of Israel: † The children of Pharos two thousand an hundred seuentie two. † The children of Sephatia, three hundred seuentie two. † The children of Area, seuen hundred seuentie fise. † The children of Phahath Moab, of the children of Iosue: Iohab, two thousand eight hundred twelue. † The children of Aelam, a thousand two hundred fiftie foure. † The children of Zethua, nine hundred fourtie fise. † The children of Zachai, seuen hundred sixtie. † The children of Bani six hundred fourtie two. † The children of Bebai, six hundred twentie three. † The children of Azgad, a thousand two hundred twentie two. † The children of Adonicam, six hundred sixtie six. † The children of Beguai, two thousand fiftie six. † The children of Adin, foure hundred fiftie foure. † The children of Ather, which were of Ezechias, ninetie eight. † The children of Besai, three hundred and twentie three. † The children of Iora, an hundred twelue. † The children of Hasam, two hundred twentie three. † The children of Gebbar, ninetie fise. † The children of Bethlehem, an hundred twentie three. † The men of Netupha, fiftie six. † The men of Anathoth an hundred twentie eight. † The children of Azmauerh, fourtie two. † The children of Cariathiarim, Cephira, and Beroth, seuen hundred fourtie three. † The children of Rama and Gabaa, six hundred twentie one. † The men of Machmas, an hundred twentie two.

This enumeration of the Israelites, which ascended into Ierusalem, signifieth the Elect which ascend from the militant Church to the triumphant.

† 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  
 Ælam, 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  
 Afaph, 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- 43  
 tita, the children of Sobai: al an hundred thirtie nine. † The  
 Natheneites: The children of Siha, the children of Hasupha, 44  
 the children of Tabbaoth, † the children of Ceros, the chil- 45  
 dren of Siaa, the children of Phadon, † The children of Lē-  
 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 Raaiā, † The children of Rafin, the children 48  
 of Neeoda, the children of Gazam, † The children of Aza, 49  
 the children of Phasea, the children of Befee, † The chil- 50  
 dren of Afena, 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 Asebaim, 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 Dalai, the children of Tobia, the  
 61 children of Necoda, six hundred fiftie two. † And of the children of the Priesttes: 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 Athersatha 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 five, † their cameles, foure hundred thirtie five, 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 five thousand poundes, & garmentes for the priesttes an hundred. † The Priesttes therefore & 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 priesttes 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 ioy of the people, and mourning of some.*

1 **A**ND NOW the seuenth moneth was come, and the children of Israel were in their cities: the people therefore  
 2 was gathered together as it were one man into Ierusalem. † And Iosue the sonne of Iosedec rose vp, and his brethren the Priesttes, 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 Moyles the man of God. † And they placed the altar of God vpon his fecte, the people of the lands round about putting  
 4 them

∴ Notwith-  
standing the  
terror of in-  
fideles, Gods  
seruantes too-  
ke corage to  
offer sacrifice.

them ∴ in feare, & they offered vpon it holocaust to our Lord  
morning and eueing. † And they made the solemnitie of ta- 4  
bernacles, as it is written, and holocaust every 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 solemnitie 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 stoncs 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 Iosedec,  
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 therefore 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  
sene the former temple; when they saw this temple founde-  
d; ∴ they wept with a lowd voyce: and manie shouting in  
ioy, listd vp their voyce. † Neither could anie man dicerne 13  
the voice of the crie of them that reioyced, and the voice of  
the weeping of the people: for one with an other 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  
therefore Ag-  
geus proph-  
cie (c. 2.) can  
not be vnder-  
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 notwithstanding proceedeth, at the dayes of king Cyrus. 7. but is hindered by Artaxerxes, in the second yeare of Darius.*

- 1 **B**UT the enemies of Iuda and Benjamin heard that the  
 2 children of the captiuitie built a temple to our Lord the  
 3 God of Israel. † And coming to Zorobabel, and the princes  
 4 of the fathers, they sayd to them: Let vs build with you, be-  
 5 cause: euen as you, so do we seeke your God: Behold we haue  
 6 immolated victimes from the dayes of Afor Haddan the king  
 7 of Assur, which brought vs hither. † And Zorobabel sayd to  
 8 them, and Iosue, and the rest of the princes of the fathers of  
 9 Israel: It is not for you and vs to build a house to our God,  
 10 but we our selues alone wil build to the Lord our God, as  
 11 Cyrus the king of the Persians hath comanded vs. † It came  
 12 to passe therefore that the people of the land hindred the  
 13 handes of the people of Iuda, and troubled them in building.  
 14 † And they hyred counsellers agaynst them, to destroy theyr  
 15 counsel at the dayes of Cyrus the king of the Persians, & vntil  
 16 the reigne of Darius the king of the Persians: † And in the  
 17 reigne of Assuerus in the begining of his reigne, they wrote  
 18 an accusation against the inhabitantes of Iuda and Ierusalem.  
 19 † And in the dayes of Artaxerxes Belsam, Mitridates, & Tha-  
 20 beel, & the rest that were in theyr counsel writ to Artaxerxes  
 21 king of the Persians: and the epistle of the accusation was  
 22 writen in Syriake, and was read in the Syrian language.  
 23 † Reum Beelteem, and Samsai scribe wrote one epistle from  
 24 Ierusalem to Artaxerxes the king, of this tenure: † Reum-  
 25 Beelteem, and Samsai scribe, and the rest of their counsellers,  
 26 the Dincites, and the Apharsathaccites, the Terphaleites, the  
 27 the Apharsaites, the Erchucites, the Babylonians, the Sufa-  
 28 necheites, the Dicuites, and the Aclamites, † and the rest  
 29 of the Gentiles, which Asenaphar the great and glorious  
 30 transported: and made them dwell in the cities of Samaria,  
 31 and in the rest of the countries beyond the Riuer in peace:  
 32 († this is the copie of the epistle, which they sent to him)  
 33 To Artaxerxes the king, thy seruantes, the men that are be-  
 34 yond the Riuer, send greeting. † Be it known to the king,  
 35 that the Iewes, which came vp from thee to vs, are come into

*:: Schismatic-  
kes and Here-  
tiques may not  
be admitted to  
communicate  
in sacrifice  
with Catholique  
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 repayred, they will not geue tribute, and tolle, & yearly rentes, and this damage wil come euen to the kinges. ¶ But we mindful of the salt that 14  
 we haue eaten in the palace, and because we count it heynous to see the kings 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 written in the commentaries: and shalt know that that citie is a rebellious citie, and hurtful to the kinges, and prouinces, and battels are rayfed 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 repayred, 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 counsel 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 rayfed 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 tolle, 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  
 3 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  
 4 geuen you counsel to build this house, and to repayre the walles? † Wherto we answered them, what the names were  
 5 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  
 6 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.  
 7 † The word, which they sent him, was writen thus: To Darius the king al peace. † Be it knowne to the king, that we  
 8 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,  
 9 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?  
 10 † Yea and their names we asked of them, that we might certifie thee: and we writte the names of those men, that are  
 11 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  
 12 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.  
 13 † 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  
 14 built. † For the vessels also of the temple of God, of gold and of siluer, which Nabuchodonosor had taken out of

the  
 :: God geuing  
 corege to his  
 seruantes,  
 stricke their  
 enemies with  
 retrour, 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 bene 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 hinder it. 8. geueth also money towards the charges, and hostes for sacrifice.*

**T**hen 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 coffer, 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 necessarrie, 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 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 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. *Proverb. 21.*

immolate the Phafe for al the children of the transmigrati-  
 on, and for theyr brethren the Prieftes, and them felues. † And 11  
 the children of Israel that were returned from the transmigra-  
 tion, did eate, and al that had separated them felues from  
 the coinquination of the Gentiles of the earth vnto them,  
 to seeke our Lord the God of Israel. † And they made the 12  
 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 Prieftes and Leuites, ascendeth to Ierusalem to teach,  
 and assist the people. 11. bringing Artaxerxes Edict, declarsh it to the peo-  
 ple, 27. and getteth thanks to God.*

The second  
 part. Esdras  
 intrusteth  
 the people.

AND after these thinges in the reigne of Artaxerxes  
 king of Persians, Esdras the sonne of Saraias, the sonne 1  
 of Azarias, the sonne of Helcias, † the sonne of Sellum, the 2  
 sonne of Sadoc, the sonne of Achitob, † the sonne of Ama- 3  
 rias, the sonne of Azarias, the sonne of Maraioth, † the sonne 4  
 of Zarahias, the sonne of Ozi, the sonne of Bocci, † the 5  
 sonne of Abisue, the sonne of Phinees, the sonne of Eleazar,  
 the sonne of Aaron the Priest from the begynning. † The 6  
 same Esdras :: came vp from Babylon, and he was a quicke  
 scribe in the law of Moyses, 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 Prieftes,  
 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 came  
 with the first  
 from Babylon  
 (2. Esd. 11.) but  
 returned thi-  
 zner and now  
 ascended the  
 second time  
 to Ierusalem.

Esdras the Priest, the most learned scribe of the law of God  
 13 of heauen, greeting. † It is decreed by me that whatsoever it shall  
 please in my kingdom of the people of Israel, and of the Prie-  
 14 stes and Leuites, to goe into Ierusalē, let him goe with thee.  
 † For thou art sent from the face of the king, and of his seuen  
 counsellers, 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 countelers 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 wil  
 offer, and of the Priestes that shall voluntarily offer to the  
 17 house of theyr God, which is in Ierusalem, † take freely, and  
 bye diligently of this money calues, rammes, lammes, 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 shall 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 things wherof  
 neede shall 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, shall 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 hart, 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 Israei princes that should goe vp with me.

## CHAP. VIII.

*Esdras reciteth those that came with him from Babylon. 21. the fast which he appointed. 33. and how they brought the holie vessel into the Temple.*

**T**H E S 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 Irthamar, Daniel. Of the children of Dauid, Hattus. † Of the children of Sechenias, the children of Pharos, 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 Ionathan, and with him fiftie men. † Of the children of Alam, Iffaias 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 Ioad, 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 Adonicam, which were the last: and these are theyr names: Eliphelèth, 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 persuasion came from Babylon, signified the great fruct of soules conuerted from sinne by the exhortation of holie preachers. S. Beas. 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 Mofollam princes: and Ioarib, and Elnathan wife

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 theyr 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 theyr 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 brasse, 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, vntil 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 proclaymed 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 houte 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 Noadai 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, lammes seuentie seuen, bucke goates 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, & confessing the peoples iniquitie, prayeth God to conserue them from utter destruction.*

AND after these thinges were accomplished, the prin- 1  
ces came to me, saying: The people of Israel, and the Priestes and Leuites: are not seperated 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 Ægyptians, and Amorrhaites. † 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 fate

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 sate 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 sate sorrowful, vntil the euening sacrifice. † And at the euening sacrifice I rose out of my affliction, and my cloke and coate being rent I fell vpon my 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 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 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 nayle might be geuen vs in his holie place, and that our God would illuminate our eies, and would geue vs a litle life in our bondage.
- 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 hedge in Iuda and Ierusalem. † And now what shal we say, 10 o our God, after these thinges? because we haue forsaken thy 11 cōmandmētts, † 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 vncleane 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 therefore 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 4 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 nail 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: becaufe 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 dismisſe the ſtrange women, which they haue married: 14 appointing officers to ſee it executed: 18 and reciteth thoſe which had married ſuch women.*

**E**SDRAS 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 diſcerne, 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: Iohan an the ſonne of Eliuſib, 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 ſtreate of the houſe of God, trembling for the ſinne, and: the rayne. † And

Esdras

: Esdras being extraordinary ſent by God, to correct the people, repayreth to the high Priests ſonne, by his authoritie calleth the people together, and ſo procedeth to make reformation So S. Paul conſidered with other Apoſtles. Gal 2

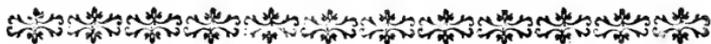
: Their ſinne was puniſhed

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 wines 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 Iaazia 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, Remcia, and Iezia, and Melchia, and Mia-  
 26 min, and Eliczer, and Melchia, and Banca. † And of the chil-  
 dren of Aclam, 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.

† And of the children of Bebai, Iohanan, Hanania, Zabbai, 28  
 Athalai: † And of the children of Bani, Mofollam, and Mel- 29  
 luch, and Adaia, Iatub, and Saal, and Ramoth. † And of the 30  
 children of Phahath Moab, Edna and Chahal, Bananias, and  
 Maafias, Mathanias, Befeleel, Bennui, and Manasse. † And 31  
 of the children of Herem, Elizer, Iofue, Melchias, Semeias,  
 Simeon, † Beniamin, Maloch Samarias. † And of the children 32 33  
 of Hafom, Mathanai, Marhatha, Zabad, Eliphelet, Iermai,  
 Manasse, Semci. † Of the children of Bani, Maaddi, Amram, 34  
 and Vel, † Baneas, and Badaias, Cheliau, † Vania, Mari- 35 36  
 muth, and Eliafib, † Mathanias, Mathanai, and Iafi, † and 37 38  
 Bani, and Bennui, Semci, † and Salmias, and Nathan, and 39  
 Adaias, † and Mechnedebai, Sifai, Sarai, † Ezrel, and Sele- 40 41  
 miau, Semeia, † Sellum, Amaria, Iofeph † Of the children 42 43  
 of Nebo, Iehiel, Mathathias, Zabad, Zabina, Ieddu, and I Joel.  
 and Banaia. † All these had taken strangers to wife, and there 44  
 were of them that had borne :: children.

∴ Amongst other inconueniences of vnlawful marriages one is that children are borne illegitimate.



## THE ARGUMENT OF THE BOOKE OF NEHEMIAS.

Duble title of  
this booke.

The cōtentes.

Diuided into  
three partes.

**T**HIS booke beareth title both of the author Nehemias, who writt  
 it, and of the second booke of Esdras, who in the former writt  
 the historie of the Israelites after theyr relaxation from captiuitie, to the build-  
 ding againe of the Temple, with other thinges done the same time. VVhere-  
 unto Nehemias ioyneth thinges succeeding, especially the new erection  
 of walles and towres 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 part.  
Nehemias his  
comiferation  
of his coun-  
trie.

- 1 **T**H E wordes of: Nehemias the ſonne of Helchias. And  
it came to paſſe in the moneth of Caſtiu, 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 alked them  
of the Iewes, that remayned, and were left aliuie of the capti-  
3 uitie, and of Ieruſalem. † And they ſayd to me: They that  
remayned, and are left of the captiuitie there in the pro-  
uince, are in great affliction, and in reproche: and the wal of  
Ieruſalem is broken downe, and the gates thereof are burnt  
4 with fire. † And when I had heard theſe maner of wordes, I  
ſate, and wept, and mourned many dayes: and faſted, and  
5 prayed before the face of the God of heauen. † And I ſayd:  
I beſech thee Lord God of heauen, ſtrong, great, and terrible,  
which keepeſt couenant & mercie with them that loue thee,  
6 and keepe thy comādmētes: † let thine eares be harkning,  
and thine eyes open, to heare the prayer of thy ſeruant,  
which I pray before thee this day, night & day for the chil-  
dren of Iſrael thy ſeruant: and I confeſſe for the ſinnes of  
the children of Iſrael, in which they haue ſinned to thee: I &  
7 my fathers houſe haue ſinned, † we haue bene ſeducēd with  
vanitie, and haue not kept thy commandments, and cetimo-  
nies and iudgement, which thou haſt commanded to Moy-  
ſes thy ſeruant. † Remember the word, that thou didſt com-  
8 mand vnto Moyſes thy ſeruant, ſaying: When you ſhal tranſ-  
greſſe, I will depreſſe you into peoples: † and if you returne  
9 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  
10 I haue choſen that my name ſhould dwell there. † And they  
are thy ſeruant, and thy people: whom thou haſt redēmed  
11 in thy great ſtrength, and in thy mighty hand. † I beſech thee  
Lord, let thine care be attent to the prayer of thy ſeruant, and

Nehemias  
by *helchias*,  
being ſent  
from a king;  
by *his name*  
which ſigni-  
fith comfort-  
er from our  
Lord; and by  
*his buſiung*  
again the  
walles of Ieru-  
ſalem; preſi-  
gured our Sa-  
uour, who  
was ſent from  
God the Fa-  
ther, himſelfe  
being the com-  
forter of man-  
kind, and the  
ſender of an o-  
ther comfort-  
er the Holie  
Ghoſt; to re-  
meme with  
his Church. *s.*  
*beta. proleg. 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 therof.*

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 hart. And I was very much and exceedingly afrayd: † and I sayd to the king: O king for euer 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 therof 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 wil thy iourney 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 sat. † 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 kings 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 kings 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 Gosem an 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 kings fauourable letters.

## CHAP. III.

*The High Priest and others beginne to repaire Ierusalem streingthning it With an vtermost, 19. middle, 28. and innermost Wall With towres and gates.*

- 1 **A**ND Eliasib 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,
- 3 and besides him built Zachur the sonne of Amri. † But the fishgate the children of Asnaa did builde: they couered it,

The second part. How the cite was repayred with wailes & people.

:: Finishing the gate they dedicated it to Gods seruice,

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 Melrias 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 Raphaa 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 halte 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 Colhozi, 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 Dauid. † 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 Dauid, 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 Halebias 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
- 20 corner. † After him in the mount built Baruch the sonne of Zachai the second measure, from the corner vnto the gate of
- 21 the house of Eliasib 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 Eliasib, as far as the house
- 22 of Eliasib extended. † And after him built the Priests men of
- 23 the champayne of Iordan. † After him built Benjamin & Hasub against their house: & after him built Azarias the sonne of
- 24 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
- 25 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
- 26 sonne of Pharos. † And the Nathineites dwelt in Ophel, as far as ouer against the gate of waters toward the East, and
- 27 the towre that stode 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.
- 28 † After them built Sadoc the sonne of Emmer against his house. And after him built Semaia the sonne of Sechenias,
- 30 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 h sonne vnto the house of the Natheneites, and of them that sold old stufte against the iudgement gate, and vnto the
- 31 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 enimies rage and oppose against the building of walles,  
4. the leues build with one hand, and hold their swordes in the other. Nehemias encourageth them, and the worke proceedeth.*

- 1 **A**ND 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 priestes  
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 have  
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 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 defered 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 guarded 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 shall heare the sound of the trumper, thither tunne 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.

## CHAPTER 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 **A**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 exceding angrie, when I had heard their crie  
 6 according to these wordes. † And my hart thought with my selfe: 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

1:5 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. *ls 4. c. 21. in Isid.* How much more may we with him, with another Nehemias, that is a comforter from our Lord to correct

this fault, &  
to relecue  
poore Catho-  
liques distres-  
fed?

:: A right pro-  
petic of a  
true pastor,  
to do that  
good which  
he preacheth  
to others. s.  
*Eeda 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 houfes: 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, wherin the king commended me to the duke in the land of Iuda, from the twentieth yeare til the two & thirreth 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. † Tke Iewes also and the magistrates an hundred fiftie 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 empouerished. † 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 al 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 enemies, that I did build the wal, and there was no breach remaying 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 therefore 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  
5 the Gentiles it is heard, and Gossim hath sayd, that thou and the Iewes meane to rebel, and therefore thou buildest the wal, and wil aduance thy selfe king ouer them: for which  
6 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: therefore come now, that  
7 we may take counsel together. † And I sent to them, saying: It is not done according to these words, which thou speakest:  
8 for thou framest these things of thine owne hart. † For al these terrified vs, thinking that our hands would cease from  
9 the worke, and we would leaue of. For which cause I did the more strengthen my hands: † and I entred into the  
10 house of Samaia the sonne of Dalaiā the sonne of Metabeel secretly, who sayd: Let vs consult with our selues in the  
11 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,  
12 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  
13 as I am, wil goe into the temple, and liue? I wil not goe in. † And I vnderstood that God had not sent him, but as it  
14 were prophying he had spoken to me, and Tobias, and Sanaballat had hyred him. † For he had taken a price, that I  
15 being terrified should do it, and sinne, and they might haue

When heretikes & other aduerfaries of the Church finde themselves not able to supprelle Catholiques, they offer conditions of peace, and libertie to al. so when protestātes 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  
 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 Iohanau his sonne had taken the daughter of Mosollam  
 the sonne of Barachias. † Yea and they praysted 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.*

**A**ND 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, and 4  
 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  
 Nabuchodonosor 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 open-  
 ing the gates  
 in due time &  
 diligent watch-  
 men: so to the  
 custodie of  
 faithful booles  
 three things  
 are necessary;  
 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 seentie two. † The children of Area, 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 fiae. † The children of Zachai, seuen hundred sixtie. † The children of Bannui, six hundred fourtie eight. † The children of Bebai, six hundred twentieth eight. † The children of Azgad, two thousand three hundred twentieth two. † The children of Adonicam, six hundred sixtie seuen. † The children of Beguai, two thousand sixtie seuen † The children of Adin, six hundred fiftie fiae. † The children of Ater, children of Hezecias ninetrie eight. † The children of Hasem, three hundred twentieth eight. † The children of Besai, three hundred twentieth foure. † The children of Hareph, an hundred twelue † The children of Gabaon, nynie fiae. † The children of Berlehem, and Netupha, an hundred eightie eight. † The men of Anathoth, an hundred twentieth 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 twentieth one. † The men of Machmas, an hundred twentieth two. † The men of Bethel and Hai, an hundred twentieth 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 twentieth. The children of Iericho, three hundred fourtie fiae. † The children of Lod Hadid and Ono, seuen hundred twentieth 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 Leuites: † The children of Iosue & Cedniel, the children of Cenia, 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 Raazia, the childeren of Rafin, the childeren of Necoda,  
 † the childeren of Gefem, the childeren of Aza, the childeren 51  
 of Phafea, † the childeren of Befai, the childeren of Munim, 52  
 the childeren of Nephuffim, † 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 Nafia, 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 Ieddell, † the childeren of Saphia, 59  
 the childeren of Hatil, the childeren of Phohereth, 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 wemen ser- 67  
 uantes, which were seuen thousand three hundred thirtie se-  
 uen: and among them singing men, & singing wemen, two  
 hundred fourtie siue. † Their hortes, 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 conforteth 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, Misael, 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 carth. † Mocrouer Iosue, & Bani, and Serchia, Iamin, Accub, Septhai, Ochia, Maasia

*S. From here noteth wher he receiued each part of this booke, which is at 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 faulces committed by scribes, & adding some things for explication sake & supplement of the histories: and that either by tradition or revelation.

*∴ Sabbath privilege, by reason of his fauour with King Artaxerxes. Chap. 2.*

Maasias, Celita, Azarias, Iozabed, Hanan, Phalasia: Leuites made silence in the people to heare the law: and the people stood in their degree. † And they read in the booke of the law of God distinctly and playnly, for to vnderstand: and they vnderstood when it was read. † And Nehemias said (the same is: Athesartha) and Eldras the Priest and scribe, and the Leuites interpreting to al the people: It is a day sanctified to the Lord our God, moune ye not, and weepe not. For al the people wept, when they heard the wordes of the law. † And he said to them: Goe, eat fat things, and drinck the sweete wine, and send portions to them, that haue not prepared 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 your peace, because the day is holie, and be not sorowful. † Therefore al the people went to eat and drinck, and to send portions, and to make great ioy: because they vnderstood the wordes, that he had taught them. † And in the second day were gathered the princes of the families of al the people, the Priests and Leuites to Eldras the scribe, that he should interpret vnto them the wordes of the law. † And they found written in the law, that our Lord commanded in the hand of Moyses, that the children of Israel should dwell in tabernacles, on the tolemne day, the seuenth moneth: † and that 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 fayre tree, branches of the myrtle tree, and boughes of the palme trees, and branches of the thicke leaued tree, that tabernacles may be made, as it is written. † And the people went forth, and brought. And they made them selues tabernacles 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 † Therefore 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 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 wives of strange nations. 5. Esdras confesseth Gods benefites, and the peoples ingratitude. 32. prayeth for them, and maketh league with God.*

1 **A**ND in the foure and twentieth day of the moneth the  
 2 children of Israel came together in fasting and sack-  
 3 clothes, and earth vpon them. † And the seede of the chil-  
 4 dren of Israel was separated from euery strange childe: and  
 5 they stood, and confessed their sinnes, and the iniquities of  
 6 their fathers. † And they rose vp to stand: and they read in  
 7 the volume of the law of our Lord their God, foure times in  
 8 a day, and foure times they confessed, and adored our Lord  
 9 their God. † And there arose vpon the steppe of the Leuites  
 10 Iosue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and  
 11 Chanani: and they cried with a lowde voice to our Lord their  
 12 God. † And the Leuites Iosue and Cedmihel, Bonni, Hasebnia,  
 13 Serebia, Odaia, Sebnia, and Phathahia, said: Arise, Blesse our  
 14 Lord your God from eternitie to eternitie: and let them blesse  
 15 the high name of thy glorie in al blessing & praise. † Thou the  
 16 same o Lord, alone thou hast made heauen, & al the host ther-  
 17 of: the earth & al things that are in it: the seas and al things  
 18 that are therin: and thou dost giue life to al these thinges, and  
 19 the host of heauē adoreth thee. † Thou the same o Lord God,  
 20 which didst choose Abram, & broughtest him out of the fire  
 21 of the Chaldees, and gauest him the name Abraham. † And  
 22 thou didst finde his hart faithful before thee: and thou madest  
 23 a couenante with him, that thou wouldest giue him the land  
 24 of the Chananite, of the Hetheite, and of the Amorrheite, and  
 25 of the Pherzeite, and of the Iebusite, & of the Gergeite, to  
 26 giue vnto his seede: and thou hast fulfilled thy wordes, be-  
 27 cause thou art iust. † And thou sawest the affliction of our fa-  
 28 thers in Ægypt: & their crie thou didst heare vpon the Red  
 29 sea. † And thou gauest signes & wonders in Pharao, and in al  
 30 his seruants, and in al the people of his land: for thou didst  
 31 know that they had done proudly againt them: and thou ma-  
 32 dest thyself a name, as also at this day. † And thou didst diuide  
 33 the sea before them, and they passed through the midst of the  
 34 sea in drie land: but their persecutors thou threwest into the  
 35 depth, as a stone into the rough waters. † And in a piller of  
 36 a cloude thou wast their leader by day, and in a piller of fire

True repen-  
tance requi-  
retli 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 impoi-  
teth some be-  
neficall myte-  
rie. 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 precepties. † Thy sanctified Sabbath thou didst shew them, and the commandements, and ceremonies, and the law thou didst command them in the hand of Moyfes 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 diliaer it them. † But they and our fathers did proudly, and hardned their neckes and heard not thy comandements. † And they would not heare, and they remembered 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 Ægypt: 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 multiple 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 therefore tooke the

scensed

senced cities and fatte ground, and possessed houses full of  
 goodes: cisternes made by others, vineyardes, and oliuetes,  
 & manie trees that bare fruites: 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 threwd 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 gauct 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 fauours, 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,  
 29 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 shall 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 couenant and mercie, turne not away from thy  
 face al the labour, which hath found vs, our Kinges, and our  
 Princes, and our Priestes, 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 done truth, 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  
 commandmentes, 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,

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 things 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 things we our selues  
 make a covenat, and write, and our Princes, our Leuites, and  
 our Priestes signe it.

## CHAP. X.

*Munie, in name of al, subscribe to the covenat made with God. 30. Namely  
 not to marrie with strangers, 31. to keepe the Sabbath day, and the seventh  
 yere. 32. To pay oblations, 35. First fruites, 38. and Tithes.*

**A**ND the subscribers were Nehemias, Atherfatha the  
 sonne of Hachelai, and Sedecias, † Saraias, Azarias, Ie-  
 remias, † Phethur, Amarias, Melchias, † Hurus, Sebenia, 3. 4.  
 Melluch, † Harem, Merimuth, Obdias, † Daniel, Genthon, 5. 6.  
 Baruch, † Mosollam, Abia, Miamin, † Maazia, Belgai, 7. 8.  
 Semeia: these were Priestes. † Moreouer Leuites, Iosue the  
 sonne of Azanias, Bennui of the children of Henadad, 10  
 Cedmihel, † And their bretheren, Sebenia, OJaia, Ce- 11  
 lita, Phalita, Hanan, † Micha, Rohob, Hasebia, † Zachur, 12  
 Serebia, Sabania, † Olaia, Bani, Baninu. † The heades of 13  
 the people, Pharos, Phahathmoab, Aelam, Zerhu, Bani, 14  
 † Bonni, Azzad, Bebai. † Adonia, Begoai, Adin. † Ater, 15 16  
 Hezecia, Azur, † OJaia, Hifum, Besai, † Hareph, Anathoth, 17 18  
 Nebai. † Megphias, Mosollam, Hazir, † Mezsebel, Sadoc, 19 20  
 Iedua. † Pheltia, Hunan, Anai † Osee, Hanania, Hasub, 21  
 † Alohes, Phulea, Sobec, † Rehum, Hasebna, Maasia, 22. 23  
 † Eshai, Hanan, Anan, † Melluch, Haran, Baana: 24. 25.  
 † And the rest of the people, Priestes, Leuites, Por- 26. 27.  
 teres, and singing men, Nathineites, and al that separated  
 them selues from the peoples of the landes to the law of God,  
 their wiues, their connes, and their daughters. † Al that 29  
 could vnderstand promising for their bretheren, their princes,  
 and they that came to promise, and sweare that they would  
 walke in the law of God, which he gaue in the hand of  
 Moyse the seruant of God, that they would do & kepe 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 things to be vted, to sel them on the Sab-  
 bath day, we wil not take it of them in the Sabbath, and in  
 32 the sanctified day. And we wil let passe the teuenth year, and  
 the exaction of euerie hand. † And we wil ordayne preceptes  
 vpon our selues, to giue the third part of a sicle 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 Solemnities,  
 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 lores 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 Leui shal carie to the treasure the first frutes  
 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 ar recited. 20. lik wise who dwells in other  
 cite. 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. 3. 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 therefore 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 Nathineires, 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, Athaias the sonne of Aziam, the sonne of Zacharias, the sonne of Amarias, the sonne of Saphaias, the sonne of Malaleel: 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 Etheel, 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 secondouer the citie. † And of the Priestes, Idaia the sonne of Ioarib, Iachim, † Sariaia 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 Azreel, the sonne of Ahazi, the sonne of Mosolamoth, the sonne of Emmer, † and their bretheren exceeding mightie: an hundred twentie eight, and their ouer-seer 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 Michas, the sonne of

Zabdei,

Zebedei, the sonne of Asaph prince to prayse, and to confesse  
 in prayer, and Bechbecia second of his bretheren, and Abda  
 the sonne of Samua, the sonne of Galal, the sonne of Idi-  
 18 thum. † All 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 scuentie 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 Gaspha of the  
 22 Nathineites. † And the outseer of the Leuires in Ierusalem,  
 Azzi the sonne of Bani, the sonne of Hafabia, the sonne of  
 23 Mathania, the sonne of Micha. Of the childeren of Asaph, the  
 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  
 Melzebel of the childeren 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 phalath, † and in Hafersual, and in Bersabee, & in her daugh-  
 28 ters. † and in Siceleg, and in Mochona, and in her daughters,  
 29 † 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 childeren of Benjamin,  
 of Geba, Mecmas, and Hai, and Bethhel, and her daughters,  
 32 † in Anathoth, Nob, Anania, † Afor, Rama, Gethaim,  
 34 † Hadid, Seboim, and Neballac, Lod, † and Ono the valley  
 36 of artificers. † And of the Leuites were portions of Iuda  
 and Peniamin.

## CHAP. XII

*The names and offices of Priestes, and Leuites, which came with Zorobabel  
 and Iosue to Ierusalem 27. With great solemnitie of thanksgueing. 31  
 Watchmen are appointed on the new walles. 45. and Measures of shekelly  
 measure.*

1 **A**ND these are the Priestes and Leuites, that came vpon  
 with Zorobabel the sonne of Salathiel, and Iosue: Sa-  
 2.3 raia, Ieremias, † Eldras, † Amaria, Melluch, Hattus. † Sebe-  
 † Eldras went  
 againe to ba-  
 bylon, and ob-  
 tayneing a sa-  
 11152

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 Becbecca, and Hannia 10  
and their bretheren euerie one in his office. † And: Iosue be-  
gatte Ioacim, and Ioacim begate Eilasib, and Eilasib begate  
Ioiada, † and Ioiada begate Ionathan, and Ionathan begate 11  
Ieddoa. † And in the daies of Ioacim the Priestes and Prin- 12  
ces of the families were. Of Saraia, Marai: Of Ieremias, Hana-  
nia: † Of Esdras, Mofellam: and of Amaria, Iohan: † Of 13 14  
Milicho, Ionathan: of Sebenia, Ioseph: † Of Haram, Edna: Of 15  
Maraioth, Helci: † Of Adaia, Zacharia: Of Genthon, Mofol- 16  
lam, † Of Abia, Zechri: Of Miamin and Moadia, Phelti: † 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 Eilasib, and Ioiada, and Iohan: and Ieddoa, writ-  
ten Princes of the families, and the Priestes in the reigne of  
Darius the Persian. † The children of Leui, Princes of the 23  
families, written in the booke of Cronicles of daies, and  
vnto the daies of Ionathan the sonne of Eilasib. † 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 Becbecca, O- 25  
bedia, and Mofollam, 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 cimbares, 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 Nethuphan, † and from the house of Galgal, and 19  
from the countie 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 Ofaias, 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 Afaph, † and his bretheren Semeia, 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 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
- 35 watch, † and there stood two quyers of them that prayed in the house of God, and I, and the halfe part of the magistrates
- 36 with me. † And the Priestes, Eliachim, Maasia, Miamin, Michia, 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,
- 37 and Iezraia the ouerseer: † and they immolated in that day great victimes, and reioyced: for God had made them ioyful with great ioy: yea their wiues also and children reioyced,
- 38 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
- 39 they kept the watch of their God, and the obseruance of expiation, and the singing men, and the porters, according to
- 40 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 confelling 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.

## C H A P. 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. Brekers of the Sabbath are corrected, 23, and those which married women of strange nations.*

The third part  
Correction of  
faultes.

AND 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 euer: † 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 ouerser 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 tythe 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 vnderstood the euil, that Eliasib had done to Tobias, to make him a treasure in the entrances of the house of God. † And it semed to me exceeding euil. 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 given: 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 magistrates,

Dent. 23.

Num. 22.

This Tobias was an Ammonite & a persecuter, & to whom Eliasib being akinne (by reason of vnlawful mariages) ioyned fellowshipe with him for wicked lucre which therefore Nehemias corrected, prefiguring therein our Sauours zeale, who threw byers and sellers out of the temple *Mat. 21. And*

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 all 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 faithful, 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 all 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 Tyrians owelt in it, bringing fishes, and all 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 all 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 all merchandise, taried without Ierusalem once and agayne. † 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 marying 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 persecu-  
ters prefigu-  
red heretikes  
in their wor-  
des and actes,  
as venerable  
Beda expoun-  
deth. *l. 3. c. 19.*

and people. † And I rebuked them, and cursed them. And I 15  
 beare 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 26  
 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 therefore also foren we-  
 men brought to sinne. † And shal we also being disobedient 27  
 persons doe al this great euil, to transgresse against our God,  
 and to marie foren wemen? † And Sanaballat the Horonite 28  
 was sonne in law to one of the sonnes of Ioiada, the sonne of  
 Eliasib the high Priest, whom I draue from me. † Remember 29  
 o Lord my God against them, that pollute the Priesthood, and  
 the right of Priestes and Leuites. † Therefore I separated from 30  
 them al strangers, and I appoynted the courses of the Priestes  
 and Leuites, euerie man in his ministerie: † and in the ob- 31  
 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.

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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.

**P**ROTESTANTES 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 primitiue Church. But in deede the chiefe cause is, for that some things 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 retuted by S. Augustin touching, the Booke of VVidome, which some refused, pretending that it was not canonical, but in deede because it conuinced their errors: For otherwile who seeth not, that the Canon of the Church of Christ is of more authority 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 distinction, not only of later general Councils; of Trent, Sess. 4. and Florence *Instru. in ne Armenorum*, of Pope Innocentius, *Epist ad Exuperium*, and Gelasius, *Decreto de libris scripturis*; 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 Lectionum.* 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 pointes 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. 31.*) the infirmitie 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 Doctor vetered that famous saying: that he would not beleue the Gospel, except the authoritie of the Catholique Church moued him *seruato. contra. Epist. Fundamenti. ca. 5.*

Heretikes denie some scriptures because they conuince 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 Doctors 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 doubteth. 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 afterwards 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, *Paulatum semper procedente meruit authoritatem.* By litle and litle in processe of time merited authoritie.

Lib de  
Prædest.  
Sanct. c.  
14.

Præfat.  
in Iu-  
dith.

De uis  
iustitib.  
verbo.  
lacubus.

THE ARGUMENT OF THE  
BOOKE OF TOBIE.

Other testimonies, that this Booke is canonical.

**B**ESIDES the testimonies of Councils and Fathers before mentioned, *S. Cyprian, de Oratione Dominica* alleging 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.* allegeth this booke as be doth other holie scriptures, to proue that the vertues of Gods seruants farre exceed the Moral Philosophers. *S. Crysostom bo. 15. ad Heb.* allegeth Tobias, as scriptur denouncing curs. to contemners. *S. Augustin* made a special sermon of Tobias, as he did of Iob, which is the 216. sermon de tempore. *S. Gregorie parte 3. pastor. curæ admon. 21.* allegeth it as holie scripture. And *Venerable Bede* xp. undesh 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 nor to satisfie the wil of holie Bishops, vrging to haue it. *Epist. ad Chromat. & Heliodorum. to. 3.*

chap. 19

It was written in Chaldee.

Toma 4.  
cum.  
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 seruant 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 chapters shew the holie and sincere maner of life of old Tobias. The eight following relate the iorney, and affayres of yong Tobias, accompanied and directed by the Angel Raphael. In the two last chapters, they praise God. And old Tobias prophecieth better state of the commonwealth.

Diuided into three partes.

## THE BOOKE OF TOBIAS.

## CHAP. I.

*Tobias of the tribe of Nephthali, neuer communicateth in Ieroboams seisme. 9. teaches 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 lendeth tenne talent. of siluer to Gabelus. 21. Is persecuted and spoiled. 24. Shortly the king being slaine, he recouereth libertie and his goodes.*

This booke is read at Mattheus the third weke of September.

The first part. Tobias his holie maner of life.

1 **T**OBIAS of the tribe, and cirie of Nephthali ( which is in  
 2 the vpper partes of Galilee aboue Naasson, beyond the  
 3 way, that leadeth to the weast, hauing on the right hand the  
 4 citie Sephet ) † when he was captiue in the daies of Salmana-  
 5 far the king of the Assyrians, yet being in captiuitie, he for-  
 6 sooke not the way of truth, † so that he imparted al things  
 7 that he coulde make, dayly to his brethren captiues with him,  
 8 which were of his kinred. † And whereas he was yonger then  
 9 al the tribe of Nephthali, yet did he no childish thing in his  
 10 worke † Family when al went to the golden calues, which  
 11 Ieroboam the king of Israel had made, he alone fled the com-  
 12 panies of al, † and went into Ierusalem to the temple of our  
 13 Lord, and there adored our Lord God of Israel, offering faith-  
 14 fully al his first fruites, and his tithes, † so that in the third  
 15 yeare he ministred al the tithing to the profelytes, and stran-  
 16 gers. † These thinges and the like to these did he obserue  
 17 being a childe according to the law of God. † But when he  
 18 was a man, he tooke to wife Anna of his owne tribe, and he  
 19 begat a sonne of her, geuing him his owne name, † whom  
 20 from his infancie he taught to feare God, and to abstayne  
 21 from al sinne. † Therefore when by the captiuitie he was  
 22 come with his wife and sonne into the citie of Niniue, with  
 23 al his tribe, ( † when al did eate of the meates of the Gentiles )  
 24 he kept his soule, and neuer was contaminated in their mea-  
 25 tes. † And because he was mindfull of our Lord in al his hart,  
 26 God gaue him grace in the sight of Salmanaasar the king,  
 27 † and he gaue him leaue to goe whithersoouer he would,  
 28 hauing libertie to doe what thinges soeuer he would. † He  
 29 therfore went to al that were in the captiuitie, and gaue them  
 30 hole some admonitions. † And when he was come into  
 31 Rages a citie of the Medes, and had ten talentes of siluer of  
 32 these, wherwith he had beene honoured of the king: † and  
 33 when

Not absolutely al, but very manie: for some of the same tribe and kinred did also feare God. 6. 22. 27. 28.

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  
 buryed 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 buryed 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 fiue 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  
 gbestes. 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.*

**B**V 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 carried 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 trēbling, † remembering 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  
 calves, but  
 some feared God  
 & consequent-  
 ly refrayned  
 from euil. *Pror.*  
 3. at least from  
 idolatric

*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 immoueable 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-  
 ring 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  
 vpbroyded him.

:: True zeale is  
 not hindred  
 from workes  
 of mercie by  
 feare of death:  
*because perfect  
 charitie casteth  
 out feare. 1.  
 1000 4.*

:: Both elder  
 and yonger  
 sorte of his  
 kintred deri-  
 ded him, not  
 his proper pa-  
 rentes, for he  
 was deprivied  
 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 severall 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

† 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 dispersed 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  
 bene deliuered to seuen husbandes, & the diuel named :: Ac-  
 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 husbandes? 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 continewng in prayer with teares 11  
 besought God, that he would deliuer her from this reprôch.  
 † 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 angry, wilt  
 doe mercie, & in the time of tribulation forgettest 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  
 worshippeth 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

: 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  
 Yorck, Lin-  
 colne, or Mum-  
 moth, that  
 dwelleth in  
 one of those  
 shires.  
 :: *Asmodeus*, sig-  
 nifying *De-  
 strayer* is a cap-  
 taine or king  
 of those diuels  
 which special-  
 ly destroy  
 foules by the  
 sinnes of the  
 flesh, & after-  
 ward tormen-  
 teth both  
 foules and  
 bodies for the  
 same sinnes.

a tempest thou makest a calme, and after teares and weeping  
 23 thou powrest in ioyfulness. † Be thy name God of Israel  
 24 blessed foreuer. † At that time the prayers of both were heard  
 25 in the sight of the glorie of the high God: † and the holie 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.

:: *Act. 10.* An  
 Angel strewed  
 Cornelius  
 that his pray-  
 ers were heard  
*Apoc. 5.* pray-  
 ers of the faith-  
 ful are offered  
 to God by An-  
 gels. & other  
 Sainctes.

## CHAP. IIIII.

*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.*

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 : :: Heare 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 pretermitte 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. † \* Whosocuer hath  
 25 wrought anie thing for thee, pay him his hyre immediatly, and  
 26 let not the hyre of thy hyred seruant remaine with thee at al.  
 27 † That is a high 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 hungrye & needie, and of thy garnementes couer the naked.  
 30 † \* See thy bread, and thy wine vpon :: the burial of a iust man.

:: As Moyses  
 to the people  
*Deut. 33.* and  
 Dauid to Sale-  
 mon. *3. Reg. 2.*  
 So Tobias  
 gaue holie ad-  
 monitions to  
 his sonne: in  
 al fourtene.  
*noted in the  
 margis.*

:: The same do  
 ctine of good  
 workes, and  
 reward, is  
 taught. *Daniel;*  
*4. 7. 24.*

:: A notable  
 rule, agreeable  
 to the law of  
 nature.  
 :: VWorkes of  
 mercie extēd  
 also to the  
 dead.

and doe not eate and drinke thereof 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 therefore 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 things  
 if we feare God, and depart from al sinne, and doe wel.

## CHAP. V.

*Yong Tobias seeking a guide for his journey, Raphael the Angel in shape of a man presenteth himself, and vnder taketh this office. 23. The mother lamenteth the absence, and danger of her sonne.*

The second part.  
 The iourney and affayres of yong Tobias assisted by the Angel Raphael.

**T**HEN Tobias answered his father, and sayd: I wil doe 1  
 al things, 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 seeke thee out 4  
 some faythful man, that may goe with thee being sure of his  
 hyre: that thou mayst receiue it, whiles I yer 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 salured 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 things to my  
 father. † Then Tobias going in told al these things to his fa- 10  
 ther. Whereupon his father marueiling, requested that he  
 would come in vnto him. † Going in therefore he salured him, 11  
 and sayd: Ioy be to thee alwaies. † And Tobias sayd: What 12  
 maner

:: The Angel Raphael appearing in forme of a man prefigured our Sauiour who indede became a verie man.  
*S. Beda.*

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 kinred of an hyred ſeruant, or  
 18 an hyred ſeruant himſelfe, that may goe with thy ſonne? † But  
 left 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  
 ſafe, and bring him to thee agayne ſafe. † And Tobias an-  
 21 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 aduife yong Tobias apprehendeth a fiſh, that aſſaulteth him.  
 5. referueth 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 haſt  
 heretofore ſlaue her ſeuē husbandes, 16. but ſhal not hurt him.*

1 **A**ND Tobias went forward, & a dogge folowed him, and  
 2 he made his fiſt abode by the ruer of Tigris. † And he  
 went out to wath his feete, and behold an huge fiſh came forth  
 3 to deuoure him. † Of whom Tobias being afraid, cryed

*:: Raphael ſig-  
 nifying medi-  
 cine of Cod. 5.  
 Greg. ho 34.  
 calleth him  
 ſelfe Azarias,  
 whoſe ſhape  
 and viſage he  
 tooke vpon  
 him, which  
 name alſo ſig-  
 nifieth the  
 helpe of God.*

∴ S. Paul also  
calleth 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-  
es. God cōcur-  
ring with nat-  
ural causes,  
whose good  
pleasure is  
sometimes to  
use instrumēt  
naturally vn-  
apt, as when  
Christ gaue  
sight to the  
blinde by put-  
ting clay on  
his eyes. *Joan.*  
9. sometimes  
more apt, as  
when he fed  
manie with  
few loaves.

*Joan.* 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 accessē  
into heauen.  
*See Annotati-  
ons Gen. 27.*

∴ The second  
night he asked

out with a loud voice, saying: Sir, he inuadeth me. † And the  
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 struggle before his feete. † Then sayd the Angel  
to him: Take out the entralles of this fish, 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-  
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  
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:  
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  
gall is auailable to annoynt the eies, in which there shal be  
white blemish, and they shal be healed. † And Tobias sayd  
to him: Where wilt thou that we tarie? † And the Angel an-  
swering, sayd: Here is one named Raguel, a nerekinisman of  
thy tribe, and he hath a daughter named Sara, and he hath  
neither man child, nor anie woman child beside her. † Al his  
substance is dewe to thee, and thou mayst take her to wife.  
† Aske her therfore of her father, and he wil giue her thee  
to wife. † Then Tobias answered, and sayd: I heare that she  
hath bene deliuered to seuen husbandes, 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  
I am the onlie childe of my parentes, I may bring downe their  
old age with sorow vnto thel. † Then the Angel Raphael sayd  
to him: Heare me, and I wil shewe thee who they are,  
on whom the diuel can preuaile. † For they that so receiue  
marrimonie, 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  
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  
sette on the fyre, the diuel shal be driuen away. † But the  
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 obtained  
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 vnil  
children then for lust, that in the seede of Abraham thou the fourth  
mayst obteyne blessing in children. night. 7. 22.

## CHAP. VII.

*They are kindly entertained by Raguel. 10 Tobias demandeth Sara to Wife,  
which Raguel, encouraged by the Angel, granteth. 15. and the marriage  
made.*

- 1 **A**ND they went to Raguel, and Raguel received 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 Nephthali, 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  
8 is this mans father. † And Raguel put forth him selfe, and  
with teares kissed him, and weeping vpon his necke, sayd:  
9 Blessing haue thou my sonne, because thou art the sonne of  
a good and most vertuous man. † And Anna his wife, and  
10 Sara theyr daughter wept. † And after they had talked, Ra-  
guel commanded a wether to be killed, and a banquet to be  
11 prepared. And when he desired them to sitte downe to dinner,  
† Tobias said: I wil not eate nor drinke here this day, vnlesse  
12 thou first assure my petition, and promise to geue me Sara thy  
daughter. † Which word Raguel hearing, was sore afraid, ∴ A iust man  
(sayth S. Am-  
brose, lib 3. off.  
c. 14.) feared  
other mens  
harmes, and  
would rather  
his daughter  
should not be  
married then  
others should  
be in danger,  
preferring ho-  
nestie before  
profite.  
13 knowing what had chanced to those seuen husbands, which  
went in vnto her: and he began to feare lest perhaps it might  
14 chance to him also in like maner: and when he doubted, and  
gauen no answer to him demanding, † the Angel sayd to  
him: Feare not to geue her to this man, for to him fearing  
God is thy daughter dewe to be his wife: therefore an other  
15 could not haue her. † Then sayd Raguel: I doubt not but  
16 God hath admitted my prayers and teares in his sight. † And  
I beleue that therefore he hath made you come to me, that  
this mayde might be ioyned to her kinred, according to the  
law of Moyses: and now haue no doubt but I wil deliuer her  
to thee.

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 ioyne 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 that 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.*

**A**ND after they had supped, they brought in the yong 1  
 man to her. † Tobias therefore remembering 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 ioyned 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 ioyned together  
 as gentiles, that know not God. † And they rising together, 7  
 prayed both together that health might be geuen them. † And  
 Tobias sayd: Lord God of our fathers, the heauens & the earth, 8  
 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: Lest 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.  
 5. Aug. ser. 28.  
 de sanctis. Prof-  
 per. li. de promiss.  
 p. 2. c. 39.*

chance to him, as also to the other seuen husbandes, 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  
 all nations may know, that thou art God onlie in all 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  
 all thinges, that for victuals were necessarie to them that goe a  
 22 iourney. † He caused also two fatte kync, and foure wethers  
 to be killed, and great chere to be prepared for all his neigh-  
 23 bours, and all his freindes. † And Raguel adiuured Tobias, that  
 24 he should abide with him two weekes. † And of all thinges  
 which Raguel possessed, he gaue the halfe part to Tobias, and  
 made this writing, that the halfe part, which was remainyng  
 after their deceale, should come to the dominion of Tobias.

:: In the one  
 familie there  
 were no more  
 children but  
 one sonne, in  
 the other one  
 onlie daught-  
 er.

## CHAP. IX.

*The Angel Raphael goeth to Gabelus, reciueth 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 sire 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

:: The Angel  
 went to the  
 cite it selfe  
 called Rages,  
 Tobias remain-  
 ing in the ter-  
 ritorie or prou-  
 ince therof,  
 with Raguel,  
 which place is  
 also called Ra-  
 ges. c. 3. 7. 7.

Ffffff

Raguel

Raguel hath adiuured me, whote adiuuring I can not dispise.  
 † Then Raphael taking foure of Raguels seruantes, & two ca- 6  
 mels, 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 things 7  
 that were done: and made him come with him to the ma-  
 riage. † And when he was entered into Raguels house, he 8  
 found Tobias sitting at the table: and he leaping vp, they  
 kissed ech other: and Gabelus wept, and blessed God, † and 9  
 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 10  
 vpon your parentes: † & that you may see your children, and 11  
 your childrens children, vnto the third & fourth generation:  
 and your seede be blessed of the God of Israel, who reigneth  
 fer euer and euer. † And when al had sayd, Amen; they went 12  
 to the feast: but with the feare of our Lord also did they cele-  
 brate the feast of the mariage.

## CHAP. X.

*The parentes lament the long absence of their sonne Tobias. 3 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 things.*

∴ 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-  
 sic have great  
 sadness and con-

**B**V T when Tobias taried long because of the mariage, 1  
 Tobias his father was careful, saying: Why thinkest thou  
 doth my sonne tarie, or why is he held there? † Is Gabelus 2  
 dead thinkest thou, and no man wil restore him the money?  
 † And he began to be sorowful exceedingly him selfe, and 3  
 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- 4  
 table teares, and sayd: Woe, woe is me, my sonne, why sent  
 we thee to goe to a strange countrie, the light of our eies, the  
 staffe of our old age, the comfote of our life, the hope of  
 our posteritie? † We hauing al things together in thee onlie, 5  
 ought not to haue let thee goe from vs. † To whom Tobias 6  
 said: Hold thy peace, and be not trubled, our sonne is safe,  
 that man with whom we sent him is faithful ynough † How- 7  
 beit 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 spirit 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 cattel,  
 in camels, and in kine, and in much money and dismissed him  
 11 safe and ioyful from him, † saying: The holic 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, killed her, and let her goe:  
 13 † admonishing her to honour her father and mother in law,  
 to loue her husband, to rule the household, to gouerne the  
 house, and to shewe her selfe irreprehensible.

*tinual sorrow  
 in their hart  
 (Rom. 9.) vii-  
 shing (with  
 what tempo-  
 ral lottē soe-  
 uer) the salua-  
 tion of these bre-  
 thren, Linmen,  
 and countrie-  
 men: some ho-  
 ping more  
 confidently  
 and comfort-  
 ing others,  
 that Christ wil  
 againe illumina-  
 te our  
 whole nation,  
 as light was  
 restored to  
 old Tobias.*

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

## CHAP. VI. VII. VIII. IX. X.

1. *Taried long because of the Marriage.*] Out of this example of a holic Mariage between yong Tobias and Sara, described in the five 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 oblations pertaine now to christian Mariage, but that al Christianes may see, how orderly godlie persons proceeded in making, and performing this holic 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 holic Sacrament, signifying the Vnion between Christ & his Church: and geuing peculiar 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 godlie instruction of the Roman Catechisme. Al that we shal here note, may be reduced to two heades, or principal partes. For in this Mariage there were certaine necessitie, and as it were essentiall pointes, without which it had not benne a lawful nor right contract: Other accessarie ceremonies, and Rites were also very convenient, 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 between lawful persons, For the seruantes of God could not lawfully match, neither with Infideles, nor with ouer nere kined, but in convenient degrees, and that ordinarily in the same Tribe. *ch. 6. v. 11. ch. 7. v. 14. as the law of Moses 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 persons out of the example of Tobias and Saras Mariage

True Mariage alwayes a holic contract. Now a Sacrament. Proper instructions for man and wife.

Three necessarie pointes in Matrimonie.

*Ephes. 5.  
 Gal. 19.*

*part. 2 de  
 Maxim.  
 7. 22. 25.*

*Exod. 34.  
 Deu. 7.  
 Leuit. 18.  
 Nu 36.  
 7. 7.*

Tenne godly  
Rites obser-  
ued in the Ma-  
riage of To-  
bias and Sara.

1. 2.  
3. 4.  
5.  
6.  
7.  
8.  
9.  
10.

also adioyned First Raguell, 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 all freindes now, especially the Priest by the publique prayers of the Church. The third rite, the *covenantes of Marriage* were made, with assigment of dawrie, 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 duple ioy of the marriage, and expulsion of the diuel. But though the feast continued long, yet was it most moderate and sober, *with seave of our Lord they celebrated the feast of the Marriage 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 marriage feastes. VVhose excellent sentence, *F. 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 counsil, 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 obseue 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 dawrie, and godlie admonitions by her parentes. *ch. 10. v. 10. 11. 12. 13.*

*Apud:  
Munster  
vnm.  
Gen. 29.  
v. 27.  
Iudic. 14.  
v. 17.*

#### CHAP. XI.

*Leaving Sara with the rest of the companie, and the flocks to follow, 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 arriueeth 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 eieuenth day. † And the Angel said: Brother Tobias thou knowest how 2 thou didest leaue thy farher. † If it please thee therefore, let 3 vs goe before, and let the families follow 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 carriest 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 mes-  
 10 senger with the sawning of his tayle reioysed. † And his fa-  
 ther that was blind rising 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  
 12 they began both to weepe for ioy. † And when they had ad-  
 ored God, and geuen thanks, they sate downe together.  
 13 † Then Tobias taking of the gal of the fish, annoynted his  
 14 fathers eyes. † And he layed as it were almost halfe an houre:  
 & the white blenish began to come out of his eyes, as it were  
 15 the skine of an egge. † Which Tobias taking drew e from his  
 16 eyes, and immediatly :: he receiued sight. † And they glorified  
 God, to wit, himselfe and his wife, and al that knewe him  
 17 † And Tobias said: I blesse thee Lord God of Israel, because  
 thou hast chastised me, and thou hast saued me: and behold I  
 18 see Tobias my sonne. † After seuen dayes also came in Sara  
 his sonnes wife, and al the familie safe, and cattel, and the ca-  
 mels, and much money of his wiues: and that money also,  
 19 which he had receiued of Gabelus: † and he told his pa-  
 rentes al the benefites of God, which he had done to him  
 20 by the man, that conducted him. † And Achior and Nabath  
 Tobias sisters sonnes came, reioysing at Tobias, and congra-  
 tulating him for al good things, that God had shewed to-  
 21 wards him. † And for seuen daies making good chere, they  
 reioysed al with great ioy.

:: It nothing  
 disgraceth the  
 sacred historie  
 that a smal  
 matter being  
 also true is re-  
 corded with  
 the rest. *As not  
 one letter nor one  
 title of the Law  
 may be omitted,*  
*Mat. 5. S. Beas*  
 also expoun-  
 deth it mysti-  
 cally 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 dri-  
 uing 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:  
 2 What may we geue to this holic 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 be-

∴ Grateful Tobias recounteth seuen benefites received by the companion of his iourney, &c that they haue receiued (not manie but) at good things by him.

nesites? † He hath \* led me and brought me agayne safe, he ;  
 \* receiued the money of Gabelus, he \* caused me to haue my 2.  
 wife, and the \* euil spirit he chased from her, he \* made ioy 3  
 vnto her parentes, my self he \* deliuered from being deuoured 4.  
 of the fish, \* thee also he hath made to see the light of heauen, 6  
 and we are replenished with ∴ al good things by him. What 7  
 can we geue him worthie for these things? † But I beseech 8  
 thee my father, that thou desire him, if perhaps he wil vout- 9  
 safe to take vnto him the one halfe of al things, which are  
 brought. † And they calling him, to wit the father and the 5  
 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 6  
 God of heauen, and before al that liue confesse to him, be-  
 cause he hath done mercie with you. † For to hide the se- 7  
 crete of a king is good : but to reucale & confesse the workes  
 of God is an honorable thing. † ∴ Prayer is good with fasting 8  
 and almes, rather then to lay vp treasures of gold : † becaue 9  
 almes deliuereth from death, and that is it which purgeth  
 sinnes, and maketh to finde mercie and life euerlasting. † But 10  
 they that committe sinne and iniquitie, are enemies to their  
 owne soule. † I open therefore vnto you the truth, and I wil 11  
 not hide from you the secrete word. † When thou didst pray 12  
 with teares, and didst burie the dead and least thy dinner,  
 and didst hide the dead by day in thy house, and by night  
 didst burie them, " I ∴ offered thy prayer to our Lord.  
 † And because thou wast acceptable to God, it was necessarie 13  
 that tentation should proue thee. † And now our Lord sent 14  
 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 15  
 assist before our Lord. † And when they had heard these 16  
 things, they were troubled, & trembling fel vpon the ground  
 on their face. † And the Angel sayd to them: Peace be to you, 17  
 feare not. † For when I was with you, by the wil of God I was 18  
 so: blesse ye him, and sing to him. † I seemed indeede to eate 19  
 with you, and to drinke: but I vse an inuisible meate and  
 drinke; which can not be seene of men. † It is time therefore 20  
 that I returne to him, that sent me: but blesse ye God,  
 and tel al his maruclous workes. † And when he had sayd 21  
 these things, he was taken from their sight, and they could  
 see him no more. † Then prostrate for three houres vpon 22  
 their face, they blessed God: and ryng vp they told al his  
 maruclous workes.

∴ Fasting and almes are as two winges with which prayer flyeth into heauen.

∴ O how swete (or excellent) a thing is it (saith S. Augustin ser. 3. de Natuuit.) when Angeles guardians of our life offer our voves (or resolution to flee vices and embrace vertues) before the sight of Gods Maieesty?

## ANNOTATIONS.

## CHAP. XII.

11. *Teſtifie his power to our Lord.*] Here the Angel Raphael reporteth certaine 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 ſervantes, receive continual great benefites by holie Angels, as partly may be gathered in this holie hiftorie, and more elswhere. For first the office of Angeles is, to assist, or be alwayes ready, as most diligent ſeruitomes of God, expecting what his diuine goodnes will appoint them, whether to goe, and what to doe for the benefite of men: as holie Raphael was sent, when young Tobias wanted a guide. Secondly, Angeles offer the prayers of the faithful, or as the Græke text readeth, v. 15. Angeles present the prayers of Sadaſacs, 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 burye the dead, fleeing from the kings suite, and hiding himself, ch. 1. v. 11. 13. 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 young Tobias to rake the fish, to bowell him, reserve partes thereof, v. 11. 12. 13. advised 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 langers and euilles, ch. 6. v. 3. as when the great fish assaulted Tobias, and Sara from molestation, and saunder, and old Tobias from blindnes, chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eightly, When 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. Young Tobias gratefully confessed the great benefites receiued by his guide, concluding generally, *by him we are replenished* (saith he) *with all good things*. Ninthly, Good Angeles assist 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 reuente 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 blindnes should shortly be cured, ch. 12. v. 12. shewed him how grateful his prayers with teares and woorkes of mercie were in Gods fight. He comforted Raguel and his familie by bringing young 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 ready 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 deatnes, 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 Colloff. li. 6. de sacerdotio. Gregorius Turonen.

Offices of Angeles towards men.

Ready to helpe al.

Offer mens prayers and good workes. Ayde the godlie.

Exhort to good. Instruct.

Expel euil spirites. Deliuere from euils and dangers. Procure temporal commodities for the soules good.

Proue the good by tribulations.

Comforte the patient and al vertuous.

Angeles gardians 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 trimum. 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  
prayeth God,  
propheciet  
better state of  
Gods people.

*Tobias the father prayeth God, exhorting al Israel to do the same. ii. prophe-  
cieth the restauration and better state of I. rusalem.*

:: Temporal  
affliction for  
the spiritual  
good of o-  
thers.

:: His bodie  
being in cap-  
tivitye, yet his  
spirit was free  
to praise and  
thank God. s.  
*cypr. li. de mor-  
baliare.*

:: He prophe-  
cieth the rec-  
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 : ledest 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 dispered you among the  
4 gentiles, which know not him, that ye may declare his  
maruclous workes, and :: make them know, that there is no  
5 other God omnipotent besides him. † He hath chastised vs  
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 maicstie 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  
thee in the workes of thy handes. † Confesse to our Lord in  
11 thy good thinges, 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, tlic 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.

:: O alle 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 Eng-  
 lish it is.  
 Pray ye the  
 Lord with ioy,

## CHAP. XIII.

*Old Tobias dieth at the age of an hundred and two yeares, s. exhorteth his  
 sonne and nephewes to pietie, forsaking that Ninive shal be destroyed,  
 and Ierusal. m. reedified. 14. yonger Tobias returneth with his familie to  
 Raguel, and dieth happily as he had liued.*

1 **A**N D the wordes of Tobias were ended. And after that  
 2 Tobias was restored to his sight, he liued two and four-  
 tie yeares, and saw the children of his nephewes. † Therefore  
 an hundred and two yeares being accomplished, he was burie-  
 3 ed honorably in Ninive. † 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 ioy, 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 Ninive 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.

1010 THE BOOKE OF TOBIAS.

† Now therefore children heare me, and doe not tatie here: 12  
 but what day soeuer you shal 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 Niniue with his wife, and children, and child-  
 rens 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  
 in the land.

: A notable  
 cōmendation  
 of Tobias fa-  
 milie and po-  
 steritie. And a  
 plaine testi-  
 monie that  
 true Religion  
 neuer failed  
 wholly in the  
 tenne tribes,  
 much lesse in  
 the kingdom  
 of Iuda, least  
 of al in the  
 Church of  
 Christ, & new  
 Testament.

THE ARGUMENT 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. 111*  
 finding that the Council of Nice accounted it in the number *115. Pre-*  
 of holie Scriptures, he so esteemed it; and therupon not only translated it *fat. 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 oibewise 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 chaastitie (God  
 himself) gaue her for imitation not only to wemen, 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  
*diners*

Others Do-  
 cers both be-

druers whom S. Hilarie citeth, and dissenteth not from them, Prologo in Psalms, held this booke for Canonical. Manie more writes likewise about the time of the same Council, and after so account it. Prudentius in Phycomachia prudentia & 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 Calliodorus diuini li. c. 6. Fulgentius Epist. 2. de statu viduarum. Ferrandus Carthaginensis ad Regis de re militati. 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 most probable that these things happened when Manasses king of Iuda was either in prison in Babylon, or newly restored to his kingdom, in so as it seemeth permitted the gouernment to the high Priest Eliachim (Chap 4) other wise called Ioachim (ch. 15) &c. also. Writte this booke, a Philos Chronologie, li. 2. reporteth. From which time they had no Parties till the reigne of Ioachaz, abou: 80 yeares, conformable to the long peace mentioned, ch. p. 16. & 30. In summe We haue her, not a poetical Comedie (as Martin Luther sheweth not to cal it, in Simpliciss, 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 historic 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. ho. 2. in Exch.

# THE BOOKE OF IVDITH.

## CHAP. I.

Nabuchodonosor king of Assyrians ouercometh Arphaxad king of the Medes: 7. summoneth manie other nations to submitte themselves to his Empire: 11. which they refusing he threatneth reuenge.



ARPHAXAD :: therefore king of the Medes had 1 subdued manie nations to his empire, & he built a most mightie citie, which he called Ecbatanis, † Of stone squared and hewed: he made walles 2 therof in height seuentie 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  
in this night they  
shal take thy  
life from thee,  
& these things  
whose shal  
they be? *Luce. 12.*  
7. 29.

to the height of the towers: † and he gloried as mightie in  
the force of his armie, and in the glorie of his chariotes. † In  
the twelfth year of his reigne: Nabuchodonosor the king  
of the Assyrians, who reigned in Niniue the greate citie,  
fought against Arphaxad, and ouercame him † in the great  
field, which is called Ragau, about Euphrates, and Tigris,  
and Iadason in the field of Erioch the king of the Elicians.  
† Then was the kingdom of Nabuchodonosor exalted, and  
his hart was cleuated: 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 Jordan 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 wast 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.*

**I**N the thirtenth year 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, *cb. 3.*  
7. 11.

ting 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, heardes 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 south 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 wete 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.

*Babie kinges and other princes submitte them selues to Holofernes. 8. He re-  
 ceiueth 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,

and hilles, and fieldes, and heardees 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 4  
 vnder thy law. † We also, and our children are thy seruantes. 5  
 † Come to vs a peaceable Lord, and vse our seruice, as it shal 6  
 please thee. † Then went he downe from the mountaynes 7  
 with horsemen in a great powre, and tooke euerie citie, and  
 euerie inhabiter of the land. † And of al the cities he tooke 8  
 to helpe him valiant men, and chofen for battel. † And so 9  
 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, † receyuing him with 10  
 garlandes, and torches, dauncing with timbrels, & shaulmes.  
 † Neither doing these thinges, could they for al that mitigate 11  
 the fiercenesse of his stomacke: † for he did both destroy 12  
 their cities, and cut downe their groues. † For Nabucho- 13  
 donosor the king had commanded him, that he should destroy  
 al the goddes of the earth, that :: he only might be cal-  
 led God of those nations. which could be subdewed with the  
 might of Holofernes. † And passing through al Syria Sobal, 14  
 and al Apamea, & al Mesopotamia he came to the Idumeians  
 into the land of Gabaa, † and tooke their cities, and staid 15  
 there for thirtie dayes, in which daies he commanded al the  
 armie of his powre to be vnited.

## CHAP. IIII.

*The children of Israel exceedingly fearing Holofernes forces, provide to resist  
 him, by the exhortation of the High Priest, vsing both humane, 8. and di-  
 uine meanes.*

:: 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.

**T**HEN the children of Israel, which dwelt in the Land 1  
 of Iuda, hearing these thinges, were sore afrayd of his  
 presence. † Trembling also, and horrour inuaded their senses, 2  
 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 for as Iericho, 3  
 and preoccupied al the toppes of mountaynes: † and they 4  
 compassed their townes with walles, and gathered together  
 corne for prouision of battel. † Eliachim :: the priest wrote 5  
 to al, that were against Eldreton, which is against the face of  
 the great fieldes beside Dothain, and to al, by whom there  
 might be passage of way, that they should take the ascentes  
 of the

:: The high  
 priest 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 wiuies. † 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 covered 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 wiuies into spoile, and their citics into destruction, and their holie thinges 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 fastinges 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 therefore at this exhortation of his, beseching our Lord, continewed 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 meruelous workes of God towards them. 22. aduiseeth him not to fight against them. 26 the chief capitaines 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 exceding furie he chased in great anger, † and called al the princes of Noab and dukes of Ammon, † and he sayd to them: Tel me: what is this people which besetteth  
 2  
 3  
 : Holofernes could not be the

altogether ignorant of so famous a people as the fewes, but in his rage maruelling at their attempt demadeth more particularly of their habitie to resist him.

See, p. 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 dwell in the East, haue these contemned vs, and haue not come forth to meete vs, that they might receiue vs with peace? † Then Achior captaine 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 shall 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 follow the goddesses of their fathets, which were in the land of the Chaldees. † Forsaking therefore the ceremonies of their fathers, which were in multitude of goddesses, † they worshipped one God of heauen, who also commanded 9  
 them that they should depart from thence, and should dwell in Charan. And when there was famine ouer al the land, they went downe into Egypt, and there for foure hundred 10  
 yeares were so multiplied, that the host of them could not be numbred. † And when the king of Egypt oppressed them, and in the buildinges of his cities had subdewed them in brick and claye, they cried to their Lord, and he strooke 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 call 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 pursued them, they were so ouerwhelmed with the waters, that there was not one remaining, 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 dwell, or sonne of man rested. † There bitter fountaynes were made 15  
 sweete for them to drinke, and for fourtie yeares they received meate from heauen. † Wheresoeuer they entered without bow and arrow, and without shilde and sword, their 16  
 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. 1.

Exo. 7.

Ch.

\*made  
solide or  
firme.  
Exo. 14.

Exod. 15.  
16. 17.

Judic. 2.  
3. 4. Ch.

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 Amorrhaites, and al the mightie in  
 Hesebon they ouerthrow, and they possessed their landes, &  
 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 subdued 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  
 angry, and they thought to kil him, saying to each other:  
 27 † :: who is this, that sayth the children of Israel can resist king  
 Nabuchodonosor, and his armies, men vnarmed, and with-  
 28 out force, and without skil of the feares 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.

## C H A P. V I.

*Holofernes in great rage sendeth Achior to Bethulia, that he may there be  
 slain with the Israelites. 8. He is left bound to a tree, 10. from whence  
 the Israelites taking him, he telleth them the cause. 14. They entertaine him  
 courteously and earnestly pray to God for helpe.*

20. 21.  
 10f. 12.  
 4. R. 25.  
 21.

:: He seemeth  
 to speake of  
 the captiuitie  
 of king Man-  
 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  
 well ynough)  
 in rage de-  
 mand, who he  
 is that dare  
 say such  
 things!

∴ 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 fore offended, said to Achior: † Be- 2  
 cause thou hast prophecied vnto vs saying, that the nation  
 of Israel is defended of their God, that I may shew thee ∴ that  
 there is no God, but Nabuchodonosor: † when we shal haue 3  
 strooké them al as one man, then thy self with them shalt die  
 by the sword of the Assyrians, and al Israel with thee shal pe- 4  
 rish by destruccion: † and thou shalt proue that Nabuchodo-  
 nosor is lord of the whole earth: and then the sword of my  
 warfare shal passe through thy sides, & pearfed thou shalt fal  
 among the wounded of Israel, and thou shalt no more fetch 5  
 breath, til thou be destroyed with them. † But if thou thinke  
 thy prophecie true, let not thy countenance quaille, and  
 the paleness 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 from this thou shalt 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 bandes of the children  
 of Israel. † And the seruantes of Holofernes taking him, 8  
 went through the champaine: but when they came nere 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  
 Simeon, and Charmi, who also is Gothoniel. † 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 cōman- 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  
 things, 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, receued him into  
 20 his house, and made him a greate supper. † And al the anci-  
 entes 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 humiliation of penitentes; :: the sanctitie of his Church in general, as wel holie persons, as holie things. :: and true confidence in him, without presuming of mens pouerte

## C H A P. V I I.

*Holofernes besiegeth Bethulia, 6. cutteth their conduite of water, 9. kepeth their fountaines. 12. the people murmure, and mutenr, 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** V T 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 toppe,  
 which looketh toward Dorthaim, 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 penance,  
 & mend 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,  
 while 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-  
 taines 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 hillies  
 standing meruelous stipe gard them. † Therefore that thou  
 mayst ouercome 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 ouercome. † 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 inhabitant-  
 res 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  
 between 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  
 infanties 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 draught of thirst. † And when they had said these things,  
 there was made great weeping and howling of al in the  
 assemblē, and for many 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, & renowned widow, 9. rebuketh the  
 high priest and ancientes, for their determination to deliuer the citie, if ayde  
 come not in fīue dayes, 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 deliue-  
 reth her whole  
 nation from  
 persecution.

1 **A**N D it came to passe, when Judith 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 bailey  
 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  
 Judith was leaft his widow now three yeates 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 this holie  
 widow led a  
 most religions  
 life: In much

private prayer  
 :: in wearing  
 hearecloth;  
 :: and in much  
 fasting: as it  
 were a perpet-  
 ual lent, *at  
 daies but sub-  
 bathes, & fea-  
 stes excepted.*

• In this espe-  
 cially they of-  
 fended, that  
 they prefixed  
 a time, mean-  
 ing 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 temple  
 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 spiri, 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 Moyfes, & al that haue plea- 23  
 sed God, through manie tribulations haue passed faithful.  
 † But they that did not receiue the tentations with the feare 24  
 of our

of our Lord, and vttered their impatience and reproof of  
 25 their murmuring against our Lord, † were destroyed of :: the  
 26 destroyer, and perished by serpents. † And we therefore let  
 vs not reuenge ourselves for these things, which we suffer,  
 27 † but reputing these verie punishments to be the scourges  
 of our Lord lesse then our sinnes, wherwith as seruantes we  
 28 are chastised, let vs thinke them to haue chanced to our  
 amendement, and not to our destruction. † And Ozias and  
 the ancientes sayd to her: Al things 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 praye, 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.

*Iudith in hearecloth & ashes prayeth for the deliuerie of the people, remember-  
 ing 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, ad test  
 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**Ho 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 women 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 beseech 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 Ægyptians,  
 and

:: 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 Chris-  
 tians read  
 Card Baronius  
 An. D 293. S.  
 Cyp. ep. 36.  
 :: The zeale of  
 Simeon and  
 Leui was com-  
 mendable, but  
 tians,

for diuers euil  
circumstances  
the fact was re-  
proued by Ia-  
cob. Gen. 34.  
Or 49.

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  
nesse wearied them. † The depth held their feete, and the 8  
waters ouerwhelmed them. † So let these also be made ô 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 dash their 11  
power in thy power: let their power fal in thy wrath, which  
promise that they wil violate thy holie things, 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 thie 15  
hand of a woman shal ouerthrow him. † For not in multitude 16  
is thy power ô Lord, neither in strength of horses is thy wil:  
neither haue the proud pleased thee from the beginninge: 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 continew in thy sanctification: † and al Na- 19  
tions may acknowledge, that thou art God, and there is no  
other besides thee.

:: 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.

## C H A P. X.

*Judith excellently adorned, and very beautifull goeth with her handmaide  
towards the campe, 11. is taken by the watch, 16. and brought to Holofernes.*

**A**N D it came to passe, when she had ceased to crie to our 1  
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

:: See ch. 8.  
v. 31.

self with the garmentes of her ioyfulness, and put \* pantofles  
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 sensualitie, 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 there  
fore layd vpon her abra :: a bottel of wyne, and a vessel of  
6 oyle, and \* polent, and drie figges, and bread, and cheefe, and  
7 went forward. † And when they were come to the gate of  
the citie, they found Ozias expecting, and the ancientes of  
8 the citie. † Who when they saw her, being astonished mar  
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  
Judith 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 themselves, that they might find mercie in your  
13 fight. † 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 conside  
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 intenti  
on in ador  
ing herselfe:  
:: Not only  
certaine mea  
tes were for  
bid by the law  
Leuit. 11. but  
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.

\* Sanded  
lewe

\* striped  
burley.

∴ Fulgentius probably iudgeth that Iudith was now about fourtie yeares old.

Epist. 2. cap. 6.

guard said to him: Who can contemne the people of the Hebrewes, which haue ∴ so beautiful wemē, that we should not worthely fight against them for these? † Iudith therefore seeing Holofernes sitting in a canopic, which was wouen of purple, and gold, and emerauld, and pretious stones: † and 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 descueth him with a probable narration.*

∴ Al that Iudith sayth is true in her sense as she meant it, but not in the vnderstanding of Holofernes and his souldiars, yer was no lesse lawfull then that Iosue did in deceiuing the citezenes of Hay. 10. vs 8. s. An. 9. 10. in 10. vs.

**T**HEN Holofernes said to her: Be of good chere, and feare not in thy hart: because I haue neuer hurt man, that would serue Nabuchodonosor the king. † And thy people, if they had not contemned me, I would neuer haue lifted vp my speare ouer them. † But now tel me, for what cause hast thou departed from them, and it hath pleased thee to come to vs? † And Iudith said to him: ∴ Take the wordes of thy handmayde, for if thou wilt folow the wordes of thy handmayde, our Lord wil do with thee a perfect thing. † For Nabuchodonosor 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 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 brured to al preuinces. † Neither is that vnknowne, which Achior spake, neither are we ignorant of that thou hast commanded to come vpon him. † For it is certaine that our God is so offended with sinnes, that he hath sent word by his prophetes to the people, that he wil deliuer them for their sinnes. † And because the children of Israel know they offended their God, thy dread is vpon them. † Moreouer also famine hath inuaded them, and for drought of water they are now esteemed among the dead. † Finally they ordayne this, to kil their cattel, and to drinke the bloud of them, † and the 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 because

because they do these things, it is sure that they shall be  
 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 worshippinge 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 shall 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 angry with them, I am sent to tel thee these  
 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 shall doe  
 this for me, he shall also be my God, and thou shalt be great  
 in the house of Nabuchodonosor, and thy name shall be re-  
 noumed in al the earth.

## C H A P. 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**H E w 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 shall fayle thee, what  
 4 shall we doe to thee. † And Iudith said: Thy soule liueth my  
 lord, that thy handmayde shall 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, vntil 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 the  
 consent of her owne accord to dwell with me. † For it is  
 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?

\* Puella.

## CHAP. XIII.

*Holofernes lying in a drunken sleepe, Iudith cutteth of his head, 12. so returneth with her mide through the gard, as it were to pray, cometh to Bethulia, 16. exhorteth al to thanke God, and she weteth them the head. 22. She is blessed of al. 27. Achior also praiseth God and Iudith.*

**A**N D 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

4 † And Iudith was alone in the chamber. † Moreover Holo-  
 5 fernes lay in his bed, fast a slepe with very much :: drunken-  
 6 nes. † And Iudith said to her mayd that she should stand with-  
 7 out before the chamber, and watch. † And Iudith stood  
 8 before the bed, praying with teares, and with mouing of her  
 9 lippes in silence, † saying: Confirme me o Lord God of Israel,  
 10 and in this houre haue respect to the workes of my handes,  
 11 that as thou hast promised, thou mayst aduance :: Ierusalem  
 12 thy citie: and I may bring to passe that which I beleuing that  
 13 it may be done by thee, haue purposed. † And when she had  
 14 sayd these thinges, she went to the pillar, that was at his beds  
 15 head, and his sword that hong tyed on it, she loosed. † And  
 16 when she had drawn it out, she tooke him by the heare of his  
 17 head; and sayd: Confirme me o Lord God in this houre, † and  
 18 she stroke twise vpon his necke, and cut of his head, and  
 19 tooke his canopic vpon the pillers, and rolled aside his bodie  
 20 a truncke. † And after a while she went out, and deliuered  
 the head of Holofernes to her mayde, and had her put it into  
 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.  
 † And Iudith a far off said to the keepers of the walles: Open  
 the gates, because God is with vs, which hath wrought power  
 in Israel. † And it came to passe, when the men had heard her  
 voyce, they called the ancientes of the citie. † And they ran  
 al to meete her, from the least to the greatest: because they  
 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  
 when al had held their peace, † Iudith said: Prayse yee the  
 Lord our God, who hath not forsaken them that hope in him:  
 † and in me his handmayde he hath fulfilled his mercie,  
 which he promised to the house of Israel: and he hath killed  
 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 canopic,  
 wherein he lay in his drunkennes, where the Lord our God  
 stroke him by the hand of a woman. † But the same our Lord  
 liueth, that his :: Angel hath kept me, both going hence, and  
 abyding there, and from thence returning hither: and our

:: The fasting  
 of some woman  
 ouerthrow an  
 innumerable  
 host of drunk-  
 cards, & Amb.  
 Is. de uincio &  
 Elix. 19.

:: 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.  
 1. Sa. 37. 38. 39.

:: Iudithes pro-  
 per Angel so  
 defended her,  
 as Iacobs An-  
 gel deliucted  
 him from all  
 eiles. 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. † Moreover Ozias the prince of the people of Irael, 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. † Moreover Achior being called came, and Iudith said to him: The God of Irael, 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 Irael: and threatened thee death, saying: When the people of Irael 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 Irael shal be magnified in thee.

## CHAP. XIII.

*Holofernes head is hangd 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.*

**A**N D 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 watchmen must of necessitie runne to rayse vp their prince to battel. † And when the captaynes of them shal runne to the tabernacle of Holofernes, and shal finde him headles rowled in  
4 bloud, feare wil fall vpon them. † And when you shal know that they flee, goe after them securely, because our Lord wil  
5 destroy them vnder your feete. † Then Achior seeing the power, that God of Israel wrought, forsaking the rite of gentilitie, belued God, and circumcided the flesh of his prepuce, and was ioyned to the people of Israel, and al the succession of his kined vntil this present day. † And immediatly  
6 as day brake, they hong the head of Holofernes vpon the walles, and euerie man tooke his armour, and they went  
7 forth with great noyse and shouting. † Which the watchmen seing, ranne to the tabernacle of Holofernes. † Moreover they that were in the tabernacle, coming, and before the dore of the tabernacle making a noyse, to rayse him, they endeoured by art to disquiet him, that Holofernes might  
8 awake not by them rayfing him, but by them making a noyse.  
9 † For no man durst by knocking, or entring, to open the chamber of the chiefe of the Assyrians. † But when his dukes and tribunes were come, and al the chiefe of the armie of the  
10 king of the Assyrians, they said to the chamberlayns: † Goe in, and awake him, because the mice yssuing out of their  
11 holes, haue presumed to prouoke vs to battel. † Then Vagao entring into his chamber, stood before the cortine, and made a clapping with his handes: for he thought that he slept  
12 with Iudith. † But when with the sense of his eares he percieued no motion of person lying, he came neere to the cortine, and listig it vp, and seing the bodie without the  
13 head of Holofernes weltred in his bloud lye vpon the ground, cried out in a lowd voyce with weeping, and rent his garmentes. † And going into the tabernacle of Iudith, he found  
14 her not, and he lept forth to the people, † and sayd: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lyeth vpon the  
15 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  
16 them, and their mindes were troubled exceedingly. † And there was made an incomparable cry in the middes of their campe.

∴ Achior an Ammonite. (ch. 5. v. 5.) being truly converted and beleeuing in God, was admitted into the Church, notwithstanding that Ammonites and Moabites were excluded by name. Deut. 23 v. 3. which is thereforement onely of those that persist inpenitent 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 praise Iudith. 14. The goodes of Holofernes are given to her.*

AND when al the armie heard that Holofernes was be- 1  
headed, courage and counfel 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- 2  
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, 3  
folowed them. And they went downe sounding with trum-  
pettes, and shouting after them. † And because the Assyrians 4  
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- 5  
sengers through al the cities and countries of Israel. † Eue- 6  
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 7  
of the Assyrians, and tooke away the praye, which the Assyri-  
ans fleing had leaft, and were loden exceedingly. † But they 8  
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 moucables, that from  
the leaft vnto the greatest al were made rich of their prayes.  
† And Ioachim the high Priest came from Ierusalem into 9  
Bethulia with al his ancientes to see Iudith. † Who when 10  
the 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 11  
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 12  
people sayd: So be it, so be it. † And for thirtie daies, scarce 13  
were the spoiles of the Assyrians gathered of the people of  
Israel. † Moreover al thinges, that were proued to be the pe- 14  
gular

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  
perteyne in  
more eminent  
sorte, then re

culiar goodes of Holofernes, they gaue to Iudith in gold, and siluer, and garmentes, and pretious stones, and al stuffe, and al the thinges were deliuered her of the people. † And al the people reioyfed with women, and virgins, and yongmen, on instrumentes and harpes.

anic other creature. s. Iacobus Curuensis.

## CHAP. XVI.

*Iudith singeth a canticle of shanks 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 feasting day is instituted in perpetual memorie of her fact.*

1 **T**HEN sang Iudith this song to our Lord, saying: † Beginne ye to our Lord in timbrels, sing ye to our Lord in cymbals, tune to him a new psalme, reioyse, and inuocate  
2 his name. † :: Our Lord confoundeth battels, Lord is his  
3 name. † Who hath set his campe in the middes of his people,  
4 that he might deliuer vs from the hand of al our enemies.  
5 † Assur came out of the mountaynes from the North in the  
6 multitude of his strength: whole multitude stopped vp the  
7 torrentes, and their horses couered the valles. † He said that  
8 he would set my borders on fyre, and kil my yongmen with  
9 the sword, to geue my infantes into praye, and virgins  
10 into captiuitie. † But our Lord omnipotent hath hurt him,  
11 and hath deliuered him into the hands of a woman, and hath  
12 pearfed him. † For, not by yongmen is their mightie one  
13 fallen, neither haue the sonnes of :: Titan strooken him, nei-  
14 ther did the high :: gigantes set them selues vpon him, but  
15 Iudith the daughter of Merari in the beautie of her face dis-  
solued him. † For she put from her the garmentes of widow-  
hood, and put on her the garmentes of ioy, in the reioysing  
of the children of Israel. † She anoynted her face with oyn-  
tment, and tyed together her lockes with a crowne, she  
tooke a new stole to deceiue him. † Her sandals rauished his  
eies, her beautie made his soule captiue, she with a sword cut  
of his head. † The Persians did quake at her constancie, and  
the Medes at her boldnesse. † Then did the campe of the  
Assyrians howle, when my humble ones appeared, withering  
in thirst. † The sonnes of yongwomen haue pearfed them,  
and they haue killed them as boyes fleeing away: they haue  
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

:: S. Ephraem ser. de 2. Aduentu, citeth this place as holic 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 obliuional 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 sainctes, 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 seuen 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 receued 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 most partia manie respectes. 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. 2. c. 4. *etf.*  
*emit.* and greater  
 paines to  
 the damned  
 soules, especi-  
 ally the losse  
 of Gods vision

:: In the Greke  
 n. 22. *Manie de-*  
*fred her to ma-*  
*riage.*

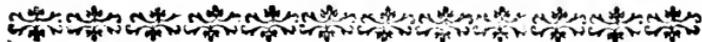
:: Living in al  
 105. yeares she  
 was widow a-  
 bout sixtie  
 nine: for when  
 she slew Holo-  
 fernes she  
 was about  
 fourtie yeares  
 old. *ch. 10. v. 18*  
 and her hus-  
 band was then  
 dead three  
 yeares and a  
 halfe before.  
*ch. 8. v. 4.*

Iudith an  
 ample of holie  
 widowhood.

ding that the brother, or next kinsman, should marie the widow of him, that died without children, as it semeth she had none, the Gicke 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 wife 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 yong maide, 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 perfeccion counseled by our Saviour 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.

**O**F 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 thes sixtente chapters conteyned in tenne. And it is not vnprobable, that these paruels 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 par. es, 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, hapning (as is probable) shortly after their general relaxation, & returne of some from the captiuitie of Babilon; 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.

Dut. 25.  
v. 5.  
Ruth. 3.  
v. 12.

Melito  
S. Atha.  
S. Greg.  
Kazian.  
Origen  
apud  
Euseb.  
lib. 6. c.  
35. hist.

Divided into  
seuer 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.

Who 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 folow 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 folow the same direction.

## THE BOOKE OF ESTHER

### CHAP. I.

King Assuerus celebrateth a great banquet to shew his glorie, 10. calleth quene Vasthi iberto, 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

**I**N the daies of Assuerus, who reigned from India 1  
vnto Ethiopia ouer an hundred twentie seuen prou- 2  
inces: † 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 4  
the prouinces in his sight, † that he might shew the riches of  
the glorie of his kingdom, and the greatnes, & vaunting of his 5  
might, a great time, to witte, an hundred & foure score dayes.  
† And when the daies of the feast were accomplished, he inuited 6  
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  
planted with roial 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 yuoric, 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 invited, 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 compelled them to drinke that would not, but as the king had appointed, making ech of his princes ouerfeer of euerie table, 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. † Therefore the seuenth day, when the king was merier, and after very much drinking was wel warmed with wine, he commanded Maumam, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charchas, the seuen eunuches, that ministered  
 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 :: exceeding 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, Charlena, and Serthar, 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 wiues of the princes of the Persians and the Medes, wil little esteeme the commandmentes of their husbands:

:: Modestie and temperance amongst heathen people condemneth Christinians that vrgemen to drinke immoderately, and so cause them to be drunke. s. An. ser. 231. & 32. de tempore

The end of immoderate feasting is commonly browling. Here the king became furious, and the queene was diuorced from him.

:: Brentius approueth the sentence of this parasite, but Iosephus. b. ii. c. 6. Macrobius. li. 7. c. 1. Satorus. s. lxxv. an. Ruffic.

and S. Ambrose. l. de. Elia c. 14 iudge the queenes refusal lawful, and agreeable 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 phanfic in his drunken humour. v. 10. Luther also wresteth this example in fauoure of adulterie, par. 2. de diuortio. folio 177. Editionis vixtenber. Luc. 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 20  
lawful 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 wel of the greater as of the lesler geue honour to their husbands.  
† His counsel pleased the king, and the princes: and the king 21  
did according to the counsel 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 vnknowne weece of Mardocheus a Iew ) 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 allwaged, he remembred Vasthi, and what she had done, or what she had suffered: † and the kings ser- 2  
uantes and his ministers said: Let there be maydens sought 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 that 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 Iew, 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

- 8 father and mother being dead, Mardocheus adopted her for  
 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  
 9 was deliuered to him, that she might be kept in the numbe  
 r of the women. † Who pleased him, and found grace in his  
 sight. And he commanded the eunuch, that he should hasten  
 the womens ornamentes, and should deliuer her, her partes,  
 & seuen the most beaurifull 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 womens 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 focuer they asked that perteyned to  
 adorning they receiued: and being trimmed, as it pleased  
 them, they passed from the chamber of the women 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 womens ornamentes, but what  
 focuer Egeus the eunuch the keeper of the virgins would,  
 those things he gaue her to her adorning. For she was exce  
 ding fayre, and of incredible beautie, she semed to all mens  
 16 eies gracious and amiable. † She therefore was brought to the  
 chamber of king Assuerus the tenth moneth, which is cal  
 led Tebeth, in the seuenth year of his reigne. † And the  
 17 king

:: Deut. 7. v. 8.  
 Israelites are  
 forbid to ma  
 rrie 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  
 rrie king Assu  
 erus, though  
 otherwise she  
 detested the bed  
 of the mercuri  
 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 magnificial 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

ple, according to his comāndment. For what soeuer he comānded, 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 she 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. \*

∴ Mardocheus hearing suspicious wordes and obseruing their actions sawe that they intended euil and informed the King; wherby their treason was discovered. *R. Ab. Calom. & Iosep.*

\*. C *ch. 12. v. 1.*

### 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** **A**FTER 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 aboute 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 exacted such honour as heathen people gaue to their false 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 potte 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 another, 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 therefore tooke the ring that he vsed, from his hand, and gaue it to Aman the sonne of Amadathi of the progenie of Agag, theemie 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 writtten, 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 kill 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 Susa, the king and Aman feasting, and al the Iewes that were in the cite, weeping.

honour, *euem*  
 to rise the sleepes of his iudges, but feared (and refused) to gene Godue honour to him. ch. 13. v. 13. 14. S. Tho. 2. 2. q. 84. a. 1.

:: Such is the preposterous storic 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 maltacted.

\* E ch. 17. v. 1.

F

:: The letter at large is in the seuen 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 safite. 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 comit-  
ted. 1. Cor. II.  
7. 37.

**V**W HICH things when Mardocheus had heard, he  
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, to townes, and places, to which the kings cruell 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 astonyed: 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 things 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 Ester al things, that Mardocheus had sayd. † Who  
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: Thincke 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 shall be deliuered by another occasion: and thou, and thy fathers house shall perish. And who knoweth whether thou camest to the kingdom therefore, 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 Susau, 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 therefore went, and did al things that Esther had commmanded him. \*

:: Great confidence in Gods helpe when mans helpe fayleth, and in dede this meanes by mouing the kings hart to grant Esthers petition was Gods special worke.

\* G<sup>ch. 2.</sup>  
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 gallowes 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, agaynst 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 part of the kingdom, it shall 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 prepared. † And the king forthwith, cal ye Aman, quoth he, quickly, that he may obey Esthers wil. The king therefore and Aman came to the banquet, which the queene had prepared for them. † And the king said to her, after that he had drunke wine abundantly. What dost thou desire to be geuen thee? and for what thing askest thou? although thou aske the halfe part of my kingdom, thou shalt obteyne. † To whom

3 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<sup>ch. 15.</sup>  
v. 4.

K

:: This prudence in delaying to propose her petition

tion, increafed the kings desire to know it, moued him to promife more assuredly, & fo bound him the more to accomplifh 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 feene Mardocheus fitting before the doores of the palace, and not onlie not to haue rifen vp to him, but not fo much as to haue moued from the place where he fate, he was wrath exceedingly: † and difsembling his anger, and returning into 10  
his houfe, he called together vnto him his freindes, and Zares his wife: † and he declared to them the greatneffe 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 feruantes. † And after thefe things he faid. Queene Esther alfo 12  
hath called none other to the banquet with the king, but me: with whom to morrow alfo I fhall dine with the king † And 13  
wheras I haue al thefe things, I thinke I haue nothing, fo long as I fhall fee Mardocheus the Iew fitting before the kings doores. † And Zares his wife, & the reft of his frendes answered 14  
him: Comand a great beame to be prepared, hauing fiftie cubites in height, and fpeake in the morning to the king, that Mardocheus may be hanged vpon it, and fo thou fhalt goe ioyful with the king to the banquet. The counfel pleased him, and he commanded an high gallowes to be prepared.

CHAP. VI.

*The king hearing the good feruice of Mardocheus in detefting 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 fleepeth faw what Aman intended: and for execution of his owne diuine iuftice, vfed this meanes bey fubtracting fleepe that time from the king and infpiring his mind to heare the hiftories read,

**T**HAT night the king :: paffed without fleepe, and he 1  
commanded the hiftories and chronicles of former times to be brought him. Which when they were read in his prefence, † they came to that place where it was written, how 2  
Mardocheus had vttered the treason of Bagathan, and Thares the eunuches, coueting to kill king Affuerus. † Which when 3  
the king had heard, he faid: What honour and reward hath Mardocheus receiued for this fidelitie? His feruantes and minifters faid 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 houfe, that he might fuggeft to the king, and he might command Mardocheus to be hanged faft on the gibbet, which was prepared for him. † The feruantes 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 through the street 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 street of the citie went before him, and cried: This honour is he worthis  
12 of, whomsoever 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 wife 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 good seruice, donne. *Ioseph.* :: Ambitious men are most blinde in conceite of their owne deterts, and fortunes.

:: Either they had read Gods promise to the Iewes. *Gen. 13. 15* &c. or coniectured this by humane prudence.

## CHAP. VII.

*Esther entertaining the king and Aman againe at a feast, is promised to obtaine, whatsoeuer she wil aske. 3. she demande iustitie for her self, and al the people, against Amans crueltie, 6. and Aman is hanged on the gallows, which he had prepared for Mardocheus.*

- 1 **T**HE king therefore 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 three daies fall of al the Iewes

with prayers  
and other  
workes of pe-  
nance, Esther  
asked and ob-  
tained the  
fattie of the  
whole people  
more precious  
to her then  
halfe of the  
kingdom.

∴ Horroir of  
a guiltie con-  
science is com-  
monly the  
sift torment  
of a sinner.  
*S. Chrysostom.*  
*4. de Lagato.*

∴ VVhat little  
trust in false  
friendshipe,  
when bad men  
once fall into  
disgrace.

∴ Such ho-  
nour is due to

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 enemy, 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 enemy.  
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  
banquet went into the garden set with trees. Aman also rose  
vp, to intreate Esther the queene for his life, for he vnderstood  
that there was euil prepared him of the king. † Who when he 8  
was returned out of the garden set with trees, and had enter-  
red into the place of the banquet, 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 covered 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 vnclie, he is aduanced in  
authoritie, 3. and contrarie letters are sent that the Iewes be saued, 11. and  
their enemies slaync. 15. Mardocheus is in high honour, and his whole nation  
is esteemed and feared by other people.*

**T**HAT 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 vnclie. † 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  
wept

wept and speaking to him prayed him, that he would com-  
 mand that the malice of Aman the Agagite, and his most  
 wicked deuises, which he had inuented agaynst the Iewes,  
 4 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 ryfing vp stood before him,  
 5 † and said: If it please the king, and if I haue found grace in  
 his eyes, 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 pro-  
 uinces they should perish, may by new letters be corrected.  
 6 † For how can I abide the murder and slaughter of my peo-  
 ple? † 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 gallo-  
 8 wes, 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 lieutenan-  
 tes and iudges, which were rulers ouer the hundred and se-  
 uen 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 prouin-  
 ces, 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 thirtenth of the  
 13 twelfth moneth Adar. † And this was the content of the  
 letter, that in al landes and peoples, which were subject to

kings, yea  
 though they  
 be Infidels,  
 because they  
 haue tette-  
 stial maieſtie  
 and authoritie  
 from God.  
 And the con-  
 trarie opinion  
 and behavi-  
 our of here-  
 tikes, which  
 despise Domi-  
 nion and blas-  
 pheme Maieſtie,  
 is condemned  
 by S. Iude. in  
 his Epistle. y. 8.

the empire of king Assuerus, it should be notified, the Iewes  
to be readie to be reuenged of their enemies. † And there 14  
went forth swift postes carying the messages, and the kinges  
editēt hong in Susan. † But Mardocheus going forth out of 15  
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 pur-  
ple cloke. And the citie reioyfed, and was glad. † But to the 16  
Iewes there semed a new light to rise, ioye, honour, and  
dauncing. † With al peoples, cities, and prouinces, whither 17  
foeuer the kinges commandmentes came, meruelous reioy-  
sing, feastes and banketes, and holie day: in so much that  
manie of the other nation and sect, were ioyned to their reli-  
gion and ceremonies. For great terrour of the name of the  
Iewes had inuaded them al. \*

\* L ch. 16.  
v. l.

CHAP. IX.

*The Iewes kil their enemies which would haue killed them. 6. namely the  
tenne sonnes of Aman are hanged on galloves, 13. more slaine the next day.  
17. the day folowing is made holie, and so to be kept euerie yeare.*

**M** THERFORE in the thittenth day of the twelfth moneth, 1  
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 con-  
trarie, the Iewes began to be superiours, and :: to reuenge  
them selues of their aduersaries. † And they were gathered 2  
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 pe-  
netrate al peoples. † For both the iudges of the prouinces, 3  
and captaynes, and lieutenantes, and euerie dignitie, that was  
chiefeouer euerie place and worke, extolled the Iewes for  
feare of Mardocheus: † whom they knew to be prince of the 4  
palace, and to be able to doe very much: the same also of his  
name increased dayly, and flew abroad through al mens mou-  
thes. † Therefore the Iewes stroke their enemies with a great 5  
slaughter, and slew them, repaying them that which they had  
prepared to doe to them: † in so much that in Susan also 6  
they killed siue hundred men, besides the tenne sonnes of  
Aman the Agagite the enemy of the Iewes: whose names be 7  
these: † Pharfandatha, and Delphon, and Esphatha, † and 8  
Phoratha,

∴ Where no  
more danger  
remaineth re-  
mission of in-  
juries is more  
commendable  
then reuenge,  
but where  
malice conti-  
nueth, and  
new danger  
may probably  
ensue, iustice  
is necessarie,  
and after-  
wards peace  
may be made  
more securely  
S. Berned. ser. 2.  
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  
 13 ten ſonnes of Aman: how great a ſlaughter thinkeſt thou  
 doe they make in al the prouinces? what aſkeſt thou more,  
 14 & what wilt thou that I comānd to be done? † To whom the  
 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  
 15 they may doe to morow, and that the tenne ſonnes of Aman  
 be hanged on gibbettes. † And the king commanded that it  
 ſhould be ſo done. And forthwith the edict hong in Suſan,  
 16 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-  
 17 ther was their ſubſtance ſpoyled by them. † Yea and through  
 al prouinces, which were ſubicct to the kings dominion, the  
 Iewes ſtood for their liues, their enemies and perſecutors  
 being ſlayne: in ſo much that there was fully ſeuentic ſiue  
 thouſand of them that were killed, and no man tooke any of  
 their goodes.  
 18 † And the thirteenth day of the moneth Adar was the firſt 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  
 & bankets. † But they that made the ſlaughter in the citie of  
 Suſan, were occupied in the ſlaughter the thirteenth and four-  
 tenth day of the ſame moneth: and in the fifteenth 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 therefore; 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 fourth and fifteenth  
 day of the moneth Adar for feaſtes, and the yeare alwayes  
 22 returning ſhould celebrate them with ſolemne honour: † be-  
 cauſe

∴ In the firſt  
 ſlaughter  
 Amans tenne  
 ſonnes were  
 ſlayne and af-  
 terwards alſo  
 hanged. v. 14.

The fourth  
 part.  
 Other thinges  
 folowing their  
 delinerie from  
 danger.

∴ The Iewes  
 in Suſan kept  
 the fifteenth  
 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 23  
 Iewes receiued into a solemne rite al things, which they had  
 begune to doe at that time, and which Mardocheus by let-  
 ters had commanded to be done. † For Aman, the sonne of 24  
 Amadathi of the stocke of Agag, the enemye 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 25  
 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 son-  
 nes vpon the gallowes, † and since that time these dayes are 26  
 called Phurim, that is, of Lottes: because Phur, that is, a lot,  
 was cast into the pot. And al things, that were done, are con-  
 tained in the volume of this epistle, that is, of this booke:  
 † and the thinges that they susteyned, and that were after- 27  
 ward 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 28  
 require, as yeares continually succede one an other. † These  
 are daies, which no obliuion shal euer put out: and al prouin-  
 ces in al the world shal celebrate through out al generations:  
 neither is there any cite, wherein the daies of Phurim, that is,  
 of lottes, must not be obserued of the Iewes, and of their pro- 29  
 genie, 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 30  
 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, 31  
 and in their time should celebrate them with ioy: as Mardo-  
 cheus 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 con- 32  
 tained in the historie of this booke, which is called Esther.

:A feast insti-  
 tuted by Mar-  
 docheus was  
 accepted and  
 obserued by al  
 the Iewes. as  
 a constitution  
 agreable and  
 not contrarie  
 to the law  
 Dint. 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 mildnes towards Esther *v. 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 threatened. Fourthly, the same Aman, before called the father (as it were the onlie governour) 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 gallowes, which he had prepared for Mardocheus. *ch. 7. v. 9.* Seueudly, Whereas 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. 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 moreouer two special mystical senses. First, as safteie 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 Iudith, in figure of the Church (saith S. Ierom, *Prologo in sophon*) killed the aduerfaries, 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. Mardochus 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, taking 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 grecke 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 Greke 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 riuier, 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- 10  
 ders among the nations: † and he commanded that there  
 should be two lottes, one of the people of God, and the other 11  
 of al Nations. † And both lottes are come to the day appoin-  
 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.*

**I**N 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 Lyfimachus 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 Others aduancement

† 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. Reg. 24.  
 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 rayled 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 cying, :: 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, delected by Mardocheus, is repeated, 6. and Amans malice against him for the same.*

- 1 **A**ND 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 throughly 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 confelld he commanded them to be led to death.  
 4 † But the king wrote that which was done, in the comentaries:  
 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 hurr Mardocheus,  
 and his people, :: for the two eunuches of the king,  
 which were put to death. \*

*Hisberio 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 m 3

CHAP.

and Amans persecuting the Iewes.  
 :: Mardocheus had this dreame before Amans aduancement or his owne and the peoples danger  
 :: Mardocheus was a good dragon, and Aman a bad one.  
 :: Esther by her fountaine of teares and humble supplication, quenched a great flame of Gentiles against the Iewes. *ch. 10.*  
 \* *chap. 1.*  
 B *v. 1.*

C

:: Here it appeareth that Aman was a fauourer of traitors or perhaps of the same conspiracie.

\* *D ch. 3.*  
*v. 1.*

*Copie of the epistle which Aman sent to al prouinces to destroy the Iewes.  
2. And Mardocheus his prayer for the people.*

**E** AND this was the copie of the letter. The most great  
**A** King Artaxerxes from India vnto Æthiopia, to the  
 princes of an hundred and seuen and twentie prouinces, and  
 to the captaynes, that are subiect to his empire, greeting.  
 † Whereas I reigned ouer manie nations, and had subdued  
 al the world to my dominion, I would nor abuse the greatnes  
 of my might, but with clemencie and lenitie gouerne my  
 subiectes, that passing their life quietly without any terrour,  
 they might enjoy 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, seing one nation rebellious against al kind of men to  
 vse 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  
*∴ I here are  
 manie counsel-  
 lers, cogitations  
 are confirmed.  
 From. 15. 7. 22.*

¶ **F** ch. 3.  
 v. 14.

*Hitherto the copie of the letter.*

*That which solo with I found written 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 votiuie Masse  
 12 thy maiestie. † Thou vnderstandest al things, and knowest against Pagan-  
 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 kill  
 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. † Des-  
 pise 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 garments, 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 tearing 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 predecesours before, that  
 thou mightst possesse an euerlasting 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 suffiseth 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  
 mouches

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 euer. † Deliuer not ô Lord thy scepter to them 11  
:: 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  
hart into the hatred of our enemy, 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 :: detest 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  
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 libaments: † and 18  
that thy handmayde 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.

## 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. \*

*Moreover this also which followeth I found in the common Grecke.*

*:: Idoles are  
nothing in the  
world. 1. Cor.  
8 but bare  
imaginings  
of men.*

*:: The Church  
vseth this  
prayer in the  
offertorie the  
22. Sunday  
after Pente-  
cost: as a par-  
cel of holie  
Scripture.*

*:: Of herselfe,  
nor for word-  
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.*

*see ch. 2.*

\* H<sup>ch. 13.</sup>  
7.8.

- 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 invocated God the ruler and fa-  
 6 vour o al, she took two wayting maydes, † and vpon the  
 one in deede she leaned, as it were for delicatenes and verie  
 7 much tendernes not able to beare vp her bodie: † but the  
 other of the maydes tolowd 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 eyes :: hid her mind full of sorow, and exceeding feare. † She  
 therefore entring through al the doores in order, stood before  
 the king, where he sat vpon the throne of his kingdom,  
 clothed with roval 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 eyes 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 lept 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 took the golden rod, & put it vpon her necke, and kissed  
 16 her hande: 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 full of graces † And  
 when she spake, she fel downe agayne, and was almost in a  
 19 sowne. † But the king was troubled, and al his seruantes did  
 comfort her. \*

**F**  
 :: Vestimenta  
 exatas, nec tor-  
 nans, her play-  
 ing wode.

**A** notable ex-  
 ample for No-  
 bic women,  
 how to kepe  
 their state, &  
 remaine neuet-  
 theles humble  
 in hart.

**By this com-**  
 parison of an-  
 gels she ment  
 that the king  
 exceeded al ot-  
 molt part of  
 men.

\* **K** ch. 5.  
 7. 2.

## CHAP. XVI.

*Copie of king Artaxerxes letters, which he sent for the safrie of the Iewes,  
 10 de laring the insolencie of Aman and dangful 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 prouinces of his kingdom: the which also is not found in  
 the Hebrew Volume.*

L

**T**He 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 bene bestowed vpon them: † and they  
 do not only endeouour 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 endeouour  
 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  
 our of old histories, and by these thinges, which are done  
 daily, how :: the enterprises of kings are deprauid 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  
 blood, 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 depriue vs of kingdom  
 and life. † For by certaine new deuities and not heard of be-  
 fore he hath sought to kil Mardocheus, by whose fidelitie  
 and benefites we liue, and Esther the selow 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. 5.

¶ 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 cite, that is, of Susan, both him self that deuised it, and al his kinred hang on gibbettes: 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 sadnes 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 waye against their kingdom, perish for their wicked fact. † And euerie prouince and cite, that will 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 accessse therto for euer, for an example of contempt, and disobedience. \*

As Mardochestus suggested, the king confirmed the obseruation of a feast in memorie of Gods benefice and to both Iewes and Gentiles kept it.

\* M<sup>chap. 9.</sup>  
7. 2.

## THE ARGUMENT OF THE BOOKE OF IOB.

*h. 13 c. 47. c. 2. de Lazar Rom. 9. Prefat in Job.*

**H**olie 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 Etau, was king (or absolute prince) of the land of Hus. Wh<sup>o</sup> 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, sudainly lost al his goodes and children, was stricken with horrible sores in al his bodie, reuled by his wife, and in steed of comfort which his special freindes pretended towards him, was inuiously charged by them, with impatience, arrogancie, blasphemie, and other crimes, for which they falsly 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; geaeth sentence on Iobs side; pardoneth them at his inuicession; 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 things which he did and susteyned, what our Redemer should do and suffer yet 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 sophistic, Iob prouing and disprouing assertions by proposition, assumption, and conclusion, as S. Ierome obserueth, with profound knowlege of natural thinges and causes, as appeareth in vry 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 all in right simplicitie (c. t.) 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.

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 fouye and thirtie chapters following are sundrie disputations, consistes, and discourses betwen him and his freindes, touching the cause of his so vehement affliction. In the five last chapters God discusseth the quarel, geueth sentence for Iob against his aduersaries, pardoneth them, and rewardeth him.

Diuided into three partes.

THE

# THE BOOKE OF IOB.

## CHAP. I.

*Holie Iob offereth sacrifice for euerie one of his children, 6. Whose good estate Satan enuyng, by Gods permission spoyle him of al his goodes, and children, 20. for which he being pensiue offendeth not, but thanketh God for al.*

This booke is read the two first weekes of September.

The first part. The change of Iobs pious state into affliction.

1  
2  
3



HERE was a man in the Land of Hus, named Iob, & that man was simple, & right, and fearing God, and departing from euil. † And there were borne to him seuen sonnes and three daughters. † And his possession was seuen thousand sheepe, and three thousand camels, also siue hundred yoke of oxen and siue hundred she asses, and a familie exceding great: and that man was great 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 when the dayes of feasting had passed about in course, Iob sent to them, and sanctified them: and rising vp early offered holocaustes for euerie one. For he sayd: Left perhaps my sonnes haue sinned, and haue blessed God in their hartes. So did Iob al the dayes. † But on a certaine day when the sonnes of God were come to aslist before our Lord, :: Satan also was present amongst them. † To whom our Lord sayd: From whence comest thou? Who answering, sayd: I haue gone 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 right and fearing God, and departing from euil. † To whom Satan answering, said: Why, doth Iob feare God in vayne? † † 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 things that he possesleth, vnlesse he blessing thee in the face. † Our Lord therfore sayd to Satan: behold, al things that he hath, are in thy hand, onlie vpon him extend not thy haad. 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 permitte 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 fall-  
 ing 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 anci-  
 ent fathers  
 condeme the  
 senseles 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.

## ANNOTATIONS.

## CHAP. I.

Aswel Iob as  
 other proph-  
 etes writ their  
 owneactes  
 and prayfes.  
 Good workes  
 are both Gods  
 workes and  
 manes workes.

Iob's patience  
 inuincible in  
 al sortes of  
 affliction.

1. *Simple, right, and fearing God.*] Moyses, Samuel, Esdras, & other Prophetes  
 writ their owneactes among others, also their owne prayfes, speaking of them-  
 selues in the third person. & so did holie Iob, humbly, truly, and simply, with-  
 out vayne glorie, or artogancie, as S. Gregorie noteth, saying. Blessed Iob, in-  
 spired with the Holie Ghost, might wel write his owneactes, 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.

Moreouer Iob's singular patience and other vertues are likewise commended  
 in other holie Scriptures & by ancient Doctores, Tobias. 2. God permitted tenta-  
 tion to happen vnto Tobias, that example might be geuent to his folowers of  
 his patience, as of holie Iob, S. Iames (c. 5.) exhorting to patience, sayth: *you  
 haue heard the suffering of Iob, and you haue seene the end of our Lord.* Tertullian (l. de  
 patientia) admiring Iob's patience exclaimeth thus: *o most happie man whom  
 neither the driuing away of his flockes of catle, nor consuming of the rest with*

prafat  
 in Iob.

fire

fire, nor the losse of his children, nor torments of his bodie. could detue them patience but he stood immoueable in the seruice of God. for example to vs, that we fall not for any worldlie damage, losse of dearest frendes or corporal afflictions. & blessed be God, by whose blessing we may now y<sup>e</sup> happie English Catholiques, that patiently suffer the very same kindes of tribulation, (though not in so great a degree) in our tyme 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, tudainly 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 helie fathers, for encoragement and consolation of the afflicted. write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apostle, dilateth most excellently in thirte and fine whole bookes, describing & prospering his to great vertues to be imitated by al Christians, first of al (l. i. c. 5.) obseruing how great a praye it is to be good in such a place, *in the middes of a crooked and peruerse nation, shewin* as a light in the world, dwelling in the gentiles, where was the seat of Satan, a lillie among st. thornes.

Philipp 2  
Apo 2  
@ansic.

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 thereof to particular persons, and purposes limited, and therefore holie Iob offered not only once for al his children but manie times, seuerally for euerie one. *V. V. herof see Cardinal Allan l. 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 consort him, sisse sisters 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 reteyning 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 & true dealing mixed with meeknes without guile is called a simple right man S. Greg. l. 1. Moral. c. 2 & 309

∴ His wife  
 perwading  
 him to despe-  
 ration and  
 blasphemie,  
 signified car-  
 nal cogitions  
 which cor-  
 rupt the soule  
 inwardly, as  
 afflictions do  
 assault the  
 flesh outward  
 by *S. Greg. li.  
 9. c. 24.*  
 ∴ Seuen dayes  
 together eue-  
 ric 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 foute enen to the toppe of his head: † who with a shel scraped the corruption, sitting § on a dunghil. † And ∴ his wife sayd to him: Doeft thou yet 9 continue in thy simplicitie? 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.

## ANNOTATIONS.

## CHAP. II.

These viſitors of Iob were in dede his freindes, and profreſſed true religion. They erred in Iobs particu lar caſe.

11. *Iobs three freindes* ] For better intelligence of theſe confliques 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 Almighty, and were not idolaters: that they came of freindly good affection to conſort him though they ſelimo vvasdes of reuouing him, (as *S. Gregorie teacheth* they alleaged alſo manie excellent diuine ſentences verily which 11. 3. 8. therefore Iob reprobued 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 to greuously 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 great 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, endenouring by one truth to deſtroy an other, and by arrogating knowlege which they had not: *promiſing alſo 11. 9. 9. very thinges & vheard of, rather to drory otherſ to admire them, then to edification.* 18.

And prefigured heretikes.

## CHAP. III.

*Iob lamenteth, deſcribing his owne, and the general calamities of man, 13. and ſheuing howe eſcape manie miſeries: which eiker are neſter borne or dye preſently after their birth.*

∴ After ſo long ſilence at laſt Iob expreſſeth

**A**FTE R theſe things Iob opened his mouth, and ∴ curſed 1 his day, † and ſpake. † Perish may the day wherein I was 2. 3 borne,

borne, and the right wherein it was sayd: A man is conceiued  
 4 † Be that day turned into darkenesse. God require it not from  
 5 above, 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 posses-  
 selle 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 worthe. † 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 ryling of the appearing morning. † Because  
 it shut not vp the doores of the wombe, that bare me, nor  
 11 tooke away euils from myne eyes. † Why died I not in the  
 matrice, perished not forthwith being come forth of the  
 12 wombe? † Why received vpon the knees? why nurced with  
 13 the breastes? † For now sleeping I should be quiet, and should  
 14 rest in my sleepe: † With kings and contules of the earth,  
 15 which build themselves solitarie places: † Or with princes,  
 16 that possesse gold, and replenish their houles with siluer: † Or  
 as a thing vnrimely borne that is hid I should not be, or as they  
 17 that being conceiued haue not seene the light. † There the  
 18 impious haue ceased from tumult, & there the wearied with  
 strength haue rested. † And they sometime bound together  
 without grefe, I 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,  
 hath chanced to me: and that which I was afraid of, hath  
 26 happened. † haue I not dreamed? 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, and therefore is now punished by  
 God, who (as Eliphaz saith) supposeth, afflicteth not innocens men.  
 12. alleguig for prooffe an imaginative vision.*

The second  
 part  
 Diuers dif-  
 courtes and  
 disputes about  
 the cause of  
 Iobs afflicti-  
 ons.

The first con-  
flict, between  
Eliphaz and  
Iob.

**B**V T Eliphaz the Themanite answering, sayd: † If we 1 2  
shal begin to speake to thee, perhaps thou wilt take it  
greuoufly, 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 a 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 bruited: † 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 whitpe- 13  
ring therof. † In the horrour of a vision by night, when deepe 14  
sleepe is wont to hold men, † feare held me, and troubled me,  
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 foreuer. † And they that shal be least, 21  
shal be taken away from them: they shal die, and not in wis-  
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.*

:: This dispu-  
ter hauing

**C**AL therefore :: if there be that wil answer thee, & " turne 1  
to some of the sainctes. † Anger in dedde killeth the 2  
foolish

3 foolish, and enuie sleaeth the idle one. † I haue seene a fooie  
 4 with firme roote, and I cursed his beautie by and by. † His  
 children shalbe made far from saluation, and shal be destroyed  
 5 in the gate, and there shalbe none to deliuer. † Whose haruest  
 the hungrie shal eate, & the armed shal take him by violence,  
 6 and the thirstie shal drinke his riches. † Nothing in the earth  
 is done without a cause, and out of the ground sorrow shal  
 7 not rise. † Man is borne to labour, and the bird to flight.  
 8 † For the which thing I wil besech our Lord, and toward  
 9 God I wil set my speach: † Who doeth great and vnsearchable  
 10 and meruelous things without number: † Who geueth raine  
 vpon the face of the earth, and watereth al things with wa-  
 11 ters: † Who setteth the humble on high, and them that are in  
 12 heauinesse he comforteth with health: † Who dissipateth the  
 cogitations of the malignant, that their handes can not ac-  
 13 complish that which they began: † Who apprehendeth the  
 wise in their subtiltie, and dissipateth the counsel of the vic-  
 14 ked: † By day they shal incurre darkenesse, and as it were in  
 15 the night, so shal they grope at noone daies. † Moreouer he  
 shal saue the needy from the sword of their mouth, and the  
 16 poore from the hand of the violent. † And to the needie there  
 shal be hope, but iniquitie shal draw together her mouth.  
 17 † Blessed is the man that is corrected of God: refuse not ther-  
 18 fore the chastising of our Lord: † Because he woundeth, and  
 19 curerh: striketh, and his handes shal heale. † In six tribulati-  
 ons he shal deliuer thee, and in the seventh euil shal not  
 20 touch thee. † In famine he shal deliuer thee from death; and  
 21 in battel, from the hand of the sword. † From the scourge of  
 the tongue thou shalt be hid; & thou shalt not feare calamitie  
 22 when it comerh. † In waste and famine thou shalt laugh; and  
 23 the beastes of the earth thou shalt not feare. † But with the  
 stones of the landes thy couenant, and the beastes of the earth  
 24 shal be peaceable to thee. † And thou shalt know that thy  
 tabernacle hath peace, and visiring thy beautie, thou shalt not  
 25 sinne. † Thou shalt know also that thy seed shal be manifold,  
 26 and thy progenie as the grasse of the earth. † Thou shalt enter  
 into the graue in abundance, as a heape of wheate is caryed  
 27 in his time. † Behold, this is euen so, as we haue searched out:  
 which thou hauing heard reuolue in thy mind.

pretended an  
 imaginative  
 vision from  
 God against  
 Job, now he  
 supposeth  
 that neither  
 God nor An-  
 gel nor other  
 holic person  
 wil patronage  
 his cause,  
 nor iudge of  
 his case as he  
 doth, but that  
 al wil con-  
 demne him of  
 impatience,  
 follie, enuie,  
 and other  
 finnes.

:: this prouerb  
 importeth  
 that a man  
 must not  
 thincke to  
 passe his life  
 without trau-  
 uel, but must  
 get his bread  
 with sweat of  
 his browes, or  
 suffer other  
 calamities.

:: Gods good-  
 nes deliuereth  
 his seruantes  
 the space of  
 this laborious  
 life.

:: And most  
 especially in  
 the houre of  
 death. S. Orig.  
 li. 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 seeke 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 Angel, 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: *inuoate if anie evil answer thee, or if thou canst behold anie of the holie Angeles.* S. Gregorie *16. 3. 2.* expoundeth it to the same sense, that Sainctes were to be inuocated in a good *30.* cause, but, that Eliphaz here dispising and deriding holie Iob, sayd to him: *Thou canst not find Sainctes by helpers in affliction, whom thou wouldest not haue thy felowes in prosperitie.*

## CHAP. VI.

*Iob answereth the objections 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 confes-  
seth the finnes  
wherof he is  
guiltie, yet ac-  
knowledgeth  
norall wher-  
with others  
may vniustly  
charge him.

**B**V T Iob answering, sayd: † ∴ Would God my finnes were *1 2*  
weyed, wherby I haue deserued wrath, and the calamitie,  
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 g. y. say the w. sides 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 brasse. † 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 hoar 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 dissolved 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 lile while. † They  
 25 are confounded, because I haue hoped: they are come also  
 26 euen vnto me, and are couered with shame. † Now you  
 27 are come: and euen now seing my plague you are afraid.  
 28 † I haue I sayd: Bring ye to me, and of your substance geue to  
 29 me: † Or deliuer me from the hand of the enemy, and out  
 30 of the hand of the strong deliuer me? † Teach ye me, and I  
 31 will hold my peace: and if I perhaps haue bene ignorant in  
 32 any thing, instruct ye me. † Why haue you detracted from  
 33 the wordes of truth, whereas there is none of you that can  
 34 controole me? † To rebuke only you frame speeches, and  
 35 you utter wordes in the wind † You rush in vpon a pupil, and  
 36 you endeouore to ouerthrow your friend. † Notwithstanding  
 37 accomplish that which you haue begune: geue eare, and see  
 38 whether I lie. † Answer I beseech you without contention:  
 39 and speaking that which is iust, iudge ye. † And you shal not  
 40 finde iniquitie in my tongue, neither shal folie found in my  
 41 iawes.

∴ Sandie wayes  
without wa-  
ter.

∴ Iobs aduer-  
saries presu-  
med to teach  
him, but be-  
cause they er-  
red in their ap-  
plying of true  
afflictions in  
his case, which  
himself vnder-  
stood and not  
they, he accou-  
nted not their  
discourses for  
good doctrine.

## AN NOT A T I O N S.

## CHAP. VI.

3. *As the sand of the sea* Scarce any figure is more common in holic Scripture then *Hyperbole*. whereby our vnderstanding is drawne to conceiue the greatness of things that otherwise surpasse vulgar capacitie. So Iob signifieth here that *his calamitie being weigh'd 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 holic Iob, and other Sainctes, more then their sinnes deserued, especially of our S. Saviour, who could not sinne, and of our B. Ladie, who neuer sinned, remaineth an infinite treasure of satisfactorie workes, applicable by the

The vse of  
*Hyperbole* in  
holic scrip-  
ture.

Treasure of  
satisfactorie  
workes in the  
Church.

supreme ſtward of Gods Church, Christs Vicar in earth, for ſatisfaction of others which haue neede, and are in the communion of Sainctes, and performe the conditions appointed. And ſo this high ſtward may in due maner by his authoritie, geue limited, or plenarie pardoncs 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 or diſpence ſo much as the Supreme Biſhop allotteſh to their powre, alſo edification and neceſſitie of Gods ſeruantcs, as diſpencers, not diſſipators of ſo holic treaſure.

## CHAP. VII.

*Iob explicateth diuers calamities of mans life, and namely of his owne. 6. Suppoſing it not likeliſe that he ſhal returne to former prosperous ſtate, 15. accuſeth to dye.*

Pardons do  
applied the  
ſuffering of  
ſome for the  
ſatisfaction  
of others.

:: A ſouldiar  
muſt be alwa-  
yes readie to  
indure trauel,  
to be prompt-  
ly obedient,  
content to be  
beaten by his  
ſuperior with  
out al reſi-  
ſtance, vpon  
paine of his  
life, he is al-  
wayes ſubiect  
to cares, and  
to danger of  
death, and  
therefore muſt  
euer be readie  
to dye.

:: Juſt Iob ſup-  
poſing he was  
at the point  
of death, pray-  
ed God to  
ſpare or ceſſe to  
punish him  
more, and to  
accept of that  
affliction  
which he had  
already ſuffe-  
red. So the  
Church in be-

**T**HE 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 re-  
plenished with ſorowes euen vntil darkenens. † My fleſh is 5  
clothed with rottenneſſe and filth of duſt, my ſkinne is withe-  
red, & drawn together. † My daies haue paſſed more ſwift- 6  
ly, 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 bitterneſſe 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 litle bed ſhal comfort me, and I ſhal be releued ſpea-  
king with myſelf in my couch: † Thou wilt terriſie me by 14  
dreames, and by viſions ſhake me with horrour. † 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 ma-  
gnifielt him? or why ſetteſt thou thy hart toward him? † Thou 17  
doeſt viſite him early, and ſodenly thou prouelt him: † How 18  
long doeſt thou not ſpare me, nor ſuffer me that I ſwallow  
my ſpittle? † I haue ſinned, what ſhal I doe to thee o keeper 20  
of men:

\* ſeol.

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.*

halfsoules departed in state of grace prayeth God to spare and cease from further punishing them, and to geue them eternal rest.

1 2 **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 & vpright, he wil forthwith awake  
 vnto thee, and wil make the habitation of thy iustice peacea-  
 7 ble: † So to 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 utter 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 witereth before  
 13 al heatbes: † 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 moystened 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 charged Iob to be obstinate who in dede was constant in a true settled iudgement.

‡ Euen thus heretikes imagine Catholikes to the ignorant, and therefore fill their mouthes and bookes with thinges that are not denied, and yet inferre much falsehood sophistically applying one truth against another being them selues ignorant how to reconcile difficultes.

thy lippes

thy lippes with iubilation. † They that hate thee, shal be clothed with confusion : and the tabernacle of the impious shal not stand.

## CHAP. IX.

*Iob approacheth that no man auouching his owne iustice before God is iustified.*

*22. Teachech that affliction of the innocent standeth wel with Gods iustice, wisdom, and powre.*

∴ Iob here granteth that which was truly said by his aduertarie, & sheweth how he did wrong aplye true doctrine aganſt him, and so ſtil defendeth his owne innocencie, and iust quarel

**A**ND 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 cannot answer him one for a 3  
thousand. † He is vile of hart, and strong of force: who 4  
hath resisted him, & hath had peace? † He that transported 5  
moun taynes, and they whom he subuerted in his iurie, know  
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  
leale: † He that alone spreadeth the heauens, and goeth vpon 8  
the vnaues 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 spiritt to 18  
rest, and he filleth me with bitternesse † 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 soule 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 paynes  
of inno-

∴ Angeles moue the spheres of heauen.

∴ Euen so S. Paul, though he was not guilty in conscience of anie crime, yet he would not therein iustifie himself. 1. Cor. 4.

∴ This is an assured true affection, that

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 fruite, 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 :: feare 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 reproc  
 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 pain,  
 and hope in  
 God, do wel  
 consist toge-  
 ther. So both  
 presumption  
 and despera-  
 tion are auoi-  
 ded.

## CHAP. X.

*Iob searse 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 speach passe  
 2 Magaynst my self. I wil speake in the bitternes of my  
 3 soule. † I wil say to God: Condemne me not: tel me why thou  
 4 iudgest me so. † Doth it seeme good to thee, if thou :: calum-  
 niate me, and oppresse me the worke of thy handes, and helpe  
 5 the countel of the impious? † Hast thou eies of flesh: or as  
 6 a man seeth, shalt thou also see? † Are thy daies as the daies  
 7 of man, and are thy yeares as the times of men: † That thou  
 8 sekest my iniquitie, and searchest my sinne? † And thou  
 mayst knowe that I haue done no impious thing, where-  
 9 as there is no man that can deliuer out of thy hand. † Thy  
 10 handes haue made me, and framed me wholly round about,  
 and dost thou so sodenlie cast me downe headlong? † Re-  
 11 member I beseech thee that as clay thou madest me, and  
 into dust thou wilt bring me agayne. † Hast thou not as milke  
 12 milked me, and cutted me as cheese? † With skinne and  
 flesh thou hast clothed me: with bones & sinowes thou hast  
 13 compassed me. † Life and mercie thou hast geuen to me, and

:: Holie Iob  
 knowing it to  
 be vnpossible  
 that God cal-  
 umniateth  
 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  
 mercie.

me thy grace  
which 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  
al 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 matrice? 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 euertlasting hor-  
rour inhabiteth.

Repentance  
is alwayes ne-  
cessarie, but  
most especial-  
ly at the houre  
of death.

#### CHAP. XI.

*Sophar imputeth Iobs discouise, about the cause of his so great afflictions, to  
insolencie of mind, and loquasitie of tongu, perswading him to acknow-  
lege greuous sinnes, that so he may haue the reward of a iust man.*

The third  
confite

Sophar  
might haue  
applied the  
vice of much  
speaking to  
himself, and  
his felowes,  
alleaging 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

**B**Vt Sophar the Naamathite answering, said: † Why, shal 12  
he that speaketh manie things, not heare also? or :: shal a  
man ful 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 things 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 al 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 spred thy handes to him.  
 14 † If thou shalt take away from thee the iniquitie :: that is in  
 15 thy hand, and iniustice remaine not in thy tabernacle: † Then :: He could  
 mayst thou lift vp thy face without spotte, and thou shalt, not iustly con-  
 16 be stable, and shalt not feare. † Thou shalt also forget misfe- fesse iniquitie  
 17 rie, and shalt remember it as waters that are passed. † And which he had  
 the brightnes as it were of noone daies, shal arise to thee at not cōmitted,  
 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 soule.

## 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 ignorāt of these thin-  
 4 ges, which you know? † He that is mocked of his friend as I,  
 shal inuocate God & he wil hear 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 seruantes  
 7 wheras he hath geuen al thinges into their handes. † For aske to be scor-  
 the beastes, and they shal teach thee: and the soules of the ned for the  
 8 ayre, and they shal tel thee. † Speake to the earth, and it shal time, but a-  
 9 answer thee, and the fishes of the sea shal tel. † Who is igno- fterward 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 discern words, confesse, that  
 12 and the iawes of him that eateth, the tast? † 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 plotters of deuises at last by Gods iust punishment commit so great aburdities, that the meanest may see their follie.

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 aston-  
 nishment. † He loofeth the belt of kings, and girdeth their  
 reines with a corde. † He leadeth away Priestes without glo- 18  
 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, releeuing 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 vayne 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 consuteth 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 innocencie was best known to God, next to his owne conscience, not at all to his aduersaries, that presumed to iudge thereof.

**B**E HOLD mine eie hath seene all these things, and mine  
 care hath heard, & I haue vnderstood euerie thing. † Ac- 2  
 cording to your knowledge I also do know: neither am I in-  
 ferioir 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. † Caluse, and I wil answer thee: or els I wil speake, and  
 23 doe thou answer me. † How great iniquities and finnes I haue,  
 24 my wicked decedes 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 finnes  
 27 of my youth. † Thou hast put my feete in the stockes, and  
 hast obserued all my pathes, and hast considered the steppes  
 28 of my feete. † Who as rottennes am 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  
 conceiued 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 limittes: 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 thereof be dead in the dust. † At the sent of  
 water it shal spring, and bring forth leaues, as when it was  
 first
- ‡ It seemed to his aduersaries 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 be it fal from him.  
 ‡ He was in extreme anguish, but still trusted in God.  
 ‡ He denieth that he is guilty in conscience but desireth to know of God, if he haue anie hid finnes which himself knoweth not.  
 ‡ All children taking their substance from the mother, and hauing only a temporal life, continually tending to death, cannot but be subiect to manie miseries: For time it may seeme long is a limited thing, and is very short, yea hath no

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 shall be dead, and naked and 10  
consumed, where is he I pray? † As if the waters should de- 11  
part out of the sea, and a riuer made emptie should be dried  
vp. † So man when he is a sleepe shall not rise agayne, til hea- 12  
uen perish, he shall 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? † Shall 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 shall answer thee: to the worke of thy handes thou shalt  
reach thy right hand. † Thou in dede hast numbered 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 therefore  
thou shalt destroy in like maner. † Thou hast strengthened 20  
him a litle that he might passe away foreuer: thou shalt change  
his face, and shalt send him forth. † Whether his children 21  
shall be noble, or vnnoble, he shall not vnderstand. † But yet 22  
his flesh while he shall liue shall haue sorow, & his soule shall  
mourne vpon himself.

∴ The paren-  
tes after death  
are not affli-  
cted with the  
state of their  
children, as  
they be in this  
life.

## CHAP XV.

*Eliphaz againe chargeth Iob to haue spoken presumptuously & blasphemously. 14. auoucheth that no man is innocent nor iust. 20. describing the malediction of impious and hypocrites.*

The fourt  
conflict,

∴ Eliphaz not  
able to answer  
Iobs solide  
reasons, rail-  
eth against  
him, as if he  
were iniurious  
to God, or  
taught others  
to cast away  
feare.

**B**UT Eliphaz the Themanite answering, sayd: † Wil a wife 1  
man answer as it were speaking into the wind, and fill 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 shall condemne 6  
thee, and not I: and thy lippes shall answer thee. † Wast thou 7  
the first man borne, and formed before the litle hilles? † Hast 8  
thou heard Gods counsell, and shall 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 an erg vs, much elder then thy  
 21 fathers. † Is it a great matter that God should censure 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 swel 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 years 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- :: All 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  
 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 covered 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 contine w, neither shal he put his roote in the earth.  
 30 † He shal not depart out of darkenes, the flame shal drie his  
 31 boughes, and he shal be taken away wirth the spirit of his  
 32 owne mouth. † He shal not belecue vainely deceiued with  
 33 error, that he may be redeemed wirth anie price. † Before his  
 34 daies be accomplished, he shal perish: and his handes shal  
 35 wither. † His cluster in the first flower shal be hurt as a vine,  
 and as the oliue tree casting his flower. † For the congrega-  
 tion of the hypocrite is barren, and fire shal deuoure their  
 tabernacles, which gladly take giftes. † He conceiued sorow,  
 and hath brought forth iniquitie, and his wombe preparerth  
 guiles.

*Job moued by his importune freindes, 4. expositulateth their seueritie, 12. further describeth his afflictions, and appealeth to Gods iudgement, that he suffereth more then his sinnes deserue.*

**B**V T Job answering sayd: † I haue heard often times such 1 2  
 things, † heaue conforters you are al. † Shal wordes ful 3  
 of winde haue an end? or is anie thing troublefome to thee, 4  
 if thou speake? † I also could speake thinges like to you: and 5  
 would God your soule were for my soule. † I also would con- 6  
 fort you with wordes, and would wag my head vpon you. 7  
 † I would strengthen you with my mouth, and would moue 8  
 my lippes, as sparing you. † But what shal I doe? If I speake, 9  
 my paine wil not rest: and if I hold my peace, it wil not depart 10  
 from me. † But now my sorow hath oppressed me, and al my 11  
 limmes are brought to nothing. † My wrinkles giue testimo- 12  
 nie against me, and † a false speaker is rayted vp against my 13  
 face contradicting me. † He hath gathered his furie vpon me, 14  
 and threatening me hath gnashed against me with his teeth, 15  
 mine enemy hath beheld me with terrible eies. † They haue 16  
 opened their mouthes vpon me, and exprobatng haue stroo- 17  
 ken my cheke, they are filled with my paines. † God hath 18  
 shut me vp with the wicked man, and hath deliuered me to 19  
 the hands of the impious. † I sometime that welthie one so- 20  
 denly am broken: he hath held my necke, broken me, and 21  
 set me to himself as it were a marke. † He hath compassed me 22  
 with his speares, he hath wounded my loynes, he hath not 23  
 spared, and hath powred out on the earth my bowels. † He 24  
 hath cut me with wound vpon wound, he hath come violent- 25  
 ly vpon me as it were a giant. † I haue sowed sackcloth  
 vpon my skinne, and haue couered my flesh with ashes.  
 † My face is swollen with weeping, and my eyeliddes are  
 dimme. † These thinges haue I suffered † without the iniquitie  
 of my hand, whereas I had cleane prayers to God. † Earth  
 couer not my bloud, neither let my crye find place in thee to  
 be hid. † For behold my witnesse is in heauen, and he that  
 knoweth my conscience on high. † My freindes ful of wor-  
 des: mine eie distillesh vnto God. † And would God a man  
 might so be iudged with God, as the sonne of man is iudged  
 with his companion. † For behold the short yeares passe a-  
 way, and I walke the path, by the which I shal not retorne.

*For the grievousnes of his paine Job expecteth speedie death, 4. chargeh his frendes with folsejer holding only remuneration in this life. 6. himself he hath happierst in the other World.*

1 **M**Y spirit shal be extenuated, my daies shal be shorten-  
 2 ned, and the graue only remaineth for me. † I haue  
 3 not sinned, and mine eie abideth in bitterness. † 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 therefore 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 proverbe 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 therefore conuerted, and come, and I shal not  
 15 finde 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 having committed such finnes as he was charged withal, in this dable bitterness of corporal paine and calumination, his eye was fully vpon God, expecting to be deliuered.

This text sheweth evidently that there was a place of rest called hel.

CHAP. XVIII.

*Baldad setteth vpon Job againe, chargeing him with present impatience, and former impietie, 6. and that therefore he suffereth worthis punishment.*

The fifth conflict.

1 **B**V T 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 account-  
 4 ed vile before you? † Which destroyest thy soule in thy furie,  
 5 shal the earth be forsaken for thee, and thal rockes be trans-  
 6 ported out of their place? † Shal not the light of the impious  
 be extinguished, and the flame of his fire not shine? † The  
 light shal be darke in his tabernacle, and the candell that is  
 ouer

Baldad perceiuing Job to speake confidently as the common doctrine of manie opposeth himself neuertheless against him

4501  
A 175  
inferius.

and al that  
thruke, as he  
coth, and to  
speakeh as to  
namic in the  
plurall num-  
ber, *vult ge*  
*spea e* and of  
himselfe & his  
felowes: are  
*vve reputed. &c.*  
So holie Job a  
figure of the  
Church defen-  
ded the com-  
mon caute, his  
aduertises a  
figure of here  
tikes speaking  
some truthe  
mived false  
thinges ther-  
with. *S. Greg.*  
*lv. 14. c. 1.*

ouer him, shal be extinguished. † The steppes of his power 7  
shal be straytened, and his owne counsel 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 thist 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 secte shal entangle him. † Let 12  
his strength be extenuated with famine, and let hunger inuade 13  
his ribbes. † Let it deuoure the beautie of his skinne, let death 13  
the firstborne consume his armes. † Let his confidence be 14  
plucked away out of his tabernacle, and let destruction as a 15  
king tread vpon him † Let the companious of him, that is nor, 15  
dwell in his tabernacle, let brinston be sprinkled in his tent. 16  
† Let his rootes be dried downward, and his harvest destroy- 16  
ed vppward. † Let the memorie of him perish from the earth, 17  
and let not his name be renowned in the streates. † He shal 18  
cxpel 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 horroure 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.

*Job lamenteth of his freinde, crueltie, & affirmeth that his so great afflictions  
is not for his finnes. 25. and comforteth himself with his vndoubted beliefs  
of the Resurrection.*

:: Blessed Job  
(saith S. Gre-  
gorie li. 14. c.  
16. 17.) look-  
ing sincerely  
on his owne  
life, saw that  
his affliction  
was greater  
then his finnes

**B**V T Job answering, sayd: † How long doe you afflict my 1 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 bene ignorant, mine ignorance shal be with 5  
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 6  
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 7  
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. 9  
† 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  
fruit

12 futie is wrath against me, and he hath so accented me as  
 his enemye. † 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 kinneemen haue forsaken me, and they that knew me  
 15 haue forgotten me. † The gheties of my houte, 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 teeth. † 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 flintstone: † 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. sheweth vpon condemneth as an hypocrite.*

1 **B**VT Sophar the Naamathite answering, sayd: † Therefore  
 2 my diuerse cogitations succede one an other, and my  
 3 minde is rapt into sundrie things. † The doctrine, wherwith  
 thou reprocst me, I wil heare, and the spirit of my vnder-  
 4 standing shal answer me. † This I know from the beginning,

1. Tined and  
 2. that is pecc  
 3. was not equal  
 4. y. it was iust,  
 5. for God being  
 6. iudged: tha  
 7. iust toward  
 8. a  
 9. *troum of iustice*  
 10. as S. Paul spea-  
 11. keth of him-  
 12. self (2. Tim. 4)

1. Al refused  
 2. holie Job in  
 3. his affliction  
 4. euen those  
 5. whom he had  
 6. loued most:  
 7. who therefore  
 8. ought most to  
 9. haue loued  
 10. him againe.

1. An expresse  
 2. profession of  
 3. his faith of the  
 4. Resurrection.

1. VVe shal liue  
 2. againe, not as  
 3. one tree riteth  
 4. in place of an  
 5. other, but  
 6. the self same  
 7. persones,  
 8. changed in  
 9. qualities not  
 10. in substance.

The sixth con-  
 fess,

Al mans life  
is short and as  
a moment in  
compassion  
of eternitie;  
but it is not  
alwayes true  
that the wicked  
are shortly p  
nished in re-  
spect of this  
life, as this  
disputer appli  
eth it to pious  
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 wealth and  
(then) in a mo-  
ment goe downe  
to hel. So the  
rest of these  
mens affecti-  
ons are for  
most part true  
in some sense  
but ill applied.

since man was placed vpon the earth, † That the praise of the 5  
impious is: short, and the ioy of the hypocrite as it were for  
a moment: † If his pride rise vp euen to the heauen, and his 6  
head touch the cloudes: † As a dunghil in the end he shal be 7  
destroyed, and they that had sene him, shal say: Where is he?  
† As a dreame that fleeth away he shal not be found, he shal 8  
passe as a vision by night: † The eie that had sene him, shal 9  
not see him, neither shal his place behold him anie more.  
† His children shal come to naught with pou rtie, and his 10  
handes shal render him his sorow. † His bones shal be filled 11  
with the vices of his youth, and they shal sleepe with him in  
the dust. † For when euil shal be swete in his mouth, he wil 12  
hide it vnder his tongue. † He wil spare it, and not leaue it, 13  
and wil hide it in his throte. † His bread in his belly shal be 14  
turned into the gaul of \* aspes within him. † The riches. 15  
which he hath deuoured, he shal vomite out, and God shal  
draw them forth out of his belly. † He shal sucke the head of 16  
aspes, and the vipers tongue shal kil him. ( † Let him not see  
the steames of the riuer, the torrentes of home, & of butte.) 17  
† He shal be punished for al thinges that he did, & yet not be 18  
cōsumed: according to the multitude of his inuentions so also  
shal he suffer. † Because breaking in he hath made the poore 19  
naked: he hath violently taken house, & built it not. † Nei 20  
ther is his bellie filled: and when he shal haue the thinges he  
coueted, he can not possesse them. † There remayned not of 21  
his meate, & therefore nothing shal conuine we of his goodes:  
† When he shal be filled, he shal be straytened. he shal burne, 22  
and al sorow shal fal vpon him. † Would God his belly were 23  
filled, that he may tend forth the wrath of his furie vpon him,  
and rayne his battel vpon him, † He shal see weapons of yron, 24  
and shal fal vpon a bowe of brasse. † The sword plucked out, 25  
and coming forth of his scabbard, and glistering in his bitter-  
ness: the horrible shal goe and come vpon him. † Al darke- 26  
nesse is hid in his secretes: fyre that is not kindled shal deu-  
oure him, he shal be afflicted least in his tabernacle. † The 27  
heauens shal reuele his iniquitie, and the earth shal rise against  
him. † The blossome of his house shal be opened, he shal be 28  
plucked do vne in the day of Gods furie. † This the portion 29  
of an impious man from God, & the inheritance of his wordes  
from our Lord.

*Iob requiring his freindes to leaue him, 7. discomfise of the cause, & k; some  
euil men prosper at this life.*

12 **B**UT Iob answering, sayd: † Heare I beseech you my wor-  
 3 des, and doe penance. † Beare with me, that I also may  
 4 speake, and after my wordes, if it shal seme good, laugh  
 5 ye. † Is my disputation: agaynst man, that I ought not wor-  
 6 thely to be torie? † Harken to me, and be astonied, and put  
 7 the finger vpon your mouth. † And I when I shal remember,  
 8 am afrajd, and trembling shaketh my flesh. † Why then doe  
 9 the impious lue, are they aduanced, and strengthened with  
 10 riches: † Their seele continueth be ore them, a multitude  
 11 of kinsmen, and omph-wes in their sight † Their houses  
 12 be secure and peaceable, & the rod of God is not vpon them.  
 13 † Their bullock hath conceued, and hath not made abor-  
 14 tion: thei cow hath calud, and is not deprived of her calfe.  
 15 † Thei hile ones goe for heas flockes, and their infantes re-  
 16 ioyse with pammes. † They hold the timbrel, & the harpe, &  
 17 reioyse at the found of the ergane. † They: lead their dates in  
 18 we lth, and in a moment they goe downe to hel. † Who  
 19 sayd to God: depart from vs, we wil not the knowlege of thy  
 20 wa es. † Who is the Omnipotent, that we should serue him:  
 21 and what doth it profite vs if we shal pray him? † But yet  
 22 because their good things are not in their hand, be the coun-  
 23 sel of the impious far from me † How often shal the candel  
 24 of the impious be extinguished, and inundation come vpon  
 25 them, and shal he deuide the sorowes of his furie? † They  
 26 shal be as chaffe before the face of the winde, and as ashes,  
 27 which the whirle winde scartereth. † God shal serue the so-  
 28 row of the father to his children: and when he shal haue ren-  
 29 dred it, then shal he know † His eies shal see his owne slaugh-  
 30 ter, and he shal drinke the turie of the Omnipotent. † For  
 31 what doeth it pertayne to him concerning his house after  
 32 him: althoug the number of his monethes be diminished  
 33 the halfe? † Shal anie man teach God knowlege, who iud-  
 34 geth the high ones. † This man dieth strong and in health,  
 35 rich and happie. † His vowels be ful of fatte, and his bones  
 36 be imbrowed with marrow. † But an other dieth in bitter-  
 37 nesse of soule without anie riches: † And yet they shal sleepe  
 together in the dust, and wormes shal couer them. † Surely

: Though he  
 disputed with  
 three men, yet  
 it was concer-  
 ning diuine  
 thinges not  
 humane but  
 of Gods pro-  
 uidence, 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 vniuit sentences agaynst me.  
 † For you say: Where is the loute of the pynce? 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 bene  
 sweete to the grauel of \* Cocytus, & after him he shal drawe  
 euerie man, and before him innumerable. † How therefore  
 doe ye comforth me in vayne, whereas ycur answer is shewed  
 to be repugnant to the truth?

\* a riuier  
of hel.

CHAP. XXII.

*Eliphaz contendeth that God is not pleased with a iust mans afflictions. 5.  
 falsly imputeth enormous crimes to holie Job, 12. and grosse errors. 21. Wi-  
 sheth him therefore to repent, that so he may prosper.*

The seuenth  
 confid  
 :: In dede whē  
 a iust man  
 hath donne  
 his dutie he is  
 vnprofitable  
 to God: but he  
 is profitabte 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.*

**B**V T Eliphaz the Themanite answering, sayd: † Can man  
 be compared with God, yea though he be of perfect  
 knowledge. † 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  
 judgement: † 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 scare  
 troubleth thee. † And thoughtest 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 couer ro keepe  
 the path of worldes, which wicked men haue troden? † Who  
 were

After impu-  
 tation of false  
 crimes, this

were taken away before their rising, and a flood hath current  
 17 thrown their foundation: † What sayest thou 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 shall see,  
 20 and shall reioyse, and the innocent man shall forsake 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 things thou shalt haue the best  
 22 fruite. † 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 shall geue for earth flint, and for flint tor-  
 25 rentes of gold. † And the Omnipotent shall be agaynst thine  
 26 enemies, & siluer shall be heaped together vnto thee. † Then  
 shalt thou abound in deliights vpon the Omnipotent, and  
 27 shalt lift vp thy face to God. † Thou shalt aske him, and he  
 28 wil heare thee, and thou shalt pay thy vowes. † Thou shalt  
 decree a thing, and it shall come to thee, and light shall shine  
 29 in thy waies. † For who wil be humbled, shall be in glorie:  
 30 and he that wil bow downe his eyes, he shall be faued. † The  
 innocent shall be faued, but he shall be faued in the cleannesse  
 of his handes.

## CHAP. XXIII.

*Iob expecteth helpe and sentence of God, 6. with iust feare, yet with good  
 conscience maintaine: b his owne innocencie.*

12 **B**UT Iob answereth, sayd: † Now also my talke is in  
 bitterness, and the hand of my plague is aggravated  
 3 vpon my mourning. † Woe 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 accusacions.  
 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 iudg-  
 8 agaynst me, and my iudgement shall come to victorie. † If I  
 shall goe to the East, he appeareth not: if to the West, I shall  
 9 not vnderstand him. † If to the left hand, what shall I doe? I  
 shall not apprehend him: if I turne my self to the right hand,  
 10 I shall not see him: † But he knoweth my way, & hath proued

me as  
 : Whiles he  
 expected  
 some com-  
 fort of his  
 frendes, they  
 still afflicted  
 him more and  
 more, charge-  
 ing him with  
 false crimes  
 and so aggru-  
 ating his  
 grief both  
 of body and  
 mind: There-  
 fore he appe-  
 aled to Gods  
 iudgement  
 feare for sen-  
 tence.

me as 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 pensife  
with feare. † God hath mollified my hart, and the Omnipot- 16  
ent 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 prouidence 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.

**T**IMES 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 mecke of the earth. † Others 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 vntreued: † 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 riseth, he killeth the needie, and the poore  
man:

:: Heretikes doing and teaching against their owne

- 15 man: but by night he wil be as a theefe. † The cie of the ad-  
uouterer obserueth darkenesse, saying: Eie shal not see me:  
16 and he wil couer his face. † He diggeth through houses in  
the darke, as in the day they had oppoynted with them selues,  
17 and they haue not knowen the light. † If sodenly the mor-  
ning shal appeare, they thinke it the shadow of death: and  
18 they walke so in darkenesse as it were in light. † He is light  
about the face of the water: cursed be his portion in the  
19 earth, neither walke he by the way of the vineyardes. † Let  
- him passe :: from snowe waters to exceeding heate, and his  
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,  
and her that bareth not, and to the widow he hath not done  
22 good. † He hath pulled downe the strong in his strength, and  
23 when he shal stand, he wil not credit his life. † God hath  
geuen him place for penance, and he :: abuseth it vnto pride ::  
24 but his cies be vpon his waies. † They are eleuated for a litle,  
and shal not stand, and shal be humbled as al thinges, and shal  
be taken away, and as the toppes of the eares of corne they  
25 shal be broken. † And if it be not so, who can reprove me  
that I haue lied, and set my wordes before God?

## CHAP. XXV.

*Baldad endeuoreth againe to terrifie Iob, with Gods iudgement, from appea-  
ling therto, and from auouching his owne innocencie.*

- 1 2 **B** V T Baldad the Suhite answering, sayd: † Power and ter-  
rour is with him, that maketh concord in his high ones. The eight  
conflict.  
3 † Is there anie number of his souldiards? and vpon whom shal  
4 not his light arise, † :: can man be iustified compared with  
5 God, or the borne of a woman appeare cleane? † Behold the  
moone also doth not shine, and the starres are not cleane in his  
6 sight. † How much more man rottennes, & the some of man  
a worme? :: Iob answer-  
red before.  
ch. 9. yet  
blind and ob-  
stinate dispu-  
ters stil repete  
the same ob-  
jections.

## CHAP. XXVI.

*Iob refuteth his aduersariess 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  
2 that is weake? and doest thou hold vp the arme of him,  
3 that is not strong? † To whom hast thou geuen counsel?  
R R R R R :: Iob sheweth  
that neither  
God nedeth  
mans helpe:  
perhaps

knowledge, are  
afterward stri-  
ken with  
blindnes. that  
they can not  
see the truth.  
s. Greg. li. 16.  
c. 26.

:: Sinners run-  
ning into  
bothe extremes  
of defect and  
excesse, are  
likewise pun-  
ished with  
contrarie tor-  
mentes.

:: Man by  
powre of free  
wil oftē presu-  
meth to spend  
the time in sin-  
ning which  
God granteth  
him to do pe-  
nances for  
mer sinnes.  
Rom. 2.

:: Neither is Baldads prudence able to helpe if there were neede:  
 :: Giances were not able to wade in Noes flood, but were drowned with the rest.

1. Not only great 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. † Hiel is naked 5  
 before him, and there is no couert to perdition. † Who stretcheth out the northwind ouer the vacant, and hangeth the 6  
 carth vpon nothing. † Who bindeth the waters in his cloudes, that they breake not forth together downward. † 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 pillers 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, will 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.

**I**Ob 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 bitternesse. † 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  
 couctously 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 w<sup>th</sup> 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  
 of Gods iudge-  
 ment falleth  
 on the wicked  
 in this life, but  
 especially at  
 their death.  
 Psal. 75.  
 20 he shal oppen his eyes, & finde nothing. † Pouertie as water  
 shal apprenend him, in the night a tempest shal oppresse him.  
 21 † The burning wind shal take him v<sup>p</sup>, and cary him away,  
 and as a whirlewinde shal pul him violently out of his place.  
 22 † And he shal cast vpon him, and shal not spare: out of his  
 23 hand fleeing he shal flee. † He shal claspe his handes vpon him,  
 and shal hiffe vpon him, beholding his place.

## 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 SILVER hath :: beginnings of her vaines, and gold hath  
 2 a place, where in it is molten. † Yron is taken out of the :: By these  
 more precious  
 and rare crea-  
 tures, men  
 ought to con-  
 sider the crea-  
 tor and so not  
 set their rest  
 in them, but  
 in him, which  
 is true wisdo-  
 me.  
 3 † He hath set a time for darkenesse, and the end of al thinges  
 he considereth, the stone also of darkenesse, and the shadow  
 4 of death. † The :: torrent diuideth from the pilgrime i people,  
 them whom the foote of the needie man hath forgotten, and  
 5 to whom there is no way. † The land, out of which bread  
 6 grew in his place, is destroyed with fire. † The place of the  
 7 sapphire the stones thereof, and the cloddes of it gold. † The  
 bird hath not knowen the path, neither hath the cie of the  
 8 vulture beheld it. † The children of merchantes haue not tro-  
 9 den it, neither hath the lionesse passed by it. † He hath stret-  
 ched forth his hand to the flint, he hath ouerthrown moun-  
 10 taines from the rootes. † In the rockes he hath cut out riuers,  
 11 and his cie hath seene curie pretious thing. † The depthes  
 11 also of riuers he hath searched, & hid things he hath brought  
 12 forth to light: † But where is wisdom to be found, and  
 13 what is the place of vnderstanding? † Man knoweth not  
 the price therof, :: neither is it found in the land of them :: True wis-  
 dom is not in  
 that

natural things,  
but on  
supernatural  
vertues.

that liue pleasantly. † The depreſſer ſayth: It is not in me: and 14  
the ſea ſpeaketh: It is not with me. † The fineſt gold that not 15  
be gotten for it, neither ſhal ſiluer be weyed in the change  
therof. † It ſhal not be compared with the diuerſe colours of 16  
India, nor with Sardonyx the moſt pretious ſtone, or with  
the Sapphire. † Gold or glaſſe that 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 compariſon of it: and wiſe-  
dom is drawen out of ſecret places. † The topazius of Æ- 19  
thiopia ſhal not be equal to it, neither ſhal it be compared to  
the cleaneſt diſſing. † From whence then cometh wiſedom? 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  
fame 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 all 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 wiſedom: and to: depart from euil vnder-  
ſtanding.

:: When man  
hath conſide-  
red Gods wor-  
kes, his dutie  
is to feare God  
:: Then to de-  
part from euil  
and do good.

## CHAP. XXIX.

*Againſt Iob recounteth Gods former benefices, as well his grace, whereby he  
did good workes, ſ. as temporal proſperitie. 9. and wiſdome aboute 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 vttered.

**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 riuets of oile?  
† When I went forth to the gatte of the citie, and in the 7  
ſtreate they prepared me a chaire? † Yong men ſawe me, and 8  
hid them ſelues: and old men riſing vp ſtoode. † 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  
throate

11 throte. † The eare hearing counted me blessed, and the eie  
 12 being gaue testimonie to me: † For that I had deliuered the  
 poore man crying out, and the pupil, that had no helper.  
 13 † The blessing of him that was ready to perish came vpon  
 14 me, and I comforted the hart of the widow. † I was clothed  
 with iustice: and I reuocated me with my iudgement, as with  
 15 a garment and crowne. † I was an eie to the blind, and a foote  
 16 to the lame. † I was the father of the poore: and the cause  
 17 which I knew not, I searched most diligently. † I brake the  
 iawes of the wicked man, and out of his teeth I tooke away  
 18 the praye. † And I said: I wil die in my litle nest, & as a palme-  
 19 tree wil multiplie daies. † My roote is opened beside the wa-  
 20 ters, and dewe shal continue in my harvest. † My glorie shal  
 alwaies be renewed, and my bow in my hand shal be repay-  
 21 red. † They that heard me, expected sentence, and attent  
 22 held their peace at my counsel. † To my wordes they durst  
 23 adde nothing, and my speach distilled vpon them. † They  
 expected me as rayne, and they opened their mouth as it were  
 24 to a lateward shower. † If at anye time I laughed on them,  
 they belued not, and the light of my countenance fel not on  
 25 the earth. † If I would haue gone to them, I fate first, and  
 when I fate: as a king, with his armie standing about him,  
 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: as with the dogs of my flocke:  
 3 † The force of whose handes was to me as nothing, and they  
 were thought vnworthie of life itself. † Barren with pouer-  
 4 tie and famine, who gnawed in the wildernes, il fauoured by  
 5 calamitie and miserie. † And they did cate grasse, and the bar-  
 kes of trees, and the roote of iunipers was their meat. † Who  
 taking these thinges violently out of the valies, when they  
 had found euerie thing, they ranne to them with a crie.  
 6 † They dwelt in the deserts of torrentes, and in caues of the  
 7 earth, or vpon grauel. † Who reioysed among these kind  
 of thinges, and counted it delicacies to be vnder the briars.  
 8 † The children of foolish and base men, and in the earth  
 9 not appearing at all. † Now am I turned into their song and

Rrrrrr;

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 su-  
 preme autho-  
 ritie. v. 7. royal  
 vesture and  
 crowne v. 14.  
*Holorus. li. de vi-  
 ta sanct. Bede  
 c. 44.*

∴ Men feare  
 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 *hane put*,  
in the plural  
number, im-  
porting plura-  
litie of Diuine  
Persons.

become a prouerb with them. † They abhorre me, and flee 10  
far from me, and are not a frayd :: to 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 and 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 eat 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 mightily 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 fall, 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 darkeness  
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.

Death is a  
comforth to a  
iust man in tri-  
bulation.

Like to such  
beastes as seke  
solitary places  
to lament in.

#### CHAP. XXXI.

*Holie Iob reciseth sincerely his owne vertues, shewing therby 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 to much as :: thinke of a virgin. † For what part should  
 God from above 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 simplici-  
 7 tie. † If my steppe haue declined out of the way, and if mine  
 eie hath folowed my hart, and if spoote hath cleaued to my  
 8 handes: † Let me sawe, and let another eate it: and let my  
 9 progenie be plucked vp by the rootes. † If my hart hath bene  
 deciued vpon a woman, and if I haue lyene in waite at my  
 10 freinds doore: † Let my wife be the harlot of another 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 stifes 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 reioyced 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 secreet reioyced; and I kissed my hand with my  
 mouth.

: wheras 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  
 gain't God the most high? † If I haue bene glad of his sal, 29  
 that hated me, & haue reioyced 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-  
 knowlegging  
 some vna-  
 duit speech.

e. 39. v. 37. c. 42.  
 p. 3

:: The wordes of Job are ended.

CHAP. XXXII.

*Eliu a young man being angrie that Job persisted in his opinion, and that his  
 three freindes could not conuince him, 8. taketh vpon him to confute Job  
 which they could not do.*

The ninth  
 confute.

:: 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.

**B**V T these three men omitted to answer Job, for that he 1  
 seemed iust to himself. † And :: Eliu the sonne of Bara- 2  
 chel a Buzite, of the kindred of Ram, was angrie and tooke  
 indignation: and he was angrie against Job, for that he sayd 3  
 himself to be iust before God. † Moreouer against his frein-  
 des he had indignation, for that they had not found a reason- 4  
 able answer, but onlie had condemned Job. † Therefore Eliu 4  
 expected Job 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 7  
 to shewe you my sentence. † For I hoped that longer age 7  
 would speake, and that a multitude of yeares would teach  
 wisdom. † But as I see, there is a Spirite in men, and the 8  
 inspiration

9 inspiration of the Omnipotent geaith vnderstanding. † They  
 10 of many yeares are not the wise men, neither doe the ancien-  
 11 tes vnderstand iudgement. † Therefore wil I speake: Heare  
 12 ye me, I also wil shew you my wisdom. † For I haue expe-  
 13 cted your wordes, I haue heard your wisdom, as long as you  
 14 contended in wordes. † And as long as I thought you said  
 15 somewhat, I considered: but as I see, here is none of you that  
 16 can reprove Iob, and answer to his wordes. † Lest perhaps  
 17 you may say: We haue found wisdom, God hath reiected him  
 18 not man. † He hath spoken nothing :: to me, and I wil not  
 19 answer him according to your wordes. † They were afraid,  
 20 and answered no more, & they haue taken away talke from  
 21 themselues. † Therefore because I haue expected, and they  
 22 spake not: they stood, & answered no more: † I also wil an-  
 23 swer my part, and wil shew my knowledge. † For I am ful of  
 24 wordes, and the spirit of my bellie streyneth me. † Behold,  
 25 my bellie is as new wine without a vent, which breaketh  
 26 new vessels. † I wil speake, and take breath a litle: I wil open  
 27 my lippes, and wil answer. † I wil not accept the person of  
 28 a man, and I wil not make God equal to man. † For I know  
 29 not how long I shal continue, and whether after a while  
 30 my maker wil take me away.

## CHAP. XXXIII.

*Eliu endeouret h to proue by Iobs speech that he is vnjust: 13. arguing that God  
 (b) afflicting him) hath already so iudged. 23. but if by an Angels ad-  
 monition he repent, al shal be remitted.*

1 **H**ERE therefore Iob my sayings, and harken to al my  
 2 wordes. † Behold I haue opened my mouth, let my  
 3 tongue speake within my iawes. † My wordes are of my sun-  
 4 ple hart, and my lippes shal speake a pure sentence. † The  
 5 Spirit of God made me, and the breath of the Omnipotent  
 6 gaue me life. † If thou canst, answer me, and stand against my  
 7 face. † Behold God hath made me alio euen as thee, and of  
 8 the same clay I also was formed. † But yet let not my :: mira-  
 9 cle terrifie thee, and let not my eloquence be burdalous to  
 10 thee. † Thou therefore hast sayd in my cares, and I haue heard  
 11 the voice of thy wordes: † I am cleane, and without sinne:  
 12 vnspotted, and there is no iniquitie in me. † Because he hath  
 13 found quarrels in me, therefore hath he thought me his enemy  
 14 † He hath put my feete in the stockes, he hath obserued al my

:: A notorious  
 arrogance to  
 hold him selfe  
 wiser then any  
 man, either of  
 his owne sect,  
 or of his ad-  
 versaries.

:: Those that  
 neither credit  
 Catholique  
 Doctors, nor  
 yet relie vpon  
 their owne el-  
 ders, but every  
 one vpon his  
 owne private  
 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, &  
 vnderstand to be  
 more merue-  
 lous then other  
 mens, not  
 knowing how  
 foolish their  
 owne pride is.  
 s. Greg. li. 23.  
 c. 16.

waies. † This therefore 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 all wordes? † God speaketh once, & repeateth not the self same the second time. † By a dreame in a vision by night, when heauie sleepe fallerth 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 beene 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 worthie, 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 wisdom.

## CHAP. XXXIII.

*Againe Eliu charges Iob with blasphemie, and other crimes, 10. sheweth the equitie of Gods iudgements: 20. and that al thinges are subiect to Gods powre and knowledge.*

**E**LIV therefore pronouncing, spake these wordes also. † Heare ye wise men my wordes, and ye learned hearken to me:

3 to me: † For the care proneth wordes, and the threate discre-  
 4 neth meates by the tast. † Let vs chooie vs judgement, 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 anie  
 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 saye: Man  
 11 shal not please God: although he runne with him † Ther-  
 12 fore ye discrete men heare me, tat 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 verte 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 spiiit and breath  
 20 vnto him. † Al 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 speach. † Can he that  
 23 loueth not iudgement, be healed? and how doest thou so far  
 24 condemne him, that is iust? † That sayth to the king, Aposta-  
 25 ta: that calleth dukes inipious: † Who accepteth not the per-  
 26 sones of princes: nor hath knowen the tyrant, when he con-  
 27 tended against the poore man: for al are the worke of his han-  
 28 des. † They shal sodenly 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 al their steppes. † There is not darkeness, 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 mine, & innume-  
 35 rable, & shal make other to stand for them † For he know-  
 36 eth their workes: and thertore he shal bring night, and  
 37 they shal be destroyed † As impious men he hath thicken  
 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 p. ace, 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 abuer-  
 ted my iudgement  
 (or wrongfully  
 iudged) but  
 God hath ta-  
 ken away my iudge-  
 ment, ch. 27  
 v. 1. that is, dif-  
 ferred to iudge  
 my cause.  
 : Neither did  
 Iob say this (c.  
 9. v. 22.) but  
 Eliu wrested  
 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 hither to reigne, or rather to tyrannize for iust punishment of his peoples finnes. 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 finnes 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 iniquitic, I wil adde no more. † Doth God require it of thee, because it hath displeas'd 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 finnes, let him be restrayned in the meane time among vs: and then let him prouoke God to iudgement with his speaches.

## C H A P. XXXV.

*Eliu pretending that Iob had sayde God to be vnjust, sheweth that mans pietie nor impietie neither profitech nor disprofitech 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 iustier then God. But that his affliction was greater then his sinne. ch. 6. v. 3. c. 22. 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.

**T**H E R E F O R E 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 calumniations 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 foules of the ayre. † There shal they cry, 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.

16 tedingly. † Therefore Iob in vaine openeth his mouth, and without knowledge multiplieth wordes.

## CHAP. XXXVI.

*Yet further Eliu sheweth, that God by his powre and wisdome geueth to euerie one that is iust. 16. inferring (falsly) that al Iobs affliction is for his finnes. 22. discoursing stil of Gods power, wisdom, and providence.*

1 **E**LIV also adding speake these wordes: † Beare with me  
 2 a litle, and I wil shew to thee: for as yet I haue what to  
 3 speake for God. † I wil repete my knowledge from the be-  
 4 ginning. and I wil proue my maker iust. † For in deede my  
 5 wordes are :: without lye, and perfect knowledge shal be :: No orator is  
 6 proued to thee. † God doth not cast away the mightie, wher- so vaine but he  
 7 as himselfe also is mightie. † But he sauerth not the impious, promisseth al  
 8 and he geueth iudgement to the poore. † He shal not take truth, & spea-  
 9 away his eyes from the iust man, and he placeth kinges in the gett credite  
 10 chaine of iron, and there they are extolled. † And if they with his audi-  
 11 shal be in chaine, and be bound with the ropes of pouertie. tolie.  
 12 † He shal shew them their workes, and their wicked deedes, :: If kinges  
 13 because they haue bene violent. † He also shal reuele their reigne wch  
 14 care, to chastise them: and shal speake, that they may returne their praise  
 15 from iniquitie: † If they shal heare and obserue, they shal remaineth for  
 16 accomplish their daies in good, and their yeares in glorie. cunct. v. 11.  
 17 † But if they heare not they shal passe by the sword, and  
 18 shal be consumed in folie. † Dissemblers and craftie men pro-  
 19 uoke the wrath of God, neither shal they erie when they are  
 20 bound. † Their soule shal dye in tempest, & their life among  
 21 the effeminate. † He shal deliuer the poore out of his di-  
 22 streffe, and shal reuele his eare in tribulation. † Therefore he :: The night is  
 23 shal saue thee most largely out of the narrow mouth, and not drawne long,  
 24 hauing foundation vnder it: and the quietnesse of thy table when tentati-  
 25 shal be ful of fatnesse. † Thy cause is iudged as an impious ons are not  
 26 mans, cause and iudgement thou shalt receiue. † Let not speedely resti-  
 27 therfore anger ouercome thee, that thou oppresse anie man: fied :: wherby  
 28 neither let multitude of giftes incline thee. † Lay downe thy stil worse and  
 29 greatnes without tribulation, and al the puissant of strength. worse cogi-  
 30 † :: Protract not the night, that :: peoples may come vp for tations suc-  
 31 them. † Beware thou decline not to iniquitie: for thou hast cede in place  
 32 begunne to folow it after miserie. † Behold, God is high in of the first. s.  
 33 his strength, and none is like to him :: among the lawgeuers. *Gen. 4. 26. 28.*  
 34 † Who can search his waies? or who can say to him: Thou :: About al o-  
 35 *S f f f f 3* *thou* *haft* *most able to*

punish transgressors, but most willing and most able to reward the observers. S. Gregorie ex pouideth this to be a prophetic of Christ our singular law-gener. *1. 27 c. 1.*  
 :: Christ will geue the glorious light of heaven which now is hidden to men that lost terrestrial paradise. *ibid. 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 32  
 men. † In his handes: he hideth the light, and commandeth 32  
 it that it come agayne. † He theweth 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 wiser men sufficiently vnderstand not, much lesse may presume (as he iustly 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 governeth a shippe.

**V**PON :: 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 court, 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 gouernour  
 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 soeuer of his mercy he shal command them to be  
 found † Harken to these things Iob: stand, and consider the 14  
 maruels of God. † Doest 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 knowledges? † Are not thy garments hote, when the earth shall be blowen with the South winde? † Thou perhaps maddest the heauens with him, which are most found, cast as it were of brasse. † Shew vs what we may say to him: for we are wrapped in darkenes. † Who shall tel him the things that I speake? yea 21 if man shall speake, he shall be deuoured. † But now they see not the light: sodenly the ayre shall be thickned into cloudes, 22 and the wind passing by shall driue them away. † From the 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 shall men feare him, and all that seme to themselves to be wise, shall not dare to behold him. \*

Man not able to praise God sufficiently, prayeth him with feare. \* Iob conuinceth the former three with found answers this last and most arrogant with silence.

## CHAP. XXXVIII.

*God after terrour of a Whirlewind, 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 whirlewind, sayd: 2 † Who is this that wrappeth in sentences with vnskillful 3 wordes? † Gird thy loynes as a man: I wil aske thee, and answer thou me. † Where wast thou when I layd: † the foundations of the earth? tel me if thou hast vnderstanding. † Who 5 set the measures thereof, if thou know? or who stretched out 6 the line vpon it? † Vpon what are the foundations thereof 7 gounded? or who let downe the corner stone thereof, † when the morning starres praised me together, and all 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 cloude the garment thereof, and wrapped it 10 in darkenes as in cloutes of infancie. † I compassed it with my boundes, and put barre and doores. † And I sayd: Hitherto thou shalt come, and shalt not procede farther, & 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 shall be restored as clay and shall stand as a garment: † From the impious their light shall be taken away, and the high among them shall

The third part. For the tenth and last dispute God discuteth the controuersie, and geueth sentence for Iob. Onlie the Creator hath absolute and perfect knowledge of all creatures. As may appeare by induction, or example: Of the creation of the earth. Of the sea. Definition of lightes.

: Haukes  
 wherof Aristotle  
 tel saith there  
 be ten kindes:  
 Plinie fixtenc.  
 : Eagles, of  
 most strong  
 sight.  
 : If we discusse  
 all 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 litte  
 of Gods good-  
 nes towards  
 him li. 23. c. 1.  
 : Though Iob  
 had truly a-  
 uoucht that  
 his finnes de-  
 serued 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 vnjust:  
 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 captaines, and the crie of the armie.  
 † Doth the hawk waxe feathered 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 hilles, and stonie hilles  
 wher is no access. † Thence she beholdeth the praye, and 32  
 her eies see a far of. † Her yong ones shal licke blood: & wher- 33  
 soeuer the carcasse 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 easly: 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 ouercoming Behemoth, 20. and Leviathan.

**A**ND our Lord answering Iob out of the whistelewinde, 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 garments. † 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, Beh- 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  
 nauil of his bellie. † He gathereth together his taile as the 12  
 cedar tree, the sinewes of his stoness 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 bestes 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 tor- of al beastes,  
 18 rent shal compasse him. † Loe, he shal sup vp the river, and strong, necke,  
 shal not meruaile: and he hath confidence that Iordan may temperate,  
 19 runne into his mouth. † In his eies as with a hooke he shal take chait, ouer-  
 him, and with stakes he shal boare through his nostrils. come by the  
 20 † Canst thou drawe out the Leviathan with a hooke, and Vnto one, or  
 21 with a rope shalt thou tye his tongue? † Shalt thou put a ring Dragon, or  
 22 in his nostrils, or bore through his iaw with a buckle? † Wil taken by the  
 he multiplie prayers to thee, or speake to thee gentle wordes? nose & ledde  
 23 † Wil he make a couenant with thee, and shalt thou take him away. How  
 24 to be a seruant for euer? † Shalt shou delude him as a birde, much more  
 25 or tye him for thy handmaydes? † Shal freindes cur him, mer- deth: Gods  
 26 chantes diuide him? † Shalt thou fil nettes with his skinne, prouidence  
 27 and the cabbin of fishes with his heade. † Lay thy hand vpon geue man  
 28 him: remember battel, and adde to speake no more. † Behold powre to  
 his hope shal frustrate him, and in the sight of al he shal be ouercome  
 cast downe headlong. the diuel?  
 : An huge  
 great fish, per-  
 haps, the  
 whale, exco-  
 ding mans  
 powre to be  
 managed, yet  
 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.

## CHAP. XLI.

*Leuiathan 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- also the diuel  
 3 der vnto him? Al thinges that are vnder heauen be mine. † I signified ther-  
 wil not spare him, and his mightie wordes, and framed to be- by) to Gods  
 4 secch. † Who shal reuele the face of his garment: and who powre, and  
 5 shal enter into the middes of his mouth: † Who shal open prouidence.  
 the gate of his countenance? dreade is round about his teeth. : God rulerh  
 6 † His bodie as shildes that are cait, compact with skales fast al his creatu-  
 7 cleauing together. † One is ioyned to another, and not fo res, not with  
 8 much as anie are entereth betwen them: † One shal sticke crueltie as a  
 to another, & holding eche other, they shal not be seperated. tyranne, but  
 9 † His sneeing is as the shining of fire, & his eies as the twink- with iustice,  
 10 lings of the morning. † Out of his mouth procede lampes, ease, and  
 11 as it were torches of lighted fire. † Out of his nostrils pro- powre.  
 12 cedeth smoke, as it were of a pot heared and beyling † His breath maketh coales to burne, & a flame cometh forth out  
 13 of his mouth. † In his necke thal strength abide, & needines : God at last  
 14 goeth before his face. † The members of his flesh cleave to- destroyeth  
 gether one to an other: :: he shal send lightnings against him, him whom  
 15 and he shal not be caried to an other place. † His hart shal be man can not  
 hardened.

∴ Angels with reuerent feare doe honour Gods powre. And valient mariners and other soldiers are terrified when they see this huge a fish Mystically, Gods preachers and perfectest seruantes that naturally feare the terrour of Gods iudgement.

∴ And the diuereigneth 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 innocencie, 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 stiffly 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 brasse, as rotten wood. † The bowman shal not put him to flight, the stones of the sling, to him are turned into stubble. † As stubble wil he esteeme the hammer, and he wil laugh him to skorne that shaketh the speare. † The beames of the sunne shal be vnder him, and he shal straw gold vnder him as durt. † He shal 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 the depth as waxing old. † There is no power vpon the earth, 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 of pryde. 25

#### CHAP. XLII.

*Holie Iob instructed & comforted by Gods discourse, acknowlegeth his fault, and craueth pardon for his oversight in speech, or cogitation. 7. God iustifieth his cause against his freindes. 9. They offer sacrifice for their offence. 10. All things prosper with Iob, duple to that he had before. 16. and he dieth happily.*

**A**ND Iob answering our Lord, sayd: † I know that thou canst doe al thinges, and no cogitation is hid from thee. † Who is this, that concealeth counsell without knowledge? † Therefore haue I spoken ∴ vnwisely, and the thinges that did exceede my knowledge beyond mesure. † Heare (I beseech thee) and I wil speake: I wil aske thee, and do thou tel me. † With the hearing of the eare I haue heard thee, but now my eye seeth thee. † Therefore ∴ I reprehend my self, and I do penance in imbers and ashes. † And after our Lord spake these wordes 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 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 received 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 things whatsoeuer had bene Iobes,  
 21 duple. † And al his brethren came to him, and al his sisters,  
 and al that knew him befote, and they did eate bread with  
 him in his house: and wagged the head vpon him, and com-  
 12 forted him vpon al the euil that God had brought in vpon  
 him. And euerie man gaue him one ewe, and one carelet of  
 gold. † And our Lord blessed the last daies of Iob more then  
 his beginning. And he had fourtene thousand sheepe, and  
 13 six thousand camels, & a thousand yoke of oxen, and a thou-  
 sand she asses. † And he had seuen sonnes, and three daugh-  
 14 ters. † And he called the name of one Dies, and the name of  
 15 the second Cassia, & the name of the third Cornustibij. † And  
 there were not found in al the earth women so beautifull as  
 the daughters of Iob: and their father gaue them inheritance  
 16 among their brethren. † And Iob liued after these things, an  
 hundred fourtie yeares, and he saw his children, and his chil-  
 dreys 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 things duple, and children in the same number as befote, it is a signe that the former persecuted not but died in good state.

## ANNOTATIONS.

## CHAP. XLII.

7. *You haue not spoken right, as my seruant Iob* Holie Iob being thoroughly tried in the furnace 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 l, 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 themselues 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 repeateth not the same, the second time. For it was euer a general rule, that when God once reueiled anie thing by publique 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:

God by his sentence condemned the error of Iobes freindes, and iustified his assertion.

Errors ought not to be holden still, being once condemned.  
 Much lesse iustified againe being heretofore butted.

S. Aug. de side & super S. Cyprian. li. 4. ep. 2.

or that patient sustaining of worldlie losses, and other afflictions, such as Iob suffered, are not satisfactorie, or meritorious workes.

Numbers my-  
tical.

Great or manie  
sacrifices  
for great  
offences.  
Deuotion of  
him that offereth  
sacrifice  
increaseth the  
effect.  
Prayers of  
holie men or  
Saintes deroga-  
te not from  
Christ.

8. *Talsen oxen, and seuen runnes.*] 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. Seuenfold punishment was required for Cain. Seuen payres of cleane beastes were confered 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 seuen victims offered in sacrifice, import the greatnes 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. Chriostom obserueth, *Orat. 5. in iudeos*, 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 another, 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.

### A BRIEF RECAPITVLATION of this strange and sacred historic.

V Why we  
haue made  
few annotati-  
ons in this  
booke.

**F**Or avoiding prolixitie (this volume growing great) we haue for most part contracted our Annotations into the margin, 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 Commentaries 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 historic, consisting in a singular holie mans consistes, and glorious victorie, against inuisible and visibler aduersaries, both in prosperous and aduerser fortune.

The argu-  
ment of this  
historic.

Iob in prosper-  
itie was  
tempted inui-  
sibly more  
then ordinary  
men of lower  
state, or lesse  
perfection.

**F**irst this holie man Iob in al abundance of wealth and riches, blessed with manie children (ch. 1) sitting in a princelie throne, and royal dignitie (ch. 29.) in the land of Hus, was not only assaulted with common temptations of the enuious enimie, as al are that liue proudly 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, deminded 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 preferuering

Much more  
by losse of al  
his goodes

Apoc.  
Euseb. l. 1.  
6 c. 35.  
Gen. 2.  
4  
7  
Exod. 23.  
Deut. 15.

2. Tim. 3.

perseuering constant in vertue, thanking God for al, not sinning in his lippes, neither speaking anie foolish thing against God, *we diucl geising more ample permission to touch his bones and flesk (chap. 2)* suddenly ströok 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 p *ine*, his own. wife, by the diuels suggestion, reuiled him for his sinceritie, and prouoked him to blasphemie God: but he seuerely reprehended her folkie, first keeping necessarie patience.

Then came three special freindes, noble Wisemen (or litle kinges) to visite, and comföte 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 malades ensuing thereupon, 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 ordinarie benefites of education in his infancie, and al his former prosperitie, so that he might haue escaped the calamities, wherewith he was now afflicted. Al which he viewing in way of cont mning al worldlie thinges, and supposing his freindes the e 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 comföting their most afflicted freind, sharply reprehended him, rashly iudged his conscience, and falsly condemned him, not only of impatient speach, 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.

Where Iob expected comföth in tribulation, the diuel procured him more affliction.

Iob sore afflicted in bodie had nine seueral conflictes about the cause therof 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 the mens error.

*Then Baldad the second opposite freind (in the 8. chap.) pretending to free Gods iudgement from alshew 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 alliteth 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.*

The third conflict.

*Thirdly 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 grieuouly afflictting him. Of which faultes holie Iob purged himself (in the three next chapters) stil maintayning his innocencie, according to his owne conscience better known to himself then to them, desiring God to instruct him, if he had anie vknown 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.*

The fourth conflict.

*Againe Eliphaz (ch. 15.) more bitterly then before, condemned Iob of presumption, and blasphemie, discoursed of mans corruptnes and prones to sinne, describing the manners of hypocrites, and other impious men, with their miserable endes, and argued Iob for such a one. Wherto (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.*

The fifth conflict.

*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 comfort, especially by such freindes. Stil comforted himself with assured faith of the Resurrection.*

Sophar

Sophar also (ch. 20.) attempted againe to couince 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'teir 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 affliction: fall: interring that Iob was guilty of enormous crimes, & grosse errors. Frged him therefore to returne to God, that he might be restored to former prosperitie. Iob againe appealed to Gods sentence, not in his terrour, nor rigour of his iustice, but against his aduersaries in this quarrel, describing Gods powre, and widdome, by which he permitte the innocent to be afflicted, & the wicked to prosper: no man knowing how soone, or how late, as shal receue as they deserue.

The seuenth  
conflict.

Moreour 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 Maicste, Powre, Widdom, 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 auouched in respect of great iniquities.

The eighth  
conflict.

After that Iob and his three freindes ceased, nothing being agreed vpon in the point of controuersie, the diuel yet ceased not, but stirred vp a songman, 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 couince 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, Pagaïnes, Turkes, and Heretikes, nor Hel gates, could not overcome. This yong Eliu therefore, with his Priuate spirite, vsifer 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 manie seruant of God, could easily conuince them, and neuer approaching to the maine controuersie, only railed against helie Iob, charging him more seriously then anie had donne before,

The ninth  
conflict.

Newest Se-  
ctaries hold  
themselues  
the wisest.

Especially  
these of our  
dayes, that  
relic echone  
vpon his  
owne priuate  
spirite.

with

with impietie, impatience, ignorance, pride, blasphemie, and obstinacie, vices farre from Iobs sanctuie, 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 Maiesitie, 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 extremely 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 coparison 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 profecuted) al Christians haue here a most notable example of al 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 prevented, 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 sweet consolation, he reprehended himselfe, of former imperfections vttered in some wordes, and with submission to Gods Wil, subioyned al his loss and paynes, not only with contentment, but also with ioy.



