

The
Original and True
DOUAY OLD TESTAMENT
of
Anno Domini 1609

Volume 1

The Original And True Douay Old Testament
Of Anno Domini 1609
Volume 1

Prepared and Edited by
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FORWARD

It is with pleasure that the original and true Douay Old Testament of 1609 volume 1 is now made available following the production of the original and true Rheims New Testament of 1582. Volume 1 includes all the books from Genesis through Job.

As noted in the Forward to the Rheims New Testament, the entire Douay-Rheims Bible has been virtually and practically “lost” for over 400 years because it was published in old English script and has never before been published in modern English latin type with the archaicisms updated. It has been supplanted by lesser versions which have been retranslated and with marginal notes and annotations removed or truncated – yet have falsely claimed the name of “Douay-Rheims”.

Now all Christians may once again enjoy the exact language of scripture and the rich treasure of textual notes for so long out of print.

It is hoped that this second volume in the three volume set of the Douay Rheims Bible will assist all in studying the authentic text of God’s word to ascertain the real meaning and truth of the Bible in working out their salvation.

May Our Lord richly bless you with His grace as you read and study The Original and True Douay Old Testament of Anno Domini 1609, volume 1, the authentic Word of God.

Dr. William G. von Peters
Chattanooga, Tennessee
October 2005

THE
HOLY BIBLE
FAITHFULLY TRANSLATED
INTO ENGLISH OUT OF
the authentic Latin, diligently conferred with the
Hebrew, Greek, and other Editions in diverse languages

With Arguments of the Books, and Chapters: Annotations: Tables: and other helps, for better understanding of the text: for discovery of Corruptions in some late translations: and for clearing Controversies in Religion.

By the English College of Douay

Haurietis aquas in gaudio de fontibus Salvatoris. Isaiae 12.

You shall draw waters in joy out of the Saviours fountains.

Printed by John Cousturier

Permissu Superiorum

MDCXXXV

Approbatio

Nos infrascripti, in alma Duacensi Universitate Sacræ Theologiæ Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quæ ei sunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis, sunt testati: quorum testimonia ipsorum sygraphis munita vidimus; cuius item Translationis, & Annotationum auctores nobis de fidei integritate, & eruditionis præstantia probè sunt noti: his rebus adducti & nixi, fructuose euulgari posse censuimus. Duaci. 8. Nouembris. 1609.

Guilielmus Estius Sacræ Theologiæ Doctor, & in Academia Duacensi Professor.

Bartholomæus Petrus Sacræ Theologiæ Doctor, & in Universitate Duacensi Professor.

Georgius Colvenerius St. Theologiæ Doctor, & eiusdem in Academia Duacena Professor.

TO THE RIGHT WELL BELOVED

ENGLISH READER GRACE AND

GLORY IN JESUS CHRIST EVERLASTING.

The cause of delay
in setting forth
this English Bible.

AT LAST through Gods Goodness (most dearly beloved) we send you here the greater part of the Old Testament: as long since you received the New; faithfully translated into English. The residue is in hand to be finished: and your desire thereof shall not now (God prospering our intention) be long frustrate. As for the impediments, which hitherto have hindered this work, they all proceeded (as many do know) of one general cause, our poor estate in banishment. Wherein expecting better means, greater difficulties rather ensued. Nevertheless you will hereby the more perceive our fervent good will, ever to serve you, in that we have brought forth this Tome, in these hardest times, of above forty years, since this College was most happily begun. Wherefore we nothing doubt, but you our dearest, for whom we have dedicated our lives, will both pardon the long delay, which we could not well prevent, and accept now this fruit of our labors, with like good affection, as we acknowledge them due, and offer the same unto you.

Anno.
1568.

Why & how it is
allowed to have
holy Scriptures in
vulgar tongues.

Scriptures being
hard are not to be
read of all.

Many take harm
by reading holy
Scriptures.

If any demand, why it is now allowed to have the holy Scriptures in vulgar tongues, which generally is not permitted, but in the three sacred only: for further declaration of this, & other like points we remit you to the Preface, before the New Testament. Only here, as by an Epitome, we shall repeat the sum of all, that is there more largely discussed. To this first question therefore we answer, that both just reason, & highest authority of the Church, judge it not absolutely necessary, nor always convenient, that holy Scriptures should be in vulgar tongues. For being as they are, hard to be understood, even by the learned, reason doth dictate to reasonable men, that they were not written, nor ordained to be read indifferently of all men. Experience also teacheth, that through ignorance, joined often with pride and presumption, many reading Scriptures have erred grossly, by misunderstanding Gods word. Which though it be most pure in it self, *yet the sense being adulterated is as perilous* (saith Tertullian) *as the stile corrupted*. St. Ambrose observeth: that *where the text is true, the Arians interpretation hath errors*. St. Augustine also teacheth, that *heresies and perverse doctrines entangling souls, and throwing them down headlong into the depth, do not otherwise spring up, but when good (or true) Scriptures are not well (and truly) understood, and when that which in them is not well understood, is also rashly & boldly avouched*. For the same cause, St. Jerome utterly disallowed, that all sorts of men & women, old & young,

lib. de
Prescrip.
lib. 2. ad
Gratian. c.
1. Tract.
18 in Joan.
Epist. 103.
c. 6.

Preface

Reading of
Scriptures
moderated.

Scriptures
translated into
diverse tongues.

A calumnious
suggestion of
Lutherans.

What part of
Scriptures be most
convenient for
vulgar readers.

Why we translate
the old Latin text.

More pure then

presumed to read & talk of the Scriptures: whereas *no artisan, no tradesman dare presume to teach any faculty, which he hath not first learned*. Seeing therefore that dangers, & hurts happen in many, the careful chief Pastors in Gods Church, have always moderated the reading of holy Scriptures, according to persons, times, and other circumstances; prohibiting some, and permitting some, to have and read them, in their mother tongue. So St. Chrysostom translated the Psalms & some other parts of holy Scriptures for the Armenians, when he was there in banishment. The Slavonians and Goths say they have the Bible in their languages. It was translated into Italian by an Archbishop of Genoa. Into French in the time of king Charles the fifth: especially because the Waldensian heretics had corruptly translated it, to maintain their errors. We had some parts in English translated by Venerable Bede: as Malmesbury witnesseth. And Thomas Arundel Archbishop of Canterbury in a Council held at Oxford, strictly ordained, that no heretical translation set forth by Wycliffe, and his accomplices, nor any other vulgar Edition should be suffered, till it were approved by the Ordinary of the Diocese: alleging St. Jerome's judgment of the difficulty & danger in translating holy Scriptures out of one tongue into an other. And therefore it must needs be much more dangerous, when ignorant people read also corrupted translations. Now since Luther, and his followers have pretended, that the Catholic Roman faith and doctrine, should be contrary to Gods written word, & that the Scriptures were not suffered in vulgar languages, lest the people should see the truth, & withal these new masters corruptly turning the Scriptures into diverse tongues, as might best serve their own opinions: against this false suggestion, and practice, Catholic Pastors have, for one especial remedy, set forth true and sincere Translations in most languages of the Latin Church. But so, that people must read them with license of their spiritual superior, as in former times they were in like sort limited. Such also of the Laity, yea & of the meaner learned Clergy, as were permitted to read holy Scriptures, did not presume to interpret hard places, nor high Mysteries, much less to dispute and contend, but leaving the discussion thereof to the more learned, searched rather, and noted the godly and imitable examples of good life, and so learned more humility, obedience, hatred of sin, fear of God, zeal of Religion, and other virtues. And thus holy Scriptures may be rightly used in any tongue, *to teach, to argue, to correct, to instruct in justice, that the man of God may be perfect, and* (as St. Paul addeth) *instructed to every good work*, when men labor rather to be *doers of Gods will & word, then readers or hearers only, deceiving themselves*.

But here an other question may be proposed: Why we translate the Latin text, rather then the Hebrew, or Greek, which Protestants prefer, as the fountain tongues, wherein holy Scriptures were first written? To this we answer, that if in deed those first pure Editions were now extant, or if such as be extant, were more pure then the Latin, we would also

*Bibl.
Sanct. lib.
4.*

*Lib. 1.
Hist. c 47
Linwod
lib. 1.*

*2 Tim 3.
Iac. 1.*

*Tertullia li.
5. cont*

the Hebrew or
Greek now extant.

Received by all
Churches.

Returned into
Greek.

All others grown
out of use. St.
Jerome excelled
all other Doctors
in translating &
expounding holy
Scriptures.

His Edition free
from partiality.

Preferred before
all other Editions
by Beza.

None yet in
England allowed
for sufficient.

prefer such fountains before the rivers, in whatsoever they should be found to disagree. But the ancient best learned Fathers, & Doctors of the Church, do much complain, and testify to us, that both the Hebrew and Greek Editions are foully corrupted by Jews, and Heretics, since the Latin was truly translated out of them, whiles they were more pure. And that the same Latin hath been far better conserved from corruptions. So that the old Vulgate Latin Edition hath been preferred, and used for most authentic above a thousand and three hundred years. For by this very term St. Jerome calleth that Version *the vulgate or common*, which he conferred with the Hebrew of the old Testament, and with the Greek of the New; which he also purged from faults committed by writers, rather amending then translating it. Though in regard of this amending, St. Gregory calleth it *the new version of St. Jerome*: who Nevertheless in an other place calleth the self same, *the old Latin Edition*, judging it most worthy to be followed. St. Augustine calleth it the *Italian*. St. Isidorus witnesseth that St. Jerome's version was received and *approved by all Christian Churches*. Sophronius also a most learned man, Seeing St. Jerome's Edition so much esteemed, not only of the Latins, but also of the Grecians, turned the Psalter & Prophets, out of the same Latin into Greek. Of latter times what shall we need to recite other most learned men? St. Bede St. Anselm, St. Bernard, St. Thomas, St. Bonaventure, & the rest? Who all uniformly allege this only text as authentic. In so much that all other Latin Editions, which St. Jerome saith were in his time almost innumerable, are as it were fallen out of all Divines hands, and grown out of credit and use. If moreover we consider St. Jerome's learning, piety, diligence, and sincerity, together with the commodities he had of best copies, in all languages then extant, and of other learned men, with whom he conferred: and if we so compare the same with the best means that hath been since, surely no man of indifferent judgment, will match any other Edition with St. Jerome's: but easily acknowledge with the whole Church Gods particular providence in this great Doctor, as well for expounding, as most especially for the true text and Edition of holy Scriptures. Neither do we flee unto this old Latin text, for more advantage. For besides that it is free from partiality, as being most ancient of all Latin copies, and long before the particular Controversies of these days began; the Hebrew also & the Greek when they are truly translated, yea and Erasmus his Latin, in sundry places, prove more plainly the Catholic Romaine doctrine, then this which we rely upon. So that Beza & his followers take also exception against the Greek, when Catholics allege it against them. Yea the same Beza prefers the old Latin Version before all others, & freely testifieth, that the old Interpreter translated religiously. What then do our countrymen, that refuse this Latin, but deprive themselves of the best, and yet all this while, have set forth none, that is allowed by all Protestants, for good or sufficient.

How well this is done the learned may judge, when by mature conference, they shall have made trial thereof. And if any thing be

*Marcion
St.
Ambrose.
li. 3 de
Spirit. San.
c. 11 St.
Ieron: li. 1.
con.
Iouinia.*

*in 49.
Isaia.*

*li. 20. c. 24
mora.
Epist.
dedicat. ad
Leandr. li.
2. Doct
Christ. c.
14. lib. 6
Etymol. c.
5. & li. 1.
de Diuin
offic. c. 12.*

*Prefat. in
Josue.*

*Luc. 22. v.
20. Prefat.
Noui.
Testam.
Anno.
1556. Luc.
1. v. 1.*

*Preface
before the*

Preface

What is done in this Edition

Diverse readings resolved upon, & none left in the margin.

They touched not present Controversies.

Why some words are not translated into vulgar English.

Some Hebrew words not translated into Latin, nor Greek.

More authority in sacred tongues.

Some words cannot be turned into English.

Protestants leave some words untranslated.

mistaken, we will (as still we promise) gladly correct it. Those that translated it about thirty years since, were well known to the world, to have been excellent in the tongues, sincere men, and great Divines. Only one thing we have done touching the text, whereof we are especially to give notice. That whereas heretofore in the best Latin Editions, there remained many place differing [Page] in words, some also in sense, as in long process of time, the writers erred in their copies; now lately by the care & diligence of the Church, those diverse readings were maturely, and judiciously examined, and conferred with sundry the best written and printed Books, & so resolved upon, that all which before were left in the margin, are either restored into the text, or else omitted; so that now none such remain in the margin. For which cause, we have again conferred this English translation, and conformed it to the most perfect Latin Edition. Where yet by the way we must give the vulgar reader to understand, that very few or none of the former varieties, touched Controversies of this time. So that this Recognition is no way suspicious of partiality, but is merely done for the more secure conservation of the true text; and more ease, and satisfaction of such, as otherwise should have remained more doubtful.

Now for the strictness observed in translating some words, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discrete learned reader, deeply weighing and considering the importance of sacred words, and how easily the translator may miss the sense of the holy Ghost, will hold that which is here done for reasonable and necessary. We have also the example of the Latin, and Greek, where some words are not translated, but left in Hebrew, as they were first spoken & written; which seeing they could not, or were not convenient to be translated into Latin or Greek, how much less could they, or was it reason to turn them into English? St. Augustine also yieldeth a reason, exemplifying in the words *Amen* and *Alleluia*, for the more sacred authority thereof, which doubtless is the cause why some names of solemn Feasts, Sacrifices, & other holy things are reserved in sacred tongues, Hebrew, Greek, or Latin. Again for necessity, English not having a name, or sufficient term, we either keep the word, as we find it, or only turn it to our English termination, because it would otherwise require many words in English, to signify one word of an other tongue. In which cases, we commonly put the explication in the margin. Briefly our Apology is easy against English Protestants; because they also reserve some words in the original tongues, not translated into English: as *Sabbath*, *Ephod*, *Pentecost*, *Proselyte*, and some others. The sense whereof is in deed as soon learned, as if they were turned so near as is possible into English. And why then may we not say *Prepuce*, *Phase* or *Pasch*, *Azymes*, *Breads of Proposition*, *Holocaust*, and the like? rather then as Protestants translate them: *Foreskin*, *Passover*, *The feast of sweet Breads*, *Shew Breads*, *Burnt offerings*: &c. By which terms, whether they be truly translated

new
Testam.

li 2 Doct.
Christ.
cap. 11.

Corruptions in
Protestants
Translations of
holy Scriptures, of
purpose against
Catholic doctrine.

Of purpose against
Catholic doctrine

Against free will.

Against
Melchisedechs
sacrifice.

And against holy
Images.

This Edition
dedicated to all
that understand
English.

Christ redeemed
all, but all are not
saved.

True faith first

into English or no, we will pass over. Sure it is an English man is still to seek, what they mean, as if they remained in Hebrew, or Greek. It more importeth, that nothing be wittingly and falsely translated, for advantage of doctrine in matter of faith. Wherein as we dare boldly avouch the sincerity of this Translation, and that nothing is here either untruly, or obscurely done of purpose, in favor of Catholic Roman Religion: so we can not but complain, and challenge English Protestants, for corrupting the text, contrary to the Hebrew, & Greek, which they profess to translate, for the more show, and maintaining of their peculiar opinions against Catholics. As is proved in the *Discovery of manifold corruptions*. For example we shall put the reader in memory of one or two. Gen. 4. v. 7. whereas (God speaking to Cain) the Hebrew words in Grammatical construction may be translated either thus: unto *thee also pertaineth the lust THEREOF, & thou shalt have dominion over it:* or thus; *Also unto thee HIS desire shall be subject, & thou shalt rule over HIM:* though the coherence of the text requireth the former, & in the Bibles printed 1552. and. 1577. Protestants did so translate it: yet in the year 1579. and 1603. they translate it the other way, rather saying, that Abel was subject to Cain, and that Cain by Gods ordinance, had dominion over his brother Abel, then that concupiscence or lust of sin is subject to mans will, or that man hath power of free will, to resist (by Gods grace) temptation of sin. But as we hear in a new Edition (which we have not yet seen) they translate it almost as in the first. In like sort Gen. 14. v. 18. The Hebrew particle **VAV**, which St. Jerome, and all Antiquity translated **ENIM (FOR)** Protestants will by no means admit it, because (besides other arguments) we prove thereby Melchisedechs Sacrifice. And yet themselves translate the same, as St. Jerome doth, Gen. 20. v. 3. saying: **FOR** *she is a mans wife.* &c. Again Gen. 31. v. 19. the English Bibles. 1552. and 1577. translate *Theraphim*, **IMAGES**. Which the Edition of 1603, correcting, translateth **IDOLS**. And the marginal Annotation well proveth, that it ought to be so translated.

With this then we will conclude most dear (we speak to you all, that understand our tongue, whether you be of contrary opinions in faith, or of mundane fear participate with an other Congregation; or profess with us the same Catholic Religion) to you all we present this work: daily beseeching God Almighty, the Divine Wisdom, Eternal Goodness, to create, illuminate, and replenish your spirits, with his Grace, that you may attain eternal Glory. every one in his measure, in those many Mansions, prepared and promised by our Saviour in his Fathers house. Not only to those which first received, & followed his Divine doctrine, but to all that should afterwards believe in him, & keep the same precepts. For there is one God, one also Mediator of God and men: Man Christ Jesus. Who gave himself a Redemption for all. Whereby appeareth his will, that all should be saved. Why then are not all saved? The Apostle addeth: that they must first come to the knowledge of the truth. Because without faith it is impossible to please God. This ground

Preface

necessary.

The twelve Apostles were first Reapers, before they were Sowers. St. Paul at first a Sower, or Seminaries Apostle.

Pastoral cures and Apostolical missions.

New doctrine is falsely called the Gospel.

The seduced, & externally conformable are punished with the authors of iniquity.

Grace in the new Testament more abundant than in the old.

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

Innumerable

work therefore of our creation in Christ by true faith, St. Paul labored most seriously by word and writing, to establish in the hearts of all men. In this he confirmed the Romans by his Epistle, commending their faith, as already received, and renowned in the whole world. He preached the same faith to many Nations. Amongst others to the learned Athenians. Where it seemed to some, as absurd, as strange; in so much that they scornfully called him *a word-sower*; and Preacher of new gods. But St. Augustine alloweth the term for good, which was reproachfully spoken of the ignorant. And so distinguishing between *Reapers*, and *Sowers* in Gods Church, he teacheth, that whereas the other Apostles reaped in the Jews, that which their Patriarchs and Prophets had sown; St. Paul sowed the seed 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 St. Paul, being specially sent to the Gentiles, *Seminatorem a Sower; or Seminary Apostle*. Which two sorts of Gods workmen are still in the Church, with distinct offices of Pastoral cures, and Apostolical missions; the one for perpetual government of Catholic countries: the other for conversion of such, as either have not received Christian Religion, or are relapsed. As at this time in our country, for the diverse sorts of pretended religions, these diverse spiritual works are necessary, to teach and feed all British people. Because some in error of opinions preach an other Gospel, whereas in verity there is no other Gospel. They preach in deed new doctrines, which can not save. Others follow them believing falsehood. But *when the blind lead the blind* (not the one only, but) *both fall into the ditch*. Others conform themselves, in external show, fearing them that can punish, and kill the body. But *our Lord will bring such as decline into* (unjust) *obligations, with them that work iniquity*. The Relics and small flock of Catholics in our country, have great sadness, and sorrow of heart; not so much for our own affliction, for that is comfortable, but for you our brethren, and kinsmen in flesh and blood. Wishing with our own temporal damage whatsoever, your salvation. Now is the acceptable time, now are the days of salvation, the time of Grace by Christ, whose days many Kings & Prophets desired to see: they saw them (*in spirit*) and rejoiced. But we are made partakers of Christ, and his Mysteries; so that ourselves neglect not his heavenly riches: if we receive & keep the beginning of his substance, firm unto the end; that is, the true Catholic faith; building thereon good works by his grace; without which we cannot think a good thought, by which we can do all things necessary to salvation. But if we hold not fast this ground, all the building faileth. Or if confessing to know God in words, we deny him in deeds, committing works of darkness; or omitting works of mercy, when we may do them to our distressed neighbors; briefly if we have not charity, the form and perfection of all virtues, all is lost, and nothing worth. But if we build upon firm ground, gold, silver, and precious stones, such building shall abide, and make our vocation sure by good works, as St. Peter speaketh.

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

S. Aug. de
vilit creed
1. c. Mat.
15.

Psalm.
124.

2. Cor. 6.

Luc. 10.

Tit. 1.

Mat. 25.

1. Cor. 13.

1. Pet. 2.

Apoc. 7.

saved by Christ.	These (saith St. Paul) are the heirs of God, coheirs of Christ. Neither is the number of Christ's blessed children counted, as of the Jews, an hundred forty four thousand, of every tribe of Israel twelve thousand signed; but a most great multitude of Catholic Christians, which no man can number, of all nations, and tribes, and peoples, and tongues, standing before the throne of the lamb, clothed in white robes, and palms (<i>of triumph</i>) in their hands: having overcome temptations in the virtuous race of good life. Much more those which also endure persecution for the truths sake, shall receive most copious great rewards in heaven. For albeit the passions of this time (<i>in themselves</i>) are not * condign, to the Glory to come, that shall be revealed in us: yet our tribulation, which presently is momentary, and light, worketh (<i>through grace</i>) above measure exceedingly an eternal weight of Glory. What shall we therefore meditate of the especial prerogative of English Catholics at this time? For to you it is given for Christ, not only that you believe in him, but also that you suffer for him. A little now, if you must be made pensive in diverse temptations, that the probation of your faith, much more precious then gold, which is proved by the fire, may be found unto praise, and Glory, and honor, in the revelation of Jesus Christ. Many of you have sustained the spoil of your goods with joy, knowing that you have a better and a permanent substance. Others have been deprived of your children, fathers, mothers, brothers, sisters, and nearest friends, in ready resolution also, some with sentence of death, to lose your own lives. Others have had trial of reproaches, mockeries, and stripes. Others of bands, prisons, and banishments. The innumerable renowned late English Martyrs, & Confessors, whose happy souls for confessing true faith before men, are now most glorious in heaven, we pass here with silence; because their due praise, requiring longer discourse, yea rather Angels, then English tongues, far surpasseth the reach of our concepts. And so we leave it to your devout meditation. They now secure for themselves, and solicitous for us their dearest clients, incessantly (we are well assured) intercede before Christ's Divine Majesty, for our happy consummation, with the conversion of our whole country. To you therefore (dearest friends mortal) we direct this speech: admonishing ourselves & you, in the Apostle's words, that for so much as we have not yet resisted temptations to (last) blood (and death itself) patience is still necessary for us, that doing the will of God, we may receive the promise. So we repine not in tribulation, but ever love them that hate us, pitying their case, and rejoicing in our own. For neither can we see during this life, how much good they do us; nor know how many of them shall be (as we heartily desire they all may be) saved: our Lord and Saviour having paid the same price by his death, for them and for us. Love all therefore, pray for all. Do not lose your confidence, which hath a great remuneration. For yet a little, and a very little while, he that is to come, will come, and he will not slack. Now the just liveth by faith, believing with heart to justice, and confessing with	
They are more happy that suffer persecution for the truth.		<i>Worthy, or comparable in dignity.</i>
English Catholics most happy in this age.		<i>2 Cor. 4.</i>
		<i>1. Pet. 1.</i>
The due praise of Martyrs, and other glorious Saints exceedeth mortal tongues.		
Patience necessary to the end of mans life.		
Persecution profitable.		
Confession of faith before men necessary to		<i>Rom. 10. Heb. 10.</i>

Preface

salvation.

mouth to salvation. But he that withdraweth himself shall not please Christ's soul. Attend to your salvation, dearest countrymen. You that are far of, draw near, put on Christ. And you that are within Christ's fold, keep your standing, persevere in him to the end. His grace dwell and remain in you, that glorious crowns may be given you. Amen.

From the English College in Douay, the Octaves of all Saints. 1609.

The God of patience and comfort give you to be of one mind, one towards another in Jesus Christ; that of one mind, with one mouth you may glorify God.

THE SUM AND PARTITION OF THE HOLY BIBLE

With a brief note of the Canonical and Apocryphal Books.

How the holy Scriptures contain all knowledge necessary to salvation. The old and the new Testament show the same God Christ, Church and other Mysteries of Religion. The old more obscurely, with less helps. The new more expressly and yeldeth more grace.

BY the uniform consent of all learned Divines, the holy Bible, or written word of God, containeth expressed or implied, all things that man is to believe, to observe, & to avoid, for obtaining of eternal salvation. That is, all matters of faith & manners, by which we may know and serve *God*, and so be spiritually joined with him, in this life, & in eternity. For both the old & new Testament propose and testify unto us, one and the same God, the same Christ, the same Church, and other Mysteries of our belief, not differing in substance, but in manner of uttering; the Old more obscurely in figures and prophecies foretelling those things, which the New declareth (in great part) as done and performed. Whereupon saith St. Augustine: *In the Old Testament the New lieth hidden: & in the New the Old lieth open.* And touching their names, wherein appeareth difference, *the one* (saith the same Doctor) *is called the old Testament, either because it proposeth promises of temporal things* (Wherewith our old corruptness 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:* Which shall Never wax old nor decay. Likewise St. Gregory the great testifieth this conformity, and correspondence between the Old and New Testament, affirming that the same is signified by the Prophet Ezechiels vision of a wheel, which had four faces, or appearance of four whiles, the shape whereof was, *as it were, a wheel in the midst of a wheel.* 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 Allegory?*

S. Jerome.
Epist. ad
Paulin de
omnib St.
Script.
libris. St.
Aug.
preat in
specul. li.
2 de doct
Christ ca.
9. li. 1. de
Gen. cotra
Manich.
ca. 4. li. de
catechiz
rudib. c. 3.
& 4. 1. 2.
qq super
Exod q.
75. li. 15.
cont.
Faust.
Manich.
cap. 2. li

In both
Testaments, are
four sorts of
Books.

Legal.
Historical.

Sapiential.

And as the same is the sum and subject of both Testaments: so both are divided (for the more principal parts thereof) into four sorts of Books: Legal, Historical, Sapiential, & Prophetical. The Legal Books of the old Testament are the five Books of Moyses; Genesis, Exodus, Leviticus, Numbers, & Deuteronomy; whereto answer in the new Testament, the four Gospels of St. Matthew, St. Mark, St. Luke, & St. John. Historical Books of the old Testament, are the Books of Josue, Judges, Ruth, four Books of Kings, two of Paralipomenon, Esdras with Nehemias, Tobias, Judith, Hester, Job, & two of the Machabees; unto which, in the new Testament, answer the Acts of the Apostles. Sapiential, of the old Testament, are the Proverbs, Ecclesiastes, Canticles, Book of Wisdom, & Ecclesiasticus; and of like sort are in the new Testament, the Epistles of St. Paul & of other Apostles. Prophetical Books are, Davids Psalter (which is also Sapiential, yea likewise Legal and Historical) the Books

18 civit. ca
54. de vera
relig. c.
27. li. 4.
cot Faust.
ca. 2. St.
Greg. ho.
6. in
Ezech. 1.

Preface

Prophetical

of Isaias, Jeremias with Baruch, Ezechiel, Daniel, the twelve less Prophets, Osea, Joel, Amos, Abdias, Ionas, Michaeas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias. And in the new Testament, the Apocalypse of St. John the Apostle.

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

All these Books are undoubtedly Canonical, as the Authors cited in the inner margin testify. And consequently all, and all the parts thereof; are of infallible truth. For otherwise as St. Augustine teacheth, if any part were false, or doubtful, all were uncertain. once admitting falsehood (saith he, Epist. 8. ad Ieroni) in such sovereign authority, no parcel of these Books should remain, which any way should seem hard to manners, or incredible to believe, but it might by this most pernicious rule be turned to an officious fiction of the author. That is: If any error could be committed by the Authors of Scriptures, either through ignorance, oblivion, or any other humane frailty, whatsoever were produced, exception might be taken, and question made, whether the author had erred, or no? True it is, that some of these Books (as we shall particularly discuss in their places) were sometimes doubted of by some Catholics, and called Apocryphal, in that sense, as the word properly signifieth hidden, or not apparent. So St. Jerome (in his Prologue before the Latin Bible) calleth diverse Books Apocryphal, being not so evident, whether they were Divine Scripture, because they were not in the Jews Canon, nor at first in the Churches Canon, but were never rejected, as false or erroneous. In which sense the Prayer of Manasses, the third book of Esdras, and third of Machabees are yet called Apocryphal. As for the fourth of Esdras, and fourth of Machabees there is more doubt. But diverse others, as the book ascribed to Enoch, the Gospels of St. Andrew, St. Thomas, St. Bartholomew, and the like recited by St. Gelasius (Decreto de libris Ecclesiasticis dist. 15. Can. Sancta Romana) St. Innocentius the first (Epist. 3.) St. Jerome, Ep. ad Lætam, St. Augustine li. 15. cap. 23. de civit. Dei. Origen homis. 2. in Cantica. are in a worse sense called Apocryphal, & are rejected as containing manifest errors, or feigned by Heretics. Neither can a Christian Catholic be otherwise assured, which Books are Divine and Canonical Scriptures, but by declaration of the Catholic Church, which without interruption succeedeth the Apostles, to whom our Saviour promised, and sent the holy Ghost, to teach all truth. For if in any thing more then others, assuredly one chief and most necessary point is, to know and declare, which Books are Gods holy word: being of most singular importance.

Apocryphal of two sorts. 1. Not declared canonical. 2. Rejected as erroneous.

The holy Ghost declared by the Church which Books are Divine Scriptures.

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

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

THE SUM OF THE OLD TESTAMENT,

as it is distinguished from the New.

The old and new Testament differ in time. In manner of uttering. Variety of Precepts. Promises. Means.

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

The second 368. or 398. The third. about. 430.

The fourth 480.

The fifth 430. The sixth, near 640. all the time from the

NOTWITHSTANDING the subject, & general argument of both Testaments is one & the same in substance, as is already said, yet they differ in time, in manner of uttering of Mysteries, in variety of precepts, & promises, also in means to observe the things exacted, & to attain to the end proposed. In regard whereof St. Jerome saith: Lex Moysi & omne vetus instrumentum elementa mundi intelliguntur, quibus quasi elementis, & Religionis exordijs Deum discimus. The law of Moyses and all the old Testament are understood the elements of the world, by which, as by first rudiments & beginnings, we learn to know God. For that in it we have first the Law of nature: and afterwards a law written, with promises of temporal rewards; as long life, land flowing with milk & honey, & the like; but it brought nothing to perfection, as St. Paul saith, when gifts & hosts were offered, which could not according to conscience, make the observer perfect. For the helps of that time, were but infirma & egena elemeta: Weak & poor 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 all the same chanced to them in figure, & are written for our correction, upon whom the ends of the world are come. So that the old Testament, or Law was but our pedagogue in Christ. Yet it setteth forth to us the whole course of Gods Church, for the space of four thousand years, that is, from the beginning of the world until Christ our Redeemer. which Divines divide into six ages, wherein was variety & change of her state, three under the Law of nature, and three others under the written Law. The Seventh & last age being this time of grace (wherein we now are) from Christ, to the day of general Judgment: as the world was made in six days, and in the Seventh God is said to have rested, and therefore sanctified it, in other sort, then the former six. The eight will be after the Resurrection, during for all eternity.

Which six ages of the ancient Church, & old Testament, are thus distributed. The first from the Creation to Noes flood, containing the space of 1656. years. The second from the flood to the going of Abraham out of his country, 368. or counting Cainan (Gen. 11. iuxta 72. & Luc. 3.) 398. years. The third from Abraham his going forth of his country, to the parting of the children of Israel out of Ægypt. Which some count to have continued 720. years, others (whom we follow) but 430. And thus far in the law of nature before the written law. The fourth age dured, 480. years, from the delivery of the children of Israel forth of Ægypt, to the foundation of the Temple in Jerusalem. The fifth age was from the foundation of the Temple, to the captivity & transmigration of the Jews into Babylon, about 430. years. And the sixth age endured

Tomo. 3.
quest. 10
Algsiæ.

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

1. Cor. 10

Gal. 3.

Gen. 1.
Gen. 8.
Gen 12.
Genebrard

Chronolog.
St. Aug. li.
15. c. 8.
civit. Gal.
3. Exo. 16.

3. Reg. 6. 3
Reg. 7. 1.
Esdiaë 1.

Preface

creation to Christ
above. 4000.
years.

about 640. years, from the Captivity of Babylon to Christ. In all which times God was acknowledged and rightly served, by a continual visible Church, with true Religion, the same & no other, which now that Church holdeth, that is called and known by she name of Catholic. As we intend, by Gods assistance, to show by brief Annotations, concerning diverse particular points now in Controversy, as the holy Text giveth occasion. And especially by way of Recapitulation after every one of the six ages, when we come to those passages in the History, where the same are ended.

OF MOYSES THE AUTHOR OF THE Five First Books.

Moyses.
signifieth, taken
from the water.

The excellency
of Moyses

His sepulcher
not known to
any man.

MOYSES (so called because he was taken from the water, as the name signifieth) was borne in Ægypt, the son of Amram, the son of Caath, the son of Levi the Patriarch, and so of Jacob, Isaac, and Abraham. His marvelous delivery from drowning, his education, excellent form, singular wisdom, heroical virtue, rare dexterity in all affairs, & whole life most admirable, are gathered out of holy Scriptures, by St. Gregory Bishop of Nissen, into a brief sum, most Worthy to be read, but to large for this place. He was born about the year of the world two thousand four hundred, long before all profane writers, yea before many of the Painimes false gods, as St. Augustine declareth in diverse places of his most excellent book entitled of the City of God. He lived in this world 120. years. Of which 40. were in Pharaos court, as the adopted son of Pharaos daughter: forty in banishment from Ægypt in Madian: and forty more he governed the people of Israel. His singular praises are also briefly touched in the last chapter of Deuteronomy, added by Josue. and in the book of Ecclesiasticus. He died in the desert, and was buried in the veil of Moab, so secretly that no mortal man knew his sepulcher, lest the Jews, who were very prone to Idolatry, should have adored his body with Divine honor, for the greatness and multitude of his miracles, and for the singular estimation, they had of him for the same.

Exod. 6.
Num. 26.
1. Par. 6.
Ioseph li.
2 Antiq.
cap 9. St.
Aug. ser.
88. de
temp. St.
Greg.
oratio in
laudem
Basiliij
magni. St.
Avg. li. 18
civit. c.
39.

Deut. 34.
Eccli. 45.
Glos. ord

THE ARGUMENT OF THE BOOK OF GENESIS

Genesis written by
Moyses Always
authentic. So
known by
Tradition,
confirmed by
Christ. Alleged
also by the
Apostles. Religion
revealed to special
persons, and so
observed by
Traditions.

Why Scripture
was written. What
Moyses specially
showeth in this
book.

Man most
particularly
described: The
right line from
Adam to Noe.

The principal
Patriarchs from no
to the 12. sons of
Israel.

***THIS** first Book of holy Scripture, called Genesis, which signifieth birth or beginning, was written by Moyses, when he was designed by God, to instruct & rule the children of Israel. As also the other four Books following. The Author and authority of all which five Books, were ever acknowledged by the faithful, both of the old and new Testament: and so accounted and esteemed by tradition, till Christ and his Apostles: who also confirmed them by their testimonies, and allegations of the same, as of holy Scriptures. From the creation until Moyses writ (which was above two thousand and four hundred years) the Church exercised Religion by Revelations made to certain Patriarchs, and by Traditions from man to man, without any Scriptures or Law written. But the peculiar people of God being more visibly separated from other nations, & many errors abounding in the world, God would for correction & confutation thereof, have his will made further known to his children, and so remain amongst them in written record, by his faithful servant and Prophet Moyses. Who therefore declareth the Author and beginning of all things, that is, How all creatures were made by God, and of him have their being, and by him only are conserved. He teacheth expressly that there is one only God, against those that imagined and brought into the fantasies of men many gods. That the whole or universal substance of heaven and earth, with their ornaments and accidents, were made in time; against those that thought the first foundation thereof had ever been. That God doth govern the same; against those that say, all is ruled by destiny or by the stars, and not by the continual providence of God. That God is a rewarder of the good, and a punisher of evil; which sinners seem either not to know, or grossly to forget. And that God created all for mans use and benefit, which should make us grateful. Wherefore holy Moyses more particularly describeth the beginning of man; what he was at first; how he fell; how all mankind is come of one man: deducing the Genealogy of Adam, especially to Noe. Then how men being more and more defiled upon the earth, with wicked, especially carnal sins, were by Gods just wrath drowned with an universal flood.*

Again how a few reserved persons multiplied the world anew. But this offspring also falling into many sins, especially Idolatry and spiritual fornication, as those of the first age did to carnal offences, God still conserved some faithful & true servants. Of which Moyses specially pursueth the line of no by Sem his first begotten son. Then describeth the particular vocations, lives, manners, notable sayings, and noble facts, with sincere religion of Abraham, Isaac, Jacob, Joseph, & other holy Patriarchs: who lived before the written law. Likewise upon what

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

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

Gen. 10.

This book divided
into eight parts.

2

3
4

5

6
7

8

occasion, & in what manner, Jacob otherwise called Israel, with all his progeny, descended from the Land of Canaan into Ægypt, and were there entertained. So this book containeth the history of two thousand three hundred & odd years. And it may be divided into eight parts. The first containeth the Creation of Heaven and Earth, & other Creatures, and lastly of Man chap. 1. & 2. The second part is of the transgression & fall of man, & his casting out of Paradise, of multiplication of men, and of sin, though still some were just, of the general flood, that drowned all except eight persons, & few other living creatures of the earth. from the third chap. to the 8. The third part is of the new increase, & multiplication of the same. from the 8. chap. to the 11. The fourth, of the confusion of tongues, & the division of nations. in the 11. chap. The fifth relateth Abrahams going forth of his country, Gods promise, that in his seed all Nations should be blessed, & the commandment of Circumcision, from the 12. chap. to the 21. The sixth part recounteth the progeny, and other blessings, especially the great virtues of Abraham, Isaac, and Jacob. from the 21. chap. to the 37. The Seventh part reporteth the selling of Joseph into Ægypt, and his advancement there. from the 37. chap. to the 46. The eight and last part is of Jacob, and his progenies going into Ægypt, their entertainment there, and of Jacobs, and finally of Josephs death, in the five last chapters.

THE BOOK OF GENESIS,

IN HEBREW BERESITH.

Chapter 1

God createth heaven and earth, and all things therein; distinguishing and beautifying the same; 26. last of all the sixth day he createth man: to whom he subjecteth all corporal things of this inferior world.

The first part Of the creation of all things.
The Church readeth this book in her Office from Septuagesima till Passion Sunday.
Also this first chapter & beginning of the second on Easter Eve before Mass.
(a) The firma-ment is all the space from the earth to the highest stars. The lowest part divideth between the waters on the earth and the waters in the air. St. Aug. li. 11. de Gen. ad lit. c. 4

(b) Likewise heaven is all the space above the earth, in whose lowest part are birds and waters, in the higher part stars. The highest is the Imperial heaven. Esa. 66.

(c) The lights made the first day, are disposed the fourth day in their proper courses for more distinction of times. St. Dionys. ca. 4. de diuin. nom. St. Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.

(d) The Sun &

1 **IN** the beginning God created heaven and earth.

2 And the earth was void & vacant, and darkness was upon the face of the depth: and the Spirit of God moved over the waters.

3 And God said: Be light made. And light was made.

4 And God saw the light that it was good: & he divided the light from the darkness.

5 And he called the light, Day, and the darkness, Night: and there was evening & morning, that made one day.

6 God also said: Be (a) a firmament made amidst the waters: and let it divide between waters & waters.

7 And God made a firmament, and divided the waters, that were under the firmament, from those, that were above the firmament. And it was so done.

8 And God called the firmament, (b) Heaven: and there was evening & morning that made the second day.

9 God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.

10 And God called the dry land, Earth: and the gathering of waters together, he called Seas. And God saw that it was good.

11 And said: Let the earth shoot forth green herbs, and such as may seed, & fruit trees yielding fruit after his kind, such as may have seed in itself upon the earth. And it was so done.

12 And the earth brought forth green herb, such as seedeth according to his kind, & tree that beareth fruit, having seed each one according to his kind. And God saw that it was good.

13 And there was evening & morning that made the third day.

14 Again God said: Be there lights made in the firmament of heaven, to divide the day & the night, and let them be (c) for signs & seasons, and days and years:

15 to shine in the firmament of heaven, & to give light upon the earth. And it was so done.

*Act. 14, 15.
17, 24.
Psalm. 32,
6. 135, 5.
Eccli. 10, 1.
Heb. 11, 3.*

*Job. 38.
Ier. 10, 13.*

Moon: for though the Moon be the least visible star except Mercury, yet it giveth more light on the earth by reason it is near, and so Moyses speaketh according to the vulgar capacity and use of things. St. Aug. li. 2. de Gen. ad lit. ca. 16.

(e)Every creature in nature is good, but all considered together make the whole world perfect most apt to mans use and Gods Glory. St. Aug. li. 1 de Gen. cont. Manich. ca. 21

16 And God made two (*d*) great lights: a greater light, to govern the day: and a lesser light to govern the night: and stars.

17 And he set them in the firmament of heaven, to shine upon the earth.

18 and to govern the day & the night, and to divide the light & the darkness. And God saw that it was good.

19 And there was evening and morning that made the fourth day.

20 God also said: Let the waters bring forth creeping creature having life, and flying fowl, over the earth under the firmament of heaven.

21 And God created huge Whales, and all living & moving creature, that the waters brought forth, according to each sort, & all fowl according to their kind. And God saw that it was good.

22 And he blessed them saying: Increase and multiply, and replenish the waters of the sea: and let the birds be multiplied upon the earth.

23 And there was evening & morning that made the fifth day.

24 God said moreover: Let the earth bring forth living creature, in his kind, cattle, & such as creep, & beasts of the earth according to their kinds: and it was so done.

25 And God made the beasts of the earth according to their kinds, and cattle, & all that creepeth on the earth in his kind.

Col. 3, 10.

And God saw that it was good,

26 and he said Let us make Man to our image, & likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and all creeping creature, that moveth upon the earth.

Mat. 19, 4.

27 And God created man, to his own image: to the image of God he created him, male & female he created them.

28 And God blessed them, and saith: Increase and multiply, & replenish the earth, and subdue it, and rule over the fishes of the sea, and fowls of the air, & all living creatures, that move upon the earth.

29 And God said: Behold I have given you all manner of herb that seedeth upon the earth, and all trees that have in them selves seed of their own kind, to be your meat:

30 and to all beasts of the earth, and to every fowl of the air, & to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

31 And God saw all things that he had made, and (*e*) they were very good. And there was evening & morning that made the sixth day.

ANNOTATIONS

Chapter 1

1. *In the beginning.*] *holy* Moyses telleth what was done in the beginning of the world, and so forward even till his own time, writing above two thousand and four hundred years after the beginning. all which being incomprehensible by human wit or discourse, he knew partly by Revelations from God, for he had the gift of Prophecy in most excellent sort: partly by Traditions from his elders, who learned of their fathers.

cont. Epist.

The Church had only Traditions & no Scripture above

2400. years.	For until that time the Church had only Traditions of such things, as were revealed to special men, Whereby we see the great authority of Traditions, before there were Scriptures. And since Scriptures were written they are also necessary, for three special reasons. First for that we are only assured by Tradition of the Church, that those Books are in deed holy Scriptures, which are so accounted, and not by the Scripture itself, for that were to prove the same by the same, until we be assured of some part, that proveth some other parts. And this made St. Augustine to say plainly, that <i>he could not believe the Gospel, except the Church told him which is the Gospel</i> . Secondly holy Scriptures being once known to be the word of God, and so of most eminent authority of all writings in the world, as St. Augustine, St. Jerome, & all other Fathers agree, yet for the true understanding of the same, both the Scripture itself, and the ancient Fathers remit us to the Church, namely to those in the Church, that are <i>appointed</i> by Gods ordinance, <i>in the high place that he hath chosen</i> . Which were the High Priests in the old Testament, as appeareth: Deut. 17. Mat. 23. Joan. 11. And in the new Testament, St. Peter and his Successors for whom Christ prayed that his faith should not fail: and therefore commanded him to confirm his brethren Luc. 22. Thirdly for things not expressed in particular in holy Scripture, the Scripture and (a) Fathers do likewise remit us to Traditions, and to the judgment and testimony of the Church. Christ saying to his Apostles: <i>he that hearth you hearth me</i> . The Apostles doubted not to say: <i>It seemed good to the holy Ghost and to us</i> . And St. Paul willed the Thessalonians to <i>hold the traditions, which they had learned</i> , whether it were by word, or by his Epistle.	<i>fund. c. .5</i>
Traditions necessary for three ca		
Scripture of most eminent authority, uses		(a) <i>Luc. 10, 16. Act. 15, 28. 2. Thess.</i>
Scriptures hard.	1. <i>In the beginning God made heaven and earth.</i>] all writers (b) ancient and later find such difficulties in these first chapters, that some otherwise very learned have thought it not possible to understand the same according to the proper and usual signification of the words, as the letter may seem to sound, but expound all allegorically, as that by the waters above the firmament should be understood the blessed Angels, by the waters under the firmament wicked spirits, and the like. So did Origen and diverse that follow him therein. Yea St. Augustine in his Books upon Genesis against the Manichees, written shortly after his conversion, when he could not find as he desired a good and probable sense agreeable to the words, in their proper signification, expounded them mystically, but afterwards in his other Books de Genesi ad literam, he gratefully acknowledgeth that God had given him further sight therein, and that now he supposed he could interpret all according to the proper signification of the words; yet so that he durst not nor would not addict himself to one sense, but that he was ready to embrace an other, lest by sticking to his own judgment he might fail. So likewise St. Basil, St. Chrysostom, St. Ambrose, St. Jerome, St. Bede, and other greatest Doctors found & confessed great difficulties in these first chapters, which they with much study endeavored to explicate. And therefore it is a wonder to see our Protestants & Puritans hold this Paradox, that Scriptures are easy to be understood. Whereas both by testimony of those that have in deed studied & labored in them, and by a little due consideration, the contrary is most evident. For whosoever will look into the holy Scriptures, shall find that some times in show one place seemeth contrary to an other; some times the letter & phrase are obscure & ambiguous; some times the sentences unperfect. Again many speeches are propheticall, many parabolical, metaphorical, and uttered under other tropes ¹ and figures, and that in the literal sense. Moreover there are three spiritual senses besides the literal, very frequent in holy Scripture. Allegorical pertaining to Christ and the Church; Moral pertaining to manners; and Anagogical pertaining to the next life. As this word Jerusalem literally signifieth the head city of Jewry: Morally the soul of man: Allegorically the Church militant: and Analogically the Church triumphant. And some times this (and the like of others) metaphorically in the literal sense signifieth the Church militant, and not the city of Jewry, as in the 12. chapter to the Hebrews: and some times the Church triumphant, as in the 21. of the Apocalypse.	(b)2. <i>Origen. super. Gen. c. 1. Aug. li. 2. de Gen. cont Manich. ca. 2. lib. 1. c. 18. & lib. 8. c. 2. Bas. ho. 9. in Genes. Chrisost. epist. 44. Amb. & Beda in examen. Ieron. Epistol. ad Eustoch.</i>
Why Scriptures are hard.		
Three spiritual senses besides the Literal.		<i>Gen. 1. v. 3. & 14. Exo. 20, 5. & 18, v. 20. Joan. 8, 25. Rom. 8.</i>
Allegorical. Moral. Anagogical.		

¹ tropes: types

<p>A figure of Baptism.</p> <p>Christians called fishes.</p>	<p>2. <i>The Spirit of God.</i>] In the Hebrew it is signified, that the Spirit of God was on the waters to make them fertile, for that fishes and birds were to be procreated thereof; the word is <i>merahepheth, incubabat, sat upon</i>, to produce fruit (saith St. Jerome) from the waters, as a hen by her heat, produceth life in the eggs. And the same St. Jerome, and before him Tertullian teach, that this was a figure of Baptism, which consisteth of water and the holy Ghost. For as water in the beginning of the world received a certain vital virtue of the holy Ghost to produce living creatures: so also Baptism receiveth virtue of the same holy Ghost to procreate new men. Whereupon Tertullian calleth Christians fishes, because they are gotten from the waters, and thence have their first spiritual life. <i>Let it not therefore seem strange</i> (saith he) <i>that in Baptism Waters give life.</i></p>	<p>Ierom. Epistol. 83. ad Ocea. Tert. de Baptis.</p>
<p>Light being an accident remained without subject, by the judgment of some learned Fathers.</p> <p>The accidents of bread and wine can remain by Gods power without their subjects.</p>	<p>16. <i>Two great lights, and stars.</i>] Here occurreth an other example of the hardness of holy Scripture. For if the two great lights (to wit the Sun & the Moon) and also the stars, were made the fourth day, and not before, as it may seem by the words in this place, then what was that light, and in what subject was it, that was made the first day? St. Basil, St. Gregory Nazianzen, Theodoret, and some others, writing upon this place do think that the light, which was made the first day, remained though an accident without his subject till the fourth day. And albeit most other Doctors rather think that the substance of the Sun & Moon, & of other planets and stars were created the first day, and the fourth day set in that order and course which now they keep, with more distinction <i>for signs and seasons, and days and years</i>: yet it is clear that the foresaid ancient Doctors judged it possible, that accidents may remain without their subject². Which a Sacramentary will be loath to grant, lest it might be proved possible, as both these & all other Catholic Doctors believed and taught, that the accidents of bread and wine remain in the blessed Sacrament of the Eucharist without their subjects. Which Protestants deny.</p>	
<p>Ten prerogatives of man in his creation.</p> <p>1. made like to God.</p> <p>2. The Mystery of the B. Trinity insinuated in his creation.</p> <p>3. Produced by God himself.</p> <p>4. Placed in paradise.</p> <p>5. Lord of all earthly creatures.</p> <p>6. Innocence.</p> <p>7. Excellent knowledge.</p>	<p>[26] 26. <i>Let us make man to our Image.</i>] For better consideration of Gods bounty towards us, and stirring ourselves to gratitude towards him, we may here note ten prerogatives bestowed on us, by our Lord & maker in our creation above all other earthly creatures. First, whereas God by an imperial word of commandment made other creatures, <i>Fiat lux, Fiat firmamentum: Be there light: Be there a firmament</i>: intending to make man, he proceedth familiarly, by way, as it were, of consultation, and as to his own use and service to make man saying: <i>Let us make man to our image and likeness</i>, that is to say, a reasonable creature with understanding and free will, which beasts have not. Secondly, in this work God first insinuateth the high Mystery of the B. Trinity, or plurality of Persons in one God (because man is to believe the same) signifying the plurality of Persons by the words <i>Let us make</i>, and <i>to our</i>: and the unity in substance, by the words <i>Image and likeness</i>, the first in the plural number, the later in the singular. Thirdly, other creatures were produced by the waters and earth, <i>Let the waters bring forth</i> (fish and fowl) <i>Let the earth bring forth</i> (grass and cattle, & other beasts) but God brought forth man, not by the earth, though of the earth, nor by water, nor by heaven, nor by Angels, but by himself, giving him a reasonable soul, not sensual only as to beasts, and the same not produced of any creature, but created immediately of nothing. Fourthly, God gave man Paradise a most pleasant place to dwell in. Fifthly, God gave man dominion and imperial authority over all living creatures under heaven. Sixthly, man was created in that innocency of life, and integrity of all virtues, that his mind was wholly subject to God, his sense to reason, his body to his spirit, and all other living creatures obedient to him: even the terrible Lions, the cruel Tigers, the huge Elephants, and the wildest birds. Seventhly, God brought them all to man, as to do him homage, and to take their names of him. Which by his excellent knowledge he gave them conformable to their natures. Eighthly, God gave man in some sort an immortal body, that if he had kept God's commandment, he had lived long and pleasantly in this world, and so should have been translated to</p>	

² subject: from the Latin *subjecto*; the underlying essence of the thing.

8. Power to live Ever.

9. Gift of prophecy.

10. God conversed familiarly with man.

Gods blessing always effectual. Especially in the holy Eucharist.

eternal life without dying. Ninthly, God did not only adorn man with all natural knowledge, and supernatural virtues, but also with the gift of prophecy. Whereby he knew that Eve was *a bone of his bones, and flesh of his flesh*, though being asleep he knew not when she was made. Tenthly (which was the chief benefit of all) God conversed familiarly with man, and that in shape of man, which was a token of his marvelous great love to man, and a singular incitement of him to love God. Read more, if you please, of the dignity of man, and the benefits of God towards him in his creation, in St. Bernard upon the 99. Psalm. And upon the 61. chapter of Esaie.

28. *Increase and multiply.*] Whether this be a commandment or no, at least it is a blessing, for so the words before convince, *God blessed them and said: Increase and multiply.* He said the same also to brute creatures, which are not capable of a precept, but by this were made fertile. Whereby we see that Gods blessing always worketh some real effect: as of fertility in this and other places, of multiplication of the loaves and fishes, Joan 6. And some real effect Christ's blessing must needs work also in the blessed Sacrament. Mat. 26 Which can be no other but changing bread and wine into his body and blood, seeing himself expressly saith: *This is my body, this is my blood.*

And though Gods blessing in this place be also a precept, yet it is not to all men for ever, 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. Jerome, S. Augustine, and other Fathers expound this place. And confirm the same by the text, for immediately God signifying to what end he spoke, saith : *and replenish the earth.* Which being replenished, Gods will is therein fulfilled.

Chapter 2

The work of six days being finished, God rested the Seventh day & blessed it. 8. Then placing man in paradise (planted with beautiful & sweet trees, & watered with four rivers) 16. commandeth him not to eat of the tree of knowledge of good & evil. 18. & formed a woman of a rib of Adam.

::God createth not new kinds of creatures, yet still worketh. Io. 5, 17. conserving & governing all things and createth souls, grace, and Glory of the same kind St. Aug. li, 4 de Gen. ad lit. c. 12.

1 **THE** heavens therefore & the earth were fully finished, and all the furniture of them.

2 And the Seventh day God ended his work which he had made: & :: rested the Seventh day, from all work that he had done.

Exod. 20, 11. Deut. 5, 14. Heb. 40 4.

3 And he blessed the Seventh day and sanctified it: because in it he had ceased from all his work which God created to make.

4 These are the generations of heaven & earth, when they were created in the day, when our Lord God made the heaven, and the earth.

5 And every plant of the field, before it shot up in the earth. And every herb of the ground before it sprang: for our Lord God had not rained upon the earth: and man was not to till the earth:

6 But a spring rose out of the earth, watering all the overmost part of the earth.

(a)Mans soul is immediately created by God not produced of other substance as the souls of beasts and plants are.

7 Our Lord God therefore formed man of the slime of the earth: and (a) breathed into his face the breath of life, & man became a living soul.

1. Cor. 15, 45,

8 And our Lord God had (b) planted a Paradise of pleasure from the beginning: wherein he placed man whom he had formed.

Mat. 19, 5. Mar. 10, 7.

9 And our Lord God brought forth of the ground all manner of trees, fair to behold: and pleasant to eat of: the tree of life also in the middle of Paradise:

1. Cor. 6 16. Eph. 5, 31.

(b)Whether this paradise be now extant is uncertain, though it be certain that Enoch and Elias are yet living in earth. St. Aug. li. 2. cont. Pelagi. c. 23. See Perereus. li. 3. q. 5. & li. 7. q. vltima.

As we say brick is made of earth, and a house is built of brick: so Adam was made of earth and Eve built of a rib of Adam. And that of one rib, as if God should build a house of one brick, or as in deed he fed 5000 men with five loaves. Chris. ho. 15. St. Aug. Tract. 24. in Joan. St. Tho. p. 1. q. 92. a. 3.

Not three, nor four, nor more. for then two were changed to an other number. St. Ier. li. 1. cont. Ioui.

and the tree of knowledge of good & evil.

10 And a river issued out of the place of pleasure to water Paradise, which from thence is divided into four heads.

11 The name of the one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth.

12 And the gold of that land is very good: there is found bdellium, & the stone onyx.

13 And the name of the second river is Gehon: that is it which compasseth all the land of Ethiopia.

14 And the name of the third river is Tigris: that same passeth along by the Assyrians. And the fourth river, the same is Euphrates.

15 Our Lord God therefore took man, & put him in the Paradise of pleasure, to work, & keep it.

16 And he commanded him saying: Of every tree of Paradise eat thou:

17 But of the tree of knowledge of good & evil eat thou not. For in what day soever thou shalt eat of it, thou shalt die the death.

18 Our Lord God also said: It is not good for man to be alone: let us make him a help like unto himself.

19 Our Lord God therefore having formed of clay all beasts of the earth, and fowls of the air, brought them to Adam that he might see what to call them: for all that Adam called any living creature, the same is his name.

20 And Adam called all beasts by their names, and all fowls of the air, and all cattle of the field: but unto Adam there was not found an helper like himself.

21 Our Lord God therefore cast a dead sleep upon Adam: and when he was fast asleep, he took one of his ribs, & filled up flesh for it.

22 And our Lord God built the rib which he took 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 shall be called woman, because she was taken out of man.

24 Wherefore man shall leave his father & mother, & shall cleave to his wife, & they shall be: two in one flesh.

25 And they were both naked; to wit Adam & his wife: and were not ashamed.

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

ANNOTATIONS Chapter 2

2. *The Seventh day.*] all creatures being made in their kinds in six days, complete and perfect, God not needing (as men often do in their works) to perfect, polish, or amend the same, *rested the Seventh day*: and therefore the natural perfection of Gods works 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 St. Augustine and other fathers teach. And for this cause *God blessed and sanctified the Seventh day*. and after we have in the Decalogue, or ten commandments, that this day all should rest and abstain from works, yea and keep it festival, occupying themselves in spiritual exercises

In Psal. 6.
& 11.

Observation of holy days by Gods institution.

Observation of festival days is religious, not Judaical, nor heathenish.	service and special worship of God, as the Jews did even till Christs, and his Apostles time, praying and hearing the word of God read and expounded in the Sabbath day. Whereby we see that distinction of days pertaineth to Religion, the people of God thus observing the Sabbath in memory of the Creation, & diverse other Feasts in memory of other benefits. And we now keep the Sunday holy, in memory of Christs Resurrection, and other Feasts in grateful remembrance of other Mysteries of Christs Nativity, the coming of the holy Ghost, and the like. Yea also Feasts of his blessed Mother, and other Saints, for the benefits received from Christ by them, and for more honor to Christ in them. So this Catholic observation of Feasts is neither Judaical (which also in the law was good but now is abrogated) nor heathenish, for we honor not Jupiter, nor Juno, nor any false god or goddesses, but our Lord God Creator & Redeemer, & for his sake, his best servants. Whereof see the Annotations in the English new Testament. 4. chap. to the Galatians. Whereto we here only add these words of St. Basil. Which may serve for a general answer to the most common objection. <i>Honor seruorum redundat in communem Dominum. The honor of the servants redoundeth to the common Lord, or Master.</i> So, saith he, the honor of Saints is the honor of Christ their Lord and ours.	<i>Act. 13. 14. Levit. 23.</i>
Honor of Saints is to the greater honor of Christ.		<i>Homil. in 40. Martyrs.</i>
Why a particular positive law besides the general laws of God & nature, was given to man.	17. <i>Of the tree of knowledge.</i>] Besides the law of nature, by which Man was bound to direct all his actions according to the rule of reason; and besides the supernatural Divine law, by which he was bound to believe, and trust in God, and to love him above all things, having received the gifts of faith, hope, and charity: God gave him another particular law, that <i>he should not eat of the tree of knowledge of good and evil.</i> And that for two special reasons, which St. Augustine noteth upon this place. First, that God might declare himself to be Lord of man. Which was absolutely necessary for man, and nothing at all profitable to God, who needeth not our service, but we without his dominion should utterly fall to nothing. <i>Nec enim ipso non creante, &c. For he not creating us, neither could we have been, nor he not conserving us, could we remain, nor he not governing us, could we live rightly. Wherefore he only is our true Lord, whom not for his, but for our own profit salvation we serve.</i> The other reason was, that God might give man matter wherein to exercise the virtue of obedience, and to show himself a subject of God. Which could not be so properly and effectually declared by keeping other laws, nor the enormity of disobedience appear so evidently, as by fulfilling of Gods will commanding him, or by doing his own will, moved to the contrary, in a thing of itself indifferent, & only made unlawful, because it was forbid. But let us hear St. Augustines own words. <i>Nec potuit melius aut diligentius comendari quantum malum sit sola inobedientia, &c.</i> "Neither could it (saith this great Doctor) be better, nor more exactly signified how bad a thing sole disobedience is, then where a man became guilty of iniquity, 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 herb, supposing it is poisonous, and doth forewarn 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 die because the same thing bereaveth him of health and life, whether it had been forbidden him or no. Also when one forbiddeth that thing to be touched, which would not in deed prejudice him that toucheth, but him that forbiddeth, as if one take an others money, being forbid by him, whose the money is, it is a sin in him that is forbidden, because it is injury to him that forbiddeth. But when that thing is touched which neither should hurt him that toucheth, nor any other, if it were not forbid, wherefore is it prohibited, but that the proper Goodness of obedience, and the evil of disobedience might appear?" Thus St. Augustine sheweth, that disobedience is a sin, because it is against a precept, though otherwise the thing that is done were not evil. amongst other good notes, teacheth that true obedience inquireth not, wherefore a thing is commanded, but leaving that to the Superior, promptly doth that is appointed.	<i>lib. 8. de Gen. ad lit. c. 11. Psal. 15.</i>
First reason.		
Second reason.		
The sin of disobedience.		
Joined with damage to him that disobeyeth.		
Joined with damage of him that forbiddeth.		
True obedience is blind and prompt.		
Not meat, but the disobedience hurteth him that	17. <i>Of the tree eat thou not.</i>] This example of our first parents transgression sheweth, how frivolous an answer it is to say; that breaking of commanded fasts, or eating meats forbidden can not hurt us, the meat being good and wholesome: for so the fruit of the	<i>Math. 9, Luc. 10. St.</i>

transgresseth the precept of abstinence.

Laws in things indifferent bind in conscience.

Temporal punishment due after sin is remitted.

Death due to all for Original sin.

Yea to infants who have no other sin.

Also other penalties inflicted upon infants.

tree was good, and should have hurt no man, if it had not been forbidden. Even so all meats of their own nature are good, yet the precept of fasting (foretold by our Saviour in general, and determined by his Church in particular) and so of any other like law, though it be in things otherwise indifferent, proceeding from lawful Superiors, bindeth the subjects in conscience. And the transgression is properly disobedience, what other sin soever may also be mixed therewith.

17. *Thou shalt die the death.*] Against the new doctrine, denying that after sin is remitted, any temporal punishment remaineth for the same, this place declareth that death (whereof God forewarned Adam, if he should eat of the fruit forbidden) remained due, and was at last inflicted upon him, for his sin, which was presently remitted upon his repentance.

Again for so much as we are all subject to death, it proveth that we were all guilty of this sin, by which death came upon all men, as St. Paul teacheth. else God should punish us without our fault, which is impossible that his Goodness should do. Especially it appeareth in infants, who dying before they come to use of reason, can Never commit other sin; for though they were circumcised, or had Sacrifice offered, or other remedy used for them before Christ, or baptised since Christ: yet they suffer (as St. Augustine noteth) both death and many other penalties, of sickness, cold, heat, hunger, and the like, which can neither be to them matter of merit (as to others it may be) nor profit them for avoiding of other sins, Seeing they die in their infancy. Yea moreover if they died without circumcision, or other remedy of those former times, their souls perished from their people; and now without Baptism can Never enter into the kingdom of heaven, which could not stand with Gods justice, if they were not guilty of sin.

Epiph. in compe. fidei Cat. St. Aug. epist. 80.

Caluin l. 3. inst. c. 4. parag. 31. & 32.

Rom. 5.

lib. 13. de civit. c. 6. lib. 2. de pec. mer. & remis. c. 34. Gen. 17 Joan. 3. St. Greg. li. 4. Moral. c. 2.

Chapter 3

The second part. Of the fall of man, and propagation of man and of sin.

(a) Serpents most crafty to escape harm, when they hurt men: so is the Devil.

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

1 **BUT** the serpent also was more subtle then all the beasts of the earth, which our Lord God had made. Which said to the woman: Why hath God commanded you, that you should not eat of every tree of Paradise?

2 To whom the woman answered: Of the fruit of the trees that are in paradise, we do eat:

3 but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat: and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: No you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good & evil.

6 The woman therefore saw that the tree was good to eat, and fair to the eyes, and delectable to behold: and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.

7 And the eyes of them both were opened: and when they (b) perceived themselves to be naked, they sowed together leaves of a fig tree, and made themselves aprons.

2. Cor. 11, 3.

Eccl. 25. 1. Tim. 2, 14.

(b) After sin they were ashamed, not before St. *Chris.*

(c) all this curse pertaineth to the Devil that spake in the serpent. St. Aug. li 2. de Gen. ad lit. cap. 36. St. Beda in hunc locum.

(d) Earthly or worldly and carnal men St. Greg. in Psal. 101.

(e) Though good men resist temptations at the first assaults, and so bruise the Serpents head, yet he endeavoreth still to deceive especially in the end of mans life, signified by the heel. St. Gre. in cap. 1. Job.

(f) All men travail one way or other: & such as suffer weeds to overgrow (in their souls) shall after this life either sustain the fire of Purgatory or eternal pain. St. Aug. li 2. c. 20. de Gen. co Man.

(g) She was mother rather of all the dying: but in figure of our B. Lady who is mother of Christ, life itself, she is called mother of the living. St. Epiph. her. 78.

8 And hearing the voice of our Lord God walking in paradise at the afternoon air: Adam hid himself and so did his wife from the face of our Lord God, amidst the trees of paradise.

9 And our Lord God called Adam, and said to him: Where art thou?

10 Who said: I heard thy voice in paradise: and I feared, because I was naked, and I hid me.

11 To whom he said: And who hath told thee that thou wast naked, but that thou hast eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And Adam said: The woman, which thou gavest me to be my fellow companion, gave me of the tree, and I did eat.

13 And our Lord God said to the woman: Why hast thou done this? who answered: The serpent deceived me, & I did eat.

14 And our Lord God said to the serpent: Because thou hast done this thing, (c) accursed art thou among all cattle, & beasts of the earth: upon thy breast shalt thou go, & (d) earth shalt thou eat all the days of thy life.

15 I will put Enmities between thee & the woman, and thy seed and the seed of her: she shall bruise thy head in pieces, & thou shalt lie in wait of her heel.

16 To the woman also he said: I will multiply thy travails, and thy child bearings: in travail shalt thou bring forth children, and thou shalt be under thy husbands power, and he shall have dominion over thee.

17 And to Adam he said: Because thou hast heard the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldest not eat, cursed is the earth in thy work: with (f) much toiling shalt thou eat thereof all the days of thy life.

18 Thorns and thistles shall it bring forth to thee, & thou shalt eat the herbs of the earth.

19 In the sweat of thy face shalt thou eat bread, till thou return to earth, of which thou wast taken: because dust thou art, and into dust thou shalt return.

20 And Adam called the name of his wife, Eve: for because she was (g) mother of all the living.

21 Our Lord God also made for Adam and his wife garments of skins, and clothed them.

22 And said: Lo Adam is become as it were one of us, knowing good & evil: now therefore lest perhaps he reach forth his hand, and take also of the tree of life, & eat, and live for ever.

23 And our Lord God sent him out of the paradise of pleasure, to work the earth of which he was taken.

24 And he cast out Adam: and placed before the paradise of pleasure Cherubims, & a flaming, and a turning sword, for to keep the way of the tree of life.

1. Cor. 14

ANNOTATIONS

Chapter 3

Sin entered among men by the envy & craft of the Devil, man consenting to his suggestions. Eve first sinned in thought, then in words last in deeds.

Bad sequels of sin.

No sin can be without freewill.

Concupiscence no sin, but the effect, and occasion of sin. Also occasion of merit.

The Latin text defended against Kemnisius and other Protestants. See Card. Bellarmin. li. 2. c. 12. de verbo Dei.

Both readings yield the same sense.

As Adam was the cause, and Eve an occasion of mans captivity: so Christ is the true cause and his mother an occasion of our restoration.

1 *Why hath God?*] Here we may see how sin came first amongst men. For the Devil envying mans happy state tempted Eve the weaker person, beginning with a question, thereby to allure her into conference, and by such a question as might bring her into suspicion of Gods affection towards man, saying: *Why hath God commanded you, that you should not eat of every tree of paradise?* insinuating by these words, and withal internally suggesting, that God dealt hardly with them, abridging their liberty without cause. And when he had got so much of her, that she was displeased with the precept, which she showed by adding of her own (to make it seem more grievous) that they were forbidden *to touch the tree:* and again by reporting the punishment as doubtful, saying: *lest perhaps we die,* then the tempter avouched boldly, and falsely, that they should not die, and charged God to be envious of the benefit they should get by eating of that tree, saying *their eyes should be opened, and they should be as Gods, knowing good and evil.* upon which persuasion, and liking also she had to the fruit, she did take and eat, and persuaded Adam also to eat. And forthwith they saw that they would not have seen, knew evil which they had better not to have known, were ashamed, and endeavored to cover, and hide them selves. Even thus the Devil dealeth with men ever since, assaulting the weaker persons, and weaker part, as the flesh and sensuality, and by them setteth upon the stronger and superior part, to get consent of freewill, without which there is no sin. According to that famous saying of St. Augustine: *Pecatum adeo est voluntarium, vt nullo modo sit peccatum, si non voluntarium. Sin is so voluntary, that in no wise it can be sin, if it be not voluntary. wherefore it was no sin in Eve to be tempted by the serpent, which she could not avoid, nor in Adam to be tempted by Eve, but they sinned when they consented to the evil suggestions.* And now in the regenerate, though concupiscence remain, which is the effect of sin past, & occasion of sin in those that yield again to temptations, yet is it not sin, but punishment of sin, and matter of exercise in the just, and if we resist, of merit: and therefore St. Paul exhorteth us, *to walk in the spirit, and the lusts of the flesh we shall not accomplish.* And in another place sheweth, *that he which fighteth lawfully, shall be crowned.*

15. *she shall bruise*] Protestants will not admit this reading, *ipsa conteret*, she shall bruise, lest our Blessed Lady should be said any way to bruise the serpents head. And Kemnisius amongst others saith, that all ancient Fathers read, *ipsum*, not, *ipsa*. But he is convinced of lying by Claudius Marius Victor. lib. 1. in Gen. Alcimus Auitus lib. 3. carm. c. 6. St. Chrysostom hom. 17. in Genes. St. Ambrose lib. de fuga sæculi cap. 7. St. Augustine lib. 2. de Genesi contra Manichæos, cap. 18 & lib. 11. de Genesi ad literam cap. 26. St. Gregory lib. 1. Moralium cap. 38. And after them St. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira upon this place, St. Bernard ser 2. super Mißus est. And many others, who read *ipsa* as the Latin text now hath.

But whether we read, *she shall bruise*, or, *her seed*, that is her son Christ, *shall bruise* the serpents head, we attribute no more, nor no less to Christ, nor to our Lady by the one reading, then by the other: for by the text, *I will put Enmities between thee and the woman, between thy seed, and her seed.* It is clear, that this enmity and battle pertained to the woman and her seed on the one party, and to this Devil, that spake by the serpent, and all the wicked, on the other party, and that the victory should happen to mankind. Which being captive by Adams sin, occasioned by a woman, should be redeemed, both sexes, though in far different sort, concurring thereto. And so it is most true, that Christ by his own proper power, and his blessed mother by her most immediate cooperating to his Incarnation (and consequently to other Mysteries) did bruise the serpents head, break and vanquish his power. As many ancient

Sap. 2. 24.
Joan. 8. 44.
St. Aug. lib. 14. de civit. c. 11.
Rupert. li. de Trinit. & operibus eius c. 4.

Lib. de vera Religione c. 14. Lib. 1. Retract. c. 13.

S Aug. lib. 1. de nupt. & con. c. 23. Gal. 5. 2. Tim. 2.

St. Ireneus li. 3. c. 33. & lib. 5. circa med. St. Epiph. Hær. 78. St. Ieron. ep. 22. ad Eustoch. St. Aug. (or St. Fulgent) ser. 18 de Sanctis. de fide & Symb. de

Our B. Lady resisted
all evil suggestions.

Fathers do excellently discourse: namely St. Bernard, writing upon these words in the Apocalypse. cap. 12. *A great sign appeared in heaven, a woman clothed with the sun*: Albeit (saith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman all losses are repaired, and that not without great increase of graces. For the benefit doth far exceed the loss. Our merciful father giving us for a terrestrial Adam Christ our Redeemer, & for old Eve Gods own mother. Moreover as the same St. Bernard showeth, this blessed Virgin in singular sort bruised the serpents head, in that she quite vanquished all manner suggestions of the wicked serpent, Never yielding to, nor taking delight in any evil moved by him.

*Agone
Christiano.
Ser. 2. super
Missus est.*

The ceremony of
ashes, on Ash
Wednesday.

19. *Dust thou art*] By these words Adam was admonished to humble himself, considering the matter whereof his body was made, and into which he should be resolved again. Whereupon it came to be a ceremony amongst penitents, to cast ashes on their heads. As appeareth in holy Scriptures. for which cause the Church now also useth this ceremony the first day of Lent, putting ashes on her childrens heads: willing them to remember, that dust they are, and to dust they shall return, to move us by this meditation to more serious penance.

*Job 42.
Esai. 58.
Ierem. 6.
Ionæ. 3.
Mat. 11.*

Gods providence
concurrith with
mans free will.

22. *Lest perhaps*] Notwithstanding Gods eternal decree in disposing all things, and his omnipotency which nothing can resist, yet he produceth good, and either avoideth or disposeth of evil which he suffereth, by Ordinary means, as appeareth Act. 27, v. 31. and that because man hath freewill, with which God concurrith, & destroyeth not nor forceth. as St. Augustine teacheth.

*de grat. &
liber. arb.
c. 6. de
corrupt. &
grat. ad
art. falso
impos.
St. Aug. lib
11. de
Gen. ad lit.
c. 40.*

Paradise defended
by Angels and by
fire & sword. God
destroyeth not
nature

24. *Placed Cherubims.*] Man being cast out of paradise, the same is defended with double guard. with Angels, that are watchful, wise, and potent; and with fire and sword, most terrible armor to man. Whereby again we see, that God useth Ordinary means in his providence, as the ministry of Angels & human terror, and would neither destroy the tree, nor deprive it of the virtue to prolong life, nor bereave man of freewill, by which he might desire to return: but conserving nature in all creatures, preventeth inconveniences otherwise.

Good Angels hinder
Devils of their
desires.

These Angels also hinder the Devil, that he can not enter paradise, lest he should take of the fruit of the tree, and give it to men to prolong their lives, and thereby draw them to his service.

Chapter 4

Wicked Cain killeth holy Abel. 9. whose blood cryeth for Revenge. 11. Cain a cursed vagabond, 17. hath much issue. 25. Adam also hath Seth, and Seth Enos.

1 **AND** Adam knew Eve his wife: who conceived and brought forth Cain, saying: I have gotten a man through God.

2 And again she brought forth his brother Abel. And Abel was a shepherd, & Cain a husbandman.

3 And it befell after many days that Cain offered of the fruits of the earth gifts to our Lord.

Heb. 11.

A figure of the

4 Abel also offered of the first begotten of his flock, and of their fat: and our

Lamb that was slain from the beginning of the world. Apoc. 13. v. 8.

Lord had respect to Abel, & to his gifts.

5 But to Cain, and to his gifts he had not respect: & Cain was exceeding angry, and his countenance abated.

6 And our Lord said to him: Why art thou angry? and why is thy countenance fallen?

7 If thou do well, shalt thou not receive again: but if thou doest ill, shall not thy sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

8 And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.

9 And our Lord said to Cain: Where is Abel thy brother? Who answered: I know not: am I my brothers keeper?

Sap. 10.

Willful murder is one of the sins that cry to God for Revenge.

10 And he said to him: What hast thou done? the voice of thy brothers blood crieth to me out of the earth.

1. Io. 3.

11 Now therefore cursed shalt thou be upon the earth, which hath opened her mouth, & received the blood of thy brother at thy hand.

12 When thou shalt till it, it shall not yield to thee her fruit: a rogue and vagabond shalt thou be upon the earth.

13 And Cain said to our Lord: Mine iniquity is greater, then that I may deserve pardon.

14 Loe thou doest cast me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a vagabond & fugitive on the earth: every one therefore that findeth me, shall kill me.

15 And our Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished seven fold. And our Lord put a Mark on Cain, that whosoever found him should not kill him.

16 And Cain went forth from the face of our Lord, and dwelt as a fugitive on the earth at the east side of Eden.

By the increase of Abrahams seed (by the line only of Isaac and Jacob, besides the issues of Ismael and Esau) in little more then 400. years to above six hundredth thousand men able to bear arms (Num. 1.) it appeareth that Cains progeny in as many years: might suffice to people a city, yea a whole country. St. Aug. l 15 civit. c. 8.

17 And Cain knew his wife, who conceived, and brought forth Enoch: And he built a city, & called the name thereof by the name of his son, Enoch.

18 Moreover Enoch begat Irad, and Irad begat Mauiael, and Mauiael begat Mathusael, and Mathusael begat Lamech.

19 Who took two wives, the name of the one was Ada, and the name of the other Sella.

20 And Ada brought forth Jabel, who was the father of them that dwell in tents, and of herdsmen.

21 And his brothers name was Jubal: he was the father of them that sing on harp & organs.

22 Sella also brought forth Tubalcain, who was a hammerer & worker in all work of brass & iron. And the sister of Tubalcain was Noema.

23 And Lamech said to his wives Ada and Sella: Hear my voice ye wives of Lamech, harken to my talk: for I have slain a man to the wounding of myself, and a stripling to mine own dry blow bruising.

This Lamech of Cains issue, is the first that is noted in Scripture, to have taken two wives.

24 Sevenfold vengeance shall be taken of Cain: but of Lamech seventy times seven fold.

25 Adam also knew his wife again: and she brought forth a son, and called his name Seth, saying: God hath given me other seed for Abel, whom Cain slew.

26 But to Seth also was born a son, whom he called Enos, this man began to invoke the name of our Lord.

ANNOTATIONS

Chapter 4

External Sacrifice due to God in every Law.

3. *Offered gifts*] Either God himself taught Adam, and he his children, or else they knew by instinct of nature, that Sacrifice must be offered to God, to acknowledge thereby his supreme dominion over man, and mans due subjection to his Divine Majesty. And that not only in internal affection, which (as St. Augustine, and all Catholic Doctors teach) is principally required, but also in external things, because we consist of body, and not only of soul, and have, by Gods Goodness, 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 Prophets also foretold, that external Sacrifice should be offered in the law of grace, and new Testament, to wit, the same which Christ instituted, and left in his Church, to continue to the end of the world. Moreover this homage of offering Sacrifice is so peculiar to God only, that albeit many other exterior rites and services are used both to God & men, as to be bare head, to bow, to kneel, & the like before them, *either of great humility* (saith St. Augustine) *or of pestiferous flattery*, to such as are *homines colendi, venerandi, si autem eis multum additur, & adorandi: men to be worshipped, revered and if much be given them, adored* (for this term of *adoring* is also applied to men in holy Scriptures *Gen. 23. v. 7. 27. v. 29.*) yet Sacrifice is due to God only, and to no creature how excellent so ever. In so much (saith the same Doctor) that as all nations found it necessary to offer Sacrifice, so none durst sacrifice to any *nisi ei, quem Deum aut scivit, aut putavit, aut finxit*: but to him whom they either knew, or thought, or feigned to be God.

Lib. 10. de civit. c. 5. Levit. 1 Dan. 12. Mal. 1. Luc. 22.

Sacrifice due to God only, and to no creature.

Lib. 10. civit. cap. 4. Aristot. li. 2. Metaphis. Ethic. 9. Polit. 7. c. 8.

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

4. *Had respect to Abel*] Both Cain and Abel did well in offering external Sacrifice, but they differed much in sincerity and manner of choosing or dividing their oblations, touching Gods part and their own, as St. Justinus Martyr, St. Jerome, St. Augustine and others teach. For Abel offered of the best things, of *the first begotten of his flock, and of their fat*. And therefore God respected and approved it. But to Cain and to his gifts he had not respect, because he wanted sincere devotion. Which difference of Gods acceptance appeared doubtless, as St. Jerome and St. Augustine supposed, by some external sign, otherwise Cain had not understood it. Most like it was by fire sent from God, which inflamed and consumed Abels Sacrifice, & not Cains. As we read of diverse other Sacrifices in holy Scriptures.

To. 3. q. 4. Quæst. Hebraic. Lib 15. civit. c. 7. Mala .1. Hebr. 11. Levit. 9. Iudic. 6. 2. Par. 7. 5. Reg 18. 2 Mac. 1

Reward and punishment according to our works.

7. *Shalt thou not receive:*] Reward of good works, and punishment of evil are clearly proved by this place. God saying to Cain: *If thou doest well, shalt thou not receive again?* what else but well for well doing? as Abel received consolation of his Sacrifice well offered. *but if thou doest ill, shall not thy sin be present forthwith at the door?* afflicting thy conscience, and not suffering thy mind to be in quiet, for remorse of thy wicked fact, and fear of just judgment. For hence is came that Cains countenance fell, and his stomach boiled with anger: punishment so beginning even in this life, & much more in the next world our Saviour will *render* (as himself saith) to every man according to his works: which the Apostle expresseth more distinctly, *eternal life, or wrath & indignation*.

Mat. 16. Rom. 2.

Freewill in man also after his fall. Heretical translation.	<p>7. <i>Under thee</i>] This Text so plainly showeth freewill in man, also after his fall, that the English Protestants to avoid so clear a truth, for these words, <i>the lust thereof</i> (to wit of sin) <i>shall be under thee, and thou shalt have dominion over it</i>, corruptly translate in some of their Bibles thus: unto thee <i>his</i> desire shall be subject, and thou shalt rule over <i>him</i>. As if God had said, that Abel should be under Cain. As the fantastical Manichees perverted the sense, whose absurdity St. Augustine controlleth maintaining the true construction of the words, <i>Tu dominaberis illius; nunquid fratris? absit. Cuius igitur nisi peccati? Thou shalt rule over: What, over thy brother? Not so. Over what then but sin?</i> In other English Editions, namely in the last, which we suppose they will stand to, it is better, but yet obscure thus, unto thee <i>shall be the desire thereof, and thou shalt have rule of it</i>.</p>	Bible 1579. Lib. 15. c. 7. civit.
The Hebrew also & Greek text prove freewill in Cain.	<p>Let us therefore examine the sense, and if St. Jerome, the great scripture Doctor did rightly understand it, God did speak to this effect to Cain: <i>Because thou hast freewill, I warn thee, that sin have not dominion over thee, but thou over sin</i>. The Hebrew hath thus: <i>ad te appetitus eius, et tu dominaberis in eum</i>, or, <i>ei</i>. unto thee the appetite thereof, and thou shalt rule over it. Thargum Hierosolomitatum concludeth Gods speech to Cain thus: <i>Into thy hand I have given power of thy concupiscence, and have thou dominion thereof: whether thou wilt to good or to evil</i>. The Greek hath thus: <i>To thee is the conversion thereof, and thou shalt bear rule over it</i>: to wit, appetite, lust, concupiscence is under thy will. Finally, all Antiquity universality and uniform consent of Christian Doctors, and other learned Philosophers, and reasonable men hold it for certain and an evident truth, that man yea a sinner hath freewill. Yet Luther, the father of Protestants, so abhorred this truth, that he could not abide the very word, nor vouchsafe (when he writ against it) to title his beastly book, <i>Contra liberum arbitrium, Against freewill</i>: but, <i>De seruo arbitrio, Of servile arbitrimet</i>. And denieth that man is in anywise free to choose, to resolve, or determine, but in all things servile, tied, constrained, and compelled to whatsoever he doth, saith, or thinketh. Further, that man in all his actions is like to a hackney, that is, forced to go whither the rider will have him. And knowing the whole world against him, shameth not to confess, that he setteth them all at naught in respect of himself, concluding thus: <i>I have not</i> (saith he) <i>conferred with any in this book, but I have affirmed, and I do affirm. Neither will I that any man judge hereof, but I counsel all to obey, or yield to my opinion</i>. Calvin also for his part, conspireth in this heresy with Luther, but more faintly rather wisheth, then imagineth that men be so mad as to flee from the name of freewill. I (saith Calvin) <i>neither myself would use this word, and would wish others, if they ask me counsel, to abstain from it</i>. But we will be bold to oppose St. Jeromes reason against Luther, Calvin, all Manichees, and others that deny freewill. <i>God made us</i> (saith he) <i>with freewill, neither are we drawn by necessity to virtues nor to vices; otherwise where is necessity, there is neither damnation nor crown</i>.</p>	Quæst. Hebraic. in Gen. St. Augustine. li. de vera Rel. ca. 14.
Calvin also misliketh the word freewill.		lib. de serve arbitrio.
Where is necessity there is neither reward nor punishment due.		lib. 2 c. 2. par. 8. lib. 2. aduers. Iouinsan.
Going forth of the Church a Mark of Heretics.	<p>16. <i>Cain went forth</i>] It is a Mark of Heretics to make breach, and go forth of the Church. And commonly it cometh of envy. <i>Some run into heresies and schisms</i> (saith St. Cyprian) <i>when they envy Bishops, whilst one either complaineth that himself was not rather ordained, or disdaineth to suffer another above him. Hereupon he kicketh, hereupon he rebelleth. Envy moved Cain to kill his brother, because his own works were wicked and rejected: and his brothers just, and esteemed</i>. So going forth became obstinate, obdurate, and desperate in his sin, and being reprobate of God, began a wicked City, opposite to the City of God. Wherefore Moyses, as St. Augustine noteth, intending to describe, and show the perpetual continuance of Gods City, the true Church, from Adam, which he doth by the line of Seth to Noe, and so forward to his own time, would not omit to tell also the progeny of Cain, Even to the flood, wherein all his offspring was finally drowned and destroyed, that the true City of God might appear more distinct, more conspicuous, & more renowned. And that in deed the same only (and not any broken and interrupted companies or conventicles) might be known to be the true Church of God.</p>	1. Joan. 2. Tract. de Zelo & linore. 1. Joan. 5. lib. de Pastore. c. 8. & c. 20.
	23. <i>I have slain</i>] So hard and obscure is this place, that St Jerome required by St.	Tom. 3. ad

Scripture hard	Damasus Pope to expound it, dareth not affirm any one sense for certain, but proposing divers, which the text may seem to bear, wisheth the Pope (who was also very learned) to examine all more at large: putting him in mind that Origen wrote his twelfth and thirteenth Books upon this only place.	<i>1. quæst. Damasi.</i>
A probable sense according to the Hebrews Tradition.	The most probable exposition seemeth to be gathered out of the Hebrews Tradition, that this Lamech of the issue of Cain (for there was an other Lamech of Seths progeny) much addicted to hunting, and his eyes decaying, used in that exercise the direction of a young man his nephew, the son of Tubalcain. Who seeing something move in bushes, supposing it to be a wild beast, willed his grandfather to shoot at the same: which he did, and struck the mark with a deadly wound, and approaching to take the prey, found it to be old Cain. Whereupon sore amazed, afflicted, and moved with great passion, did so beat the young man, for his ill direction, that he also died of the dry blows. After both which mishaps, and his passion at last calmed, Lamech lamenteth as the text saith, that he had killed a man and stripling, to wit, the one with a wound, the other with dry blows, for which he feared sevenfold punishment more then Cain suffered for killing Abel. Nevertheless St. Jerome & other Fathers think it probable, that Lamech killing the one of ignorance, the other in passion, was not so severely punished as he feared. And so they understand the rest of this passage, that sevenfold vengeance was taken of Cain, by prolongation of his miserable life till his Seventh generation, when one of his own issue slew him, and another of the same lineage with him. And Lamech was punished seventy sevenfold when his seventy seven children (for so many he had, as Josephus writeth) and all their offspring perished in the flood. Mystically by seventy seven may be signified that the sin of mankind should be punished and expiated in Christ our Redeemer. who was born in the seventy Seventh generation from Adam.	<i>St. Chris. ho. 20. in Gen. Lib. 1. Antiq. ca. 2. Origen in Gen. Luc. 3.</i>
Mystical sense		
Public prayer besides Sacrifice in the Church of God.	26. <i>Began to invoke.</i>] Seth was a most holy man, and so brought up his children, that they were called the sons of God. Gen. 6. Adam also and Eve were penitent, and became great confessors, and are now Saints. And so it can not be doubted but amongst other spiritual exercises they prayed and invoked God. And therefore that which is here said: He (to wit <i>Enos</i>) <i>began</i> or (as the Hebrew hath) then was begun, <i>to invoke the name of our Lord</i> , cannot be understood of private, but of some public prayer of many meeting together, & observing some rites & set form in peculiar place dedicated to Divine Service, the Church being now grown to a competent multitude. And that besides Sacrifice, which was also before, as appeareth both by Cain & Abel.	<i>Suidas vocabulo Seth. Joseph. l. 1. Anti. St. Aug. epist. 99. ad Euod.</i>

Chapter 5

The progeny of Adam, & number of their years (with the death of the rest, & translation of Enoch) in the line of Seth, to no & his three sons.

1 **THIS** is the book of the generation of Adam. In the day, when God created man, to the likeness of God made he him.

Sap. 2, 24. Eccli. 17, 1.

2 Male and female created he them; and blessed them: and called their name Adam, in the day when they were created.

3 And Adam lived a hundred and thirty years; and begat to his own image and likeness, and called his name Seth.

4 And the days of Adam, after he begat Seth, came to eight hundred years: and he begat sons and daughters.

5 And all the time that Adam lived, came to nine hundred and thirty years, and he died.

6 Seth also lived a hundred five years, and begat Enos.

7 And Seth lived after he begat Enos, eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth came to nine hundred & twelve years, and he died.

9 And Enos lived ninety years, and begat Cainan.

10 After whose birth he lived eight hundred & fifteen years, and begat sons and daughters.

11 And all the days of Enos came to nine hundred and five years, and he died.

12 Cainan also lived seventy years, & begat Malaleel.

13 And Cainan lived after he begat Malaleel, eight hundred & forty years, and begat sons & daughters.

14 And all the days of Cainan came to nine hundred and ten years, and he died.

15 And Malaleel lived sixty five years, and begat Jared.

16 And Malaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Malaleel came to eight hundred ninety five years, & he died.

18 And Jared lived a hundred sixty two years, and begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20 And all the days of Jared came to nine hundred sixty two years, & he died.

21 Moreover Enoch lived sixty five years, & begat Methusala.

22 And Enoch walked with God: & lived after he begat Methusala, three hundred years, and begat sons and daughters.

23 And all the days of Enoch came to three hundred sixty five years.

24 And he walked with God, and was seen no more: because God took him.

25 Methusala also lived a hundred eighty seven years, & begat Lamech.

26 And Methusala lived, after he begat Lamech, seven hundred eighty two years, and begat sons and daughters.

27 And all the days of Methusala came to nine hundred sixty nine years, & he died.

28 And Lamech lived a hundred eighty two years, and begat a son:

29 and he called his name Noe, saying: This son shall comfort us from the works & labors of our hands on the earth, which our Lord cursed.

30 And Lamech lived, after he begat Noe, five hundred ninety five years, and begat sons and daughters.

31 And all the days of Lamech came to seven hundred seventy seven years, and he died. And no when he was five hundred years old, begat Sem, Cham, and Japhat.

This Hebrew phrase walked with God, signifieth that he lived well & pleased God.

The seventy two Interpreters say, God translated him and so doth St. Paul. Heb. 11.

This is the longest life of all here recited But if we consider that Adam was as strong of body, the first day he was created, as these others were at the age of 60. years (before which, none are said to have begot children) and so subtract 60. years from Methusala, then Adam lived in mans, state longer then he by 21. years.

[a] The second prophecy before Mass on Easter Eve.

ANNOTATIONS

Chapter 5

The continual succession of Gods Church, and interruption of other communities.

4. *Begat sons and daughters.*] Moyses in this Genealogy reciteth not always the first begotten, nor the whole progeny by their names (for then he should have repeated Cain and Abel, and have named many others) but those only by whom the Church of God continued, signifying the rest in general, whose succession was cut of by the flood.

St. Aug. li. 15. civit. c. 20.

How man died the day that he sinned.

5. *And he died.*] By this Gods word is verified saying, that Adam should die, if he should eat of the forbidden tree. And the Devil is proved a liar, saying, they should not die. It is also most true that Adam died that day in which he did eat. For he began that very day to decline to death; and so doth all mankind ever since, as truly said the woman of Thecua to king David: *we do all die, and as waters that return not, we sail down on the earth. And what else* (saith St. Gregory) *is this daily decaying of our corruption, but a lingering death?* And none of all these that lived longest reaching to a thousand years (which with God is as one day) man died in that day in which he transgressed.

2 Reg. 14.

ho. 37. in Euangel. Psal. 89. St. Ireneus li. 5. aduer. Heret. Cicero li. de seenc. & q 1. Tuscul.

All time is short in respect of eternity.

Morally ancient Fathers here note, that albeit the life of the Patriarchs seemeth long to us, yet if we compare the same to eternity it is nothing. Neither by the judgment 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. Whereby again we may see what loss we sustain by sin: seeing if sin had not been, we should all have been translated from earth to heaven, and Never have died.

Enoch & Elias yet living in body.

24. *Was seen no more.*] That Enoch and Elias are yet alive is a constant known truth, in the hearts and mouths of the faithful, saith St. Augustine in his first book, *de peccat. merit & remiss. c. 3.* and confirmeth the same in diverse other places. And it is testified by very many both Greek and Latin Doctors. St. Ireneus li. 5. St. Justinus Martyr, q. 85. ad Orthodoxos. St. Hippolitus li. de AntiChristo. St. Damascen, li. 4. de Orthodoxa fide. St. Jerome. epist. 61. ad Pamach. c. 11. St. Ambrose in Psalm. 45. St. Chrysostom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epist. 2. ad Thess. ho. 22. in ep. ad Heb. St. Greg. li. 14. Moral. c. 11, ho. 12. in Ezech. St. Prosp. li. vlt. de promis. St. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat. and others innumerable. Touching Elias it is manifest in Scriptures, that he shall come, & preach, & be slain with an other witness of Christ, before the terrible day of Judgment. Of Enoch Moyses here maketh the matter more then probable, saying of every one of the rest, *he died*, only of Enoch saith not so, but that *he appeared, or was seen no more*. For which the seventy two Interpreters say, *And he was not found, for God translated him*. Which can not signify death, but transporting, or removing to an other place. Whereto agreeth the author of Ecclesiasticus, saying: *Enoch pleased God, and was translated*. But most clearly St. Paul saith. *Enoch was translated, that he should not see death. and he was not found for God translated him*. With what plainer words can any man declare, that a special person were not dead, then to say: *He was translated*, or coneyed³ away, *that he should not see death?* Neither is it a reasonable evasion to interpret this of spiritual death. For so Adam being eternally saved (as St. Ireneus li. 3. c. 34. Epiphan. con. heresim 46. St. Agustin epist. 99. ad

li. 20. civit. c 29. Lib. 2. de gratia Christi c. 23. tract. 4. in loa.

Manifest Scripture that Elias yet liveth, and shall be slain & another with him. Likewise that Enoch did not see death.

Malac. 4 Apo. 11.

Kai ouk eurisketo oti meta tethekem auton o Theos Eccli. 44 Heb. 11.

These Scriptures speak of temporal not of spiritual death.

³ coneyed:

Euodium, and others teach, and the whole Church believeth) was preserved from that death, and so undoubtedly were Seth, and Enos being most holy. and the rest here recounted, as is most probable. Nevertheless for further confutation of the contrary opinion of Protestants, the reader may also observe the judgment of St. Chrysostom, who affirmeth that *Though it be not a matter of faith, whether Enoch be now in Paradise from whence Adam and Eve were expelled, or in some other pleasant place: Dicunt tamen sacræ Scripturæ quod Deus transtulit eum, & quod viuentem transtulit eum, quod mortem ipse non sit expertus. The holy Scriptures say that God translated him, and that he translated him alive, that he felt not (or hath not experienced) death.* And St. Augustine as expressly saith. *Non mortuus, sed viuus translatus est. He (to wit Enoch) is translated, not dead but alive.* Yea he teacheth how his life is sustained thus many thousand years upon earth. And sheweth moreover that both Enoch and Elias shall die. *For Seeing Enoch and Elias (saith he) are dead in Adam, and carrying the offspring of death in their flesh, to pay that debt, are to return to this life (of common conversation) and to pay this debt which so long is deferred.*

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

Causes why Enoch & Elias are reserved alive.

See D. Sand. lib. 8. c. 35. de Monar. Eccl. And F. Pererius in c. 12. Danielis.

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

St. Chris. ho. 21. in Gen. et in 2. Thes. 2. Theodor. q. 45. in Gen. Aretas. in 11. Apoc. St. Greg. lib. 14. Moral. c. vlt. & ho. 12 in Ezech. Eccl. 44. Mala. 4. Eccl. 48.

Diverse reasons are also alleged, why God would reserve these two alive. First to show by example, that as their mortal bodies are long conserved from corrupting or decaying, in like sort Adam and Eve and all others not sinning, should have been conserved, and according to Gods promise, Never have died, but after some good time translated to heaven, and endued with immortality. Secondly to give us an argument of immortality, which is promised after the general Resurrection. For seeing God doth preserve some mortal, so long from all infirmity, we may assuredly believe that he will give immortal & eternal life of body and soul to his Saints, after they have paid the debt of death, and are risen again. Thirdly these two (one of the law of nature, the other of the law of Moyses) are preserved alive, to come amongst men again towards the end of the world, to teach, testify, and defend the true faith and doctrine of Christ, against AntiChrist, when he shall most violently oppugn & persecute the Church. Of Enoch it is said in the book of Ecclesiasticus, that he was translated, *vt det gentibus poenitentiam, that he give repentance to the nations*, by his preaching, & reducing the deceived from AntiChrist. And of Elias Malachie prophesieth, that he *shall come before the great and terrible day of our Lord, and shall turn the heart of the fathers* (that is the people of the Jews) *to the sons* (the Christians) *and of the sons* (the deceived Christians) *to the fathers*, the ancient true Catholics.

Chapter 6

Mans sins cause of the deluge. 4. Giants were then upon the earth. 8. Noe being just was commanded to build the Ark, 18. wherein he with seven persons more, and the seed of other living things were saved.

(a) The professors of true religion were called the sons of God. the followers of errors the sons of men

1 **AND** after that men began to be multiplied upon the earth, & had procreation of daughters:

2 The (b) sons of God Seeing the daughters of men, that they were fair, took to themselves wives out of all, which they had chosen

3 And God said: My spirit shall not remain in man for ever, because he is

(b) God who is

immutable, &
subject to no
passion, yet by the
enormity of sins
seemeth provoked to
wrath, and to repent
that he had made
man. St. Amb. li. de
no & arca. c. 4.

flesh: & his days shall be an hundred & twenty years.

4 And Giants were upon the earth in those days. For after the sons of God did company with the daughters of men, and they brought forth children, these be the mighty of the old world, famous men.

5 And God seeing the malice of men was much on the earth: and that all the cogitation of their heart was bent to evil at all times,

6 it repented him that he had made man on the earth. And touched inwardly with sorrow of heart,

7 I will, saith he: clean take away man, whom I have created, from the face of the earth; from man even to beasts, from that which creepeth even unto the fowls of the air. for it repenteth me that I have made them.

8 But Noe found grace before our Lord:

(c) In all generations
God reserved some
just. Much more in
the law of Grace.

9 These (c) are the generations of Noe: Noe was a just and perfect man in his generations, he did walk with God.

*Eccl. 44,
17.*

10 And he begat three sons, Sem, Cham, & Japheth.

11 And the earth was corrupted before God, and was replenished with iniquity.

12 And when God had perceived that the earth was corrupted (for all flesh had corrupted his way upon the earth)

13 he said to Noe: The end of all flesh is come before me, the earth is replenished with iniquity from the face of them, & I will destroy them with the earth.

14 Make thee an ark of timber plank: cabinets shalt thou make in the ark, and shalt pitch it within, and without with bitume.

15 And thus shalt thou make it. The length of the ark shall be three hundred cubits: fifty cubits the breadth, and thirty cubits the height of it.

16 Thou shalt make a window in the ark, and in a cubit finish the top of it: and the door of the ark thou shalt set at the side below, middle chambers, and third lofts shalt thou make in it.

17 Behold I will bring the waters of a great flood upon the earth, that I may destroy all flesh, wherein there is breath of life under heaven. all things that are in the earth, shall be consumed:

18 and I will establish my covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

19 And of all living creatures of all flesh, thou shalt bring pairs into the ark, that they may live with thee, of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind, & of all that creepeth on the earth according to their kind: pairs of all sorts shall enter in with thee, that they may live.

21 Thou shalt take therefore with thee of all meats, that may be eaten, and thou shalt lay them up with thee: and they shall be meat for thee and them.

(d) A right example
of a just man.

22 Noe therefore did (d) all things, which God commanded him.

Heb. 11.

ANNOTATIONS

Chapter 6

Sons of God and sons of men was then such a distinction, as now Catholics and Heretics.

This warning and expectation of repentance sheweth freewill in man.

Scriptures not easy.

Erroneous opinions concerning these giants.

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

2

3

4

5

Giants most monstrous in body and in mind..

2. *Sons of God.*] The progeny of Seth, professing true faith & Religion, were called the sons of God: and those of Cains issue and congregation, following erroneous and wicked opinions, were called the sons of men. Which were then the distinctive terms of true and false Religion, as afterwards were the terms of Jews and Gentiles: after Christ, Christians and Pagans: and lastly true and false Christians are distinguished, by the names of Catholics and Heretics. As St. Augustine teacheth, in his questions upon Genesis, & other places. Which is confirmed by the like judgment of St. Cyril Alexandrinus li. 9. aduers. Iulianum. St. Ambrose li. de no & arca. c. 4. St. Pacianus epist. ad Symphorianum. Theodoret. & many others upon this place.

3 *An hundred and twenty years.*] Mans life was not here shortened to an hundred and twenty years, as some have misunderstood this place. [Subnote:] For after this diverse lived much longer, as appeareth in the Genealogy of Sem to Abram in the 11. chapter of Genesis. And Abraham lived. 175. years (c. 25.) Isaac 180. (c. 35.) Jacob 147. (c. 47.) and Joiadas born 1500. years after, lived 130. years (2. Par. 24.) But 120. years were granted before the flood for that generation to repent in, as the Chaldee Edition expresseth more plainly: *Terminus dabitur ei centum viginti annorum si forte convertatur.* The term of an hundred and twenty years shall be given them, if perhaps they may convert. And so St. Chrysostom. St. Jerome. and St. Augustine expound this Scripture. Yet whether God cut of 20. of these years, and brought the flood after a 100 (for Noe had his sons when he was 500. years old, & the flood came in the 600. year of his age) or that this warning was given twenty years before any of his sons were born, is not so easily decided by the holy Doctors. How easy soever Protestants say all Scriptures are. Though under correction of better judgment, it seemeth more probable, that Moyses by anticipation joineth the birth of Noes sons (when he was 500. years old) to the rest of the genealogy of the first Patriarchs, in the former chapter, and then telleth of this admonition, given 20. years before their birth. And so God expected the peoples repentance the whole time of 120. years prescribed.

4. *Giants were upon the earth.*] Some have thought that these giants were not men, nor begotten by men, but that either Devils, which fell at first from heaven, or other Angels allured with concupiscence, begat them of the daughters of Cain. Philo Judeus in his book de Gigantibus, writeth that those whom Moyses here called *Angels*, the Philosophers called *Genios*. *Qui sunt animalia aërea, which are living creatures with ayrie bodyes* Josephus (li. 1. Antiq.) saith that Angels begat these giants. Tertullian also li. de habitu muliebri) holdeth the same error, and diverse more otherwise good authors.

But St. Cyril of Alexandria (li. 9. aduer. Julian) St. Chrysostom (homil 22. in Gen) St. Ambrose (de no & arca. c. 4.) St. Augustine (li. 15. c. 23. de civit) St. Jerome (Tradit. Hebraic) and other most principal Doctors teach it to be untrue, yea impossible, that these giants should have been begotten by any other creatures then by men. For that Angels and Devils are mere spirits without all natural bodies. And if they had aerie bodies (as they have not) yet they could not have such generation. For the power or force to engender belongeth to the vegetative soul, whose proper operations are to turn nutriment into the substance of the subject wherein it is, and to engender new issue or offspring from the same, as Aristotle sheweth (li. 2. de anima, textu. 24.) And in what bodies soever there is vegetative soul, it must needs be, that the same was engendered, and must some times decay and die, and so Devils should be mortal. Moreover if they could have generation together with mankind, then such issue should be a distinct species both from man and Devil, as a mule differeth both from horse and ass. Again, if spirits had abused women in assumed bodies, and shape of men, yet they did not take them to wives as the Scripture saith they did, who begat these giants. Finally the holy Scripture here expressly calleth the giants men. *These be the mighty ones, famous men.* The modesty of Scripture terming them famous, whom our common phrase would call infamous being more monstrous in

lib. 15. c. 23. civit. De vera relig. c. 7. con. epist. fund. c. 4 Trac. 32. in Joan.

Philo. Josephus-Lactant. Rupert. Tostatus.

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

	wickedness of mind, then in hugeness of body. For they were most insolent, lascivious, covetous, cruel, and in all kind of vices most impious.	
Luthers argument that all mens works are sins.	5. all <i>the cogitation bent to Evil.</i>] Luther (in his 21. article condemned by Leo the tenth) would prove by these words, and the like following, all <i>flesh had corrupted his way upon earth</i> , that all works of men are sins For (saith he) seeing the hearts of all men are bent always to evil, and all human actions proceed from the heart, it must needs be that the heart as the fountain being corrupt, the streams also issuing from the same must be corrupted. Again all flesh having corrupted his way upon earth, there is not any just man (saith he) nor any man without sin: and with Protestants all sins are mortal. But Heretics arguments are like to that the Poets feign of Sisyphus laboring to carry a great stone to the top of an high hill, which when he hath brought almost to the height, it still falleth from him, & tumbleth again to the bottom. even so their arguments that make greatest show of proving their opinions, are nothing but vain travailling, when they come to be tried by the true sense of holy Scripture. In this place Moyses describeth the enormity of sin that reigned in the world before the flood, for which God sent that destruction. For it was heinous in deed, and that especially in four respects. First the malice and wickedness was <i>general</i> , which is signified by those words, all <i>flesh hath corrupted his way upon earth</i> . Secondly it was great malice, signified by the words <i>much, and, all the cogitations of their heart is bent to evil</i> . For they committed all manner of wickedness in haughtiness of pride, in all lasciviousness of the flesh, in all cruelty of robbing, sacking, & murdering, in all impiety, against God & man. Thirdly, it was of long continuance, and daily iterated. For Cain once fallen into damnable sin Never repented, and all his progeny was exceedingly wicked and after that Adam and Seth were dead, and Enoch translated, many of the faithful fell to the wicked sort, and became worse and worse <i>omni tempore</i> , always, or every day. Fourthly they were obstinate and obdurate, not repenting when Noebuilt the ark, and <i>preached justice</i> (as St. Peter testifieth) and therefore <i>God saved him and his family, bringing in the deluge upon the world of the impious</i> . all which maketh nothing at all for Luther. For although the malice of man, and corruption of flesh, was then	
Heretics like to Sisyphus.		
The sins before the flood very grievous in four respects.		
1		
2		
3		
4	very general, great, of long continuance, & obstinate, yet was it not so universal, but that God himself excepted Noe, saying to him <i>I have found thee just in my sight in this generation</i> , whereby it is clear that these general terms, all <i>cogitation</i> and all <i>flesh</i> , have exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatened, comprehend not absolutely all, and every one, but almost all, very few excepted. <i>I will clean take away, or destroy man whom I have created, from the face of the earth. The end of all flesh is come before me.</i> again, <i>that I may destroy all flesh wherein is breath of life under heaven</i> . These are very general speeches, that all should be destroyed, and yet eight persons of mankind, that had the same natural flesh, and amongst other living creatures, that had breath, diverse pairs were saved alive. So that this place (nor any other in holy Scripture) will not prove that Protestants paradox, that all mens actions are mortal sins, or that no man in this life is or can be just: but many scriptures tell us plainly that some men were just, as Noe, Job, Daniel, Zacharias, Elisabeth, Simeon and others. Of Noe see more in the next annotation.	2. Pet. 2.
Luthers argument answered		Ezech. 1. Luc. 1 & 2. Apoc. 22.
Noe just and perfect.	9. Noe <i>was a just and perfect man.</i>] Here Noe is not only called just, but also perfect. The hebrew word <i>tamim</i> of the verb <i>tamam</i> (which signifieth to finish or accomplish) sheweth that Noewas a perfect or complete man doing all that he was commanded, and performing the offices of all virtues that pertained to him; and that not in a vulgar and mean sort, but in a high degree, & heroic manner, as sundry ancient Fathers have gathered upon this place. We shall cite some few of their sayings for example. St. Jerome (Tradit. Hebraic. in Gen.) distinguishing between consummate justice (of the next life) & justice of this generation (or transitory) saith: Noe <i>the just man was perfect in his generations: Noedid walk with God: that is, did follow his steps</i> . St. August. (li. 15. civit. c. 26.) saith the like, that Noewas <i>called just in his generation, to wit, not as the citizens of Gods city are to be perfected in that immortality, in which</i>	

Who is perfect in this life.

they shall be equal to Angels, but as they may be perfect in this pilgrimage. And in his book de perfectione contra Cælestium. he describeth him to be *a perfect man, that runneth without blame towards perfection, void of damnable sins, and is not negligent to cleanse venial sins, by alms, prayers, and other good works.* St. Ambrose also testifieth, (li. de no & arca c. 4.) that albeit the world was very wicked, yet some were just, saying: *By the grace (or favor) which Noe found, is showed that other mens offence doth not obscure the just man, who is praised, not by the nobility of his birth, but by the merit of his justice and perfection.* St. Chrysost. most largely (ho. 23. in Gen) setteth forth the justice and perfection of Noe. Where after he hath showed that Noe deserved in deed the name of a man, because he by flying vices, and following virtues conserved the image of man, when others like beasts were led away and ruled by their wicked lusts, proceedeth thus in his commendation. Behold (saith he) an other kind of praise: Noe is called, just, which denomination comprehendeth all virtue. For this name *just* we use to pronounce of them, that exercise all manner of virtue. And that you may learn, how he arrived to the very top which was then also required of our nature, the Scripture saith, *he was just, being perfect in his generation.* He performed what things soever it behooveth one to do that embraceth virtue, for such a one is perfect, he intermitted nothing, he halted in nothing, he did not well in this thing, and sinned in that thing, but was perfect in every virtue, which was requisite for him to have. Moreover to make also this just man more conspicuous to us 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 perverse generation, which declined unto evil, which would not so much as pretend any resemblance of virtue. In that generation therefore, in those times, that just man not only pretended, but arrived to that height of virtue, that he became perfect, and in all things absolute. And that which I said before, to do well amongst the enemies of virtue, amongst them that forbid virtue, doth always testify a greater poise of virtue, so by this occasion the just man got greater praises. Neither doth Divine Scripture here make an end of praising him, but further sheweth the excellency of his virtue, and that he was approved by Gods own censure, for besides saying: *He was perfect in his generation,* it addeth, that Noe *pleased God.* So great was the renowned of his virtue, that he deserved to be praised of God. *For Noe pleased God* saith the Scripture, that you may know that he was approved of God. He pleased that eye, that can not be deceived, by his good works. Thus far St. Chrysostom and much more to the same effect. St. Gregory the Great in his fifth book of Morals, and 36. chapter upon the third chapter of Job, recounting certain principal Patriarchs among the rest saith: Noe *for that he pleased Gods examination was saved alive in the unclean world.* and after a large catalogue of other just men in confirmation of this doctrine, that some were just in the law of nature concludeth thus: *Neither is it to be believed* (saith he) *that only so many were just before the law was received, as Moyses contracteth in his most brief description.*

Diuino calculo.

Appelles an old Heretic, that denied Christ to have true flesh.

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

Origens opinion of long cubits not

15. *Three hundred cubits*] Apelles an old heretic, scholar of Marcian, but after leaving him, and amongst other new coined heresies, rejecting the Law & the Prophets, would by this place impugn Moyses, saying it was impossible that in so small room, as was the ark by this description, the designed pairs of all kinds of beasts, fowl, & serpents, should be contained, with the eight persons, and all their provision of meat for a whole year. Whereupon he concludeth that this narration (which he calleth a fable) hath Noe probability, nor possibility to be true. To whom & all such calumniators it may be answered, that Moyses even in an heretics own conceit, if malice obscured not his sense, must needs be thought wise enough, if he had been disposed to feign fables, to frame them probable, or possible, especially when he pretended not to signify a miracle, in the smallness of the room to receive so much, as he reporteth. Origen to answer him supposeth a cubit here mentioned, to have contained six Ordinary cubits: and so doubtless the ark might easily contain all things that are here spoken of, for so it were like to a great city. But this opinion neither hath good warrant, that ever the Egyptians (of whom he supposeth Moyses might have learned it) or any other nation

ho. 2. in 6. Gen.

probable.

Moyses in other places can not be understood to speak of so long cubits.

used such long cubits, neither can this measure of a cubit, be agreeable to Moyses meaning, who no doubt speaketh of the like cubits here, as he doth in other places. And in Exodus he describeth an Altar to be made five cubits long, five broad, and three in height. Which would be by Origens measure (Every cubit containing six Ordinary cubits, that is nine foot at least) in length, and likewise in breadth 45. foot, and 27. foot in height. Again (Deut. 3.) Moyses telleth of an iron bed of Og King of Basan, that was nine cubits long, & four broad. Which make according to Origens measure of a cubit, fourscore and one foot in length, and in breadth 36. foot: which in deed have no probability. And therefore St. Augustine and other Doctors, supposing that Moses in all these Books, written for instruction of the same people, whom he brought forth of Ægypt, speaketh of one sort of cubits, do likewise judge that he meaneth ordinary & known cubits, which contain a foot & a half every cubit, as Vitruuius Agricola and others do prove, or a foot and three quarters of a foot, which is the greatest cubit, that seemeth to be mentioned in holy Scripture, called a mans cubit, or *cubit of a mans hand*. And so the ark was at least in length 450. foot, in breadth 75. in height 45. or at most in length 525. foot, in breadth 87. and a half: in height 52. and a half. And either of these capacities was sufficient to receive all the things here mentioned, considering the lofts & partitions, that were in the whole ark.

Exod. 27.

l. 15. ciuit c. 27.

Deu. 3

Chapter 7

Noe with his family, and pairs of all kinds of beasts and fowls, being entered into the ark, 12. it raineth forty days and forty nights. 21. all men and other living creatures on the earth, without the ark, are destroyed.

(a) Noe was just not only by the estimation of men, but in deed and before God.
(b) Observation of clean and unclean beasts by tradition, before the law of Moyses

1 **AND** our Lord said to him: Get thee in, thou and all thy house into the ark: for I have seen thee just (a) in my sight in this generation.

2 Of all beasts that are (b) clean, thou shalt take seven, and seven, male & female:

3 but of the beasts that are unclean two and two, male & female. Yea and of the fowls also of the air seven & seven, male and female: that seed may be saved upon the face of the whole earth.

4 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will clean destroy all substance, that I have made, from the face of the earth.

5 Noe therefore did all things, which our Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood flowed over the earth.

Mat. 24.
Luc 17.

7 And Noe entered and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

8 Of beasts also the clean and the unclean, & of fowls, and of all that moveth upon the earth,

9 two & two went to Noe into the ark, male and female, as our Lord had commanded Noe.

10 And after the seven days were passed, the waters of the flood flowed over the earth.

(c) The Hebrew word Thehom signifieth a gulf of

11 In the six hundred year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the (c) great depth were

water, from whence
new fountains
sprang, more
abundantly the ever
since or before.

(d) Arubbah
signifieth great
pipes or windows,
by which water fell
down in great
abundance from the
air, here called
heaven, St. Hier.
quest. Heb. St.
Epiph, ad Io.
Hierosolom. St. Chr.
ho. 25. in Gen.

broken up, and (d) the flood gates of heaven were opened:

12 and the rain fell upon the earth forty days and forty nights.

13 In the very point of that day entered Noe, and Sem, and Cham, & Japheth his sons: and his wife, and the three wives of his sons with them into the ark:

14 they and every beast according to their kind, and all cattle in their kind, and all that moveth upon the earth according to their kind, and all fowl according to their kind, all birds, and all that advised

15 went to Noe into the ark, two and two of all flesh, wherein there was breath of life.

16 And such as entered in, male and female of all flesh did enter in, as God had commanded him: and our Lord shut him in on the out side.

17 And the flood grew forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: moreover the ark fled upon the waters.

19 And the waters prevailed out of measure upon the earth: and all the high mountains under the whole heaven were covered.

20 Fifteen cubits higher was the water above the mountains, which it covered.

21 And all flesh was consumed that moved upon the earth, of fowl, of cattle, of beasts, and of all creepers, that creep upon the earth: all men,

22 and all things, wherein there is breath of life on the earth, died.

23 And he clean destroyed all substance, that was upon the earth, from man even to beast, as well it that creepeth, as the fowls of the air: and they were destroyed from of the earth: but only Noe remained, and they that were with him in the ark.

24 And the waters held on above the earth an hundred fifty days.

*Sap. 10. 4.
Ecl. 39.*

1. Pet. 3.

ANNOTATIONS

Chapter 7

God useth both
natural and
supernatural means,
as secondary causes,
in producing,
conserving,
governing,
punishing, & in
rewarding his
creatures.

16. *Shut him in]* God who by his only will could in a moment have drowned all the rest of the world, saving whom he pleased, not needing in any thing the help of his creatures, yet would use both natural, & supernatural means, as the labor of Noe to build the ark, new fountains springing, and the heavens pouring down water forty days together, afterwards the wind to dry up the earth, and because the door being great (for Elephants are to enter in) and was to be firmed without (as St. Ambrose noteth) for better enduring the forcible waters, could not commodiously be closed by Noe, *our Lord* (by the ministry of Angels) *shut him in on the out side*, to teach us by all this, and the like disposition of things, that albeit his Divine omnipotency can do what he will all alone, yet he will have his creatures to concur and cooperate as secondary causes, sometimes naturally, sometimes supernaturally, or miraculously, as it pleaseth his Goodness to impart to them power and virtue.

*li. de no &
arca, c. 15.*

23. *But only Noe]* As there is not any thing in all the old Testament, from the creation of the world till the coming of Christ, more notable, more admirable, or of greater importance, then this history of the general flood; so was there nothing (though all, or most chanced to them in figure) that ever more aptly, more lively, or more exactly

1. Cor. 10

All 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 apply the figure to the things figured Noe signified Christ. The ark the Church.

Entrance into the Church by Baptism Virtue of Sacraments cometh from Christs Passion.

Doctors and Pastors in the Church.

Variety of states and orders in the Church Good and evil in the Church Perpetuity of the Church. Unity of the Church. One chief governor in the Church.

No salvation out of the Church.

prefigured Christ and his Church, with the rest of all mankind, then did Noe and the ark, & the drowning of the rest of the world in that deluge. Which St. Augustine declareth in many places, but most especially and of purpose in his twelfth book against Faustus the Manichee, from the 14. chapter to the 22. and in his fifteenth book of the city of God, in the two last chapters: where he showeth at large both the certainty of the history, and that as certainly it was a figure of things in the new Testament, and withal the great congruity between the figure & the things figured. The same did Origen explicate (homil. 2. in Gen.) St. Gregory (homil 12. in Ezech.) Rupertus (li. 4. comment. in Gen. c. 71. & sequent.) and diverse other ancient Doctors, confirming their expositions by St. Peters testimony, saying: In the ark *a few, that is eight souls* (or persons) *were saved* (from drowning) *by water; whereunto Baptism being of the like form now saveth you also.* And by our Saviours words saying: *As in the days of Noe, so shall also the coming of the son of man be.* In sum the Doctors teach, that no signifying *rest* was a figure of Christ, the very rest of mans soul. Whom who soever followeth shall find rest for their souls. The ark signifieth the Church, the form thereof being six times so long as broad, and ten times so long as high, resemblenth the proportion of mans body, lying prone or prostrate. The door in the side representeth the wound in Christs side, from whence flowed the holy Sacraments, by which the faithful enter into the Church, and are sanctified. The timber whereof the ark is made, & the water bearing it up, signified the Cross of Christ and Baptism. *For as Noe* (saith S Augustine) *with his, was delivered by the water and the wood, so the family of Christ, by Baptism signed with Christs Passion on the Cross.* Likewise the squareness of the timber which both sustained the burden of all contained in the ark, and resisted the boisterous waves of the flood beating without, did signify such men in the Church, as be constant & stand firmly in all sorts of temptations: especially godly & learned Doctors and Pastors, who by word and example uphold and confirm the faithful people in all afflictions within, and withstand and convince all Heretics, and other Infidels that oppugn the Church without. Again the higher & lower rooms with the middle chambers & third lofts, & other distinctions of cabinets, and partitions, and all sorts of living creatures clean and unclean, received therein, did signify the varieties of all states & functions, and diversity of manners and merits in the Church, in which are persons of all degrees, Clergy and Laity, Potentates, Princes, subjects, good and evil. The most strong kind of glue called *bitumen*, signified the permanent or everlasting stability, and inseparable connection of the Church, by the grace and continual assistance of the holy Ghost conserving the same. The consummation of the ark in one cubit signified the unity of the same Church, which is one in all times, and places. Neither would God Almighty have many arks, for Noe and his sons or other creatures, nor many chief rulers (though he would that of them should come many Nations) but one only ark, and one chief governor thereof, and that all without the same should corporally die, to signify that all which die without the Church do perish, and are eternally damned. Whereupon St. Jerome, amongst other Fathers, sheweth that all within the Church, that communicate with the Sea Apostolic (wherein St. Damasus sat then governor) are as those in the ark of Noe, and all Schismatics, Heretics and other Infidels are in like case, with the rest of the world, that were drowned with the flood.

Ep. 99. l. 5. de Baptis. c. 28. de vnitate Eccles. ca. 5. In Psal. 103. & 131. Ser. 69. de tepore. 1. Pet. 3. Mat. 24. Luc. 17.

li. 12. de Baptis. c. 14.

Epist. 57. ad Damasum.

The End Of The First Age.

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.

HERE according to our purpose mentioned before, we will briefly recite certain principal points of Religion, taught and observed in the first age. In which the foundations of the true manner of serving God (that should be continued to the end of the world) were laid, and prospered in some, as appeareth in these seven first chapters of Genesis. But first of all, we shall in two words repeat (as it is clearly gathered in the same holy Scripture) the state of man before, and immediately after his fall, being the subject to whom all this pertaineth.

Man made to Gods image, and in happy state.

After therefore that God had created other things, both in heaven and earth, last of all he made Man, to his own image and likeness, with understanding and freewill, therein like to Angels, and superior to all other creatures, and so made him Lord and master of all earthly things. Neither were these the greatest benefits which God bestowed on man: for his Divine Goodness endued also this his reasonable creature, with innocency & original justice, whereby all things were most rightly ordered within him, and about him. His mind, will, and reason were obedient to God; his senses & inferior part of his soul were subject to reason; his flesh and body obeyed the spirit; and all earthly creatures obeyed him. God also adorned man with excellent knowledge, both natural and supernatural. And albeit his body was of corruptible substance, yet the same, and all his posterity, if they had not sinned, should have been conserved, and without dying, have been translated to everlasting life. Thus man was placed in Paradise, and Eve there made of a rib of his side, to be his mate and inseparable companion, as man and wife joined in Marriage, with Gods blessing, for increase and multiplication. As appeareth in the two first chapters of this book.

Man obeyed God, and all earthly creatures obeyed man.

Man placed in Paradise.

Man fell by yielding to temptations

But God having made man right, he entangled himself (as holy Scripture speaketh) with infinite questions. For the Devil envying mans felicity inveigled our mother Eve with questions and lies, and then by her, first seduced and deceived, allured also Adam to the transgression of Gods commandment. And so they lost original justice, which Adam had received for himself and all mankind: and all proceeding from them by natural propagation are born the children of wrath, in original sin contracted from Adam, slaves of the Devil, not only subject to temporal death, but also are excluded for ever from heavenly bliss and Glory: except by Christs redemption particularly applied, they be restored to grace & justice in this life.

Eccle. 7, 30.
Sap. 2, 24.

Original sin.

And touching Adam and Eve, whose sin was not original but actual, directly committed by themselves, Gods mercy so reclaimed them by

Adam and Eve,
were penitent

new grace, that they despaired not (as Cain, and some others did afterwards) but with hope of remission were sorry and penitent, and accordingly received penance, and redemption. For God brought Adam from his sin (as holy writ testifieth) and the same is collected of Eve, God showing the like signs of his provident mercy towards them both, of which we shall by and by note some for example.

Sap. 10.

Faith in one God

Now let us see the more principal points of faith and Religion professed and observed by the Church of God before Noes flood. First they believed in one Eternal and Omnipotent God, who made the whole world and all things therein of nothing. which is easily confessed of all that are not plain Atheists, and may be proved against them by reason. And therefore Adam and other Patriarchs could not err in this Article, nor others be ignorant thereof, except they were very wicked.

The blessed Trinity.

The Mystery also of the Blessed Trinity, three Divine Persons in one God, though far above the reach of mans reason, yet was believed more expressly by some, more implied by others, and conserved from age to age by tradition, at least amongst the chief heads and leaders. Whereupon Moyses afterwards insinuated the same great Mystery, by diverse words and phrases, writing of God and his works. The two words God created if they be rightly considered import so much. For the word Elohim, God, in the plural number, signifieth plurality of Persons (for many Gods it can not signify, seeing there is but one God) and the verb bara, created, in the singular number signifieth one God in nature and substance, albeit three Persons. For whatsoever God doth in creatures, is the work of the whole Trinity: though holy Scriptures do oftentimes appropriate some work to one Divine Person, some to an other: which also proveth distinction of Persons in God. So the words God created heaven and earth signify the Father, to whom power is attributed. In the beginning, signify the Son, to whom wisdom is appropriated, and the words, The Sprite of God moved over the waters, signify the holy Ghost, by whose bountiful Goodness, the waters were made fruitful. Likewise Gods own words: Let us make man signify the plurality of Persons, and Image and likeness in the singular number, signify one God.

Gen. 1.

Though the Blessed
Trinity work jointly
in all creatures, yet
diverse works are
attributed to distinct
Persons.

*By faith the state of
man past & present
was known*

Men also knew by faith many things pertaining to themselves. As that eht body was made of the slime of the earth: the soul not produced of any thing formerly existing, but created immediately of nothing and naturally immortal: that the soul of Adam was endued with grace and justice: that he fell from that happy state, by yielding to temptation, and breaking Gods commandment of abstinence: that for the same sin Adam and Eve were cast forth of Paradise, and all mankind subject to death, and other calamities.

Belief in Christ to

For remedy against sin, & restoration to grace, they believed in Christ promised to be born of the womans seed, who by his death should conquer the wicked serpent, deliver man from captivity, and

come.

Remedy for men but
none for Angels that
fell. Heb. 2, 16

None admitted into
heaven before
Christ.

External Sacrifice.

Public prayer with
other Rites.
Ceremonial
observations. Feasts.

Abstinence.

Clean & unclean

Places dedicated to
prayer

Figures of Christs

restore him to spiritual life. And this is the cause of the perpetual enmity between the woman (especially the most blessed Virgin Mother, of whom Christ took flesh) and the serpent, and between her seed, the spiritual children of Christ, and the serpents seed, the whole company of the wicked. Of this battle and conquest Targhum Hierosolimitanum thus speaketh. There shall be remedy and health to the children of women, but to thee, o serpent, there shall be no medicine, yea they shall tread thee under their feet, in the latter days, by the power of Christ their King. Likewise Gods familiar conversation with diverse men in mans shape (Gen. 2. 3. 4. 6. and 7. was a sign of Christs incarnation And The Sacrifices immolated did prefigure his death, in respect whereof it is said in the Apocalypse, The Lamb was slain from the beginning of the world. But more expressly St. Paul testifieth, that Abel, Enoch, and Noe believed in Christ, naming them for example of the first age, and others of other times, and in the end concludeth, that many more being approved by the same faith, received not the promise (to wit in their life time) God providing that they without others (of the new Law) should not be consummate, that is, not admitted into heavenly joys & fruition of God, until the way of eternal Glory were opened by our Lords Passion and Ascension.

Neither did the true servants of God, in those first days, only believe in heart, but they also professed their faith, & Religion by external Rites, namely in offering of Sacrifice (the most special homage & service to God) which is clearly testified, cha. 4. as well bloody in figure of Christs Passion, as unbloody in figure of the holy Eucharist. Also the accepting of the one rightly offered by Abel, & rejecting the other not done sincerely by Cain, was declared by external signs, which Cain disdaining and envying his brothers good work, knowing his own to be naught, of mere malice killed his brother.

Besides Sacrifice they had also other Rites in public Assemblies, praying and invoking the name of our Lord, in more solemn manner; from Enos time and so forward, according to that is recorded of him, in the end of the fourth chapter. for doubtless Adam, Abel, and Seth did also pray and call upon God, and therefore it was some addition or increase of solemnity in the service of God, which is referred to Enos,

They had moreover other ceremonies: of the Seventh day particularly blessed and sanctified by God, kept holy by Adam and other Patriarchs, as Abben Ezra witnesseth in his commentaries upon the ten commandments. Of abstaining from meats, for it seemeth the more godly sort did eat no flesh, before the flood, which was after permitted. Observation of clean and unclean beasts for Sacrifice. Of peculiar places dedicated to religious uses where people met together to pray. Likewise diverse other things in the first age were figures of Christs Sacraments: the Spirit of God giving power to the waters, (as Tertullian St. Jerome and others expound it) and the flood of Noe, by St.

*Apoc. 13.
8.*

Heb. 11.

Gen. 2, 3.

*Gen. 29.
Gen. 9.
Gen. 7, 2.
Gen. 4. 26.*

Gen. 1.

1. Pet. 3.

Sacraments. Baptism	<i>Peters testimony, were figures of Baptism. Marriage instituted in Paradise, is the very pattern of holy Matrimony, a Sacrament in the Church of Christ, where one man and one wife are only lawful, and not more at once in any wise, Christ reforming that which in Moyses law was tolerated (for hardness of mens hearts, and for avoiding murder, to</i>	
Marriage.	<i>put away one wife, and take an other) to this first institution as it was in the beginning, two in one flesh, not three nor more. The repentance of Adam and Eve was a perfect and exemplary figure of the Sacrament of</i>	<i>Mat. 19.</i>
Penance.	<i>Penance. First they were ashamed, covering their nakedness, and hiding themselves, which showed their grief and sorrow for the sin committed. Secondly they confessed their fault, and by what means it happened. For God examining Adam, he answered truly and simply saying: The woman which thou gavest me, to be my companion, gave me of the tree and I did eat. Likewise Eve confessed sincerely, saying: The serpent deceived me, and I did eat. Thirdly God gave them penance (besides death before threatened and other penalties annexed) that Eve should in pain and travail bring forth her children; and Adam should eat his bread, in the sweat of his face. And withal cast them forth of Paradise. But not forth of his favor, as appeared by his making them garments of skin, granting them and their posterity, the rest of the earth to live and labor in, especially to serve him, and do penance, with admonition to remember, that of dust man was made, and into dust he shall return. all which were signs of love, and that finally he would bring them, and many more to eternal salvation.</i>	<i>Ge. 2, 24 Gen. 3.</i>
Contrition.		
Confession.		
Satisfaction.		
From hence is taken the ceremony of ashes, on Ash Wednesday.		
Priesthood. Priesthood & Law stand & change together.	<i>The first born and heads of families were Priests all the time of the law of nature, until the law being changed, God took Priests only of the stock of Aaron, and the rest of the Levites to assist them in that function, Aaron & his sons thou shalt appoint, saith our Lord, over the service of Priesthood, for I have taken the Levites of the children of Israel for every first born. And St. Paul teacheth, that changing of Priesthood and changing of the law go always together; showing evidently that every lawful community or commonwealth under God, hath external Priesthood. So that if there had been no distinct order of external Priesthood in the law of nature, or now were none in the law of grace (as Protestants say there is not) there were no law at all. See more of this point in the Annotations, chap. 7. ad Hebre. Here we only observe that Abel, Seth, Enos, and other Patriarchs were Priests, and exercised priestly functions: yea Cain also was a Priest (though a bad one) and offered Sacrifice.</i>	<i>Num 3. 10, 12, 45.</i> <i>Lutherli. de abroganda Missa.</i>
Good works necessary.	<i>But external offices or ministry, without a well disposed mind, and sincere virtues producing Good works, did Never justify any man. And therefore Cains Sacrifice, offered with a perverse mind, was not respected by God, as Abels was: Whereupon he becoming worse, and more malicious, God sharply reprov'd his anger and envy, conceived without just cause, saying: If thou doest well, shalt thou not receive again: but if thou doest ill, shall not thy sin forthwith be present at the</i>	<i>Gen. 4.</i>

door? *clearly showing that every one shall receive according to his works.*

Freewill.

This place also evidently showeth Freewill, yea in a wicked man. For this expostulation had Never been uttered, by our most reasonable Lord, and Master; if Cain had been deprived of freewill. For he might have excused himself, and must needs have been held excused, if he had been forced to do as he did. But God charged him as inexcusable, and as one that knew, or ought to know, that he had freewill. And doth further inculcate, that he had, and should have power, and freewill over his concupiscence, to correct the same, if he would, saying: The lust thereof shall be under thee, and thou shalt have dominion over it. So that no sinner, be he Never so wicked, much less a just man, lacketh freewill. yet Luther abhorreth the very word, and Calvin wisheth it out of the world.

Li de seruo arbit. li 2. Instit. ca 2. par. 8. Gen. 3.

Temporal pain due for sin remitted.

Temporal punishment is proved to be due for sin remitted, by that both death, and other penalties are inflicted, by Gods justice upon men, after justification, and by the particular punishments laid upon Adam and Eve, confessing their faults.

Purgatory.

Purgatory is also proved by the same justice of God. For when any dieth penitent, and yet have 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. Saviour calleth The last farthing, and saith, it must be paid. The Jews also at this day hold the doctrine of Purgatory by tradition. And consequently they pray for souls departed, not only to God, but also to the ancient Patriarchs (which likewise showeth Invocation of Saints) in these words: Ye fathers which sleep 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 conserved in the time of Josue, above 1500 years after his death. The same is the place which Abraham bought, and there buried Sara: where also himself, and Isaac, and Jacob were buried: and to which finally the bodies of the twelve sons of Jacob were translated from Sichem. As Josephus writeth. And Sichem also was specially honored, because such persons had been buried there, as St. Jerome witnesseth, of his own knowledge in his time.

Mat. 5.

Prayer for the dead. And to Saints

Officio pro defunctis.

Sepulchers of Patriarchs religiously conserved

Josue 14. Gen. 23.

li. 2 Antiquit

Epist. ad Pamach.

Enoch translated alive.

Again by religious care of burying the dead in this first age, Enoch was more certainly known to be Translated alive, and not to be dead. For the seventy Interpreters, and St. Paul say He was not found, which importeth that they sought diligently for him, and that his body could not be found, for God translated him.

Gen. 5. Heb. 11.

Communion of Saints.

By all which we see mutual offices, and communion of good works amongst good men alive and dead, which is called Communion of Saints. And herein Angels lacked not their offices. For God set Cherubims to keep the gate of Paradise, that neither man should enter, being justly expelled for sin, nor Devils, as St. Augustine noteth, lest

Gen. 3, 24. li. 11 de Gen. ad lit.

Ministry of Angels	<i>they should take fruit of the tree of life, and giving it to men, allure them to more sin. And now Saints being exalted to Angels Glory, have like</i>	<i>c. 40.</i>
Honor of Saints.	<i>honorable offices towards other men, as Angels have. Yea the blood of Abel unjustly shed by Cain, and justly to be Revenged by God, sheweth the peculiar honor, which God bestoweth upon his Saints, for their virtues and merits in this life, & especially in their death For Precious in the sight of our Lord, is the death of his Saints.</i>	<i>Gen. 4.</i> <i>Psal. 115.</i>
General Judgment.	<i>Hence also is proved, that seeing in this life the good are afflicted, and the bad oftentimes prosper temporally, there must needs be another Court of exact Justice, and another Reckoning day, wherein every one shall receive, according as they have done good or evil. which was sufficiently intimated by Gods discussing, and manifesting Abels and Cains desserts, which were hidden before, and in part rewarding them accordingly, yet reserving the full reward of the one, and punishment of the other to the next world. Of the Judge and his sentence Enoch (alleged by St. Jude the Apostle) prophesied clearly, saying: Behold our Lord cometh in his holy thousands, to do judgment against all, and to reprove all the impious, of all the works of their impiety, Whereby they have done impiously, and of all the hard things which impious sinners have spoken against him. Thus holy Enoch preached touching the wicked, which thought there was no Judgment to come, nor Judge to be feared.</i>	<i>Epist. Iudæ. v. 14.</i>
Judge of the world.		
Resurrection.	<i>At this Judgment all shall appear in body and soul returning to life. For that all men shall rise from death is proved, by the immortality of mans soul, which God did not make nor produce of corruptible matter, but immediately Breathed into his face the breath of life, and man became a living soul. so the soul being immortal, and having a natural inclination to the body, mans natural perfection requireth the conjunction of body and soul. for neither soul nor body separated is a man, but both joined in one subsistence are a man, in so much that mankind should perish, except the bodies shall rise again, and live with the souls. And then shall the bodies be qualified according to the state of the souls, happy or miserable for ever.</i>	<i>Gen. 2, 7.</i>
Everlasting life.	<i>Of Eternal life the translation of Enoch is a figure. For seeing God preserveth his corruptible body so long, from death and infirmity, it is a token and manifest sign, that by the same power of God, the bodies of men shall at last day, after that all men are once dead, rise again, and remain with the souls for ever. The good in Eternal joy: the wicked in Eternal pain. Both signified by the custody of the gate of Paradise by Angels; who forever keep out those, that are still defiled with sin, and so they depart into fire everlasting, and admit the innocent and just into the kingdom of heaven, which is everlasting joy and perfect felicity.</i>	<i>Gen. 5.</i> <i>Gen. 3, 24.</i>
The blessed in eternal joy.		
The wicked in endless pain.		
Church Ever visible. Succession of Patriarchs.	<i>Thus we see the face and brief sum of Religion, in the beginning of the world, till the flood: and the state of the Church, which was always Visible, consisting of men good and bad, with a continual Succession of</i>	

One supreme head of the Church.

Cains negative doctrine.

True faith still remained in many. Some also just and perfect.

Interruption of heretical Synagogues.

Continuance of the Church.

Rulers, as well spiritual as temporal. For the first born were both Priests and Princes in every family. And amongst the same one Ever chief of all. From which rank Cain was excluded, or rather excluded himself, by Going forth from the face of our Lord. Whereupon holy Moyses reciteth this Monarchical succession of one chief, and Supreme Head, from Adam by the line of Seth, Enos, Cainan, Malaleel, Jared, Enoch, Methusala, Lamech, and Noe. Nevertheless he setteth down also the progeny of Cain, the first beginner of a world lie, schismatical, and heretical conventicle, opposite to the City of God. He denied Gods providence (as Thargum Hierosolomitenum testifieth) protesting to Abel, That there was no Justice nor Judge, nor other world then this, no reward for virtue, nor punishment for sin, and so desperately he killed Abel. of these negative principles proceeded other like detestable opinions, and most wicked life, savage and barbarous cruelty, and all kind of impiety. And in process of time albeit many remained in true faith, and unity of the Church, yet by conversation with such miscreants, especially by occasion of Marriages between the faithful and infidels, almost the whole world was corrupted in manners. But Noe was just and perfect. In punishment therefore of so great and enormous sins, God sent the general flood, Whereby all Cains progeny, and all other infidels were wholly destroyed and extinguished, and the true Church notably purged; only just Noe and his family reserved By whom the same true Church was continued, and the world again replenished with men.

Gen. 4, 16.
Gen 5.

Gen. 4, 17
St. Aug. li.
de Pastore.
c. 8. & 20.

Gen 6.

Chapter 8

The second age of the world

The third part of this book. Of the new increase & multiplication of the world.

The waters diminishing by little and little, 6. Noe sendeth forth a crow, 8. after him a dove, thrice: 18. lastly goeth forth with all that were with him in the ark. 20. erecteth an Altar, and offereth Sacrifice.

1 **AND** God remembered Noe, and all the beasts, and all the cattle, which were with him in the ark, and brought a wind upon the earth, and the waters decreased.

2 And the fountains of the depth, and the flood gates of heaven, were shut up: and the rain from heaven was stayed.

3 And the waters returned from the earth going & coming: and they began to decrease after a hundred fifty days.

4 And the ark rested the Seventh month, the seven & twentieth day of the month upon the mountains of Armenia.

5 But the waters for all that were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

6 And after that forty days were passed, Noe opening the window of the ark,

(a) The crow returned not into the ark, but (as appeareth by the Hebrew text) going and returning rested upon the ark.

(b) They entered into the ark the 17. day, the second month of the other year: so they remained there a whole year and ten days.

(c) In the whole year of the flood was no sowing nor reaping, nor pleasant Variety of times, but all desolate & miserable: hence forth God promiseth more seasonable times St. Amb. li. de. no & Arca. c. 23.

which he had made, let forth a crow:

7 which went forth, and did (a) not return, till the waters were dried upon the earth.

8 He sent forth also a dove after him, to see if the waters were ceased yet upon the face of the earth.

9 Which finding not where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he stretched forth his hand, and caught her and brought her into the ark.

10 And having expected yet seven more days, again he let forth a dove out of the ark.

11 But she came to him at Eventide, carrying a bough of an olive tree, that had green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth.

12 And he expected yet nevertheless other seven days: and he sent forth a dove, which returned not any more unto him.

13 Therefore in the six hundred and one year, the first month, the first day of the month the waters were clean diminished upon the earth: and Noe opening the roof of the ark, looked, and saw that the face of the earth was dried.

14 In (b) the second month, the seven & twentieth day of the month the earth was dried.

15 And God spake to Noe, saying:

16 go forth of the ark, thou & thy wife, thy sons and the wives of thy sons with thee.

17 all cattle, that are with thee of all flesh, as well in fowls, as in beasts, & all creepers, that creep upon the earth, bring out with thee, & go ye upon the earth: increase and multiply upon it.

18 Noe therefore went forth, and his sons: his wife, and the wives of his sons with him.

19 Yea and all cattle, beasts, and creepers that creep upon the earth, according to their kind, went forth out of the ark.

20 And Noe built an Altar to our Lord: and taking of all cattle and fowls, that were clean, offered Holocausts upon the Altar.

21 And our Lord smelled a sweet savor, and said: I will no more curse the earth for men: for the sense and cogitation of mans heart are prone to evil from their youth: I will no more therefore strike every living soul as I have done.

22 all the days of the earth, (c) seedtime and harvest, cold and heat, summer and winter, night and day shall not rest.

ANNOTATIONS

Chapter 8

Noes sacrifice many ways commendable

20. *Built an Altar*] Noe without express commandment, and without delay, offereth Sacrifice to God, for the benefit received, in his, and his

1. Voluntary
2. Speedy
3. Solemn.

4. Pure
5. Bountiful
6. Holocaust.

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

families conservation, with the other living creatures, in that general deluge of the world, well *knowing* (saith St. Ambrose) *That to be true thanksgiving, which is presented, not commanded: therefore he made no delay. For the virtue of a grateful mind excludeth doubtful deliberation, and he that expecteth, till the debt of thanks be exacted, is an ungrateful person.* For more solemnity, he dedicated an apt and permanent place, for this peculiar Divine service, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verb *Zabach*, to kill, or make sacrifice) and the Greek *Thysiasterion*, signify an Altar to sacrifice on, not a common table for meat. He offered of the clean and best things because pure and devout Sacrifice is due to God. Moreover it was large and bountiful, for he offered of all the kinds of clean beasts and fowls. Finally he offered them in *Holocausts*, where all was burned and consumed in the honor of God. How grateful all this was to God, Moyses signifieth saying: *Our Lord smelled a sweet savor:* not that either any sweet corporal savor could of itself delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beasts could yield sweet savor; but the devout mind declared by such external duty greatly pleased God. For God requireth both, but specially a sincere heart. As not only Divine Scriptures, and holy Fathers, but also moral Philosophers teach us. *It were a grievous thing* (saith Plato writing of sacrifices) *If God had respect rather to the gifts, and sacrifices of men, then to their mind. lib. perites proseuches.*

Li. de no & Arca c. 22.

Heb. 13, 10.

*Levit. 1.
Psal. 50.
Isaie. 1.
Amos. 5.
Mal. 1.
Just. Mar. li.
3. q. 4. St.
Hier. Q.
Heb.*

Chapter 9

God reneweth the blessing of multiplication, 3 alloweth the eating of flesh, but not of blood 8. promiseth Never again to destroy the world by water 22. Cham saw, and reported his fathers nakedness, which Sem and Japheth covered. 24. For which he his cursed, and they are blessed.

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

1 **AND** God blessed Noe and his sons. And he said to them: (a) Increase, & multiply, and replenish the earth.

2 And your terror and dread be it upon all the beasts of the earth, and upon all the fowls of the air, with all that move upon the earth: all the fishes of the sea are delivered to your hand.

3 And all that moveth, and liveth shall be yours for meat: even as the green herbs have I delivered all to you.

4 Saving that flesh with blood you shall not eat.

5 For I will require the blood of your souls at the hands of all beasts: and at the hand of man, at the hand of each man, and of his brother, will I require the soul of man.

6 Who soever shall shed mans blood, his blood shall be shed: for to the image of God man was made.

7 But increase you and multiply, and go upon the earth, and fill it.

8 Thus also said God to Noe, and to his sons with him:

9 Behold I will establish my covenant with you, and with your seed after you:

10 and with every living soul, that is with you, as well in all fowls as in cattle & beasts of the earth that are come forth out of the ark, and in all beasts of the

Levit 17

earth.

11 I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.

12 And God said: This is the sign of the covenant which I give between me and you, and between every living soul, that is with you, for perpetual generations:

(b) The rainbow was before, but was not a sign, as God saith henceforth it should be, for men to remember his promise. Severianus in Gen. St. Tho. Quodlib. 3. a. 30.

13 (b) my bow will I set in the clouds, and it shall be the sign of a covenant between me and between the earth.

14 And when I shall cover the element with clouds, my bow shall appear in the clouds:

15 and I shall remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood, to destroy all flesh.

16 And my bow shall be in the clouds, and I shall see it, and I shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

17 And God said to Noe: This shall be the sign of the covenant, which I established, between me & all flesh of the earth.

18 The sons therefore of Noe, that came out of the ark, were Sem, Cham, and Japhet: and Cham he is the father of Chanaan.

(c) By this it is clear that Noe had no more children after the flood. St. Chrisost. ho. 29. in Gen.

19 These three are the sons of Noe: and (c) of these was all mankind spread over the whole earth.

20 And Noe a husbandman began to till the ground, and planted a vineyard.

21 And drinking of the wine was made drunk, and naked in his tabernacle.

22 Which when Cham the father of Chanaan, had seen, to wit that his fathers privates were bare, he told it to his two brethren abroad.

23 But in deed Sem and Japheth put a cloak upon their shoulders, and going backward, covered the privates of their father: and their faces were turned away, and they saw not their fathers privates.

24 And Noe awaking from the wine, when he had learned what his younger son had done to him,

25 he said: Cursed be Chanaan, a servant of servants shall he be unto his brethren.

26 And he said: Blessed be the Lord God of Sem, Chanaan be his servant.

27 God enlarge Japheth, and dwell he in the tabernacles of Sem, and Chanaan be his servant.

Apoc. 13. 8.

28 And Noe lived after the flood three hundred fifty years.

29 And all his days were in the whole nine hundred fifty years: and he died.

Heb. 11.

ANNOTATIONS

Chapter 9

Voluntary abstinence without commandment.	3. all <i>that moveth</i>] St. Justinus Martyr, St. Chrysostom, and other ancient Doctors prove, that flesh was lawful to be eaten before the flood: but being not necessary, because men were stronger, and other things also of more force, the better sort which were of Seths race abstained from it. But after the flood flesh being more necessary, God altereth that custom of abstinence, with this limitation and commandment, that they shall not eat blood.	<i>Ad. q. 119. Ho. 27. in Gen.</i>
Abstinence from blood some times commanded not always.	4. <i>Flesh with blood</i>] Though this positive precept, of not eating blood, served well to make men more abhor mans slaughter (which is forbid by the law of nature, and the Revenge thereof here and in other places severely threatened) yet it was specially given both immediately after the flood, and in the law of Moyses (with many the like) to exercise men in obedience. And the same was renewed, for a time, by the Apostles, to appease a controversy in the primitive Church. For that the Jews converted to Christ, having been long accustomed to this observation, could not endure to see it broken, by themselves, or other Christians, and being no great burden, for the Gentiles, it was decreed that all should keep it. And so peace was made. Nevertheless it was abolished when the cause ceased. As St. Augustine declareth against Faustus the Manichee. Such is the authority of the Church to decree, and again to disannul an observation of a thing of itself indifferent.	<i>Levit 17. Act. 15. li: 32. c. 13.</i>
Noe sinned not in drunkenness	21. <i>Drunk</i>] Noe sinned not, by the common judgment of ancient Fathers, in that he was overcome with wine, because he knew not the force thereof, having drunk only water all his life before. But this external rebuke, and worldly disgrace happened to Noe, in figure of Christ naked on the cross. As St. Cyprian (Epist. 63. ad Coecilium) St. Augustine (li. 16. de civit. c. 2. & li. 12. contra Faustum Manicheum. c. 23. & 24) Eucherius, Rupertus and others (upon this place) do teach. And likewise that Sem and Japheth were a figure of the Church consisting of Jews and Gentiles, and Cham of Heretics, and other Infidels, that deride the infirmities, which our Saviour sustained. go to now (ye Manichees, saith St. Augustine) object calumnies to the ancient holy Scriptures, do so, ye children of Cham, to whom naked flesh seemeth vile, by which yourselves were begotten. For neither could ye by any means have been called Christians, except Christs as he was foretold by the Prophets, had come into the world, had drunk that cup of his vineyard, which could not pass from him, had slept in his passion, as in drunkenness of folly (which is wiser then men) and so the infirmity of mortal flesh (which is stronger then men) had become naked, by the secret counsel of God, which infirmity unless the WORD OF GOD had taken upon him, the very name Christian, whereof ye also Glory, had not been at all in the earth.	<i>St. Chrisost. ho. 29. St. Theod. q. 65. St. Amb. c. 30. de no & Arca. Li. 12. c. 24. cont. Faust.</i>
Why Chanaan is cursed rather then Cham.	25. <i>Cursed be Chanaan</i>] Why Chanaan the son is cursed, and not his father Cham, diverse yield diverse reasons. St. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy first saw his grandfathers nakedness, and told the same to his father, and so they both derided that they should have covered, Chams other sons not offending, and therefore not his whole progeny but only Chanaan & his posterity were here cursed by Noe. St. Chrysostom supposeth that for so much as God had blessed Noe & his three sons coming forth of the Ark, he could not presume to curse any of those, whom God had blessed, therefore cursed Chanaan who in wickedness was like to his father. St. Gregory bringeth this, for example of wicked men, escaping punishment in this life, and are punished in the next, and in their posterity, following their vices. <i>What meaneth it (saith he) that Cham sinning, Chanaan his son had sentence of Revenge, but that the sins of the reprobate prosper here in this life unRevenge, and are punished afterwards?</i> And clear it is that Chanaans most wicked posterity were subdued in the end, and most of them destroyed by the children of Israel (who were of Sem) under the conduct of Josue, according to Noes propheticall blessing of Sem, and cursing of Chanaan.	<i>q. 57. in Gen. ho. 29.</i>
Sins punished in the posterity.		<i>Li. 26. Moral. c. 18</i>
The effect of blessing and cursing.	27. <i>God enlarge</i>] This blessing of <i>Japheth</i> was literally fulfilled, when (according to his name, which signifieth <i>Latitude</i> or enlargement) his plentiful issue possessed most	<i>Act. 13. Rom. 11. Ephes. 2.</i>

Japheths blessing.
Literal Mystical

How Heretics serve
Catholics.

ample countries, both in the Continent, and Islands. But mystically it had effect (As St. Jerome. St. Augustine. Rupertus and others expound it) when the Apostles, being Jews of the race of Sem, first builded the Christian Church, wherein the most part of that nation refused to dwell, condemning Christs Gospel & grace, and the fullness of Gentiles entered in, and were made inheritors. Finally Chanaan is servant to both Sem and Japheth, in that Heretics being under the Jurisdiction of the Church, gathered of Jews and Gentiles, serve to stir up Catholics diligence to more exact knowledge of all truth; and their patience to more merit and Glory.

*Tradit
Hebra. Li.
16. civit. c.
2.
Li 12 c. 24.
cont Eaust.
Li 4. c. 38.
in Gen.*

Chapter 10

The Genealogy of Noes children, by whom the world was increased again, after the flood.

1 **THESE** are the generations of the sons of Noe, Sem, Cham, and Japheth: and children were born to them after the flood.

2 The children of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

3 Moreover the children of Gomer: Ascenez and Riphath and Thogorma.

4 And the sons of Javan: Elisa and Tharsis, the Cetims and the Dodanims.

5 Of these were divided the Isles of Nations in their countries, each one according to his tongue and their families in their nations.

6 And the sons of Cham: Chus, and Mesraim, and Phut, and Chanaan.

7 And the sons of Chus: Saba, and Hevila, & Sabatha, and Regma, & Sabathaca. The sons of Regma: Saba, and Dadan.

8 Moreover Chus begat Nemrod: he began to be mighty in the earth,

(a) That is in his
sight who can not be
deceived.

9 and he was a valiant hunter (a) before our Lord. Thereof rose a proverb: As it were Nemrod the valiant hunter before our Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Assur, and builded Ninive, and the streets of the city, and Chale.

12 Resen also between Ninive and Chale: this is the great city.

13 But Mesraim also begat the Ludims, & the Anamims, & the Laabims, the Nephthuims,

14 and the Phetrusims, and the Casluims: of whom came forth the Philistims & the Caphtorims.

15 And Canaan begat Sidon his first begotten, Hethæus,

16 and Jebusæus, and Amorrhæus, and Gergesæus,

17 Heuæus and Aracæus: Sinæus,

18 and Aradius, Samaræus, and Hamathæus: and afterwards were spread the people of the Chananits.

19 And the limitts of Chanaan were from Sidon as we come to Gerara even to Gaza, until thou enter to Sodoma & Gomorrha, and Adama, & Seboim even to

Lesā.

20 These are the children of Cham in their kindreds, and tongues, and generations & lands, and nations.

(b) Hence St. Augustine gathereth that the people of Israel were called Hebrews of this Heber. l. 16. c. 3. civit.

21 Of Sem also (b) father of all the children of Herber, the elder brother of Japheth were born.

22 The children of Sem: Ælam and Assur, and Arphaxad, and Lud, and Aram.

23 The children of Aram: us, and Hul, and Gether, and Mes.

24 And Arphaxad also begat Sale, of whom was born Heber.

25 And to Heber were born two sons: the name of the one was Phaleg, (c) because that in his days was the earth divided: and his brothers name was Jectan.

(c) Heber having a son born when the tongues were divided called him Phaleg, which signifieth division St. Aug. li. 16. c. 11. ciuit

26 The which Jectan begat Elmodad, and Saleph, and Asarmoth, Jare,

27 and Aduram, and Vzal, and Decla,

28 and Ebal, and Abimael, Saba,

29 and Ophir, and Hevila, and Jobab. all these were the children of Jectan.

30 And their dwelling was from Messa as we go on as far as Sephar a mountain in the east.

31 These are the children of Sem according to their kindred and tongues, and countries in their nations.

32 These are the families of Noe, according to their peoples & nations. Of these were the nations divided on the earth after the flood.

ANNOTATIONS

Chapter 10

Nemrod king of Babylon, a subtle & cruel giant

8. *Nemrod.*] To this Nemrod the son of Chus, first builder and king of Babylon, Josephus, St. Epiphanius, St. Jerome, St. Augustine, and generally all ancient writers ascribe the first tyranny, and first setting up of an earthly city opposite to the City of God after the flood. He was a *Valiant*, or rather a *Violent hunter* a giant hunter (saith St. Augustine, according to the seventy Interpreters) who by falsehood and force brought many under his dominion. For he stirred up pride (saith Josephus) and contempt of God in men, avouching that they were not beholding to God for present felicity, but to their own virtue; and so supposing men would fall from God to him, if he offered himself a leader, and helper against a new flood, by little and little drew all to tyranny. He was otherwise called Saturnus, and was at length amongst others accounted a god. After him his son Belus Jupiter (as most authors affirm) reigned 65 years. And then succeeded Ninus the first king of the Assyrians.

Li. 1. c. 4. Antiquit. l. Antiq. Chalda. Li. 1. c. 2. in Osee. li. 16. c. 3. 4. & 17. civit. Berosus Annian. li. 4. c. 5. Eusebius in chron. & alij.

An Arch-heretic.

11. *Assur builded Ninive.*] Here is great difficulty, and much dispute amongst writers, who this Assur is. Briefly, we may either say with Josephus, and St. Augustine, that Assur the son of Sem built a city, which afterwards Ninus of Chams race enlarged, enriched, and changing the name called it Ninum: or else that this word *Assur* here signifieth (as. 4. Reg. 15. Psal. 82. Esaiæ 10. & 31.) the king of Assyrians, to wit Ninus the son of Belus, who as all histories greek and barbarous report (saith St. Jerome) was the first that reigned over all Asia, & among the Assyrians built Ninum a city of his own name, which the Hebrews call Ninive. He set up the Monarchy of the Assyrians, called the golden kingdom, which stood 1240. years. And made his father Belus to be honored for a god. To whom the Babylonians, as Pliny testifieth, first

li. 1. Antiq. c. 4. Li. 16. c. 3. civit. Euseb in chron.

Assur, son of Sem, or Ninus king of

Assyrians	erected statues, altars, & temples. Of this Belus or bell of Babylon were also derived other false gods, as Belial the god of Libertines, or without yoke, Beelphegor god of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongst the Philistines: and the like in other nations.	<i>Iud. 19. Num. 25. 4. Reg. 1. 3. Reg. 16</i>
First false gods		
The common opinion of 72. tongues is not clear in Scripture. Yet this number of nations and tongues may be probably gathered in this and other places of Genesis	32. <i>The Nations</i>] How many Nations and tongues were in the world immediately after the tower of Babylon, is more commonly supposed, then clearly showed by old or late writers. Only it seemeth certain and evident, that there were just as many tongues as Nations. But to find precisely (as the common opinion holdeth) 72, is hard. For in this chapter (where they would count this number) are not mentioned so many. Nevertheless if we add certain that began distinct Nations afterwards, till Jacob with his children went into Ægypt (in whom only the Hebrew Nation and Tongue continued to Christs time, the number will come right. Of Japheth were born 7. sons chief of Nations. Again of Gomer (besides his supposed successor, who can not be counted beginner of another distinct nation) came 2. other heads. Likewise of Javan (besides his first son) rose 3. more nations. Of Cham by his first son Chus were 6. nephews princes of nations. Again of Regma (besides his successor) came one more. And Nemrod besides his kingdom of Babylon, raised up other 6. By his second son Mesraim came 8. nations, Chams third son Phut made only one nation. And Chanaan his sons made 11. more. Of Sem (last mentioned for better connecting the main History, and succession of the Church) came the chief and principal Nation the Hebrews, descending from him by Arphaxad, Sale, Heber, and so directly to Jacob. Of Sem also were born 4. other sons beginners of nations. Again of Aram (besides his first son) were 3 fathers of nations. Likewise of Heber (besides the Hebrews descending by Phaleg) were born to his other son Jectan 13. heads of nations. These are all that are named in this place: to wit, of Japheth, 12. of Cham 33. and of Sem 21. which make in all 66. whereunto if we adjoin Nachor (Abrahams brother) Moab, and Ammon (Lots sons) also Ismael (Abrahams eldest son) and his issue by Cetura, and finally Esau (Jacobs brother) who made 6. more distinct nations, the whole number is 72. This probable collection, with the rest, we submit to better judgment.	<i>St. Aug. 16. c. 3. civit.</i>
The Hebrews chief of these nations		<i>Gen. 24. 19. 17. 25. 6. 25. 23.</i>

Chapter 11

The fourth part of this book. Of the division of tongues and nations.	<p><i>God hindereth the vain purpose of building a high tower, 7. by confounding mens tongues. 9. whereof it is called Babel. 10. The Genealogy of Sem to Abram.</i></p> <p>1 AND the earth was of one tongue, and all one speech.</p> <p>2 And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.</p> <p>3 And each one said to his neighbor: Come, let us make brick, and bake them with fire. And they had brick instead of stone, and bitume instead of mortar:</p> <p>4 and they said: Come, let us make us a city and a tower, the top whereof may reach to heaven: and let us renown our name before we be dispersed into all lands.</p> <p>5 And our Lord descended to see the city and the tower, which the children of Adam builded,</p> <p>6 and he said: Behold, it is one people, and one tongue is to all: and they have begun to do this, neither will they leave of from their determinations, till they accomplish them indeed. .</p> <p>(a) He that speaketh so confusedly that</p> <p>7 Come ye therefore, let us go down, and there confound their tongue, that</p>
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he is not understood
is said to babble.

none may hear his neighbors voice.

8 And so our Lord dispersed them from that place into all lands, and they
ceased to build the city.

9 And therefore the name thereof was called Babel, (a) because there the
tongue of the whole earth was confounded: and from thence our Lord
dispersed them upon the face of all countries

(b) Moyses here
showeth the
succession of
Patriarchs, from
Sem to Abraham, as
he did before from
Adam to Noe. St.
Aug. li. 16. c. 10. ci

10 These are (b) the generations of Sem: Sem was an hundred years old when
he begat Arphaxad, two years after the flood.

11 And Sem lived after he begat Arphaxad, five hundred years: and begat sons
and daughters.

12 Moreover Arphaxad lived thirty five years, and begat Sale.

13 And Arphaxad lived after he begat Sale, three hundred three years: and
begat sons and daughters.

14 Sale also lived thirty years, and begat Heber.

15 And Sale lived after he begat Heber, four hundred three years: and begat
sons and daughters.

16 And Heber lived thirty four years, and begat Phaleg.

17 And Heber lived after he begat Phaleg, four hundred thirty years: and begat
sons and daughters.

18 Phaleg also lived thirty years, and begat Reu.

19 And Phaleg lived after he begat Reu, two hundred nine years, and begat
sons and daughters.

20 And Reu lived thirty two years, and begat Sarug.

21 Reu lived also after he begat Sarug, two hundred seven years: and begat
sons & daughters.

22 And Sarug lived thirty years, and begat Nachor.

23 And Sarug lived after he begat Nachor, two hundred years: and begat sons
and daughters.

24 And Nachor lived nine and twenty years, and begat Thare.

25 And Nachor lived after he begot Thare, an hundred and nineteen years: and
begat sons and daughters.

26 And Thare lived seventy years, and begat Abram and Nachor, and Aran.

27 And these are the generations of Thare: Thare begat Abram, Nachor, &
Aran. Moreover Aran begat Lot.

(c) Ur a city, or
territory of Chaldea.
70. Interpret. and
Josephus li. 1 Antiq.

28 And Aran died before Thare his father, in the land of his Nativity in (c) Ur
of the Chaldees.

29 And Abram & Nachor married wives: the name of Abram his wife was
Sarai: and the name of Nachor his Wife, Melcha the daughter of Aran the
father of Melcha, and the father of Iescha.

(d) Abram was
commanded to go
forth of Chaldea, as
appeareth Act. 7. v.

30 And Sarai was barren, neither had she children.

31 Thare therefore (d) took Abram his son, and Lot the son of Aran, his sons

4. Though this journey is here ascribed to Thare as the principal person.

son, & Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, for to go into the land of Chanaan: and they came as far as Haran, and dwelled there.

32 And the days of Thare came to two hundred five years, and died in Haran.

ANNOTATIONS

Chapter 11

Pride is cause of schism and heresy. False pretences deceive the simple. Heretics prosper for a time, but are confounded in the end.

Ministry of Angels. God turneth the offence of men to good. Two miracles in privation of one tongue and giving a new.

Division among evil men is profitable.

In particular, it was profitable to the good who being before oppressed by the united power of many wicked, were relieved (as St. Gregory teacheth) when their persecutors were divided. The member offending is punished.

Heber and his family consented not to the building of Babel.

Gift of tongues most profitable to the Church.

Scriptures hard

4. *Let us make]* Here we may see in Nemrod the common causes of heresies, and the manner of Heretics proceeding. For he having a subtle proud, and aspiring mind, first detracted from God, persuading men (as is noted before) not to depend upon Gods providence, and finding some others of like humor, they conspired together, and drew more followers, by bearing the simpler sort in hand (for it was impossible wise men should believe it) that they would make a tower of defense against a new flood, if God should think to drown the world again. But their principal intention was to make themselves great and strong for the present, and famous to posterity. all which God overthrew neither suffering them to build up their imagined castle of strength nor to be praised for their work, but made them infamous to the worlds end.

7. *Let us confound]* God in dissipating this vain work of men, would use the ministry of Angels. As not only Philo Judeus, and Origen, but also St. Augustine, St. Gregory, and other fathers expound these words, *Come, let us descend, and confound their tongue.* where they also note Gods singular wisdom, mercy, and justice, so punishing the offence, that he turneth it to his own Glory, and the profit of all men: showing his power and sovereign Majesty by two great miracles. First by so suddenly and utterly depriving all those builders, of their usual tongue, that presently they could neither speak it, nor understand it. Secondly, by giving diverse distinct languages to several sorts or families, which they immediately understood, and spoke most promptly, as if they had long before learned and used the same. But to no man was given more then one language. And so, to the more commodity of all mankind, they were forced to part into sundry coasts of the earth, which they inhabited and replenished with distinct Nations, having the same Angels their spiritual Patron and Protectors, which had severally changed their language. These good were the family of Heber, as St. Chrysostom, and St. Augustine prove. For Seeing the change of tongues was inflicted for punishment, it appeareth that Heber and his family were innocent of the vain attempt, whose tongue was not changed, but remained the same, and of him was called the Hebrew tongue for distinction sake after there were many tongues, which before had no distinct name being the only tongue of all men. Again touching the offenders (who were punished in their tongues, that they could not be understood commanding one another, because they would not understand God justly commanding them al) they also reaped this profit, that they were forced to leave of that bad work, and withal to seek more ample habitations, who *If they had there more increased in number and strength, would without doubt* (saith St. Chrysostom) *have attempted worse things.* And infinite manslaughter would have been committed, amongst so many for possession of that one city & tower. Finally the fathers note that as God wrought here much good by division of tongues: so he wrought much more by communion of tongues, given to the Apostles, thereby enabling them to gather one Church of all Tongues and Nations.

12. *Begat Sale]* Here is an intricate difficulty. For the Hebrew and Latin text, both here and in Paralipomenon, saying Arphaxad begat Sale, the 72. Interpreters and St. Luke place Cainan between them, as son of Arphaxad, and father of Sale. Eusebius also in his Chronicle, with most Greek Doctors, and St. Augustine, count Cainan in this Genealogy of Sem. Whereupon many do number him in this rank, and suppose that Moyses omitted him for some Mystery, and yet writeth truly, that Arphaxad begat

St. Chris.
ho. 30. in
Gen.
Caſſian.
collat. 4. c.
12.

Li de cofus.
ling. ho 11
in Numer. li.
16 c. 6 civit.
li. 2. Moral.
in. c 1. Job.

Li. 34.
Moral. in. c.
41. Job. ho.
11. in Gen.
l. 16. c. 11
& li. 18. c.
39. ci. St.
Aug. li. 6. c.
4, civit.

Ho. 30. in
Gen. St.
Greg. ho.
30 in Et. an.

1. Par. 1.
Luc. 3. v.
36. Li. 16.
c. 10. civit.
Mat. 1.

Some think Moyses omitted Cainan for a mystery.

Refutation.

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

But Never any Catholic (nor heretic before Beza) put Cainan out of St. Lukes Gospel.

A memorable sentence of St. Beda.

Beza sacrilegiously proud.

The heretical English Editions differ in this point.

Sale, not his proper son, but his sons son: as St. Mathew saith, Joram begat Ozias, who was his nephews nephew. But against this solution it is replied, that then Arphaxad should have been a grandfather at 35. years of age: which were strange in those days, how soever it is now. And a greater difficulty, or rather absurdity must also be granted, that Arphaxad begat both Cainan at the age of 35. years, according to the 72. Interpreters, and that Sale was also begotten the same year, according to the Hebrew, being both true. Which inconvenience is not in the Genealogy written by St. Matthew. Others therefore according to the Hebrew and Latin text, with most Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with St. Jerome, who diligently examining and reconciling varieties, between the Hebrew and the Greek, maketh no mention at all of this difference. Which maketh some to conjecture, that in St. Jerome's time Cainan was not in the Greek copies, at least not in those that he had, and held for the best. And at this day some have him not. Which may be admitted for a probable answer touching the Hebrew and Greek of the old Testament. But for so much as all copies, both Greek & Latin, also St. Jerome's Edition of St. Lukes Gospel have Cainan, the difficulty still remaineth between Moyses and St. Luke. How then shall this doubt be solved? we can not solve it. And no marvel. For venerable Bede could not. Whose words are these: *St. Luke useth rather the Greek testimonies then the Hebrew: whereof happeneth that I much marvel at, and for dullness of wit, being stricken with great admiration, I cannot thoroughly scan, seeing in the Hebrew verity are found only ten generations from the flood unto Abraham, by what means St. Luke, who (the holy Ghost governing his pen) could in no sort write false, would rather set down eleven generations in the Gospel, Cainan adjoined according to the seventy Interpreters.* Thus writeth St. Beda, reverently admiring that he could not understand. For being assured that the holy Ghost governed the pens both of Moyses and St. Luke, and that he is not contrary to himself, it must needs be true which each of them writeth, though other learned men can not reach the profoundness of some difficulties that occur. And therefore Beza was extremely saucy to dash Cainan out of St. Lukes Gospel, and that wittingly and most impudently saying, in his Annotations: *Non dubitauimus expungere: We doubted not to put it out.* The former English Editions, otherwise corrupt in many places, have Cainan in the text of St. Lukes Gospel, but their latter translators are in this point pure Bezites.

*Quest.
Hebra.*

*Editio
quedam
vaticana*

*Prefat.
coment. in
Acta Apost.
1552 1577.*

The End Of The Second Age.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE SECOND AGE OF THE WORLD

**From Noes flood to Abrahams going forth of his country.
The space of 368 years.**

Concerning Cainan this age continued 398 years.	NO MAN can well doubt nor will deny, that the same Church continued all the second age which was in the first, considering that Noe lived above 50. years after the birth of Abraham, and Sem 150. more: and that these three, and some others of that time are renowned in holy Scripture, for sincere professors of true Religion. But for more manifestation of their faith, and that the Church was then very conspicuous, we shall repeat certain principal points of Religion professed and practiced all that time, by a continual known visible company united in one mystical body: though in the mean while, the wicked sprung and grew in number and worldly force, much oppressing and Never suppressing the good.	
Noe and Sem lived in Abrahams time.		
Articles of Religion professed in the second age.		
One God. External Sacrifice Priesthood Altars.	First just Noe coming forth of the ark with his family, professed his religious mind to One God Almighty, supreme Lord of all, by Offering external voluntary, speedy, pure, solemn, and bountiful Sacrifice of Holocausts, as a Priest upon an Altar. After which most grateful office, God making a covenant with him and his seed, Never again to destroy the world by water; confirmed the same by the sign of the rainbow, which represented the second Person of the B. Trinity, the Son of God, Christ our Lord to be born The Son of man, & extended upon the Cross: in whom Noe believing was instituted heir of the justice, which is by faith in our Redeemer.	Gen. 8. Gen. 9.
Christ. Cross. The Bl. Trinity. Redeemer.		Heb. 11.
Gods blessing operative. Fathers blessing & cursing	We have here again Gods operative blessing, with the effect of increase and multiplication, the issue of Noe by his three sons, in short time making many Nations. By the way also we have an example of Fathers solemn Blessing and Cursing their children. The effects whereof succeeded afterwards accordingly. Likewise in this age was given a particular precept Not to eat blood. And Noe observed distinction of Clean beasts, offering Sacrifice in them only, as before the flood, he was commanded to take more of them into the ark, then of the unclean.	Gen. 9. c. 9. v. 25.
Abstinence from blood. Clean, and unclean.		c. 9. v. 4. c. 9. v. 20
Penance preached and inflicted. Ministry of Angels.	In that so ample mention is made of sin and wickedness, there is no doubt, but Noe, the preacher of justice, admonished and exhorted sinners to Repentance: yea he Punished Cham & Chanaan, by his curse in their posterity. And God himself threatened to exact the blood of man unjustly shed. In the mean time inflicted also some punishment upon the builders of Babel, by confounding their tongues. And that by the Ministry of Angels.	c. 10, 10. c. 11. 2. Pet. 2. c. 9, 5. c. 11.
Resurrection Judgment. Eternal joy, and	Which punishment in part, and threats of more import a General Resurrection, and Judgment, where all things shall be exactly discussed	

pain.	<i>and Judged. And then will follow Eternal life to the good: and Everlasting pain to the damned.</i>	
Church visible	<i>All these points of Religion (and others mentioned in the former age, and no doubt taught by Noe & his sons) show clearly a Visible Church, consisting of good and bad. Noe remaining the same man as before the flood; Sem and Japheth are commended and blessed for well doing; Cham blamed, & cursed in his posterity: yet neither he nor any of his sons or daughters fell into heresy, or other infidelity, for any thing that appeareth in Scripture, or other authentic testimony. Heber also and his family are particularly commended by Moyses, as the right followers, and the spiritual children of Sem (who had innumerable other carnal children) as those that were innocent touching the presumptuous building of others, who for the same fault lost their old tongue, which the family of Heber kept. As St. Chrysostom and St. Augustine do prove. Again, diverse of this family falling afterwards by little and little to other nations, the Family of Thare, saith the same St. Augustine (li. 16. c. 12.) albeit not all, or not always, yet ever some of them, and Abraham continually, with Sem, Heber, Phaleg, & many others, not mentioned by Moyses in his brief description (as St. Gregory doubteth not to suppose) were just, and kept the true faith, and undefiled Religion.</i>	Cap. 8. & 9. c. 10, 21.
Good and bad in the Church		
Always some good.		Ho. 30. in Gen. li. 16. c. 11. & li. 18. c. 39. civit. L. 5. c. 35. Moral in 3. Job.
Nemrod an Arch-heretic.	<i>But Nemrod Chams nephew, and son of Chus described for a valiant hunter, a violent giant, and tyrant, was an Archheretic, a deviser and teacher of false doctrine, against God and true faith. By subtlety and tyranny he induced many of liking or of fear to follow him, and so in schism he maintained heresy, That men were not beholding to God, but to themselves, for temporal prosperity. \</i>	Joseph li. 1. c. 4. Antiq.
His proud heresy.		
The first Sect of Infidels was Barbarism before the flood. The second Scythism.	<i>Whereof began a new & cruel confederacy, against the City of God, & the second great Sect of Infidels. For Barbarism being the first, begun by Cain and ended by the flood: The second mother of all Sects beginning after the flood (as St. Epiphanius writeth) was Scythism: so called of the Scythians a most cruel people. who according to Nemrods heresy (not thinking themselves beholding to God for temporal happiness, but to their own forces) tyrannized over the weaker, and many wicked banning together extremely oppressed the more peaceable, especially the Church and true servants 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 defense against a new flood, to make it indeed, a strong hold for tyrants to offend others, and to defend themselves. wherefore God (who before destroyed all Infidels by the flood) confounded these builders by dividing their tongues, and so forced them to break, and part into many countries.</i>	Li. de heresibus.
Cruelty.		
Untruths are inconstant.	<i>Thus mankind being divided upon the earth, opinions also were multiplied concerning Religion. For shortly the persuasion of mens trusting in themselves, and in other mortal men appeared absurd, even</i>	

the strongest feeling adversities, or failing sometimes of their purposes, saw there was needed of supernal help, and that earthly things depended much upon Divine will and power. But having forsaken God Almighty, the only maker and conserver of all, they began to imagine and serve false gods, both famous dead men, which had prospered in this world, and diverse other things, by which they received commodity, or feared damage.

The third Sect was
Grecism.

Idolatry.

Dinastæ were those
that reigned in
Ægypt by force and
policy: & after were
great gods, and little
gods.

Idolatry and Heresy
are confuted, by that
they begin
disorderly; and are
at dissention in their
imagined Religions.

Luthers progenies
differ as much in
opinions of
Religion, as
Painimes do in their
false gods.

Hence therefore rose the third principal Sect called Grecism, beginning also in this second age, as the same S Epiphanius writeth. For Ninus the first king of the Assyrian great Monarchy, brought to pass that his father Belus Jupiter was esteemed and worshipped for the only great God by the Assyrians. To him the Babylonians erected first Temples Altars and Statues. 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 gods. About this time likewise began the Dynasty among the Ægyptians, and not sooner, as they vainly brag to have been before the flood: yea much longer then in deed the world hath been. Moreover the Chaldees worshipped the fire. Others the sun, the Moon, and innumerable other feigned gods. Against all which (and likewise against all heresies) are two special arguments. First that they were not from the beginning, as the true God, and all truths are known and received by continual Tradition, but brought in afterwards by men, and commonly by ill men. Secondly they are not accepted and esteemed for gods, or truths, in all places, but with great diversity and dissention, one sort allowing that others despise, as holy Athanasius notably writeth in his oration against Idols in these words. Quot sunt gentes totidem deorum genera confinguntur &c. How many nations (saith he) so many kinds of gods are feigned. Also the same country, the same city dissenteth within itself in superstition of Idols. "The Phoenicians certainly acknowledge not the Egyptians gods, neither do the Egyptians adore the same Idols with the Phoenicians: Nor the Scythians receive the gods of the Persians, nor the Persians of the Scythians: The Pelasgies refuse the Thrasian gods, the Thrasians know not the Thebians. The Indians are against the Arabians, the Arabians against the Æthiophians: and in like sort the Æthiopians differ in their religious affairs from the Arabians. The Syrians worship not the gods of the Cilicians, and the nations of Capadocia besides all these have gods of other names. The Bithinians also feigned diverse gods, the Armenians again diverse from them what need we many words? Those that are in the continent honor other gods from the Iland people. In brief each city and each village not knowing the gods of their neighbors, setteth forth their own, & esteemeth them only in place of gods." Thus far St. Athanasius. Name we like countries, provinces, cities, and towns in these parts of Europe, where Luthers scholars have set their feet, consider the form of Religion, and opinions which they hold, and we

*Satur
deorum.*

Sects in England
diverse from Luther,
and each one from
the rest.

Proud and
contentious spirits
are hardly persuaded
to the truth.

Unlearned Catholics
believe the same
faith in all points
with the learned.

The succession of
Patriarchs from Noe
to Abraham.

Abraham a principal
Patriarch.

shall see as unorderly beginnings, and as horrible dissensions in heresies (which St. Jerome calleth the Idols of the New Testament) as the ancient fathers have decried in Paganism. For Lutherans or Protestants having no lawful generation, but proceeding of bastards race, upstart of unknown progeny, are no less at discords among themselves, only all agreeing against Catholics, like syncretisantes⁴ against their common enemies, or Herod, Pilate, & the Jews against Christ. And in England alone are diverse sects without possible means to agree in one. For albeit the civil state endeavoreth prudently and seriously to bring all to uniformity, at least in public show, yet they are but like many faces under one hood, every sort keeping their own opinions; yea almost every preacher and mean scholar (to say nothing of artificers and common ministers) arrogating to be his own Judge, contemneth to stand to Luther or Calvin, to Geneva or Parliament, to Convocation or Synod of their own, but to his own only understanding, and interpretation of holy Scripture. Nor yet to that always; for when he is pressed with that he once said, he will forget it, or eat his own word, if he have not written it, or that you have ready witness against him, so hard it is to make a deceived Protestant or Puritan confess that he is convinced, except by very pregnant means you can first cast out of him, or bind fast the spirit of presumption, dissention and contention: whereas the simplest Catholic in the world hath the self same faith in all points, with the whole Church, in which he remaineth, and upon whose judgment he dependeth.

To return therefore, from whence we are not unnecessarily digressed, we conclude with St. Augustine; When Moyses had showed the beginning and progress of Nemrods earthly city, leaving it in Babylon, that is confusion, as needles to prosecute it further, he returneth to declare the perpetual succession of the City of God, the Church, as before the flood from Adam to Noe, by the line of Seth, so after the flood from the same Noe, by the line of Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, and Abraham. The rest of Sems children, and all the progenies of Japheth 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 seed, and possession of the land of Chanaan, but especially of Christ our Redeemer, and the same many ways confirmed, as will appear in the next age.

*in c. 11.
Osee.*

*li. 16. c. 10.
civit.*

Chapter 12

The beginning of the
third age.

Abram commanded by God to leave his country, with promise to be blessed in his Seed, 5. taking his wife Sarai, and his nephew Lot, 6. wandreth in the land

⁴ syncretisantes:

The fifth part of this book. Of Abrahams leaving his country, Gods blessing of his seed, & commandment of Circumcision.

(a) In Christ born of Abrahams seed all nations are blessed. Gal. 3.

(b) Abram dedicated Altars to God especially in those places where he received promises, or benefits. St. Chrisost. ho. 31. in Gen.

(c) God by corporal affliction hindered Pharaos and his men from doing violence to Sarai St. Chrysost. ho. 32. in Gen.

of Chanaan, 7. erecteth an Altar in Sichem, 8. another 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 untouched is restored to him.

1 **AND** our Lord said to Abram: go forth of thy country, and out of thy kindred, and out of thy fathers house, and come into a land, which I will show thee.

2 And I will make thee into a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.

Act. 7.

3 I will bless them and bless thee, and curse them that curse thee, and (a) **IN THEE** shall all the kindreds of the earth be blessed.

Heb. 11.

4 Abram therefore went out as our Lord had commanded him, and with him went Lot: seventy five years old was Abram when he went forth out of Haran.

5 And he took Sarai his wife, and Lot his brothers son, and all the substance which they had possessed, and the souls which they had gotten in Haran: and went forth to go into the land of Chanaan. And when they were come into it,

6 Abram passed through the country unto the place Sichem, as far as the noble vale: and the Canaanite was at that time in the country.

7 And our Lord appeared to Abram, and said to him: To thy seed will I give this land. Who builded there (b) an altar to our Lord, that had appeared to him.

8 And marching on from thence to a mountain, that was on the east side of Bethel, there he pitched his tent, having Bethel on the west, and Hay on the east: he builded there also an altar to our Lord, and called upon his name.

9 And Abram went forward going, and proceeding on to the south.

10 And there came a famine in the country: and Abram descended into Ægypt, to be as a pilgrim there: for the famine was very sore in the land.

11 And when he was near to enter into Ægypt, he said to Sarai his wife: I know that thou art a fair woman:

12 and that when the Ægyptians shall see thee, they will say: She is his wife: and they will till me, and reserve thee.

13 Say therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake.

14 When Abram therefore was entered into Ægypt, the Ægyptians saw the woman that she was passing beautiful.

15 And the princes told Pharaos, and praised her to him: and the woman was taken into the house of Pharaos.

16 And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and Camels.

17 But our Lord (c) scourged Pharaos with very sore plagues, and his house for Sarai Abrams wife.

18 And Pharaos called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife?

19 For what cause didst thou say, she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy ways.

20 And Pharao gave certain men commandment in the behalf of Abram: and they conducted him, and his wife, and all that he had.

ANNOTATIONS

Chapter 12

Men are bound to do their lawful endeavors, and to commit the rest to God.

13. *Say therefore*] Abraham concealed that Sarai as his wife, and lied not in saying, she was his sister: as he also called Lot his brother, being his brothers son, and she his brothers daughter. Whereby he prevented danger of his own life, using such lawful means as lay in him, committing his wives chastity to Gods protection, which him self could not provide for. In which case if he had not done his own endeavor, he had rather tempted God (saith S Augustine) then trusted in God. And so God preserved her, though she was in Pharao his house. v. 17.

Gen. 13.

li. 16. c. 19. civit. & q. 26. in Gen.

Chapter 13

Abram & Lot return from Ægypt into Chanaan, 6. and being rich separate themselves, 10, Lot choosing the country about Jordan, Abram dwelleth in Chanaan. 14. where again God promiseth him that land, and multiplication of his seed. 18. And he erected another Altar to God.

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

2 And he was very rich in possession of gold and silver.

3 And he returned by the way, that he came, from the south unto Bethel, even to the place where before he had pitched a tabernacle between Bethel and Hay:

4 in the place of the altar which he had made before, and there he called upon the name of our Lord.

5 But Lot also that was with Abram, had flocks of sheep, and herds of beasts, and tents.

6 Neither was the land able to receive them, for to dwell together: for their substance was much, and they could not dwell together.

7 Whereupon also there arose strife amongst the herdsmen of Abram and of Lot. And that time the Canaanites and the Pherisite dwelled in that country.

8 Abram therefore said to Lot: Let there be no brawl I beseech thee between me and thee, and between my herdsmen, and thy herdsmen: for we be (a) brethren.

9 Behold the whole land is before thee: go apart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

10 Lot therefore lifting up his eyes, saw all the country about Jordan, which was watered through out before that our Lord subverted Sodom and Gomorre, as the paradise of our Lord, and like as Ægypt as men come unto Segor.

11 And Lot chose unto him the country about Jordan, and he departed from the East: and they were separated either brother from the other.

(a) Four sorts of brethren in holy writ: germane brothers, as Jacob and Esau: of kindred as Abraham and Lot: of the same nation, as the Jews and Samaritans: in Religion as all Catholics.

12 Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about Jordan, and dwelt in Sodom.

13 And the men of Sodom were very wicked, and sinners before the face of our Lord out of measure.

14 And our Lord said to Abram, after that Lot was separated from him: Lift up thine eyes, and look from the place, wherein thou now art, to the north and south, to the east and west.

15 all the land, which thou seest, will I give to thee, & to thy seed for ever.

(b) Not the children of the flesh but the children of promise are the seed. Rom. 9. and are innumerable. Apoc. 7. v. 9.

16 And I will make (b) thy seed as the dust of the earth: if any man be able to number the dust of the earth, thy seed also shall he be able to number.

17 Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee.

18 Abram therefore removing his tent, came, and dwelt beside the vale of Mambre, which is in Hebron: and he builded there an altar to our Lord.

Chapter 14

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

1 **AND** it came to pass in that time, that Amraphel the king of Sennaar, and Arioch the king of Pontus, and Chodorlahomor king of the Elamyts, and Thadal the king of nations

2 made war against Barra the king of Sodom, 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.

3 all these came together into the Woodland vale, which now is the salt sea.

4 For they had served Chodorlamor twelve years, and the thirteenth year they revolted from him.

5 Therefore in the fourteenth year came Chodorlahomor, and the king that were with him: and they struck Raphaim in Astarothcarnaim, and Susim with them, and Emim in Savee of Cariathaim,

6 and the Corrheans in the mountains of Seir, even to the Champion country of Pharan, which is in the wilderness.

7 And they returned, and came as far as the fountain of Mispah, the same is Cades: and they struck all the country of the Ameleichites, and of the Amorheans, that dwell in Assasonthamar.

8 And they went forth the king of Sodom, and the king of Gomorra, and the king of Adama, and the king of Seboim, moreover also the king of Bala, which is Segor: and they set themselves against them in battle array in the Woodland vale:

9 to wit against Chodorlahomor king of the Elamites, and Chadad king of

nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five.

10 But the Woodland vale had many pits of bitume. Therefore the king of Sodom, and of Gomorra turned their backs, and were overthrown there: and they that remained fled to the mountain.

11 And they took all the substance of the Sodomites, and Gomorrheans, and took all kind of victuals, and went their way:

12 and Lot also and his substance, the son of Abrams brother, who dwelled in Sodom.

13 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: for these had made a league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, well appointed three hundred and eighteen: and pursued them unto Dan.

15 And dividing his company, he ran upon them in the night: and struck them, and pursued them unto Hoba, which is on the left hand of Damascus.

16 And he brought back all the substance, and Lot his brother with his substance, the women also and the people.

17 And the king of Sodom went forth to meet them, after he returned from the slaughter of Chodorlahomor, and of the Kings that were with him in the vale Savee, 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 high,

19 blessed him, and said: Blessed be Abram to God the highest, which created heaven and earth:

20 and blessed be God the highest, by whose protection, the enemies are in thy hands. And he gave him the tithes of all.

21 And the king of Sodom said to Abram: Give me the souls, and the rest take to thee.

22 Who answered him: I lift up my hand to my Lord God most high possessor of heaven and earth,

23 that from the very woofe-thread unto the shoe latchet, I will not take of all that are thine: (a) lest thou say: I have enriched Abram:

24 except such things, as the young men have eaten, and the shares of the men, that came with me, Aner, Eschol, and Mambre: these shall take their shares.

(a) Abraham enriched by God, would take no more of man, but his soldiers sustenance. The proper hire of spiritual work men, St. Chrysost in Gen.

ANNOTATIONS

Chapter 14

18. *Melchisedech*] St. Jerome being earnestly requested by Euagrius, to give his judgment touching Melchisedech, whom a nameless author had endeavored to prove to be the holy Ghost, plainly confuteth that error: as also another error of Origen and Didymus saying, he was an Angel. Likewise St. Epiphanius (*heresi* 55. & 76) relateth

Tomo 3. prope initium. Ep. ad Euag.

Old heresies concerning Melchisedech.

	<p>and condemneth a third error, of some that thought him to be the Son of God. These two Fathers, and St. Augustine (<i>li. de heresibus her. 34.</i>) and diverse others, whom St. Jerome allegeth prove evidently, that he was a very man, a Priest and a king, yea the high Priest (at least of that country) Superior to Abraham, and a figure of Christ.</p>	<p><i>Heb. 7. v. 6.</i> <i>Psal. 109</i> <i>Heb. 7.</i> <i>v. 24. St.</i> <i>Chris. ho.</i> <i>36. in Gen.</i> <i>Guiliel.</i> <i>whitak.</i> <i>contra</i> <i>Gregor.</i> <i>Martin.</i></p>
A probable opinion that Sem and Melchisedech was all one.	<p>Besides these heresies the same St. Jerome relateth two probable opinions. The Jews Rabbins generally hold that Melchisedech was Sem the son of Noe from whom Abraham and all the Hebrews descended. Which they seem rather to affirm, as loath to confess that any man, of other nation then their own, should have been greater and more excellent then Abraham in spiritual causes, then for any reason they do, or can allege. Yet many especially latter writers as Liranus, Tostatus, Genebrardus and others do embrace this opinion as most probable. Though St. Jerome seemeth only to have added the Hebrews opinion (as he saith) because he would intimate all to his friend, when he had first cited graver Authors, St. S. Ireneus, Hypolitus, Eusebius Cesariensis, Eusebius Emissenus, Apolinarius, and Eustathius, all agreeably affirming that Melchisedech was a Chananite, king of Salem, which was afterwards called Jerusalem. To this opinion agreeth Philo Judæus continually speaking of him, as of a stranger to the Jews nation. Josephus also a Jew writeth plainly (<i>li. 7. de bello Judaico. c. 18.</i>) that he was of Chanaan, and Prince of the Canaanites. Also St. Dionysius Ariopagita, (<i>Cælest. Hier. c. 9.</i>) St. Epiphanius (<i>her. 55 & 67</i>) Theoderetus (<i>q. 63. in Gen.</i>) and Suidas, are of the same mind, and many other Christian Doctors. Who confirm their assertion by that St. Paul saith to the Hebrews: <i>He whose generation is not numbered among them, took tithes of Abraham.</i> For what else can St. Paul mean, but that Melchisedechs kindred and people, was diverse from the kindred, and people of the Jews? which he could not say of Sem, from whom Abraham & all Jews descended: as it can not be said, that Adam and Noe are of diverse generation from any people that now liveth, because we all come of them. Of this difficulty (not pertaining to any controversy of our time) the studious may see more in F. Pererius his commentaries upon this. 14. chap. of Genesis. disp. 3.</p>	
More probable that Melchisedech was a Chananite.		
Proved by St. Pauls words.		
Christ is a Priest according to the order of Melchisedech.	<p>18. <i>Bringing forth</i>] Seeing the Royal Prophet David, and St. Paul say Christ is a Priest for ever according to the order of Melchisedech, we demand of Protestants, if Christ fulfilled not Melchisedechs figurative Sacrifice offered in bread and wine, by offering his own body and blood at his last supper in forms of bread & wine, and by instituting the same to be offered by his Priests till the end of the world, what other figurative sacrifice of Melchisedech they can find performed by Christ, by which it may appear that he is a Priest for ever according to that order? Calvin (<i>li. 4. Instit. c. 18. para 2.</i>) Kemnisius (<i>par. 2. exam. pag. 740. & 747</i>) Peter martyr (<i>in 1. Cor. 5.</i>) and most English Protestants grant that Melchisedech was a Priest, and that the peculiar function of a Priest is to offer Sacrifice, wherefore they having no sacrifice will have only ministers and no Priests, but they deny that Melchisedech offered Sacrifice in bread and wine. Whereupon we join issue with them to prove that he did. and that by this place amongst others of holy Scripture.</p>	
Why the Protestants have ministers and no Priests		
The state of the controversy.	<p>Kemnisius complaineth that the Latin text hath <i>Obtulit</i> for <i>Protulit</i>, <i>Offered</i>, for <i>Brought forth</i>. And to disprove the same, he allegeth the Hebrew, Chaldee, Greek, and St. Cyprian. But Catholics more justly complain of him, for lying. For all Latin Editions have <i>Proferens</i>, <i>bringing forth</i>. The question therefore in controversy is, to what end and use Melchisedech brought forth bread and wine? Calvin and Kemnisius say it was only to refresh or feed 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 (<i>v. 11.</i>) and they had eaten thereof. Moreover the Hebrew word <i>Hotsi</i>, <i>brought forth</i>, is a word pertaining to Sacrifice, as in the 6. chap of Judges. (<i>v. 18. and 19</i>) and importeth that the bread and wine were first offered in Sacrifice, and then doubtless they did participate: though they wanted not other sufficient corporal food. Again the words following <i>For he was the Priest of God most high</i>, can have 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 provision had been to relieve the camp with victuals, the</p>	

Melchisedech offered sacrifice in bread and wine.

The latin text justified by other places, yea by Protestants translations.

The Hebrew text showeth that Melchisedec did the office of a Priest in bread and wine.

The proper office of a Priest is to offer Sacrifice.

Christ still exerciseth the office of Priesthood according to the order of Melchisedech by the ministry of Priests.

The ancient fathers prove that Melchisedech

reason would rather have been yielded, because he was a bountiful King, a liberal Prince, a special friend to Abraham, as in deed he was, but none of these reasons, or the like fitted this purpose so well, nor touched the cause of bringing forth bread and wine, as to signify that he was a Priest, whose office is to offer Sacrifice.

Here again some Protestants take exception against the Latin text, that the causal conjunction *Enim, for*; is not agreeable to the Hebrew, but should be the copulative *Et, and*, which is a mere wrangling. For the learned know well enough, that the Hebrew particle is better expressed in such places, by *Enim* or, *quia, for* or *because*, then by *&*. And so the English Bible printed in the year 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 have not the copulative *And*, but some other word as the sense requireth. Gen. 20. v. 3. *Thou art but a dead man, for the womans sake which thou hast taken: for she is a mans wife*. where the Hebrew phrase is, *And she is married to a husband*. Gen. 30. v. 27. they read thus: *For I have proved that the Lord hath blessed me for thy sake*, where precisely construing the Hebrew they should say, *I Divined* (or conjectured) *and the Lord blessed me for thy sake*. Likewise Esaie, 64. v. 5. they read: *But Loe, thou hast been angry, for we offended*, the Hebrew is thus. *Loe thou art angry, and we have sinned*. In the same place, they translate, *Yet shall we be saved, which the Hebrew expresseth by the copulative, And we shall be saved*. So when they think it convenient, they translate the Hebrew particle, *For; that, yet*, which strictly signifieth *And*.

Now let us also see the original in this place. In the Hebrew it is thus: VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIN. 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 expressed, yet these words, *And he the priest*, further declaring that besides the office and dignity of a King (which was said before) Melchisedec was also a Priest, must needs signify that he did something about the bread and wine belonging to a Priests office. And what that something was, perhaps the University of Cambridge will testify, whose late professor of Divinity teacheth plainly, that Melchisedech offered Sacrifice, and was therein a figure of Christ (*Pag. 6. Reprehen Sacerdotes* (saith he) *ij vere & proprie sunt, qui sacrificia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchisedechus, & quem illi adumbrabant, Christus. Priests truly and properly are they, that offer sacrifices, such as was Aaron, and the sons of Aaron, and Melchisedech, and Christ, whom they prefigured*. If then both Aaron & Melchisedech were truly and properly Priests, because they offered sacrifices (according to this Professors definition) and both were figures of Christ, it must needs be granted that as Christ fulfilled the figure of Aarons bloody sacrifices, in offering himself upon the Crosse: so he also fulfilled the figure as well of unbloody sacrifices of Aaron, as especially of Melchisedechs Sacrifice in some other besides that on the Cross, seeing the prophet David and St. Paul say, Christ is a Priest (not according to Aarons order, for that was to have an end, but) *For ever* according to the order of Melchisedech. And what other Sacrifice did our Saviour offer to remain perpetual, but of his own body & blood in unbloody manner, under the forms of bread and wine, with commandment to his Apostles and Priests to do the same till the end of the world? Let the indifferent reader weigh it well. And whosoever is not very proud will for his better instruction, or confirmation, esteem the uniform judgment of many, ancient, godly, and learned Fathers writing upon this place. We will only recite their words, without other deduction for brevity sake.

S. Clemens Alexandrinus (li 4. Strom. versus finem). writeth thus: Melchisedech king of Salem, Priest of God most high, gave wine & bread sanctified nutriment in type of the Eucharist.

S. Cyprian (Epist. 63. ad Cæcilium) Christ is Priest for ever according to the order of Melchisedech, which order is this coming from that Sacrifice, and thence

offered Sacrifice in bread & wine in figure of Christ, and of other Priests of the new Testament.

descending, that Melchisedech was Priest of God most high, that he offered bread & wine, that he blessed Abraham. For who is more a Priest of God most high, then our Lord Jesus Christ, who offered Sacrifice to God the Father, and offered the same, which Melchisedech had offered, bread and wine, to wit, his own body and blood. And a little after: That therefore in Genesis, the blessing might be rightly celebrated, about Abraham, by Melchisedec 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 mixed with wine, and he that is the plenitude, fulfilled the verity of the prefigured image.

Eusebius Cesariensis. (li 5. Demonst. Euang. c. 3.) even as he who was Priest of Nations was Never seen to offer corporal sacrifices, but only bread & wine, when he blessed Abraham: so first our Lord & Saviour himself, then priests that come from him, exercising the spiritual office of Priesthood in all nations after the Ecclesiastical ordinances, do represent the mysteries of his body, and healthful blood in bread & wine. which mysteries Melchisedech knew so long before by Divine spirit, and used as representations of things to come.

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

Idem. in cap. 5. Heb. It is clear that oblations of cattle are vanished, which were in Aarons order, but Melchisedechs institution remaineth, which is celebrated all the world over in administration of the Sacraments.

S. Jerome. (Epist. ad Marcellamo vt migret Bethleem.) Have recourse to Genesis, and you shall find Melchisedech king of Salem, prince of this city, who even then in figure of Christ offered bread and wine, and dedicated the Christian Mystery in our Saviours body and blood. Idem Epist. ad Euagrium: Melchisedech offered not bloody victims, but dedicated the Sacrament of Christ in bread and wine, simple and pure sacrifice. Idem. Quest. in Gen. c. 14: Our Mystery is signified in the word of order, not by Aaron in immolating brute victims, but in offering bread and wine, that is the body and blood of our Lord Jesus. Idem in c. 26. Matthei: Melchisedech the Priest of God most high, by offering bread and wine, prefigured the Mystery of the Eucharist.

S. Chrysostom (ho. 35. in Gen.) Seeing the figure, think also I pray thee, of the verity: ho. 36. After that Melchisedec king of Salem brought bread and wine (for he was Priest of God most high) Abraham received his oblations.

Calvin cotemneth all the ancient fathers. in ca. 9. Heb.

S. Augustine (Epist. 95.) Melchisedech bringing forth the sacrament (or mystery) of our Lords table, knew how to figurate his eternal priesthood. Idem li. 16. c. 22. civit. 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 Psalm. 109. li. 1. contra aduers. Leg & prophet. c. 20. Ser. 4. de Sanctis Innocentibus. But it is bootless or needless to cite more places, or more authors. for whosoever will not submit their judgments to these, would not, it is like, believe, if their own masters, should rise again and warn them, lest they be damned for their incredulity.

19. *Blessed him*] Calvin (in cap. 7. v. 9. Heb) Musculus (locis com. c. de Missa Papist) and some other Protestants to avoid the connection of Melchisedechs *Priesthood* and bringing forth of bread and wine, will needs have these words, *He was a Priest*, referred only to that which followeth, *he blessed Abraham*. And some English translators for this purpose have 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 false gloss. For Melchisedech did not bless Abram because he was a Priest, for Abram was also a Priest, but because he was a greater Priest then Abram. which St. Paul urgeth saying: *Without all contradiction that which is less, is blessed of the better*, concluding thereupon that Melchisedech was greater then Abraham. again other Superiors that are not Priests may bless their inferiors. As Josue and Salomon

Bible
1579.

Heb. 7.
Josue 8.
&. 22. 3
Reg. 8.

Heretical
translation.

The greater blesseth

the less.

Paying of tithes in the law of nature.

blessed the people, and parents bless their children.

20. *Gave tithes*] This is another prerogative of Melchisedec, that Abram paid tithes to him, which St. Paul likewise explicateth (Heb. 7.) and proveth thereby that Christs Priesthood is greater then the Levitical. Moreover this paying of tithes by Abraham sheweth the Antiquity of this tradition, being practiced in Abrahams time, that the spiritual Superiors received tithes of their inferiors.

Chapter 15

Abram doubting and lamenting that he should have no child, God promiseth him much issue, 6. who believing is justified, 9. offereth Sacrifice prescribed by God, 13. and is forewarned that his seed shall be in strange land 400. years. 14. shall be delivered from servitude 18. and possess Chanaan.

1 **WHEN** these things therefore were done, the word of our Lord was made to Abram by a vision saying: Fear not Abram, I am thy protector, & thy reward exceeding great.

2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

3 And Abram added: But to me thou hast not given seed: and loe my servant born in my house, shall be Mine heir.

4 And immediately the word of our Lord came to him saying: He shall not be thy heir: but he that shall come out of thy womb, him shalt thou have thine heir.

5 And he brought him forth abroad, and said to him: Look up to heaven, and number the stars, if thou canst. And he said to him: So shall thy seed be.

6 Abram believed God, and it was reputed to him unto justice.

7 And he said to him: I am the Lord that brought thee out from Ur of the Chaldees for to give thee this land, and that thou mightest possess it.

8 But he said: Lord God, how may I know that I shall possess it?

9 And our Lord answered, and said: (a) Take me a cow of three years old, and a she goat of three years, and a ram of three years, a turtle also, and a pigeon.

10 Who taking all these, divided them by the, and laid each two pieces arow one against the other: but the birds he divided not.

11 And the fowls lighted upon the carcasses, and Abram drove them away.

12 And when the Sun was setting, a deep sleep fell upon Abram, and a great and darkesome horror invaded him.

13 And it was said unto him: Know and foreknow that a pilgrim shall thy seed be in a land not their own (and they shall bring them under bondage, and afflict them) (b) four hundred years.

14 But the nation, whom they shall serve, I will judge: and after this they shall go forth with great substance.

15 And thou shalt go to thy fathers in peace, buried in a good old age.

16 But in the fourth generation they shall return hither: for (c) as yet the iniquities of the Amorrheanes are not at the full until this present time.

(a) These three kinds of beasts and two of birds signify that the Israelites should be three generations in a strange land, the fourth in the desert, the fifth in possession of Chanaan, Theod. q. 65. in Gen.

(b) Abraham and his seed were in strange land 400 and odd years, but in servitude and affliction about 140.

(c) God deferreth to punish, either that the wicked may

Ro. 4.
Gal. 3.
Iac. 2.

Act. 17.

Exo. 12.

amend, or the good be exercised by them. St. Aug. Psal. 54. or because the iniquity is not come to that great measure which his wisdom foreseeeth, and will punish in the end, to his own more Glory, and more good of others. St. Greg. ho. 11. in 3. Ezech.

17 Therefore when the Sun was set, there arose a dark mist, and there appeared a furnace smoking, and a flake of fire passing between those divisions.

18 That day God made a covenant with Abram, saying: To thy seed will I give this land from the river of Ægypt even to the great river Euphrates,

19 the Cineans, & Cenezites, the Cedmonites,

20 and the Hethits, and the Pherezits, the Raphaims also,

21 and the Amorreans & the Cananites, and the Gargasites, and the Jebusites.

ANNOTATIONS

Chapter 15

To believe Gods word without staggering is an act of justice.

Not works before faith but joined with faith are meritorious.

Only faith doth not justify.

6. *Believed God*] St. Hilarie (li. 9. de Trin) and S. Ambrose (li. 1. de Abraham. c. 3) by this example teach us, what manner of faith is reputed to justice. to wit, such a faith as without tergiversation, or requiring of proof or reason, doth simply believe that which God once saith, because he is omnipotent, how far soever the thing that is said surmounteth our understanding. For so heroical was the act of Abrahams faith, promptly believing Gods word in a matter most hard to his former concept, that for the same he received singular praise; and for the like afterwards was called *The father of many nations* (c. 17. v. 5) and by St. Paul. *The father of all that believe* (Ro. 4. v. 11) where the Apostle teacheth that Abraham had no justice, nor estimation of justice before God, until he believed in Christ (v. 18. 19, 20) because all works before that faith are insufficient. Neither was this a sole faith but had other necessary virtues of hope, and charity, humility, reverence, obedience, & the like joined with it. wherefore St. James testifieth that Abraham was justified by works (that is by works following faith not going before faith. For *Faith* (saith he) *if it have not works, is dead in it self.* (c. 2. v. 17) *And by works Abrahams faith was consummat.* v. 22. And concludeth thus: Do ye see, that by works a man is justified and not by faith only. v. 24.

Chapter 16

Sarai giveth her handmaid Agar as a wife to Abram. 4. who conceiving despiseth her mistress, is therefore afflicted, & flieth away. 7. But is warned by an Angel to return and humble herself, 15. which she doth and beareth Ismael.

1 **SARAI** therefore, the wife of Abram, had brought forth no children: but having an handmaid an Ægyptian named Agar,

2 she said to her husband: Behold, our Lord hath closed me, that I might not bear: go in unto my handmaid, if happily of her at the least I may have children. And when he agreed to her in this request,

3 she took Agar the Ægyptian her handmaid ten years after that they first dwelled in the land of Chanaan: and gave her unto her husband to wife.

(a) Some obey whilst they are rude, or in low state, but having got a little knowledge, or advancement disdain their

4 Who did company with her, but she (a) perceiving that she was with child, despised her mistress.

5 And Sarai said to Abram: Thou doest unjustly against me: I gave my handmaid into thy bosom, who perceiving herself to be with child, despiseth

advancers. St.
Gregory. li. 21. in 1.
Reg. 3.

me. Our Lord judge between me and thee.

6 To whom Abram making answer: Behold, saith he, thy handmaid is in thine own hand, use her as it pleaseth thee. When Sarai therefore did afflict her, she ran away.

7 And an angel of our Lord having found her, beside a fountain of water in the wilderness, which is in the way to Sur in the desert,

8 he said to her: Agar, the handmaid of Sarai, whence comest thou? and whither goest thou? who answered: From the face of Sarai my mistress do I fly.

9 And the angel of our Lord said to her: Return to thy mistress, and humble thy self under her hand.

10 And again: Multiplying, saith he, will I multiply thy seed, and it shall not be numbered for the multitude thereof.

11 And again after that: Behold, saith he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thin affliction.

12 He shall be a wild man: his hand shall be against all men, and all mens hands against him: and over against all his brethren shall he pitch his tents.

13 And she called the name of our Lord that spake unto her: Thou the God which hast seen me. For she said: verily here have I seen the back parts of him that hath seen me.

14 Therefore she called that well, the well of him that liveth and seeth me. The same is between Cadesse, and Barad.

15 And Agar brought forth a son to Abram: who called his name Ismael.

16 Eighty and six years old was Abram when Agar brought him forth Ismael.

ANNOTATIONS

Chapter 16

Manichees,
condemned plurality
of wives in the
Patriarchs.

Luther alloweth it in
Christians.

Other Protestants in
some case.

Two sorts of
precepts in the law
of nature.

3. *To wife]* The Manichees did calumniate holy Araham, and other Patriarchs for having many wives, condemning them of incontinency and adultery for the same. Luther in the contrary extreme held it not unlawful, but indifferent, now in the law of grace, for a man to have more wives then one at once. And some English Protestants hold, that for adultery, the innocent party may marry another, the first living. But the Catholic doctrine distinguishing times and causes, sheweth how plurality of wives was lawful sometimes, and at other times, especially since Christ, altogether unlawful, and indispensable. The sum of which verity is this. By the first institution of Marriage in the state of innocency, and law of nature, and by the law of Christ, it is unlawful for any man to have more wives, and for any woman to have more husbands, then one. In the one part of which Law notwithstanding God sometimes dispensed. For there be two kinds of precepts pertaining to the law of nature. One sort are as first principles of the law of nature, in which God Never despiseth, much less any man. As that one woman may not have more husbands then one, because the same would rather hinder procreation, and so were directly against the fruit of marriage. The other sort are as conclusions drowne from the first principles, in which God sometimes dispenseth, but Never any man. As in this present example: seeing it is against natural procreation that one woman should have many husbands, it is convenient also, there being ordinarily as many men as women in the world, that every man likewise should be restrained to

St. Aug. li.
22. c. 47.
cont. Faust.
Luther
proposit. 62.
65. and 66.

Plurality of wives
sometimes allowed.

By the law of Christ
in no case lawful.

one wife, for so procreation may rather be increased, then if some men have many wives, and others by that occasion have none at all, except in some special case. As after the flood, when there was scarcity of people, God dispensed with such men as in deed were like to make greater procreation by plurality of wives. Which appeareth sufficiently by that Sarai persuaded her own husband, to marry another wife, and he a true servant of God agreed thereto, not as a new thing but as a lawful practice of those times. And Moyses here and in other places still speaketh of it, as of a custom known to the people for lawful. *If a man (saith he) have two wives, one beloved and the other hated, and they have children by him, and the son of the hated be first born, he can not prefer the son of the beloved.* Whereby is clear that two wives were then lawful, and the children of both legitimate, and that the first born 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 Saviour took it away, restoring Matrimony to the first institution of two in one flesh. who pleaseth to see the Doctors that understand, and expound the Scriptures to this effect, may read St. Augustine li. 22. c. 30. & 47. con. Faust. Manich. li. 16. c. 25. & 38. civit. & li. 1 de adulter. coniugijs. St. Christom ho. 56. in Gen. St. Amb. li. de Abraham. c. 4. Also St. Chrisost. St. Jerome. and St. Bede in. 19. Mathei.

St. Aug. de
bono
coniugali.
ca. 17.

Deut. 21.

Math. 19.
Gen. 2.

Chapter 17

God renewing his promises to Abram, 5. changeth his name, 10. and commandeth Circumcision. 15. changeth also his wives name, promiseth a son of her. 20. Likewise that Ismael shall prosper. 23. and the same day Abraham circumcised himself, and Ismael, and all the men of his house.

(a) He is perfect in
this life, that
sincerely &
diligently tendeth
towards perfection
of the next life. And
this God here
commanded to
Abraham, & Christ
to all Christians.
Math. 5. St. Aug. li.
de perfect. cont.
Cælest. See Gen. 6.
v. 2

1 **AND** after he began to be ninety and nine years old, our Lord appeared unto him: and said unto him: I am the God Almighty: walk before me, and be (a) perfect.

2 And I will make my covenant between me and thee: and I will multiply thee exceedingly.

3 Abram fell flat on his face.

4 And God said to him: I am, and my covenant is with thee, & thou shalt be a father of many nations.

5 Neither shall thy name be called any more Abram: but thou shalt be called Abraham: because a father of many nations I have made thee.

6 And I will make thee increase exceedingly, and I will make thee into nations, and Kings shall come forth of thee.

7 And I will establish my covenant between me and thee, and between thy seed after thee in their generations by a perpetual covenant: to be thy God, and thy seeds after thee.

8 And I will give to thee, and to thy seed the land of thy peregrination, all the land of Chanaan for a perpetual possession, and I will be their God.

9 Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations.

10 This is my covenant which you shall observe between me and you, and thy seed after thee: all the male kind of you shall be circumcised:

11 and you shall circumcise the flesh of your prepuce, that it may be for a sign

(b) Circumcision and name received the eight day signified the association of Saints in heaven after the seven days travel of this world. Ser. de circum. apud St. Cyprian.

(c) Abraham laughed not doubting but rejoicing. St. Ambro. li. de Abraham c. 4. St. Aug. li. 16. c. 26. de civit.

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

(e) Conformity in Religion conserveth peace in every family. Tho. Anglus in hunc locum.

of the covenant between me and you.

12 An infant of (b) eight days shall be circumcised among you, all male kind in your generations: as well the homebred shall be circumcised, as the bought servant of whosoever he is, not of your stock:

13 and my covenant shall be in your flesh for a perpetual covenant.

14 The male, whose flesh of his prepuce shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

15 God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

16 And I will bless her, and of her I will give thee a son, whom I will bless, and he shall be into nations, and kings of peoples shall spring of him.

17 Abraham fell upon his face, & (c) laughed, saying in his heart: Shall trowest thou to him that is an hundred year old a son be born? and Sara that is ninety years old shall she bear?

18 And he said to God: I would that Ismael may live before thee.

19 And God said to Abraham: Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant to him for a perpetual covenant, and to his seed after him.

20 Concerning Ismael also I have heard thee. behold, I will bless him, and increase, and multiply him exceedingly: twelve dukes shall he beget, and I will make him into a great nation.

21 But my covenant I will establish with (d) Isaac, whom Sara shall bring forth to thee at this time another year.

22 And when he had left off speaking with him, God ascended from Abraham.

23 And Abraham took Ismael his son, and all the homebred of his house: and all whom he had bought, all the males of all the men of his house: and he circumcised the flesh of their prepuce forthwith the very same day, as God had commanded him.

24 Abraham was ninety and nine years old, when he circumcised the flesh of his prepuce.

25 And Ismael his son was full thirteen years old at the time of his circumcision.

26 The selfsame day was Abraham circumcised and Ismael his son.

27 And (e) all the men of his house, as well the homebred, as the bought servants and strangers were circumcised together.

ANNOTATIONS

Chapter 17

Changing of names is mystical. St. Aug. li. 16. c. 28 & 39. civit. St. Jerome. Tradit. Hebraicis.

5. many *nations*] Abram signifying *High* or *Noble father*; changed into Abraham, which signifieth *Father of many* (nations) and Sarai signifying *My Princess*, changed into Sara, which absolutely signifieth *Princess*, import great Mysteries intended by God. For by this changing of names was declared and confirmed, that Abraham by the issue that he should have of Sara, should be the father of many nations, which St. Paul expressly applieth to his spiritual children, those especially that should believe in

Gal. 4.

Abraham natural father of four nations: spiritual father of all that do believe in Christ. Rom. 4, 11.

The Church of Christ Ever consisteth of many nations.

Circumcision a figure of Baptism.

Baptism excelleth Circumcision.

Two difficulties.

To whom the punishment pertained when circumcision was omitted.

Christ, of the Gentiles prefigured by *Isaac born of the freewoman, by the promise*, as the Jews were prefigured by *Ismael born of the bond woman according to the flesh*, concluding with the prophet Esai, that many are the children of the desolate, that before was barren. For albeit Abraham was natural father of four nations, The Ismaelites, Madianites, Idumeans, and the Israelites, yet he was spiritual father of many more, to wit, of all nations that believe in Christ from his own time to the end of the world, of which some are Jews, but the greatest part Gentiles. as the same Apostle showeth. Rom. 4. Gal. 4. Ephes. 3. Collos. 1. and in other places. Whereby is clear, that the Church of Christ doth always consist of many nations, not as Donatists and Protestants absurdly say, sometimes of few invisible or unknown persons, for so Abraham should sometimes be father of few or no nations, which derogateth either from Gods omnipotency if he could not, or from his fidelity if he should not maintain his promise, made to Abraham for ever.

Isa. 54.

10. *shall be circumcised*] The Sacrament of Circumcision here first instituted, about 400. years before the Law of Moyses, is a perfect figure of Baptism, resembling it in four 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 receive 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 subjection to the jurisdiction, and laws of the Church. But Baptism doth far excel Circumcision in that it is more easy, or less painful, more universal, for it pertaineth to all nations, and both sexes; and especially in virtue and efficacy, for Baptism as an instrumental cause remiteth sin and justifieth, Circumcision was only a sign that grace was given, & sin remitted. Again Baptism imprinteth a character in the soul, the other leaveth a mark only in the flesh. Finally Baptism openeth the gate of heaven, in virtue of Christs passion now past, which circumcision could not before Christ suffered death. Of which both resemblance and difference St. Augustine treateth in many 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. *Shall be destroyed*] Here occur 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 was here threatened for transgression of this precept. Touching the first doubt, it seemeth probable, that this punishment pertained only to those, by whose negligence themselves, or others of their charge, were not circumcised: for that the reason why such a one is punished is alleged, *Because he hath broken Gods covenant*. Which is only in their power to keep or break, that are of discretion, and not in the power of infants. The indifference also of the Hebrew and Greek text favoreth this sense, for where according to the Latin we read, *The male whose flesh of prepuce is not circumcised*, The Hebrew and Greek may be translated, *The male that doth not circumcise the flesh of his prepuce*, which can not be meant of an infant of eight days old. This exposition is likewise confirmed by example, Exodi. 4. where Moyses was in danger to be slain by an Angel, because his son was not circumcised. Nevertheless St. Augustine (li. 3. c. 18. cont. Inlian. li. 16. c. 27. civit. and in other places) proveth that this commination⁵ pertained also to infants. whose judgment is confirmed by the 70. Interpreters adding for explication these words, *the eight day*. which necessarily include infants, as subject to this punishment. not for that they could transgress this precept, or commit a new sin, but for lack of circumcision. The reason whereof is, for that God now determined this only remedy for original sin, in the male sex of Abrahams seed, in place of sacrifice, or other profession of faith used before, and that in case it could conveniently be applied for

⁵ combination:

otherwise the former remedies were still available.

What punishment
was threatened.

Circumcision
instituted to
distinguish the
people of God and
for remedy of
original sin in some
persons, but not in
all.

Concerning the other difficulty many ancient fathers expound these words, *Shall be destroyed out of his people*, of only temporal punishment; either death, as the like phrase signifieth, Exodi. 12. *Whosoever shall eat leavened 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 St. Augustine (li. 3. c. 18. cont. Iulian. li. 5. hypog. & alibi) St. Gregory (li. 4. Moral. c. 2. & 3.) St. Prosper (li. de promiss. Dei p. 1. c. 14.) St. Beda (li. 2. in Lucam. c. 8.) and St. Bernard (ser. 3. de circum) understand this threatening not only of temporal punishment, but also of eternal separation from God, and the society of Saints. And that also infants are so secluded only for lack of this remedy, as now children which die without Baptism, committing no new fault are deprived of the vision of God, for their original sin not remitted. Whereupon is gathered that albeit Circumcision was principally instituted to distinguish the people of God, which should come of Abrahams seed, from other nations, yet it was also for remission of original sin: not in all, but in those to whom God appointed this particular remedy.

Chapter 18

Angels entertained as guests by Abraham 10. *tell when Sara shall bear a son, whereat she laughing, they confirm that they had said.* 16. *They also foretell the destruction of Sodom.* 22. *for which Abraham prayed six times.*

1 **AND** God appeared to him in the vale of Mambre as he sat in the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men standing near unto him: whom after he had seen, he ran to meet them from the door of his tent, and adored to the ground.

(a) Abraham saw
three, and adored
one. professing three
Divine persons and
one God. St. Aug. li.
16. c. 29. civit.

3 And He said (a) Lord, if I have found grace in thy sight, go not past thy servant:

Heb. 13.

4 but I will fetch a little water, and wash ye your feet, and rest ye under the tree.

5 And I will set a morsel of bread, and strengthen your heart, afterward you shall pass: for therefore are you come aside to your servant. Who said: Do as thou hast spoken.

6 Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make hearth cakes.

7 But himself ran to the heard, and took from thence a calf very tender and very good, and gave it to a young man: who made hast and boiled it.

8 He took also butter and milk, and the calf which he had boiled, and set before them: but himself did stand beside them under the tree.

9 And when they had eaten, they said to him: Where is Sara thy wife? He answered: Loe she is in the tent.

Rom. 9.

10 To whom he said: Returning I will come to thee at this time, life accompanying, and Sara thy wife shall have a son. Which when Sara heard, she laughed behind the door of the tent.

11 And they were both aged, and far entered in years, and it ceased to be with

Sara after the manner of women.

12 Who laughed secretly saying: After I am waxen old, & my Lord is an old one, shall I give myself to pleasure?

13 And our Lord said to Abraham: Why did Sara laugh, saying: Shall I an old woman bear a child in deed?

14 Is there any thing hard to God? According to appointment I will return to thee this very self same time, life accompanying, and Sara shall have a son.

(b) Abraham laughing with admiration for joy was not reprehended, but Sara laughing of diffidence was reprehended, by him that seeth the heart. St. Aug. q. 36. in Gen. & li. 16. c. 31 civit.

15 Sara denied, saying: I laughed not: being much afraid. But our Lord: (b) It is not so, saith he: but thou didst laugh.

16 When the men therefore were risen up from thence, they turned their eyes against Sodom: and Abraham did go with them, bringing them on the way.

17 And our Lord said: Can I conceal from Abraham the things which I will do:

18 whereas he shall be into a nation great, and very strong, and in him are **TO BE BLESSED** all the nations of the earth?

19 For I know that he will command his children, and his house after him that they keep the way of the Lord, and do judgment and justice: that for Abrahams sake the Lord may bring to effect all the things that he hath spoken unto him.

Therefore said our Lord.

20 The cry of Sodom, and Gomorre is multiplied, and their sin is aggravated exceedingly.

21 I will descend, and see whether they have in act accomplished the cry that is come to me: or whether it be not so, that I may know.

22 And they turned them selves from thence, and went their way to Sodom: but Abraham as yet stood before our Lord.

23 And approaching he said: what! wilt thou destroy the just with the wicked?

(c) What a wall are just men to their country? their faith saveth us, their justice defendeth us from destruction. St. Amb. li. 1. de Abraham. c. 6.

24 (c) If there shall be fifty just persons in the city, shall they perish withal? and wilt thou spare that place for fifty just, if they be therein?

25 Be it far from thee, that thou do this thing, and that thou kill the just with the wicked, and that the just be in like case as the wicked, this is not beseeching thee: which judgest all the earth, no thou wilt not do this judgment.

26 And our Lord said to him: If I shall find in Sodom fifty just persons within the city, I will spare the whole place for their sake.

27 And Abraham answered, and said: Because I have once begun, I will speak to my Lord, whereas I am dust and ashes.

28 What if there shall be five less then fifty just persons? wilt thou for forty five destroy the whole city? And he said: I will not destroy it, if I shall find five and forty.

29 And again he said unto him: But if forty shall be found there, what wilt thou doe? He said: I will not strike it for forties sake.

30 Lord, saith he, be not angry I beseech thee, if I speak: what if thirty shall be found there? He answered: I will not do it, if I shall find thirty there.

31 Because, saith he, I have once begun, I will speak to my Lord: What if

twenty shall be found there? He said: I will not destroy it for twentys sake.

32 I beseech thee, saith he, be not angry Lord, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for tens sake.

33 And our Lord departed after that he ceased to speak unto Abraham: and Abraham returned into his place.

Chapter 19

Lot receiving Angels in his house, is abused by the Sodomites. 12. He with his wife (26. who for looking back is turned into a statue of salt) and his two daughters are delivered. 24. Sodom and Gomorre are burned. 31. Lot lieth unwitting with both his daughters, begat of them Moab and Ammon, of whom came the Moabites and Ammonites.

(a) Abraham & Lot by hospitality merited to receive Angels instead of me. Heb. 13.

1 **AND** the two (a) Angels came to Sodom at Even, and Lot sitting in the gates of the city. Who when he had seen them, rose up and went to meet them: and adored prostrate unto the ground,

2 and said: I beseech you, my Lords, turn into the house of your servant, and lodge there: wash your feet, and in the morning you shall go forth on your way. Who said: No, but we will abide in the street.

3 He compelled them earnestly to turn in unto him: and when they were entered into his house, he made them a banquet, and baked unleavened bread, and they did eat.

4 And before they went to bed, the men of the city beset the house from young to old, all the people together.

5 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 door after him, said:

7 do not so, I beseech you, my brethren, do not commit this evil.

8 I have two daughters, which as yet have not known man: I will bring them forth to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are entered under the shadow of my roof.

9 But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, what to be a judge? Thy self therefore we will afflict more then these. And they did violence to Lot exceedingly: and it was even now at the point that they would break the doors.

10 And behold the men put forth their hand, and drew in Lot unto them, and shut the door:

11 and them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.

12 And they said to Lot: Hast thou here any of thine? son in law, or sons, or daughters, all that are thine, bring them out of this city:

(b) This sin crieth to heaven for Revenge.

13 for we will destroy this place, for that (b) their cry is waxen loud before our Lord, who hath sent us to destroy them.

14 Therefore Lot went forth, and spake to his sons in law that were to take his

daughters, and said: Arise: get you forth out of this place, because our Lord will destroy this city. And he seemed unto them to speak as it were in jest.

15 And when it was morning, the angels urged him, saying: Arise, take thy wife, and the two daughters which thou hast: lest thou also perish withal in the wickedness of the city.

16 He lingering, they took his hand, and the hand of his wife, and of his two daughters, because our Lord spared him.

17 And they led him forth, and set him without the city: and there they spake to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thy self in the mountain, lest thou also perish withal.

18 And Lot said to them: I beseech thee my Lord,

19 because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast wrought with me, in that thou wouldest save my life, and safe I can not be in the mountain, lest perhaps the evil catch me, and I die.

20 There is this city hereby at hand, whereunto I may flee, a little one, and I shall be safe in it: is it not a little one, and my life shall be saved?

21 And he said to him: Behold also in this point I have heard thy prayers, not to overthrow the city for which thou hast spoken.

a little one

22 Make hast, and be saved there: because I can not do any thing till thou enter in thither. Therefore the name of that city was called Segor.

23 The Sun was risen upon the earth, & Lot entered into Segor.

24 Therefore our Lord rained upon Sodom and Gomorre brimstone & fire from our Lord out of heaven:

(c) Lots wife turned into salt, admonisheth the servants of God to proceed in virtue, & not to look back to vice. Luc. 17. St. Aug. li. 16. c. 30. civit.

25 and he subverted these cities, and all the country about, all the inhabitants of the cities, and all things that spring of the earth.

26 And his wife (c) looking behind her, was turned into a statue of salt.

27 And Abraham getting up early in the morning, there where before he had stood with our Lord,

28 beheld Sodom & Gomorre, and the whole land of that country: and he saw the cinders rise up from the earth as it were the smoke of a furnace.

(d) Lot neither perfect, nor very wicked was delivered for Abrahams sake. St. Aug. q. 45 in Gen.

29 For when God subverted the cities of that country, he (d) remembering Abraham, delivered Lot out of the subversion of the cities wherein he had dwelt.

30 And Lot ascended out of Segor, and abode in the mountain, his two daughters also with him (for he was afraid to abide in Segor) and he abode in a cave himself, and his two daughters with him.

31 And the elder said to the younger: Our father is old, and there is no man left on the earth, that may company with us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

33 They therefore made their father to drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay

down, nor when she rose up.

34 The next day also the elder said to the younger: Behold I lay yester night with my father, let us make him drink wine also this night, and thou shalt lie with him, that we may save seed of our father.

35 They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then truly did he perceive when she lay down, or when she rose up.

36 The two daughters therefore of Lot were with child by their father.

37 And the elder bare a son and she called his name Moab: he is, the (e) father of the Moabites even to this present day.

38 The younger also bare a son, and she called his name Ammon, that is the son of my people: he is the father of the Ammonites even to this day.

(e) Moabites & Ammonites were two distinct nations. perhaps of the 72. See. p. 43.

Chapter 20

Abraham sojourning in Geraris, his wife is taken into King Abimelechs house, but by Gods commandment is restored untouched, 14. with great gifts, 17. and Abraham praying Abimelechs house is cured.

1 **ABRAHAM** removed from thence into the south country, and dwelt between Cades, and Sur: and he lived as a pilgrim in Gerara.

2 And he said of Sara his wife: She is (a) my sister. Abimelech therefore the king of Gerara sent, and took her.

3 And God came to Abimelech in a dream by night, and said to him: Loe thou shalt die for the woman that thou hast taken: for she hath a husband.

4 But Abimelech had not touched her, and he said: Lord wilt thou kill a nation that is ignorant and just?

5 Did not he say to me: She is my sister: and she say, He is my brother? in simplicity of my heart, and cleanness of my hands have I done this.

6 And God said to him: And I do know that thou didest it with a sincere heart: and therefore I kept thee that thou shouldest not sin against me, and I permitted not that thou shouldest touch her.

7 Now therefore restore the wife to her husband, because he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know thou that dying thou shalt die, thou and all things that are thine.

8 And Abimelech forthwith rising up in the night, called all his servants: and he spake all these words to their ears, and all the men were sore afraid.

9 And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended against thee, that thou hast brought upon me and upon my kingdom a great sin? that which thou oughtest not to do, thou hast done to us.

10 And again expostulating, he said: What sawest thou, that thou didest this?

11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for my wife:

(a) See Annot. C. 12.

(b) Not his fathers own daughter, but of his progeny. St. Aug. li. 22. cont. Faust. c. 35. & li. 16. c. 19. & 30. de civit.

(c) Kings of the earth esteeming the Church only for a laudable people of God, seek to subject her to them selves: but knowing her to be the inviolable spouse of Christ, subject them selves to her, and offer to her most honorable gifts. St. Aug. li. 22. cont. Faust. c. 38.

12 howbeit otherwise also in very deed she is my sister, (b) the daughter of my father, and not the daughter of my mother, and I took her to wife.

13 And after that God brought me out of my fathers house, I said to her: This mercy thou shalt do with me: In every place, which we shall come unto, thou shalt say that I am thy brother.

14 Therefore Abimelech (c) took sheep & oxen, and servants, and handmaids, and gave to Abraham: and restored to him Sara his wife,

15 and said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a veil of thine eyes to all that are with thee, and whither soever thou shalt go, remember also thou wast taken.

17 And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had closed up every matrice of the house of Abimelech for Sara Abrahams wife.

Chapter 21

The first part of this book.

Of the progeny & other blessings of

Abraham, Isaac, and Jacob.

Isaac is born. 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.

1 **AND** our Lord visited Sara, as he had promised: and fulfilled the things which he spake.

2 And she conceived and bare a son in her old age, at the time that God had foretold her.

3 And Abraham called the name of his son, which Sara bare him, (a) Isaac:

4 and he circumcised him the eight day, as God had commanded him,

5 when he was an hundred years old: for at this age of his father, was Isaac born.

6 And Sara said: Laughter God hath made to me: whosoever shall hear of it, will laugh with me.

7 And again she said: Who that shall hear of it would believe Abraham, that Sara gave suck to a son, which she bare him now being an old man?

8 The child therefore grew, and was weaned: and Abraham made a great feast in the day of his weaning.

9 And when Sara had sent the son of Agar the Ægyptian playing with Isaac her son, she said to Abraham:

10 Cast out this handmaid, and her son: for the son of the handmaid shall not be heir with my son Isaac.

11 Abraham took this grievously for his son.

12 To whom God said: Let it not seem grievous to thee for the boy, and for thy handmaid: all things that Sara shall say to thee, hear her voice: because (b) in

(a) Abraham & Sara laughed (he admiring, she doubting) at the joyful promise of a son, & therefore he is called Isaac, which signifieth laughter. St. Aug li. 16. c. 31. civit.

(b) See chap. 17. v. 21.

Rom. 9.

Isaac shall seed be called to thee.

Heb. 11.

13 But the son also of the handmaid I will make into a great nation, because he is thy seed.

14 Abraham therefore rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy and dismissed her. Who went away, and wandered in the wilderness of Bersabee.

15 And when the water in the bottle was spent, she cast the boy under one of the trees, that were there.

16 And she went her way, and sat over against a great way of as far as a bow can cast. for she said: I will no see the child dying: and sitting over against, she lifted up her voice and wept.

17 And God heard the voice of the boy: and an angel of God called Agar from heaven, saying: What doest thou Agar? fear not: for God hath heard the voice of the boy, from the place wherein he is.

18 Arise, take up the boy, and hold his hand: for into a great nation will I make him.

19 And God opened her eyes: who Seeing a well of water, went, and filled the bottle, and gave the boy to drink.

20 And God was with him: who grew, and abode in the wilderness, and became a young man archer.

21 And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Ægypt.

22 The same time said Abimelech, and Phicol the general of his army to Abraham: God is with thee in all things which thou doest.

23 Swear therefore by God, not to hurt me, and my posterity, and my stock: but according to the mercy, that I have done thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

24 And Abraham said: I will swear.

25 And he rebuked Abimelech for the well of water, which his servants had taken away by force.

16 And Abimelech answered: I knew not who did this thing: yea and thy self didest not tell me, and I heard not of it but to day.

27 Abraham therefore took sheep and oxen, and gave to Abimelech: and both of them made a league.

28 And Abraham set seven ewe lambs of the flock apart.

29 To whom Abimelech said: What mean these seven ewe lambs, which thou hast made to stand apart?

30 But he said: seven ewe lambs shalt thou take at my hand: that they may be a testimony for me, that I digged this well.

(c) Well of oath

31 Therefore was that place called (c) Bersabee: because there both did swear.

32 And they made a league for the well of oath.

33 And Abimelech arose, and Phicol the general of his army, and they returned

to the land of the Palestines. But Abraham planted a grove in Bersabee, and called thereupon the name of our Lord God eternal.

34 And he was a sojourner in the land of the Palestines many days.

ANNOTATIONS

Chapter 21

Separation to be made in families, when just cause requireth.

Mystical sense

The true Church doth not persecute but justly punisheth offenders. Heretics and other infidels do persecute when either by word, or sword they impugn the truth.

12. *Let it not*] It seemed so hard, inhuman, and unjust to cast Agar and Ismael out of the house, that Abraham would not have done it, unless God had commanded him in this to hear the voice of Sara. But when he knew Gods will therein, not respecting flesh and blood, nor disputing further of the lawfulness of the fact, sent them both away, commending them to Gods protection: and so by this separation the family was made quiet. It represented also a notable Mystery of the Synagogue of the Jews & Church of Christ. As St. Augustine doth excellently expound the same, according to St. Paul (Gal. 4.) That Ismaels playing with Isaac was persecution, because it tended to pervert him, showing it to be a greater injury, to delude and deceive any, in drawing them to new and particular companies, then corporally to persecute them: and that the Church, and Catholic Princes punish heretics for their good, to make them return to the truth, or finally to cease from seducing others. *Ecce libera afflixit ancillam, & non illam vocat persecutionem Apostolus, ludit seruus cum domino, & persecutionem vocat. Afflictio ista non vocatur persecutio, & lusio illa vocatur persecutio.* Behold the freewoman afflicted the handmaid, and the Apostle calleth it not persecution, the servant playeth with the master, and he calleth it persecution. This affliction is not called persecution, and that play is called persecution. Again, he sayeth of Sara, *Illusionem vidit in illo lusu, animaduertit serui superbiam, displicuit illi, eiecit foras:* She saw foul play in that play, she noted the servants pride, it displeased her, she cast him forth of the doors. St. Jerome also teacheth that the spiritual Never persecuteth the carnal: but spareth him as his rustical brother, knowing that he may in time be profitable.

li. 15. c 2. civit.

Epist. 48. & 50.

Tract. 11 in Joan.

Tract. 11 in 4. Gal

Chapter 22

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

The third prophecy in the office before Mass on Easter Eve. And the first on Whitsun Eve.

(a) This history is clear, and a most notorious example of perfect obedience.

1 **WHICH** things being done, God tempted Abraham, and said to him; Abraham, Abraham. But he answered: Here I am.

2 He said to him: (a) Take thy only begotten son, whom thou lovest, Isaac, and go into the Land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee.

3 Therefore Abraham rising up in the night, saddled his ass: taking with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.

4 And the third day, lifting up his eyes, he saw the place afar off:

5 and he said to his young men: tarry you here with the ass: I and the boy going with speed as far as yonder, after we have adored, will return to you.

6 He took also the wood of the holocaust, and laid it upon Isaac his son: and

Judith. 8. Heb. 11 2.

himself carried in his hands fire and a sword. And as they went on together,

7 Isaac said to his father: My father. And he answered: What wilt thou son? Behold, saith he, fire and wood: where is the victim of the holocaust?

8 And Abraham said: God will provide unto himself the victim of the holocaust, my son. They went on therefore together:

9 and they came to the place which God had showed him, wherein he builded an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

10 And he stretched forth his hand, and caught the sword, for to sacrifice his son.

11 And behold an angel of our Lord from heaven cried, saying: Abraham, Abraham. Who answered: Here I am.

12 And he said to him: Stretch not forth thy hand upon the boy, neither do thou any thing to him: now have I known that thou fearest God, and hast not spared thine only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered an holocaust instead of his son.

14 And he called the name of that place, (b) Our Lord seeth. Whereupon even to this day it is said, In the mountain our Lord will see.

15 And the angel of our Lord called Abraham the second time from heaven, saying:

16 By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thine only begotten son for my sake:

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of his enemies,

18 and in thy seed **SHALL BE BLESSED** all the nations of the earth, because thou hast obeyed my voice.

19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 These things so being done, it was (c) told Abraham that Melca also had born children to Nachor his brother,

21 Hus the first begotten, & Buz his brother, and Camuel the father of the Syrians,

22 and Cased, and Azau. Pheldas also & Jedlaph,

23 and Bathuel, of whom was born Rebecca: these eight did Melcha bear, to Nachor Abrahams brother.

24 And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

(b) It is a grateful and religious thing, by naming of places, to conserve the memory of Gods benefits, that posterity may know them. St. Chrisost. ho. 48. in Gen.

(c) Nachors progeny is here mentioned to show whence Rebecca came, whom Isaac married.

ANNOTATIONS

Chapter 22

God tempteth not to evil, but by experience maketh known what virtue is in men.

Isaac figured Christs divinity, the Ram his humanity.

1. *Tempted.*] God tempteth none to evil (as St. Jaes teacheth) but by trial and experiment maketh men known to the world, as here Abrahams faith and singular obedience were manifested, when he doubted not *To offer his only begotten in Sacrifice, accounting that God is able to raise up even from the dead.* Whereupon he received his son again *in parable*, that is, in figure and Mystery of Christ dead and alive again. Isaac also in this action signified the divinity of Christ which suffered not, and the ram among the briers figured his humanity, that should be offered in Sacrifice to God.

Iac. 1. 13.
Heb. 11, 19.
St. Aug. li.
16. c. 32.
civit. Theod.
q. 72. in
Gen.

Chapter 23

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

1 **AND** Sara lived an hundred twenty seven years.

2 And she died in the city of Arbee which is Hebron, in the land of Chanaan: And Abraham came to mourn, and weep for her.

(a) A clear example of religious office in burying the dead, See. 2. Reg. 1. and 2. Paral. 35.

3 And after that he was risen up from (a) the funeral obsequies, he spake to the children of Heth, saying:

4 I am a stranger and pilgrim among you: give me the right of a sepulcher with you, that I may bury my dead.

5 The children of Heth answered, saying:

6 My lord hear us, thou art a prince of God among us: in our principal sepulchers bury thou thy dead: and no man can let thee but that in his own monument thou mayest bury thy dead.

(b) Adoration used for reverence done to men. See also c. 27. v. 29. c. 33. v. 3. 7 and St. Aug. q. 61. in Gen.

7 Abraham rose up, and (b) adored the people of the land, to wit the children of Heth:

8 and he said to them: If it please your soul that I bury my dead, hear me, and be intercessors for me to Ephron the son of Seor:

9 that he give me the double cave, which he hath in the uttermost part of his field: for money to the worth thereof let him deliver it to me before you for possession of a sepulcher.

10 And Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying:

11 No, it shall not be so, my lord, but thou rather harken to that which I do say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead.

12 Abraham adored before the people of the land.

13 And he spoke to Ephron, his people standing round about: I beseech thee to hear me: I will give money for the field: take it, and so I will bury my dead in it.

14 And Ephron answered:

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but how much is this? bury thy dead.

16 Which when Abraham had heard, he weighed the money, that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money.

17 And the field that before time was Ephrons, wherein was the double cave, looking towards Mambre, as well it, as the cave, and all the trees thereof in all the limits thereof round about:

18 was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

19 And so Abraham buried Sara his wife in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan.

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

Chapter 24

Abrahams servant adjured and sent by him into Mesopotamia, to seek a wife for Isaac, 12. prayeth to God for a sign, findeth Rebecca, 34. and demanding her for this purpose, 50. with her parents, 58. and her own consent, she goeth with him, 67. is married to Isaac: who thereby is comforted for the death of his mother.

1 **AND** Abraham was old, and of many days: and our Lord had blessed him in all things.

2 And he said to the elder servant of his house, which was ruler over all that he had: Put thy hand under my thigh,

3 that I may adjure thee by our Lord, God of heaven and earth, that thou (a) take not a wife for my son, of the daughters of the Canaanites, among whom I dwell:

4 but that thou go unto Mine own country and kindred, and thence take a wife for my son Isaac.

5 The servant answered: If the woman will not come with me into this land, whether must I bring thy son back again to the place, from whence thou didest come forth?

6 And Abraham said: Beware thou Never bring my son back again thither.

7 Our Lord God of heaven, which took me out of my fathers house, and out of my native country, which spake to me, and sware to me, saying: To thy seed will I give this land: he shall send his angel before thee, and thou shalt take from thence a wife for my son:

8 but if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son thither again.

9 The servant therefore put his hand under the thigh of Abraham his lord, and sware to him upon this word.

(a) In choosing a wife a virtuous stock and family especially true faith and religion, are before all other things to be considered & preferred. St. Amb. li. 1. c. 9. de Abrah. St. Chrisost. ho. 48 in Gen.

10 And he took ten camels of his lords heard, and departed, of all his goods carrying something with him, and setting forward went on into Mesopotamia to the city of Nachor.

11 And when he had made the camels lie down without the town beside a well of water at Even, at the time when women are wont to come forth to draw water, he said:

12 O Lord God of my lord Abraham, meet me to day, I beseech thee, and do mercifully with my master Abraham.

13 Behold I stand nigh to the fountain of water, and the daughters of the inhabitants of this city, will come forth to draw water.

14 Therefore the maid, to whom I shall say: bow down thy tankard that I may drink: and she shall answer, Drink, yea to thy camels also will I give drink: she it is, whom thou hast provided for thy servant Isaac: and by this I shall understand, that thou hast dealt mercifully with my master.

15 Neither had he yet ended these words within himself, & behold Rebecca came forth, the daughter of Bathuel, the son of Melcha wife to Nachor the brother of Abraham, having a tankard on her shoulder:

16 a passing comely maid, & most beautiful virgin, & not known to man: and she was gone down to the fountain, and had filled her tankard, and came back.

17 And the servant ran to meet her, and said: Give me a little water to drink of thy tankard.

18 Who answered: drink my lord. And quickly she let down the tankard upon her arm, and gave him drink.

19 And when he had drunk, she added: but for thy camels also I will draw water, till all do drink.

20 And pouring out the tankard into the troughs, she ran back to the well to draw water: and being drawn gave it to all the camels.

21 But he musing beheld her with silence, desirous to know whether our Lord had made his journey prosperous, or not.

22 And after that the camels had drunk, the man plucked forth golden earlets, weighing two sicles: and as many bracelets of ten sicles weight.

23 And he said to her: whose daughter art thou? show me: is there any place in thy fathers house to lodge?

24 Who answered: I am the daughter of Bathuel, the son of Melcha, whom she bare to Nachor.

25 And she added, saying: Of straw also and hay we have good store, and a large place to lodge in.

26 The man bowed himself, and adored our Lord,

27 saying: Blessed be the Lord God of my lord Abraham, that hath not taken away his mercy & truth from my lord, and hath brought me the straight way into the house of my lords brother.

28 The maid therefore ran, and reported into (b) her mothers house all things that she had heard.

(b) Her father
having perhaps
many wives and

every one a several
house she went to
her mother house.

29 And Rebecca had a brother named Laban, who in all haste went forth to the man, where the fountain was.

30 And when he had seen the earlets and bracelets in his sisters hands, and had heard all her words reporting: These words spake the man unto me: he came to the man which stood beside the camels, and nigh to the fountain of water:

31 and said to him: Come in, thou blessed of our Lord: Why standest thou without? I have prepared the house, and a place for the camels.

32 And he brought him in into his lodging: and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and of the men that were come with him.

33 And bread was set before him. Who said: I will not eat, till I speak my message. He answered him: Speak.

34 And he said: I am the servant of Abraham:

35 and our Lord hath blessed my lord wonderfully, and he is magnified: and he hath given him sheep, and oxen, silver and gold, men servants and women servants, camels, and asses.

36 And Sara my lords wife hath born my lord a son in her old age, and he hath given him all things that he had.

37 And my lord adjured me saying: Thou shalt not take a wife for my son of the Canaanites, in whose land I dwell:

38 but thou shalt go to my fathers house, and of mine own kindred shalt thou take a wife for my son:

39 but I answered my Lord: What if the woman will not come with me?

40 Our Lord, saith he, in whose sight I walk, will send his angel with thee, and will direct thy way: and thou shalt take a wife for my son of Mine own kindred and of my fathers house.

41 Thou shalt be innocent from my curse, when thou shalt come to my kin, and they will not give her thee.

42 I came therefore to day to the well of water, and said: O Lord God of my lord Abraham, if thou hast directed my way, wherein I now walk,

43 behold I stand besides the well of water, and the virgin, that shall come forth to draw water, when she shall hear me say: Give me a little water to drink of thy tankard:

44 and she shall say to me: drink both thou and for thy camels I will draw also: that is the woman, which our Lord hath prepared for my masters son.

45 And whilst I pondered these things secretly with myself, Rebecca appeared coming with a tankard, which she carried upon her shoulder: and she went down to the fountain, & drew water. And I said to her: Give me a little to drink.

46 Who speedily let down the tankard from her shoulder, and said to me: drink both thou, and to thy camels I will give drink. I drank, and she watered the camels.

47 And I asked her, and said: Whose daughter art thou? who answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bare him. I hung

therefore earlets to adorn her face, and I put bracelets upon her hands.

48 And prostrate I adored our Lord, blessing the Lord God of my lord Abraham, who hath brought me the straight way to take the daughter of my lords brother for his son.

49 Wherefore if you do according to mercy and truth with my lord, show me: but if it please you otherwise, that also tell me, that I may go to the right hand, or to the left.

50 And Laban and Bathuel answered: From our Lord the word hath proceeded: we can not speak any other thing with thee besides his pleasure.

51 Behold Rebecca is before thee, take her and go thy ways, and let her be the wife of thy lords son, as our Lord hath spoken.

52 Which when Abrahams servant heard, falling down he adored our Lord to the ground.

53 And taking forth vessel of silver, and gold, and garments, gave them to Rebecca for a present. To her brothers also, and to her mother he offered gifts.

54 A banquet was made, and eating and drinking together they lodged there. And in the morning, the servant arose, and said: Dismiss me, that I may go to my lord.

55 And her brother, and mother answered: Let the maid tarry at the least ten days with us, and after she shall depart.

56 Stay me not, said he, because our Lord hath directed my way: Dismiss me that I may go on to my lord.

57 And they said: Let us call the maid, and (c) ask her will.

58 And being called, when she was come, they asked: Wilt thou go with this man? who said: I will go.

59 They dismissed her therefore, and her nurse, and Abrahams servant, and his company,

60 wishing prosperity to their sister, and saying: Thou art our sister, increase thou into thousand thousands, and thy seed possess the gates of their enemies

61 Therefore Rebecca, and her maids being set upon camels, followed the man: who with speed returned unto his lord; and

62 the same time Isaac walked along the way, that leadeth to the well of the Living and the Seeing, so called: for he dwelt in the south country;

63 and he was gone forth to (d) meditate in the field, the day now being well spent: and when he had cast up his eyes, he saw camels coming afar off.

64 Rebecca also, when she saw Isaac, lighted of the camel,

65 and said to the servant: Who is that man which cometh towards us along the field? And he said to her. The same is my lord. But she quickly taking her cloak, covered her self.

66 And the servant told Isaac all things that he had done.

67 Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it did moderate the sorrow, which was chanced of

(c) As children ought not to marry without their parents good liking: so the parties own consent is most necessary. St. Amb. Epist. 43.

(d) Suach signifieth to speak considerably with heart or mouth. Here St. Ambrose (li. 1. c. 1. de Isaac) and St. Aug. (q. 69. in Gen.) understand it of mental prayer

his mothers death.

ANNOTATIONS

Chapter 24

Ominous speeches
sometimes
superstitious.

Some times
lawful.

Holy scripture and
the Church are
judges of doubtful
observations.

Eliezers prayer,
for a particular
sign, was lawful,
devout, and
discrete.

14. *The maid to whom I shall say*] Observation o speeches called ominous, which are interpreted to signify good or evil luck, are sometimes superstitious, & suggested by evil spirits, who now & then telling, or insinuating some truth, get credit, and so allure men to attend to such vain, uncertain, and unlawful signs, as St. Augustine testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.) Nevertheless such signs are sometimes lawfully observed, & desired from God, as the same Doctor disputeth (li. quest. super Gen. q. 53) and St. Chrysostom teacheth more clearly (ho. 45. in Gen) likewise St. Theodoret (q. 73. in Gen) But whosoever will not err in particular cases, must follow either express Scripture, or the judgment of the Church, which is always directed by the spirit of truth. And touching this prayer of Abrahams servant, and his desire of this determinate sign, to know the maid, whom God had provided to be Isaacs wife, the fathers generally hold that it was religious, devout, and discrete. For he being careful of his masters business, and not trusting his own judgment, but relying upon that Abraham had said, *Our Lord shall send his Angel before thee*, commended so weighty a cause to God by prayer, the Angel suggesting both to him to desire, and to the maid to perform (as the Event sheweth) such qualities and virtues in her, as were most agreeable to the great charity and hospitality daily practiced in Abrahams house, most convenient and necessary (as he discreetly considered) for that family, and good of many. The like observations were approved in Gedeon, and Jonathas. And to pray for such signs in some case, or for manifest miracles is also approved by the Apostles example praying God *To show by lot which of the two he had chosen to the Apostleship, in place of Judas*. And that he would extend his hand to cures, & signs, & wonders, to be done by the name of his holy son **JESUS**.

*Joan. 14.
Iudic. 7. 1.
Reg. 14.
Act. 1. & 4.*

Chapter 25

Abraham having many children by his wife Cetura, died at the age of 175. years: 12. Ismael also having twelve sons dukes, died. 19. Isaac praying for his barren wife, she hath Esau and Jacob twins. 30. Esau selleth his first birth right to Jacob for a mess of potage.

1 **AND** Abraham married another wife named Cethura:

2 which bare him Zamran, and Jecsán, and Madan, and Madian, and Jesboc, and Sue.

3 Jecsán also begat Saba and Dadan. The Children of Dadan were Assurim, and Latusim, and Loomim.

4 But also of Madian was born Ephá, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura.

5 And Abraham gave all his possessions to Isaac:

6 and to the children of his concubines he gave gifts, and separated them from Isaac his son, whilst himself yet lived, to the east country.

7 And the days of Abrahams life were a hundred seventy and five years.

8 And decaying died in (a) a good old age, and having lived a great time, and being full of days: and was gathered to his people.

(a) The life of the
just hath fullness of
days though it be

otherwise short; the days of the wicked are void of fruit, be they many or few. St. Ambrose li. de Abraham.

9 And there buried him Isaac and Ismael his sons in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over against Mambre,

10 which he had bought of the children of Heth: there was he buried, and Sara his wife.

11 And after his death God blessed Isaac his son, who dwelled beside the well of the Living and Seeing so named.

12 These are the generations of Ismael the son of Abraham, whom Agar the Ægyptian bare him, Saras servant: and

13 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,

14 Masma also, and Duma, and Massa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

16 These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.

17 And the years of Isaels life came to an hundred thirty seven, and decaying died, and was put unto his people.

18 And he dwelt from Hevila even to Sur, which looketh towards Ægypt, as they enter to the Assyrians, before the face of all his brethren died he.

19 These also are the generations of Isaac the son of Abraham: Abraham begat Isaac:

20 who when he was forty years old, took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

21 And Isaac besought our Lord for his wife, because she was barren: who heard him, and made Rebecca to conceive.

(b) St. Augustine (q. 72. in Gen) disputeth but could not decide, whether Rebecca went to some Priest, or Prophet, or Altar, or whither else, or only retired to private prayer.

22 But the little ones struggled in her womb; who said: If it should be so with me, what need was there to conceive? And she (b) went to consult our Lord.

23 Who answering said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

24 Now her time was come to be delivered, and behold twins were found in her womb.

25 He that came forth first, was red, and all hairy in manner of a skin: and his name was called Esau. Immediately the other coming forth, held his brothers plant in his hand: and therefore he called him Jacob.

26 Threescore years old was Isaac, when the little ones were born unto him.

(c) Holy Scripture premonisheth Jacobs sincerity, lest in the Mysteries following he might be suspected of false dealing St. Aug. li. 16. c. 37. civit.

27 Who being grown up, Esau became a man cunning in hunting, and a husband man: but Jacob (c) a plain man dwelled in tents.

28 Isaac loved Esau, because he did eat of his hunting: and Rebecca loved Jacob.

29 And Jacob boiled broth: to whom Esau being come faint out of the field,

30 said: Give me of this read broth, because I am exceeding faint. For which cause his name was called Edom.

31 To whom Jacob said: Sell me thy first-birth-right.

32 He answered, Loe I die, what will the first birth right avail me?

33 Jacob said: Swear therefore to me. Esau sware to him, and sold his first-birth-right.

34 And so taking bread and the rice broth, did eat, and Drink, and went his way; little esteeming that he had sold his first birth right.

ANNOTATIONS

Chapter 25

Why Agar & Cetura being lawful wives are called concubines. Their children signified Pagans & Heretics.

6. *To the children of his concubines*] St. Augustin (li. 16. c. 34. de ciuit) showeth that both Agar and Cetura, being Abrahams lawful wives (for so they are called in holy Scripture) are also called concubines, because they had not like privileges to Sara, whose son was sole heir to his father; and the children of the others had only gifts (or movable goods) not attaining to the promised kingdom. And all this for Mystery sake. For Ismael signified the carnal people before Christ, the children of Cetura prefigured Heretics, who suppose themselves to pertain to the new Testament, but are separated no less then the Jews 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 living, yet this learned father saith, he did not see, why Cetura being married after the death of Sara, should be called concubine, but only for this Mystery.

Gods predestination and for Seeing include, & not exclude the means by which his will is done.

21. *Heard him*] Notwithstanding Gods assured promise, that Isaac should have issue (Gen. 21. v. 12) yet he prayeth instantly for the same. And Moyses here attributeth Rebeccas conceiving to Isaachs prayer. Whereby we see that Gods foreseeing, predestinating, and promising exclude not, but in deed include secondary causes, and Ordinary means, by which his eternal will and pleasure is fulfilled. For as God did foresee that Rebecca should have children, so he did foresee, that Isaac should pray for it, and obtain it; and the one was as sure to come to pass as the other. And the same consequence is true concerning eternal life as St. Gregory teacheth. li. I. c. 8. Dialog.

li 16. c. 35.
civit. 2.
Reg. 8.
Psal. 59
Rom. 9.

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

23. *The elder shall serve the younger*] As before (c. 17. v. 21. & c. 21. v. 12.) the covenant and great promises made to Abrahams seed, are declared to pertain only to Isaac, and not to Ismael, nor to the other brothers: so the same belong not to Esau, the elder, but only to Jacob the younger son of Isaac, the holy Ghost saying, *The elder shall serve the younger*. And withal signifieth, (saith St. Augustine) that the elder people of the Jews shall serve the younger Christian people. For although it may be understood literally to be fulfilled, in that the Idumeans coming of Esau, were subdued by King David coming of Jacob; yet it is more conveniently believed, that this prophecy tended to a greater thing. And what is this, but that which is evidently fulfilled in the Jews and Christians?

Gods mere mercy in electing any, his justice to the reprobate.

Another great document of grace St. Paul gathereth upon this Mystery: that the twins being not yet born, nor having done any thing good or evil, without any good merits, the younger is elected, the elder reprobate. For doubtless (saith St. Augustine) touching original sin they were both equal, and concerning proper sin, neither of them had any at all. By which example he showeth Gods mere mercy in the elect, and justice in the reprobate. as is more largely noted in the English New Testament, upon the ninth chapter to the Romans.

Jacob lawfully bought but Esau

31. *Sell me thy first birth right*] Jacob instructed by his mother, that God had chosen him in place of his brother Esau (for to her God had revealed that the elder should

sinned in selling
the first-birth-
right.

serve the younger) did lawfully use this opportunity to get Esau's grant of the right pertaining to the first born, but Esau in selling it sinned, showing himself an intemperate profane man. Heb. 12.

Chapter 26

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 envying his wealth, quarrelleth for his wells 26. At last Abimelech maketh league with Isaac.

1 **AND** when a famine was risen in the land, after that sterility, that had chanced in the days of Abraham, Isaac went to Abimelech king of the Palestines into Gerara.

(a) God by
Abraham's
exemplary life
invited the
Egyptians to true
religion: now
commandeth Isaac
to stay in Gerara to
the like end. St.
Theod. q. 76. in
Gen.

2 And our Lord appeared to him, and said: (a) go not down into Egypt, but rest in the land which I shall tell thee.

3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed, I will give all these countries, accomplishing the oath which I sware to Abraham thy father.

4 And I will multiply thy seed as the stars of heaven: and I will give to thy posterity all these countries: and in thy seed **SHALL BE BLESSED** all the nations of the earth,

5 for because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies & laws.

6 Therefore Isaac abode in Gerara.

(b) See Annot. C.
12.

7 Who when he was asked by the men of that place, concerning his wife, answered: She is (b) my sister. for he was afraid to confess that she was married to him, thinking lest peradventure they would kill him because of her beauty.

8 And when very many days were passed, and he abode there, Abimelech the king of the Palestines looking forth through a window, saw him sporting with Rebecca his wife.

9 And calling for him, he said: It is evident that she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her.

(c) Adultery a great
sin also among
Pagans

10 And Abimelech said: Why hast thou deceived us? some man of the people might have lain with thy wife, & thou haddest brought upon us (c) a great sin. And he commanded all the people, saying:

11 He that shall touch this man's wife, dying shall die.

12 And Isaac sowed in that land, and he found that same year an hundred fold: and our Lord blessed him.

13 And the man was made rich, and he went prospering and increasing, till he was made exceeding great:

14 and he had also possessions of sheep and of herds, and a very great family. For this the Palestines envying him,

15 stopped at that time all the wells, that the servants of his father Abraham

had digged, filling them up with water:

16 in so much that Abimelech himself said to Isaac: Depart from us, because thou art become mightier then we a great deal.

17 And departing, to come to the Torrent of Gerara, and to dwell there:

(d) The channel where sometimes a vehement stream runneth, sometimes none at all.

18 again he digged other wells, which the servants of his father Abraham had digged, and which, after his death, the Philistines had stopped up of old: and he called them by the same names, which his father before had called them.

19 And they digged in the (d) Torrent, and found living water:

(e) Wrangling.

20 but there also the pastors of Gerara made a brawl against the pastors of Isaac, saying: It is our water. for which cause he called the name of the well, by occasion of that which had happened, (e) Calumny.

21 And they digged also another: & for that they brawled likewise, and he called the name of it, Enmity.

22 Going foreward from thence he digged another well, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath our Lord dilated us, and made us to increase upon the earth.

23 And he went up from that place unto Bersabee,

24 where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, because I am with thee: I will bless thee, and multiply thy seed for my servant Abrahams sake.

25 Therefore he builded there an altar: and having called upon the name of our Lord, he pitched his tent: and commanded his servants that they should dig a well.

26 To the which place when there were come from Gerara Abimelech, and Ocozath his friend, and Phicol chief captain of his soldiers,

27 Isaac spake to them: Why are ye come to me a man whom you hated, and have thrust our from you?

(f) So nations of the world first envied the Church of Christ, but after made peace with it.

28 Who answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and (f) let us make a league,

29 that thou do us no harm, as we also have touched nothing of thine, neither have we done that which might hurt thee: but with peace have we dismissed thee increased with the blessing of the Lord.

30 Therefore he made them a feast, and after they had eaten and drunken

31 arising in the morning, they sware one to another: and Isaac dismissed them peaceably into their place.

32 And behold the same day came the servants of Isaac telling him of a well, which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was given Bersabee, even unto this present day.

(g) Esau by marrying against his parents will, made breach from them.

34 But Esau being forty years old married wives, Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place:

35 both which had (g) offended the mind of Isaac and Rebecca.

ANNOTATIONS

Chapter 26

External
ceremonies in the
law of nature.

5. *My ceremonies*] These were not the same ceremonies and laws which were afterwards prescribed by God, and delivered by Moyses, but other observances by which Abraham and other holy Patriarchs before him, served God with certain external worship, differing from the rites of the Gentiles, especially from Enos time (Gen. 4.) and so forward.

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 still prosperous became with all humility children of the same Church, and servants of Christ, being overcome not by force of arms but by patience, & peaceable endeavors of those whom they most hated. Whereof excellently saith St. Leo (Ser. I. in Natali. Apost) Although Rome renowned by many victories, dilated her Empire by land and by sea, yet was it less, that martial travel subdued, then that which Christian peace hath obtained. The Bishops of Rome having larger Jurisdiction spiritual, then Ever the Roman Caesars had temporal Dominion.

Chapter 27

Jacob by his mothers counsel getteth his fathers blessing in place of Esau, 42. And by her is advised (for avoiding Esaus wrath, who threatened to kill him) to fly to his uncle Laban, in Haran of Mesopotamia.

1 **AND** Isaac was old, and his eyes were dim, and he could not see: and he called Esau his elder son, and said to him: my son? Who answered Here I am.

2 To whom his father: Thou seest, quoth he, that I am old, and know not the day of my death.

3 Take thy instruments, thy quiver, and bow, and go abroad: and when thou hast taken any thing by hunting,

4 make me broth thereof, as thou knowest I like, and bring that I may eat: and my soul may bless thee before I die.

5 Which when Rebecca had heard, and he was gone into the field to fulfill his fathers commandment,

(a) The Epistle on
Saturday the
second week in
Lent.

6 she said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: (a)

7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of our Lord before I die.

8 Now therefore my son, assent to my counsel:

9 and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth:

10 which when thou hast brought in, and he hath eaten, he may bless thee

before he die.

11 To whom he answered: Thou knowest that Esau my brother is an hairy man, and I am smooth:

(b) Jacob secure in conscience that the right of first-birth belonged to him, yet feared to give occasion of offence to his father.

12 if my father shall feel me, and perceive it, (b) I fear lest he will think I would have deluded him, and I shall bring upon me a curse for a blessing.

13 To whom his mother said: This curse, my son, light upon me: only hear thou my voice, and go, fetch me the things which I have said.

14 He went, and brought, and gave them to his mother. She dressed meats, even as she knew his father liked.

15 And she did on him the garments of Esau very good, which she had at home with her:

16 and the little skins of the kids she put about his hands, and covered the bare of his neck.

17 And she gave him the broth, and delivered him bread that she had baked.

18 Which when he had carried in, he said: My father? But he answered: I hear. Who art thou my son?

19 And Jacob said: I am thy first begotten Esau: I have done as thou didest command me: arise, sit, and eat of my hunting, that thy soul may bless me.

(c) It was truly Gods will, but not in that sense as Isaac understood it.

20 And again Isaac to his son: How couldest thou, said he, find it so quickly, my son? Who answered: (c) It was the will of God that that which I would came quickly in my way:

21 And Isaac said: Come hither, that I may feel thee my son, and may prove whether thou be my son Esau, or no.

22 He came near to his father, and when he had felt him, Isaac said: The voice verily, is the voice of Jacob: but the hands, are the hands of Esau.

23 And he knew him not, because his hairy hands had made him like unto the elder. Blessing him therefore,

24 he said: Art thou my son Esau? He answered: I am.

25 But he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. Which when they were brought and he had eaten, he offered him wine also, which after he had drunk,

26 he said to him: Come near me, and give me a kiss, my son.

27 He came near, and kissed him. And immediately as he felt the fragrant savor of his garments, blessing him, he said: Behold the savor of my son is as the savor of a plentiful field, which our Lord hath blessed.

28 God give thee of the dew of heaven, and of the fatness of the earth abundance of corn and wine.

29 And let peoples serve thee, and tribes adore thee: be thou lord of thy brethren, and thy mothers children bow they before thee. He that shall curse thee, be he cursed: and he that shall bless thee, be he replenished

with blessings.

30 Isaac had scarce ended his words, and Jacob now gone forth abroad, but Esau came,

31 and brought in to his father meats made of his hunting, saying: Arise my father, and eat of thy sons hunting: that thy soul may bless me.

32 And Isaac said to him: Why! who art thou? Who answered: I am thy first begotten son Esau.

(d) Isaac now knowing it to be Gods will, ratified that he had done.

33 Isaac was amazed and astonished exceedingly: and marveling more then a man can believe, said: Who is he then that even now brought me venison that he had taken, and I did eat of all things before thou camest? and I have blessed him, (d) and he shall be blessed.

34 Esau having heard his fathers words, roared out with a great cry: and being dismayed, said: bless me also, my father.

35 Who said: Thy brother came deceitfully and took thy blessing.

36 But he said again: Rightly is his name called Jacob: for he hath supplanted me loe the second time: my first-birth-right he took before, and now the second time he hath stolen my blessing. And again to his father he said: Hast thou not reserved me also a blessing?

37 Isaac answered: I have appointed him thy Lord, and all his brethren I have made subject to his service: with corn and wine I have established him, and for thee, my son, what shall I do more after this?

38 To whom Esau said: Hast thou one only blessing, father? I beseech thee bless me also. And when he wept that he howled again,

(e) worldlings blessing consisteth

39 Isaac being moved, said to him: In (e) the fat of the earth, and in the dew of heaven from above

in transitory wealth.

40 shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother: and the time shall come, when thou shalt shake of, and loose his yoke from thy neck.

The Idumeans being subdued by king David (2 Reg. 8.) revolted from king Joram, and had a king of their own (4. Reg. 8.) they were again subdued by Hyrcanus (teste Josepho. li. 13. Antiq.) but again Herod an Idumean reigned in Jewry Math. 2. Luc. 1.

41 Esau therefore always hated Jacob for the blessing Wherewith his father had blessed him: and he said in his heart: The days will come of the mourning of my father, and I will kill Jacob my brother.

42 These things were told to Rebecca: who sending & calling Jacob her son, said to him: Behold Esau thy brother threateneth to kill thee.

43 Now therefore, my son, hear my voice, and get thee up and fly to Laban my brother into Haran:

44 and thou shalt dwell with him a few days, till the fury of thy brother be assuaged,

45 and his indignation cease, and he forget those things, which thou hast done to him: afterward I will send, and bring thee from thence hither. Why shall I be deprived of both sons in one day?

46 And Rebecca said to Isaac: I am weary of my life for the daughters of Heth: if Jacob take a wife of the stock of this land, I list not live.

ANNOTATIONS

Chapter 27

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

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

He is proved
innocent by the text.

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But because some scorers of Christian doctrine (like to the old Manichees) use to say, that Catholic Doctors, and Schoolmen excuse, and condemn whom they list by such glosses, let such reprovers understand, that both modern and ancient Catholic writers avow this defense of the holy Patriarch Jacob, not by private spirit, but by the most true and proper sense of holy Scripture itself. Where it may appear, if they will examine the text, that Jacob in all this procurement of his fathers blessing, neither did anything unjustly, nor said any thing falsely. First it was revealed to his mother (chap. 25. v. 23.) *That the elder* (of her twins) *should serve the younger.* Secondly, holy Scripture testifieth in the same chapter (v. 27.) *That Jacob was a plain* (or sincere) *Man*, void of unjust 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 due to him, yet he feared (v. 12.) lest he might give occasion of offence to his father, to whom this Mystery was not yet revealed. Fifthly Isaac perceiving at last Gods will, that Jacob should be preferred, was neither offended with him, nor revoked his blessing, as unlawfully surprised, but condescending thereto, ratified that he had done, saying (v. 33.) *I have blessed him, and he shall be blessed.* Sixthly, God himself from this time forwards often appeared to Jacob, and with great promises, and many temporal and spiritual benefits, declared his singular love to him. Seventhly, these three Patriarchs Abraham, Isaac, and Jacob are special renowned Saints of the old Testament: yea the Lord and Creator of all would peculiarly be called (Exodi. 3.) the God of Abraham, Isaac, and Jacob. Moyses praying instantly for Gods mercy and clemency towards the people (Exodi. 32.) besought him to remember Abraham Isaac, and Jacob his servants: and so in both old and new Testament these three are often mentioned as chief Princes in the Kingdom of Heaven. all which show the great virtues and holiness of them all.

The Fathers prove
his innocency in this
fact.

And touching this fact of Jacob, where (if Ever anywhere) might seem to be some great sin. St. Augustine at large proveth that he did not herein sin at all: *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 mystery, and therefore for the familiar counsel of the holy Ghost, which his mother had received, he is excused from sin.* The same he confirmeth. q. 74. in Gen. li. 16. c. 37. de civit. & li. 22. c. 34 cont. Faust. The same also teach St. Chrysostom ho. 53 in Gen. St. Jerome Epist. 125. St. Theodoret. q. 79. & 80. in Gen. St. Gregory, ho. 6. in Ezechielem. St. Bede, Isidorus, Innocentius 3. Rupertus and others upon this place, all agreeing absolutely that every lie is a sin, declare that Jacob lied not, but still spake the truth, confirming their exposition by other like places of Scripture. As when our Saviour said of St. Jehu Baptist (Math. 11.) *He is Elias* meaning that he was Elias in spirit not in person. So Jacob said truly that he was Esau, not meaning in person but in right of the first born, by Gods ordinance: Esau also having condescended thereto by covenant and oath. In that also he deceived his father, was no sin. For it was a lawful and good deceit, such a one (saith St. Chrysostom) as Jeremie speaketh of, *Lord thou hast deceived me, and I am deceived*, so Isaac was deceived, not as we commonly call deceit, but to his own and others good, by Gods disposition.

Every lie is a sin.

Some deceit good.

*Ho. 6. ad
Col. Hier.
20. Epist.
125.*

23. *Knew him not*] St. Damasus demanding of St. Jerome, what might be the reason why God would suffer his holy servant Isaac not to know Jacob, but to be deceived, and through ignorance to bless whom he would not, declareth that it happened not only to Jacob, but also to many other like holy men, to be ignorant of many things,

It was good that Isaac knew not Jacob, when he blessed him.

Good in respect of Esau.

More to Gods Glory, and Jacobs commendation.

and to be deceived in error of opinion: and that this error was profitable to Isaac and his house For if he had given this blessing (which was a spiritual Jurisdiction) to Esau, as he purposed, he had committed a noxious error in deed, by preferring a bloody man, one that was ready, if he could, to have killed his brother. (v. 41.) omitting him, that was sincere and very virtuous, and had done his own will, not Gods will therein.

But why would not God reveal his will to Isaac (as he had commanded a far greater thing to Abraham to sacrifice the same Isaac) that he might wittingly have blessed Jacob by Gods commandment? The Fathers do probably allege this for one reason, that if Esau, being a fierce and cruel man, had perceived that his father had willingly preferred Jacob, he would have been incensed against his father, conceived and attempted evil against him. Another reason St. Chrysostom and Theodoret do yield, that by this strange manner of imparting this blessing, it might more manifestly appear to be Gods will and ordinance, and not to proceed from mans affection, that Jacob should be preferred.

Ho. 53. q. 79. in Gen.

Chapter 28

Jacob with his fathers blessing, and admonition not to take a wife of Chanaan, but of the daughters of his uncle Laban, goeth into Mesopotamia: (6. Esau in the mean time marrieth a third wife, his uncle Ismaels daughter) 11. Jacob seeth in sleep a ladder reaching to heaven, Angels ascending and descending, and our Lord leaning thereon renewed the promises made to Abraham and Isaac. 16. And he awaking maketh a vow.

1 **ISAAC** therefore called Jacob, and blessed him, and commanded him saying: Take not a wife of the stock of Chanaan:

2 but go, and make a journey into Mesopotamia of Syria, to the house of Bathuel thy mothers father, and take thee a wife thence of the daughters of Laban thin uncle.

3 And God Almighty bless thee, and make thee increase, and multiply thee: that thou mayest be into multitudes of peoples.

(a) Isaac again confirmeth the blessings of Abraham to Jacob, and his seed, omitting Esau: yea and God repeateth the same. v. 13.

4 And (a) give he thee the blessings of Abraham, and to thy seed after thee: that thou mayest possess the land of thy peregrination, which he promised to thy grandfather.

5 And when Isaac had dismissed him, taking his journey he came to Mesopotamia of Syria to Laban the son of Bathuel the Syrian, brother to Rebecca his mother.

6 And Esau Seeing that his father had blessed Jacob, 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 Chanaan:

7 and that Jacob obeying his parents was gone into Syria:

8 having trial also that his father did not willingly see the daughters of Canaan:

9 he went to Ismael, and took to wife besides them, which he had before, Maheleth the daughter of Ismael Abrahams son, sister to Nabaioth.

10 Therefore Jacob being departed from Bersabee, went on to Haran.

The Epistle in a votive Mass for

travelers.

11 And when he was come to a certain place, and would rest in it after Sun set, he took one of the stones that lay there, and putting it under his head, slept in the same place.

12 And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it, *Sap. 10.*

13 and our Lord leaning upon 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 will give to thee and to thy seed.

14 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 all the tribes of the earth **SHALL BE BLESSED**.

15 And I will be thy keeper whither so Ever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all things which I have said.

16 And when Jacob was awaked out of sleep, he said: In deed our Lord is in this place, and I wist not.

17 And trembling he said: How terrible is this place! this is none other but the house of God, and the gate of heaven.

18 And Jacob arising in the morning, took the stone, which he had laid under his head, and erected it for a title, pouring oil upon the top.

19 And he called the name of the city Bethel, which before was called Luza.

*House of
God.*

(b) To whom
enough is not
enough, to him
nothing is enough
Aulus Gell.

20 And he vowed a vow, saying: If God shall be with me, and shall keep me in the way, by the which I walk, and shall give me (b) bread to eat, and raiment to put on,

21 and I shall be returned prosperously to my fathers house, the Lord shall be my God,

22 and this stone, which I have erected for a title, shall be called the House of God: and of all things that thou shalt give to me, I will offer tithes to thee.

ANNOTATIONS

Chapter 28

Why Jacob traveled
in poor state.

11. *Took of the stones*] Jacob traveling into a strage country went in such poor state, the better to hide his departure from Esau, who otherwise might have killed him by the way. It was also thus disposed by God, that Jacobs faith and confidence might, to his greater merit, be exercised: and that Gods providence might more manifestly appear, as it did in his return after twenty years, when with most grateful mind he recounted Gods benefits saying (Gen. 32) With my staff I passed over this Jordan, and now with two troops I do return.

A notable example
of Gods comfort to
the afflicted. all
nations believing in
Christ are blessed in
him.

12. *A ladder*] He that was in temporal distress, was marvelously comforted spiritually, by Seeing a ladder that reached from the earth to heaven; Angels passing up and down the same, and the Son of God leaning upon it, as he that reigneth both in heaven and earth, who in particular promised him, and his seed that whole land, that he and his seed should be blessed, yea that in *His seed* all nations should be blessed, and that he would keep and protect him where soever he went. How all this was performed is briefly rehearsed in the book of wisdom. chap. 10.

Erecting and anointing of Altars is a religious office being done to Gods honor. The Church learneth not rites of Idolaters, but they of the Church.

Difference in religious, superstitious, & civil honor consisteth in the persons, & intentions.

Two sorts of holy oil.

Vows are properly of things which are not otherwise commanded.

18. *Erected it, pouring oil*] To erect a stone, and power oil upon it, was nowise superstitious in Jacob. Neither did he learn it of Idolaters: for he abhorred and detested all idolatrical observances. But as St. Justinus Martyr St. Clement of Alexandria, Origen, Eusebius and others testify, idololatrical superstition did rather imitate true religious ceremonies. For the Devil always affecting that honor, which he seeth done to God, persuaded those whom he seduced, and blinded with errors, to serve him in such manner of external rites, as God was served, that thereby he might either have like worship with God, as it happened among Painim Idolaters: or else deprive God of this kind of honor, as now we see Protestants reject and pull down consecrated Altars, pretending them to be superstitious. Wherein they show most gross ignorance, if in deed they so judge of ignorance, and not of mere malice. For who is so simple, but he may see, that the chief difference between Religion and Superstition in external things, consisteth in the persons to whom they are done, & in the intention of the doers, & by the same difference of persons civil honor is also distinguished, from both religious and superstitious. As he that kneeleth to God, religiously honoreth God. Kneeling to the sun, Moon, or other false Gods, superstitiously honoreth the Devil, & kneeling to the King, civilly honoreth the King. Jacob without doubt did all to Gods only honor. And that which he did in this place, is now used in the Catholic Church. For so Rabanus a diligent observer and writer of Ecclesiastical Rites, Ceremonies, and Customs touching the use of holy oil witnesseth (li. 1. c. 45. Institut. cleric.) that the Altar being first sprinkled with water, is anointed with Chrism, to the example of the Patriarch Jacob, who after that dreadful vision, erected a stone for a title (or monument) pouring oil thereon, and calling that place *The house of God*. St. Cyprian also writing of Chrism, mentioneth the two sorts of holy oil used in the Church; one of simple oil consecrated by a Bishop, which is used for Catechumens before Baptism, persons possessed, and the sick; the other is made of oil and balm, also consecrated by a Bishop, and this is used in Baptism, Confirmation, and in consecrating Altars, Kings, and Priests.

20. *Vowed*] It can not be understood that Jacob here vowed, or promised only to serve God, as the Sovereign Lord of all creatures, for to that he was bound, whether he should prosper temporally or no; but that he vowed particular godly works, to which he was not otherwise obliged. As here he expresseth two things. Presupposing before all, that the Lord Omnipotent shall be his God, he addeth, first *And this stone, which I have erected for a title, shall be called the house of God*. Whereby he promised the building of a Church, performed at his return (chap. 35.) Secondly he added, *And of all things which thou shalt give me I will offer tithes to thee*. And this Likewise was of free devotion. For tithes also in the law of nature were dew to Priests, and by inferior Priests to the chief Priest, as Abraham gave tithes to Melchisedech. And so all his tithes were dew to his father, and after his father himself was chief: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other uses pertaining to Gods service.

Gen. 14.

Chapter 29

Jacob entertained by Laban, 15. serveth him seven years for Rachel, 23. but first receiving Lia, 27. seven days after receiveth also Rachel, and serveth for her seven years more. 31. She remaining barren, Lia beareth four sons.

1 **JACOB** therefore going on his journey, came into the East country.

2 And he saw a well in the field, and three flocks of sheep lying beside it: for of it the beasts were watered, and the mouth thereof was closed with a great stone.

3 And the manner was when all the sheep were gathered together they did roll

of the stone, and after the sheep were refreshed they put it on the mouth of the well again.

4 And he said to the shepherds: Brethren, Whence are you? Who answered: Of Haran.

5 And he asked them, saying: Know you Laban the son of Nachor? They said: We do know him.

6 Is he in health? quoth he: He is in health, say they: And behold Rachel his daughter cometh with his flock.

7 And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep Drink, and so bring them back to feed.

8 Who answered: We can not, till all the cattle be gathered together: and we remove the stone from the wells mouth, that we may water the flocks.

9 They were yet speaking, and behold Rachel came with her fathers sheep: for she fed the flock.

10 whom when Jacob had seen, and knew her to be his cousin germane, and that they were the sheep of Laban his uncle: he removed the stone, Wherewith the well was closed.

(a) St. Augustine. (q. 87 in Gen) commendeth familiar kissing of kinsfolk and friends as a laudable custom in some countries. It is no where more civil & modest then in England.

11 And having watered the flock, he (a) kissed her: and lifting up his voice wept,

12 and he told her that he was her fathers brother, and the son of Rebecca: but she in haste went and told her father.

13 Who when he heard that Jacob his sisters son was come, he ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

14 he answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 he said to him: because thou art my brother, shalt thou serve me gratis? tell me what wages wilt thou take.

Without wages?

16 He had in deed two daughters, the name of the elder was Lia: and the younger was called Rachel.

17 But Lia was bleary eyed: Rachel well favored, and of a beautiful countenance.

18 Whom Jacob loving, said: I will serve thee for Rachel thy younger daughter, seven years.

19 Laban answered: It is better that I give her to thee then to another man, tarry with me.

20 Jacob therefore served for Rachel seven years: and they seemed a few days because of the greatness of his love.

21 And he said to Laban: give me my wife: because now the time is complete, that I may company with her.

22 Who having bid a great number of his friends to the feast, made the marriage.

(b) Laban grievously offended, neither could Lia be excused, but Jacob was innocent, in this fact.

23 And at night (b) he brought in Lia his daughter to him,
24 giving his daughter a handmaid, named Zelpha. With whom when Jacob had companied after the manner, when morning was come he saw Lia:
25 and he said to his father in law: What is it that thou didest mean to doe? did not I serve thee for Rachel? why hast thou deceived me?
26 Laban answered: It is not the custom in this place, that we bestow the younger in Marriage first.
(c) After seven days he had Rachel who was his first spouse. St. Jerome Tradit. Heb. St. Aug. q. 89. in Gen.
27 Make up the (c) week of days of this match: and I will give thee this same also, for the work that thou shalt serve me other seven years.
28 He yielded to his pleasure: and after the week was past, he married Rachel to wife:
29 to whom her father had delivered Bala for to be her servant.
30 And having at length obtained the Marriage that he wished, he preferred the love of the later before the former, serving with him other seven years.
31 And our Lord Seeing that he despised Lia, opened her womb, her sister remaining barren.
32 Who conceived and bare a son, and called his name Ruben, saying: Our Lord saw mine affliction: now my husband will love me.
33 And again she conceived and bare a son, and said: For because our Lord heard that I was condemned, he hath given this also to me: and she called his name Simeon.
34 And she conceived the third time, and bare another son: and said: Now also my husband will be joined to me, for because I have born him three sons: and therefore she called his name, Levi.
35 The fourth time she conceived and bare a son, and said: Now will I confess to our Lord. And for this she called him Juda: And she left bearing.

Chapter 30

Rachel yet barren, delivereth her handmaid to Jacob, who beareth two sons. 9. Lia ceasing to bear giveth her handmaid also, and she beareth two more. 17. Then Lia beareth other two sons and one daughter. 22. Rachel beareth Joseph. 25. Jacob desirous to return home, is hired to stay for a certain part of the stocks increase. 43. Whereby he becometh exceeding rich.

(a) Not properly envy, but grief & lawful emulation. St. Aug. li 22. c. 54. cont. Faust.

1 **AND** Rachel Seeing she was unfruitful, (a) envied her sister, and said to her husband: Give me children, otherwise I shall die.
2 With whom Jacob being angry answered: Am I as God, who hath deprived thee of the fruit of thy womb?
3 But she said: I have here my servant Bala: Company with her, that she may bear upon my knees, and I may have children of her.
(b) See Annot. C. 16:3
4 And she gave him Bala unto (b) marriage: who,
5 when her husband had companied with her, conceived and bare a son.
6 And Rachel said: Our Lord hath judged for me, and hath heard my voice,

giving me a son. and therefore she called his name, Dan.

7 And again Bala conceiving bare another,

8 for whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nepthali.

9 Lia perceiving that she had left bearing, delivered Zelpha her handmaid to her husband.

10 Who conceiving and bringing forth a son,

11 she said: Happily. And therefore called his name Gad.

12 Zelpha also bare another.

13 And Lia said: This is for my blessedness: for women will call me blessed. Therefore she called him, Aser.

14 And Ruben going forth in the time of wheat harvest into the field, found mandragores: which he brought to his mother Lia. And Rachel said: Give me part of thy sons (c) mandragores.

15 She answered: Doest thou think it a small matter, that thou hast taken my husband from me, unless thou take also my sons mandragores? Rachel said: For thy sons mandragores let him sleep with thee this night.

16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Company with me, because with wages I have hired thee for my sons mandragores. And he slept with her that night.

17 And God heard her prayers: and she conceived and bare the fifth son,

18 and said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.

19 Again Lia conceiving, bare the sixth son,

20 and said: God hath endowed me with a good dowry: this turn also my husband will be with me, for because I have born him six sons, and therefore she called his name, Zabulon.

21 After whom she bare a daughter, named Dina.

22 Our Lord also remembering Rachel, heard her, and opened her womb.

23 Who conceived, and bare a son, saying: God hath taken away my reproach.

24 And she called his name, Joseph, saying: Our Lord add to me another son.

25 And when Joseph was born, Jacob said to his father in law: Dismiss me that I may return into my country, and to my land.

26 Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have served thee.

27 Laban said to him: Let me find grace in thy sight: I have learned by experience, that God hath blessed me for thy sake:

28 appoint thee wages which I shall give thee.

29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.

30 Thou haddest a small thing before I came to thee, and now thou art made

(c) holy Scripture
(saith St. Augustine)
would Never have
mentioned such
womanly desires,
but to admonish us
to seek great
mysteries therein. li.
22. c. 56. cont.
Faustum.

rich: and our Lord hath blessed thee at my coming in. It is reason therefore that once I provide also for mine own house.

31 And Laban said: What shall I give thee? But he said: I will nothing: but if thou wilt do that which I demand, I will feed, and keep thy sheep again.

32 go round about all thy flocks, and separate all the sheep of diverse colors, of speckled flyse: and what soever shall be russet and spotd, and of diverse colors, as well in the sheep, as in the goats, shall be my wages.

33 And my justice shall answer for me tomorrow, before thee when the time of the bargain shall come: and all that shall not be of diverse colors, and spotd, and russet, as well in the sheep as in the goats, shall accuse me of theft.

34 And Laban said: I like well that thou demandest.

35 And he separated the same day the she goats, and the sheep, and the he goats, and the rams of diverse colors, and spotd: and all the flock of one color, that is of white and black flyse, he delivered in the hand of his sons.

36 And he put a space of three days journey betwixt him and his son in law, who fed the rest of his flock.

(d) Jacob did justly use this means to recover that which Laban withheld from him, being due for the dowry of his wives, and recompense for his service. Rupert li. 7. c. 39. in Gen.

37 Jacob therefore (d) taking green rods of the poplar, and of the almond, and of the plain trees, in part piled them: and when the barks were taken of, in the parts that were piled, there appeared whiteness: but the parts that were whole, remained green: and by this means the color was made diverse.

38 And he put them in the troughs, where the water was poured out: that when the flocks should come to Drink, they might have the rods before their eyes, and in the sight of them conceive.

39 And it came to pass that in the very heat of the ramming, the sheep beheld the rods, and brought forth spotd, and of diverse colors, and speckled.

40 And Jacob divided the flock, and put the rods in the troughs before the eyes of the rams: and all the white and the black were Labans: and the rest, Jacobs, when the flocks were separated one from the other.

41 Therefore when the ewes went to ram, in the prime time, Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that in looking upon them they might conceive:

42 but when the later coming was, and the last conceiving, he did not put them. And those that were late ward, became Labans: and they of the prime time, Jacobs.

43 And the man was enriched beyond measure, and he had many flocks, women servants and men servants, camels and asses.

Chapter 31

Jacob by Gods commandment parteth secretly with all he hath towards his father. 21. Laban pursueth him. 26. expostulating why he went in secret manner. 30. especially chargeth him with stealing his gods. 31. Jacob excuseth himself, 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 unkindness. 43. Finally they make a league and depart each to

his own country.

1 **AFTER** he heard the words of Labans sons saying: Jacob hath taken all that was our fathers, and being enriched of his substance, is become great:

2 and perceiving also Labans countenance, that it was not towards him as yesterday and the other day,

3 especially our Lord saying to him: Return into the land of thy fathers, and to thy kindred and I will be with thee.

4 He sent, and called Rachel and Lia into the field, where he fed the flocks,

5 and said to them: I see your fathers countenance that it is not towards me as yesterday and the other day: and the God of my father hath been with me.

6 And yourselves know that I have served your father to the uttermost of my power.

7 Yea your father also hath circumvented me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me.

8 If at any time he said: They of diverse colors shall be thy wages: all the sheep brought forth young of diverse colors, but when he said contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones.

9 And God hath taken your fathers substance, and given it to me.

10 For after the time came of the ewes conceiving, I lifted up mine eyes, and saw in my sleep the males ascending upon the females of diverse colors, and the spotted, and the speckled.

11 And the angel of God said to me in sleep: Jacob? And I answered: Here I am.

12 Who said: Lift up thine eyes, and see all the males ascending upon the females, them of diverse colors, the spotted and the speckled. For I have seen all things that Laban hath done to thee.

13 I am the God of Bathel, where thou didest (a) anoint the stone, and didest vow the vow unto me. Now therefore arise, and go out of this land, returning into the land of thy Nativity.

14 And Rachel and Lia answered: Have we any thing left in the goods, and heritage of our fathers house?

15 Hath he not reputed us as strangers, and sold us, and eaten up the price of us?

16 But God hath taken our fathers riches, and delivered them to us, and to our children: wherefore do all things, that God hath commanded thee.

17 Jacob therefore rose up, and setting his children, and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac his father into the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole the idols

Teraphim.

(a) Anointing of Altars, and free Vows are grateful offices to God. See. chap. 28.

20 And Jacob would not confess to his father in law that he fled.

21 And when he was gone as well himself as all things that were his right, and having passed the river was marching on to Mount Galaad,

22 it was told Laban the third day that Jacob fled.

23 Who, taking his brethren unto him, pursued him seven days: and he overtook him in the Mount Galaad.

24 And he saw in his sleep God saying unto him: Take heed thou speak not roughly any thing against Jacob.

25 And Jacob had now pitched his tent in the mountain: and when he with his brethren had overtaken him, he pitched his tent in the same Mount Galaad.

26 And he said to Jacob: Why didest thou so, that unwitting to me thou wouldest carry away my daughters as captives with the sword?

27 Why wouldest thou flee without my knowledge, and not tell me, that I might have brought thee on the way with joy, and songs, and timbrels, and cithernes?

28 Thou hast not suffered me to kiss my sons and daughters: thou hast done foolishly: now also in deed,

29 my hand is able to requite thee evil: but the God of your father said unto me yesterday: Take heed thou speak not any thing against Jacob roughly.

30 Suppose, thou didest desire to go to thy friends, and haddest a longing to thy fathers house: why didest thou steal my gods?

31 Jacob answered: In that I departed unwitting to thee, I feared lest thou wouldest take away thy daughters by force.

32 But whereas thou chargest me with theft: with whom soever thou shalt find thy goddess, let him be slain before our brethren. search, what soever of thy things thou shalt find with me, and take away. Saying this, he knew not that Rachel had stolen the idols.

33 Laban therefore having gone into the tent of Jacob, and of Lia, and of both the hand-maids, found them not. And when he was entered into Rachels tent,

34 she in haste hid the idols under the camels litter, and sat thereupon: and when he had sought all the tent, and found nothing,

35 she said: Let not my lord be angry that I can not rise up before thee, because according to the custom of women it is now chanced to me. so his carefulness in seeking was deluded.

36 And Jacob being (b) angry said in chiding manner: For what fault of mine, and for what offence of my part hast thou so chaffed after me,

37 and searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me & thee.

38 Have I therefore been with thee twenty years? thy ewes and goats were not barren, the wethers of thy flock I did not eat:

39 neither that which the beast had caught did I show to thee, I made good all the damage: whatsoever perished by theft, thou didest exact it of me:

(b) Jacob in this just
expostulation was
angry & sinned not.
Psal. 4. raphim

40 day and night was I parched with heat, and with frost, and sleep did fly from Mine eyes.

41 And in this sort have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

42 Unless the God of my father Abraham, and the fear of Isaac had helped me, peradventure now thou haddest sent me away naked: God beheld my affliction and the labor of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine and the children, and thy flocks, and all things that thou seest are mine: what can I do to my daughters, and nephews?

44 Come therefore, let us enter in league: that it may be for a testimony between me and thee.

45 Jacob therefore took a stone, and erected it for a title:

46 and he said to his brethren: Bring hither stones. Who gathering them together made a heap, and they did eat upon it:

47 Which Laban called The witness heap: and Jacob called The hillock of testimony, either of them according to the propriety of his language.

48 And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness heap.

49 Our Lord behold and judge between us when we shall be departed one from the other,

50 if thou shalt afflict my daughters, and if thou bring in other wives over them: none is witness of our talk but God, who is present and beholdeth.

51 And he said again to Jacob: Behold this heap, and the stone which I have erected between me and thee,

52 shall be a witness: this heap, I say, and the stone be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it, thinking harm to me.

53 The God of Abraham, and the God of Nachor judge between us, the God of their father. Jacob therefore sware by the fear of his father Isaac:

54 and after he had offered victims in the mountain, he called his brethren to eat bread. Who when they had eaten, lodged there:

55 but Laban arising in the night, kissed his sons, and daughters, and blessed them: and returned unto his place.

ANNOTATIONS

Chapter 31

Images of false gods are idols. Some images are neither religious nor superstitious. Some are religious.

19. *Idols.* Images of false gods (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 statue which Michol put in Davids bed, covering the head thereof with a hairy goats skin, to deceive Saules servants who sought Davids death, is called *Teraphim*, and may there be translated a statue, image, or similitude, but not an idol. Again. Osee the Prophet foretelling the lamentable state of the

*1. Reg. 19.
Osee. 3.*

Israelites, sayeth, they shall be long without King, prince, sacrifice, altar, ephod, and *Teraphim*, which last word in the Protestants English Bibles remaineth untranslated. Where if they had translated *Images*. (as here they do) it would prove, that some images pertain to true religion, the want whereof is lamented among other principal things.

Rachel took away
her fathers Idols, for
his good.

She kept them in
recompense of
wrongs.

These idols Rachel stole from her father, to withdraw him from Idolatry. as St. Basil (in lib. Proverb.) St. Gregory Nazianzen. (orat. de Paschate) and Theodoret. (q. 89. in Gen.) expound it. And in this, saith Theodoret, she was a right figure of the Catholic Church, which depriveth idolaters of their idols. It is probable also by her base using of them, that she held them not for gods, when she put them under the camels litter, and sat upon them. Finally that she reserved them, and did not cast them away, nor burn, nor bury them, argueth that they were perhaps of precious metal, or other matter, which she might turn to profit: and that lawfully in part of recompense, that she and her sister, had no other dowry, but rather were sold to Jacob. Who also had suffered much injury at their fathers hands.

Chapter 32

Angels meet Jacob by the way. 3. He sendeth messengers and gifts to pacify his brother Esau. 24. wrestling with an Angel is not overcome, in fine the Angel benumbeth his thigh, blesseth him, and foretelleth that he shall be called Israel.

1 **JACOB** also went on his journey that he had begun: and the Angels of God met him.

2 Whom when he had seen, he said: These are the Camps of God, and he called the name of that place Mahanaim, that is, Camps.

3 And he sent also messengers before him to Esau his brother into the land of Seir, into the country of Edom:

4 and he commanded them, saying: Thus speak ye unto my lord Esau: This saith thy brother Jacob: I have sojourned, and have been with Laban until this present day.

5 I have oxen, and asses, and sheep, and men servants, and women servants: and now I send a legacy to my lord, that I may find grace in thy sight.

6 And the messengers returned to Jacob, saying: We came to Esau thy brother, and behold he cometh with speed to meet thee with four hundred men.

7 Jacob feared exceedingly: & being sore afraid divided the people that was with him, the flocks also and the sheep and the oxen, and the camels, into two troops,

8 saying: If Esau come to one troupe, and strike it, the other troupe that remaineth, shall be saved.

9 And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord that didest say to me: Return into thy land, and into the place of thy Nativity, and I will do thee good.

10 I am inferior to all thy mercies, and thy truth that thou hast fulfilled to thy servant. With my staff I passed over this Jordan: and now with two troops I do return.

11 Deliver me from the hand of my brother Esau, because I am sore afraid of

him: lest perhaps he come, and strike the mother with the children.

12 Thou didest say that thou wouldest do good to me, and dilate my seed as the sand of the sea, which for multitude can not be numbered.

13 And when he had slept there that night, he separated of those things which he had, gifts to his brother Esau,

14 she goats two hundred, he goats twenty, ewes two hundred, and rams twenty,

15 thirty milk camels with their colts, forty kine, and twenty bulls, twenty she asses, and their foals ten.

16 And he sent by the hands of his servants, every flock by itself, and he said to his servants: go before me, and let there be a space between flock and flock.

17 And he commanded the former, saying: If thou meet my brother Esau, and he ask thee, whose art thou? or whither goest thou? or whose are these that thou doest follow?

18 thou shalt answer: Jacobs thy servant, he hath sent them for gifts to my lord Esau: himself also cometh after us.

19 In like manner he gave commandments to the second, and the third, and to all that followed the flocks, saying: With the self same words speak ye to Esau, when you shall find him.

20 And ye shall add: Jacob also thy servant himself followeth on after us; for he said: I will pacify him with the gifts that go before, and afterward I will see him, perhaps he will be gracious unto me.

21 The gifts therefore went before him, but himself lodged that night in the camp.

22 And when he was risen early he took his two wives, and his handmaids as many, with his eleven sons, and passed over the ford Jaboc.

23 And when he had set over all things that appertained to him,

24 he tarried alone: and behold a man wrestled with him till morning.

25 Who when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

26 And he said to him: Let me go for it is break of day. He answered: I will not let thee go, unless thou bless me.

27 He therefore said: What is thy name? He answered: Jacob.

28 But he, no, thy name, quoth he, (a) shall not be called Jacob, but Israel: for if thou hast been strong against God, how much more shalt thou prevail against men?

29 Jacob asked him: tell me by what name art thou called? He answered: Why doest thou ask my name? and blessed him in the same place.

30 And Jacob called the name of the place Phaul, saying: I have seen God face to face, and my soul was made safe.

31 And immediately the Sun rose to him, after that he was past Phaul; but he halted on his foot.

(a) The changing of his name here promised, is performed chap. 35. St. Hieron. Tradit. Heb.

32 For which cause the children of Israel eat not the sinew, that shrunk in Jacobs thigh, unto his present day: because he touched the sinew of his thigh, and it shrunk.

ANNOTATIONS

Chapter 32

Jacobs fear was just, and without fault.	<p>7. <i>Feared exceedingly</i>] Justly may we marvel, why Jacob so often assured by Gods promises, confirmed by his many blessings, protected in all former dangers, accompanied the night before with armies of Angels, endued also with all virtues, and namely with perfect charity (which expelleth fear) was for all this so vehemently afeared! St. Augustine answereth, that he neither distrusted in God, nor did any unlawful thing: but did his own endeavor wisely and confidently, lest by presuming or despairing he should rather have tempted God, then trusted in him. The causes of his fear were in respect of himself and his brother. For considering Gods former promises, benefits & protections were not to be presumed as absolute signs of his perpetual love but conditional, if himself persevered sincerely in Gods service. And Seeing <i>The just man knoweth not whether he be Worthy of love, or of hatred</i>, he might doubt, lest by his twenty years conversation among Infidels in Mesopotamia, he had contracted some sins, for which God might suffer him to fall into calamity and affliction. And though he was in deed still more and more virtuous, and consequently in Gods more favor and protection: yea so much the more, by how much less he presumed of his own good state and merits: yet by the vehement apprehending of his brothers inclination to Revenge, the greatness of the occasion by procuring the first-birth-right, and his fathers blessing from him, the news of his speedy coming towards him with four hundred men, the natural situation of the place, where Esau might easily environ him, and (as he humbly thought) his own unworthiness, he was possessed with natural fear (such as happeneth to constant men) and was sore afflicted for the tender care of his family. But reflecting upon Gods Goodness, he prudently disposed of his people and flocks, and besought God to protect him and his, by prayer qualified with requisite conditions, to wit, with humility, not asking for his own but <i>for Abraham and Isaacs</i> sake, and for Gods own promise, acknowledging himself to be less <i>then Gods mercies</i> towards him, with gratitude recounting great benefits received, saying, <i>With my staff I passed over this Jordan, and now with two troops I do return</i>, with confidence in that God had said, he <i>Would dilate his seed as the sand of the sea</i>, and with meekness in <i>sending gifts and good words</i> to Esau. Thus finally he pacified him, and so his own fear was turned into joy.</p>	1. Joan. 4.
The causes of his fear. The humble concept of himself.		q. 102. i p Gen.
Esaus inclination & means to Revenge.		Eccle. 9.
Jacobs prayer qualified with Humility. Gratitude. Confidence. Meekness.		
Jacob wrestled with an Angel corporally & spiritually.	<p>24. <i>A man wrestled</i>] This wrestling with an Angel assuming a body in form of a man was corporal, as the effect showed in Jacobs sinew shrunk up, which made him to halt. v. 25 & 31. It was also spiritual, as appeareth by his earnest prayer, urging and at last obtaining the Angels blessing. St. Dionys. c. 4. cel. Hierer. St. Greg. pefat. in Job. Theodoret, q. 91. in Gen.</p>	Osee. 12

Chapter 33

Jacob seeing Esau come with a great troupe of men, feareth harm, but is most courteously entertained by him. 10. He hardly persuadeth Esau to take gifts, 13. and to return home. 17. So Jacob coming by Socoth to Salem, there buyeth a field, pitcheth his tents, and erecteth an Altar.

1 **AND** Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids:

2 and he put both the handmaids & their children foremost: and Lia, and her children in the second place: and Rachel, and Joseph last.

3 And himself going forward adored prostrate to the ground seven times, until his brother came near.

4 Esau therefore running to meet his brother, embraced him: and clasping him fast about the neck, and kissing him wept.

5 And casting up his eyes, he saw the women and their little ones, and said: What mean these? And do they pertain to thee? He answered: They are the little ones which God hath given to me thy servant.

6 And the handmaids and their children coming near, bowed themselves.

7 Lia also with her children came near: and when they had adored in like manner, last Joseph and Rachel adored.

8 And Esau said: What are the troops that I did mete? He answered: That I might find grace before my lord.

9 But he said: I have plenty, my brother, be thy things to thy self.

10 And Jacob said: Do not so I beseech thee, but if I have found grace in thin eyes, take a little present at my hands: for so have I seen thy face, as if I should have seen (a) the countenance of God: be gracious to me,

11 and take the blessing, which I have brought thee, and which God hath given me, who giveth all things. Scarce at his brothers great instance, taking it,

12 he said: Let us march on together; and I will accompany thee in thy journey.

13 And Jacob said: My lord thou knowest that I have with me little ones, and sheep, and kine with young: which if I cause to overlabor themselves in going, in one day all the flocks will die.

14 It may please my lord to go before his servant: and I will follow softly after him, as I shall see my little ones to be able, until I come to my lord in Seir.

15 Esau answered: I beseech thee, that of my people at the leastwice, which is with me, there may remain some to accompany thee in the way. It is not needful, said he, this only I have need of, that I may find grace (my lord) in thy sight.

16 Esau therefore returned that day the same way, that he came into Seir.

17 And Jacob cometh into Socoth: where having built a house, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles.

18 And he passed into Salem a city of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt beside the town.

19 And he bought that part of the field, wherein he had pitched his tents, of the children of Hemor, the father of Sichem for an hundred lambs.

20 And erecting an altar there, on it he called upon the most mighty God of Israel.

(a) Jacob Seeing Gods hand in this change of his brothers mind, not of flattery, but sincerely acknowledged his benignity, as Gods countenance towards him.

Chapter 34

For ravishing Dina, the Sichimites (being first circumcised) are slain by

Simeon and Levi her brothers. 27. The rest of Jacobs sons spoil the city. 30. Jacob blameth them, fearing harm may come by this fact.

(a) O Dina (saith St. Bernard) what need was there to see women of a strange country? Tract. de gradib. humilitatis.

1 **AND** Dina the daughter of Lia went forth (a) to see the women of that country.

2 Whom when Sichem had seen the son of Hemor the Hevite, the prince of that land, he was in love with her: and he took her away, and lay with her, by force ravishing the virgin.

3 And his soul was fast knit unto her, and whereas she was sad, he comforted her with sweet words.

4 And going to Hemor his father, he said: Take me this wench to be my wife.

5 Which when Jacob had heard, his sons being absent, and occupied in feeding of the cattle, he held his peace till they returned.

6 And when Hemor Sichems father was come forth to speak unto Jacob,

7 behold his sons came out of the field: and hearing what had passed, they were passing wrath, because he had done a foul thing in Israel, and committed an unlawful fact, in ravishing Jacobs daughter

8 Hemor therefore spake to them: The soul of my son Sichem is fastened to your daughter: Give her unto him to wife:

9 and let us contract marriages one with another: give us your daughters, and take you our daughters.

10 And dwell with us: the land is at your commandment, till, occupy, and possess it.

11 Yea and Sichem also said to her father and to her brethren: Let me find grace in your sight: and what soever you shall appoint I will give:

12 raise the dowry, and require gifts, and I shall gladly give, what you shall demand: only give me this wench to wife.

(b) They offended by falsely pretending religion, and by excess in Revenge, & therefore are reproved by their father. v. 30. & chap. 49 v 5. Otherwise their zeal was just to punish so foul a fault Judith. 9.

13 Jacobs sons answered Sichem & his father (b) in guile, being wrath for the deflowering of their sister:

14 We can not do that which you demand, nor give our sister to an uncircumcised person: which with us is an unlawful & abominable thing.

15 But in this order we may be confederate, if you will be like to us, and all the man sex among you be circumcised:

16 then will we give and take mutually your daughters, and ours: and we will dwell with you, and will be one people:

17 but if you will not be circumcised, we will take our daughter, and depart.

18 The offer pleased Hemor, and Sichem his son:

19 neither did the young man make delay, but forthwith fulfilled that which was demanded: for he loved the wench exceedingly, and he was the greatest man in all his fathers house.

20 And going into the gate of the city, they spake to the people:

21 These men are men of peace, and are willing to dwell with us: let them occupy in the land, and till it, which being large and wide doth lack men to till

it: their daughters we shall take to wife, and ours we will give to them.

22 One thing there is for the which so great a good is differed: If we circumcise our men sex, following the rite of the nation.

23 And their substance, and cattle, and all things that they possess, shall be ours: only in this let us condescend, and dwelling together, we shall make one people.

24 And they all assented, and circumcised all the man sex.

25 And behold the third day, when the grief of the wounds is most painful: Jacobs two sons, Simeon and Levi the brothers of Dina, taking their swords, entered into the city boldly: and killing all the man sex,

26 murdered withal Hemor and Sichem, taking away Dina their sister out of Sichems house.

27 When they were gone forth, the other sons of Jacob ran in upon them that were slain: and spoiled the city in Revenge of the rape.

28 And wasting all things that were in their houses, and fields, their sheep and herds, and asses,

29 their little ones also, and their wives they led away captive.

30 Which things when they had boldly achieved, Jacob said to Simeon and Levi: You have troubled me, and made me odious to the Canaanites, and Pherezites the inhabitants of this land, we are few: they being gathered together will strike me; and I, and my house shall be destroyed.

31 They answered: What should they abuse our sister as a strumpet?

Chapter 35

Jacob purging his whole family of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing again to Jacob blesseth him, and changeth his name into Israel. 16. Rachel bearing Benjamin dieth, and is buried in Bethleem, 22. Ruben lieth with Bala. 23. Israels twelve sons are recited. 28. Isaac dieth at the age of 180. years. and his sons Esau and Jacob bury him.

1 **IN** the mean time God spake to Jacob: Arise, and go up to Bethel, and dwell there, and make an altar to God that appeared to thee when thou didest fly from Esau thy brother.

2 And Jacob having called together all his house, said: Cast away the strange gods that are among you, and be cleansed and change your garments.

3 Arise, and let us go up into Bethel, that we may make there an altar unto God: who heard me in the day of my tribulation, and accompanied me in my journey.

4 They gave to him therefore all the strange gods that they had, and the earlets which were in their ears: but he buried them under the (a) terebinth, that is behind the city of Sichem.

(a) An execrable tree

(b) God (when it pleaseth him) maketh the weak stronger then the mighty; and few more terrible then many. St. Chrisost. ho. 59. St. Aug. q. 112. in Gen.

5 And when they were departed, (b) the terror of God invaded all the cities round about, and they durst not pursue them going away.

6 And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that was with him.

7 And he builded there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother.

8 The same time died Debora the nurse of Rebecca, and was buried at the foot of Bethel under an oak: and the name of that place was called, The oak of weeping.

9 And God appeared again to Jacob after he returned from Mesopotamia of Syria, and he blessed him,

(c) The name of supplanter not sufficiently expressing his valor he is also called Israel. See the Annotation.

10 saying: Thou (c) shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel,

11 and said to him: I am God Almighty, increase thou and multiply: Of thee shall be nations and peoples of nations, Kings shall come forth of thy loins.

12 And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee.

13 And he departed from him.

14 But he erected a title of stone, in the place where God had spoken unto him: offering upon it liquid offerings, and pouring oil on it:

15 and calling the name of that place, Bethel.

16 And being gone forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail,

Math. 2.

17 because of difficulty in her travail, she began to be in danger, and the midwife said unto her: Fear not, for thou shalt have also this a son.

18 And her soul departing for pain, and death now at hand, she called the name of her son Benoni, that is the son of my pain: but his father called him Benjamin, that is the son of the right hand.

19 Rachel therefore died, and was buried in the high way that leadeth to Ephrata, this same is Bethleem.

20 And Jacob erected a title over her sepulcher: This is the little of Rachels monument, until this present day.

21 Departing thence, he pitched his tent beyond the Flock tower.

(d) For this fact Ruben was excluded from the chief dignity among his brethren. Gen. 49.

22 And when he dwelt in that country: Ruben went, and (d) slept with Bala his fathers concubine: which thing he was not ignorant off. And the sons of Jacob were twelve.

23 The sons of Lia: Ruben the first begotten, and Simeon, and Levi, and Judas, and Issachar, and Zabulon.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bala Rachels handmaid: Dan and Nepthali.

26 The sons of Zelpha Lias handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

27 He came also to Isaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned.

28 And the days of Isaac were complete an hundred eighty years.

29 And spent With age he died, and was put to his people, being old and full of days: and Esau and Jacob his sons buried him.

ANNOTATIONS

Chapter 35

Cleansing from sin is the first office of the servants of God.

2. *Cast away the strange gods*] Jacob preparing to perform his vow of building a house & altar to God, first extirpateth all Idolatry from amongst his people; and then by Sacrifice appeaseth Gods wrath provoked howsoever and specially by Simeon and Levi killing the Sichemites. Duly considering that what people or person desireth Gods protection & blessings, must first be pure in Religion, and cleansed from sins: *Quia* and *nulla nocebit aduersitas, si nulla ei dominetur iniquitas*: because no adversity shall hurt him, if no iniquity have dominion over him. orat. ser. 6. post cinears.

The name ISRAEL signifieth special prerogatives in the Patriarch Jacob.

10. *Called him Israel.*] As the Patriarch now performeth his vow to God: so God fulfilleth his promise, giving him a new name. For *Jacob a supplanter*, signifying too small force & 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 valiant with God*, as St. Jerome sheweth Tradit. Heb. For *Isra* in Hebrew signifieth *To dominate, or rule over*, and *El* signifieth God. And so this name given to him testifieth that he, by Gods gift and grace, was valiant even against an Angel representing God, much more against men, and other adversaries. Others interpret it, *The right one of God*. as witnesseth the same St. Jerome both here, and in his commentaries in 44. Isaie. all do import a great excellency in this Patriarch. And the success of things confirmeth the same. Particularly in that not only some one of his sons (as in the issue of Abraham and Isaac, the rest being excluded) but his whole progeny of twelve sons, making twelve 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 Moyses, but all the old Testament most specially treateth, and of whom and in whom the promised Messias, the Redeemer of mankind should be born.

All his twelve sons in their posterity were heirs of the promised land.

Chapter 36

Esau with his wives and children parteth from Jacob. 9. His Genealogy is recited, with their habitations.

1 **AND** these are the generations of Esau, the same is Edom.

2 Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana daughter of Sebeon the Hevite:

3 Basemath also the daughter of Ismael sister of Nabaioth.

4 And Ada bare Eliphaz: Basemath bare Rahuel:

(a) The separation
of Esau from
Jacob.

5 Oolibama bare Jehus and Ihelon and Coree. these are the sons of Esau, that were born to him in the land of Chanaan.

6 And (a) Esau took his wives and sons and daughters, and every soul of his house, and his substance, and cattle, and all that he could have in the land of Chanaan: and he went into another country, and departed from his brother Jacob.

7 For they were exceeding rich, and could not dwell together: neither was the land of their peregrination able to bear them, for the multitude of flocks.

8 And Esau dwelt in Mount Seir, he is Edom.

9 And these are the generations of Esau the father of Edom in mount Seir,

10 and these are the names of his sons: Eliphaz the son of Ada the wife of Esau: Rahuel also the son of Basemath his wife.

11 And Eliphas had sons: Theman, Omar, Sepho, and Gathan, and Cenes.

21 And Thamna was the concubine of Eliphas the son of Esau: which bare to him Amalech. these are the sons of Ada the wife of Esau.

13 And the sons of Rahuel: were Nahath & Zara, Samma and Meza. these were the sons of Basemath the wife of Esau.

14 These also were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, which she bare to him, Jehus, and Ihelon, and Coree.

15 These were dukes of the sons of Esau: the sons of Eliphaz the first-begotten of Esau: duke Theman, duke Omar, duke Sepho, duke Cenes,

16 duke Coree, duke Gatham, duke Amalech, these are the sons of Eliphaz in the land of Edom, and these are the sons of Ada.

17 These also were the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Zamma, duke Meza. and these are be the dukes of Rahuel, in the Land of Edom: these be the sons of Basemath the wife of Esau.

18 And these were the sons of Oolibama the wife of Esau: duke Jehus, duke Ihelon, duke Coree. these be the dukes of Oolibama, the daughter of Ana, and wife of Esau.

19 These are the sons of Esau, and these are the dukes of them: the same is Edom.

20 These are the sons of Seir the horreite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

21 and Dison, and Eser, and Disan. These are dukes of the Horreite, the sons of Seir in the Land of Edom.

22 And Lotan had sons: Hori and Heman: and the sister of Lotan, was Thamna.

23 And these were the sons of Sobal: Aluan and Manahat, and Ebal, and Sepho and Onam.

24 And these were the sons of Sebeon: Aia and Ana. This is Ana that

found the hot waters in the wilderness, when he fed the asses of Sebeon his father:

25 and he had a son Dison, and a daughter Oolibama.

26 And these were the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

27 These also were the sons of Eser: Balaan, and Zavan, and Acan.

28 And Disan had sons: Hus, and Aram.

29 These were dukes of the Horreites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 duke Dison, duke Eser, duke Disan: these were dukes of the Horreites that ruled in the Land Seir.

31 And the Kings that ruled in the land of Edom, before that the children of Israel had a king, were these:

32 Bela the son of Beor, and the name of his city Denaba.

33 And Bela died, and (b) Jobab the son of Zara of Bosra reigned in his stead.

34 And when Jobab was dead, Husam of the land of the Themans reigned in his stead.

35 He also being dead, there reigned in his stead Adad the son of Badad, that struck Madian in the country of Moab: and the name of his city was Auith.

36 And when Adad was dead, there reigned for him Semla of Masreca.

37 He also being dead, Saul of the river Rohoboth, reigned in his stead.

38 And when he also was dead, Balanan the son of Achobor succeeded into the kingdom.

39 This man also being dead Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

40 These therefore be the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alua, duke Jetheth,

41 duke Oolibama, duke Ela, duke Phinon,.

42 duke Cenez, duke Theman, duke Mabser,

43 duke Magdiel, duke Hiram: these are the dukes of Edom dwelling in the land of their empire, the same is Esau the father of the Idumeians.

(b) By the common opinion of Latin and Greek fathers, this was holy. Job. as we shall discuss when we come to his book against the hebrew doctors, who say Job was of Nachors race.

ANNOTATIONS

Chapter 36

1. *The generations of Esau*] As before Moyses described the Genealogies of Cain, of Japheth and Cham, of Nachor, of Ismael, and other sons of Abraham, so here he recordeth another collateral progeny of Esau, that the difference and distinction of them, and the selected people of God might be more conspicuous, because contraries opposed are seen more clearly. And so the Churches succession and perpetual light,

chap. 4. 10
22. 25.

By comparison of interrupted companies the continual succession

of the Church is more glorious.

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 conserved and publicly professed, as in the only known visible Church, till the coming of Christ. as St. Augustine clearly showeth in his excellent work of the City of God: especially in the 15. and 16. Books, in many chapters.

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

[2] 2. *Ada the daughter of Elon*] In the 26. chap. (v. 34.) Esau two wives, which he took 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 Hethite. Which neither agree in names nor country. Again his third wife Ismaels daughter, here named Basemath, in 28. chap. v. 9. is called Maheleth. For reconciliation of which and other like difficulties, or seeming contradictions, albeit he learned expositors say, that either these persons had diverse names, or one was true and natural father, another legal, or adoptive, for there were such also before the law of Moyses, as appeareth in the history of Tamar: yet it were hard to give a determinate solution of this difficulty. Which example, with many others (by us omitted in these brief annotations) convince the Protestants presumptuous error, holding that Scriptures are easy to be understood.

Holy Scriptures not easy to be understood.

Esau last parting from Jacob.

[6] 6. *Departed from his brother. 8. Dwelt in Mount Seir*] Here is another difficulty (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. Which St. Augustine (q. 119. in Gen.) solveth saying: Esau first dwelt in Seir after he was disappointed of his fathers blessing, but dwelt again with his father, after Jacobs return from Mesopotamia, and now went to Seir again after his fathers death.

Chapter 37

The Seventh part of this book. How Joseph was sold into Ægypt, and there advanced.

Joseph informing his father of his brethrens faults. 5. and telling his dreams, is by them more hated. 13. being sent to visit them, 18. they first think to kill him, 26. but by Judas counsel Sell him to the Ismaelites. 29. unwitting to Ruben. 33. his father lamenteth supposing him to be slain by some wild beast. 36. He is sold again to Putiphar in Ægypt.

(a) These things following happened to Jacob, in his generations, that is in his children. See St. Chrisoft. ho. 23. in Gen.

1 **AND** Jacob dwelt in the land of Chanaan, wherein his father sojourned. 2 And (a) these are his generations: Joseph when he was sixteen years old, fed the flock with his brethren being yet a boy: and he was with the sons of Bala and Zelpha his fathers wives: and he accused his brethren to his father of (b) a most wicked crime.

(b) That for ill life they were infamous, the hebrew word dibba signifieth infamy.

3 And Israel loved Joseph above all his sons, because he had begotten him in his old age: and he made him a coat of diverse colors.

4 And his brethren Seeing that he was loved of his father, more then all his sons, they hated him, neither could they speak any thing to him peaceably.

5 It chanced also that he reported to his brethren a dream, that he had seen: which occasion was the seed of greater hatred.

6 And he said to them: Hear my dream which I have seen:

(c) The Epistle on Friday, in the second week of Lent.

7 I thought we bound sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about did adore my sheaf. (c)

8 His brethren answered: What shalt thou be our king? or shall we be subject to thy dominion? This occasion of his dreams and words ministered nourishment to the envy and hatred.

9 He saw also another dream, which telling his brethren, he said: I saw in a dream, as it were the sun, and the Moon, and eleven stars adore me.

10 Which when he had reported to his father, and brethren, his father rebuked him, and said: What meaneth this dream that thou hast seen? why shall I and thy mother, and thy brethren adore thee upon the earth?

(d) Brothers easily envyeth other: but the parents are glad of their childrens advancement.

11 His brethren therefore envied him: but (d) his father considered the thing with himself.

12 And when his brethren abode in Sichem, feeding their fathers flocks,

13 Israel said to him: Thy brethren feed sheep in Sichem: come, I will send thee to them. Who answering,

14 I am ready; he said to him: go, and see if all things be well with thy brethren, and the sheep: and bring me word again what they do. Being sent therefore from the Vale of Hebron, he came to Sichem:

15 and a man found him there wandering in the field, and asked what he sought.

(d) So Christ, & all good Pastors.

16 But he answered: (d) I seek my brethren, show me where they feed the flocks.

17 And the man said to him: They are departed from this place: for I heard them say: Let us go into Dothain. Joseph therefore went forward after his brethren, and found them in Dothain.

18 Who when they had seen him a far off, before he came nigh them, they devised to kill him:

19 and spake among them selves: Behold the dreamer cometh,

(e) So the Jews thinking to prevent Christs exaltation cooperated unwitting thereto Prosper. li. de promiss. Dei.

20 come, let us kill him, and cast him into an old cistern: and we will say A naughty wild beast hath devoured him: (e) and then it shall appear what his dreams do profit him.

21 And Ruben hearing this, endeavored to deliver him out of their hands, and said:

22 Do not take away his life, neither shed ye blood: but cast him into this cistern, that is in the wilderness, and keep your hands harmless: and he said this, desirous to deliver him out of their hands, and to restore him to his father.

23 As soon therefore as he came unto his brethren, forthwith they stripped him out of his side coat, and of diverse colors.

24 And cast him into the old cistern, that had not water.

25 And sitting to eat bread, they saw Ismaelites wayfaring men coming from Galaad, and their camels carrying spices, and rosen, and myrrh into Ægypt.

26 Judas therefore said to his brethren: What availeth it us if we kill our brother, and conceal his blood?

27 It is better that he be sold to the Ismaelites, and that our hands be not polluted: for he is our brother and our flesh. His brethren assented to his

words.

(f) Some read thirty:
And as the reading
is diverse, so Christ
whom Joseph
signified is more &
less esteemed of
diverse. St. Aug.
Ser. 81. de temp:

28 And when the Madianite merchants passed by, they drawing him out of the cistern, sold him to the Ismaelites, for (f) twenty pieces of silver, who brought him into Ægypt.

29 And Ruben returning to the cistern, findeth not the boy:

30 and renting his garments went to his brethren, and said: The boy doth not appear, and whither shall I go?

31 And they took his coat, and dipped it in the blood of a kid, which they had killed:

32 sending some that should carry it to their father, and should say: This we have found: see whether it be thy sons coat, or no.

33 Which when the father acknowledged, he said: It is my sons coat, a naughty wild beast hath eaten him, a beast hath devoured Joseph.

34 And tearing his garments, did on sackcloth, mourning his son a great time.

35 And all his children being gathered together to assuage their fathers sorrow, he would not take comfort, but said: I will descend unto my son into hell, mourning. And whilst he persevered in weeping,

36 the Madianites sold Joseph in Ægypt to Phutiphar an Eunuch of Pharoës master of the soldiers.

ANNOTATIONS

Chapter 37

The least offensive
cause is alleged,
why Jacob loved
Joseph above his
brethren.

God turneth evil to
good effect. St. Aug.
li. 14. c. 27. civit.

Grave for hell
corruptly translated.

Willful corruption.

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

3. *In his old age*] This being one cause why Jacob loved Joseph above all his other sons, for that he was the youngest of the eleven (for Benjamin the twelfth was yet an infant) it is alleged in holy Scripture (saith St. Chrysostom. Epist. ad Olympiam) as least offensive to his brethren. For a more special cause was, for his mother Rachels sake, but most principal cause of all was, for his great virtues, and mature judgment; for which God also preferred him above them all, and now foreshowed the same by visions in sleep. Which they envying and meaning to prevent, did in deed unwitting cooperate thereto, Gods providence turning their evil work to infinite good. As the same holy Joseph truly interpreteth it to them, after their fathers death, when they justly feared Revenge, for so great and inhuman injuries done unto him. chap. 50. v. 20.

35. *Into hell mourning.*] Protestants denying more places for souls after this life, then Heaven for the just, and hell for the wicked, translate the hebrew word *sheol*, *Grave* for *hell*. Because if they should grant that Jacob, or other holy fathers of the old Testament descended into hell, they must confess some other hell, then where the damned are tormented, whither no Christian will say that those fathers went. If they contended only about the sense and meaning of the text, it were more tolerable, for therein they speak, according to their erroneous opinion, as they think. But knowing as some of them do, that hell is the true word of the text, there is no sincerity nor moral honesty in putting *Grave*, 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. hell is *taken for grave*, thereby confessing, that the true English word of the holy Scripture in that place is hell, but that they would have it to signify grave. Whereupon any reasonable man would think to find the word hell in the text, with some gloss to show that *Grave* were to be understood. But in all their Editions, also in that which was printed the year next following, 1603. whereto the

*See. St.
Hier. Ep.
119. St.
Aug. li. 20.
c. 15. civit.*

Jacob spake of hell
not of grave.

same table is adjoined, they read *grave*, and not hell in that place, though in some
*other places, they much disagree in translating the same word.

Nu. 16. 2.
Reg. 22.
Job. 17.
Psal. 15.
17. 85.
Luc. 16.

Abrahams bosom.

As for the sense, it can not be that Jacob meant the grave: for when he said he
would go to his son, he supposed him to be devoured by a wild beast, and not buried
in a grave. And therefore must necessarily mean, that he would go where he thought
the soul of his son to be. Which was neither in heaven, for then he would rather have
ascended thither joyful, then descended to any place mourning; neither did he mean
the hell of the damned, for that had been desperation; but to a low place, where the
just souls then remained in rest, which was called *Limbus Patrum*, or Abrahams
bosom. That is, saith St. Augustine, in his answer to Bishop Euodius (Epist. 99.)
secretæ cuiusdam quietis habitatio. The habitation of a certain secret rest.

Chapter 38

*Judas having three sons by a Canaanite. 6. marrieth the first, and after his
death, the second to Thamar. 10. Who also dying, he delayeth to match the
third with her. 15. But himself begetteth of her (taking her for a harlot) two
sons twins, Phares and Zara.*

(a) Moyses inserteth
here this history,
because Christ
should be born of
the Genealogy of
Judas & Phares.
Mat. 1.

1 **THE** (a) same time Judas going down from his brethren, turned in to a man
an Odollamite, named Hiras.

2 And he saw there the daughter of a man of Chanaan, called Sue: and taking
her to wife, he did company with her.

3 Who conceived, and bare a son, and called his name Her.

4 And conceiving a child again, she called her son after he was born, Onan.

5 She bare also the third: whom she called Sela, after whose birth, she ceased
to bear any more.

6 And Judas gave a wife to Her his first begotten, named Thamar.

7 Also Her the first begotten of Judas, was wicked in the sight of our Lord: and
was slain of him.

8 Judas therefore said to Onan his son: company with thy brothers wife, and be
joined to her, that thou mayest raise seed to thy brother.

9 He knowing that the children should not be born to himself, companying
with his brothers wife, shed his seed upon the ground, lest children might be
born in his brothers name.

10 And therefore our Lord struck him, because he did a detestable thing.

11 For the which cause Judas said to Thamar his daughter in law: Be a widow
in thy fathers house, till Sela my son grow up: for he feared lest he also might
die, as his brethren. Who went her way and dwelt in her fathers house.

12 And after many days were come and gone: the daughter of Sue the wife of
Judas died: who after his mourning having received consolation, went up to
the shearers of his sheep, himself and Hiras his shepherd of his flock, the
Odollamite, into Thamnas.

(b) Thamar sinned
desiring to be a
mother without
lawful marriage: and
Judas sinned lying

13 And it was told (b) Thamar that her father in law came up into. Thamnas to
shear his sheep.

14 Who putting of the garments of her widowhood, took a veil: and changing

with a supposed
harlot. St. Aug. li.
22. c. 61. 62. & 63
cont. Faust.

her habit, sat in the cross way, that leadeth to Thamnas: because Sela was grown, and she had not taken him to her husband.

15 Whom when Judas had seen, he supposed her to be an harlot: for she had covered her face, lest she should be known.

16 And going unto her, he said: Suffer me to lie with thee: for he knew her not to be his daughter in law. Who answering: What wilt thou give me that thou mayest enjoy my company?

17 He said: I will send thee a kid out of the flocks. And when she said again: I will suffer that thou wilt, if thou give me a pledge, till thou send that which thou doest promise;

18 Judas said: What wilt thou to be given thee for a pledge? She answered: Thy ring, and bracelet, and staff which thou holdest in thy hand. The woman therefore by once companying conceived,

19 and rising she went her way: and putting of the apparel which she had taken, put on the garments of her widowhood.

20 And Judas sent a kid by his shepherd the Odolamite, that he might receive the pledge again, which he had given to the woman: who when he had not found her,

21 he asked the men of that place: Where is the woman that sat in the cross way? all making answer: There was no harlot in this place.

22 He returned to Judas, and said to him: I have not found her: yea the men also of that place said unto me, that there never sat harlot there.

23 Judas said: Let her take it to her, surely she can not charge us with a lye, I sent the kid which I promised: and thou didest not find her.

(c) Adultery
punishable by death,
in the law of nature.

24 And behold after three months they told Judas, saying: Thamar thy daughter in law hath played the harlot, and her belly seemeth to swell. And Judas said: Bring her forth (c) that she may be burnt.

25 Who when she was led to execution, she sent to her father in law, saying: By that man, whose these things are, have I conceived: look whose the ring is, and the bracelet, and the staff.

26 Who acknowledging the gifts, said: She is juster then I: because I did not give her to Sela my son. But he knew her no more.

27 And when she was ready to be brought to bed, there appeared twins in her belly: and in the very delivery of the infants, one put forth the hand, wherein the midwife tied a scarlet string, saying:

28 This shall come forth the former.

29 But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and for this cause called his name Phares.

30 Afterward his brother came forth, in whose hand was the scarlet string: whom she called Zara.

ANNOTATIONS

Chapter 38

How a man might marry his brothers wife in the law of nature.

The Churches decree is now our rule.

8. *Raise seed to thy brother*] By this it appeareth, that in the law of nature, when a married man died without issue, his brother might lawfully marry the widow; whose first son should be counted and called the son and heir of his uncle dead before. The same was established by the law of Moyses (Deut. 25) Which being now abrogated, it remaineth in the Churches power to constitute a law in this behalf, and consequently to dispense in the same, so far as is agreeable with the law of nature. Whereof see more. Levit. 18.

Chapter 39

Joseph being in great credit with his master, hath the whole charge of his house. 7. Condemning his mysterious solicitation to incontinency, 13. is falsely accused by her to his master: 20. and cast into prison, 21. Where again he getteth credit, and hath the charge of all the prisoners.

1 **THEREFORE** Joseph was brought into Ægypt, and Putiphar an Eunuch of Pharaos, prince of his army, a man of Ægypt bought him, at the hand of the Ismaelites, by whom he was brought.

(a) Joseph endued with all virtues was a special mirror of chastity. St. Amb. li. de Joseph. c. 1.

2 And (a) our Lord was with him, and he was a man, that in all things did prosperously: and he dwelt in his masters house,

3 who knew very well that our Lord was with him, and that all things which he did, were directed by him in his hand.

4 And Joseph found grace before his master, and ministered to him: by whom being made ruler over all his things, he governed the house committed to him, and all things that were delivered unto him:

5 and our Lord blessed the house of the Ægyptian for Josephs sake, and multiplied as well in houses, as in lands all his substance.

(b) The four cardinal virtues reigned in him.

6 Neither knew he any other thing, but the bread which he did eat. (b) And Joseph was of beautiful countenance, and comely favored to behold.

7 After many days therefore his mistress cast her eyes on Joseph, and said: Sleep with me.

(c) Temperance.

8 Who (c) in no wise assenting to that wicked act, said to her: Behold, my master having delivered all things unto me, knoweth not what he hath in his own house:

(d) Justice.

9 neither is there any thing which is not in my power, or that he hath not delivered to me, beside thee, that art his wife: (d) how therefore can I do this wicked thing, and sin against my God?

(e) Fortitude

10 With these kind of words (e) day by day both the woman was importune upon the young man: and he refused the adultery.

11 And it chanced on a certain day, that Joseph went into the house, and did some business without any man with him:

(f) Prudence..

12 and she catching the skirt of his garment, said: Sleep with me. who (f) leaving the cloak in her hand, fled, and went forth abroad.

13 And when the woman saw the garment in her hands, and her self to be

condemned,

14 she called to her the men of her house, and said to them: See he hath brought in an Hebrew, to delude us: he came upon me, for to lie with me: and when I had cried out,

15 and he heard my voice, he left the cloak that I held, and fled forth.

16 For an argument therefore of her credit, she reserved the cloak, and showed it to her husband returning home,

17 and said: There came unto me the Hebrew servant, whom thou didest bring hither, for to delude me:

18 and when he heard me cry, he left the cloak which I held, and fled forth.

19 His master hearing these things, and giving over light credit to his wives words, was very wrath:

20 and delivered Joseph into prison, where the Kings prisoners were kept, and he was there shut up.

(g) God is more specially with his servants in affliction then in prosperity. S Amb li. de Joseph. c. 5.

21 And (g) our Lord was with Joseph, and having mercy upon him gave him grace in the sight of the chief of the prison.

22 Who delivered in his hand all the prisoners that were kept in custody: and whatsoever was done, was under him.

23 Neither did himself know any thing, having committed all things to him: for our Lord was with him, and directed all his works.

Chapter 40

Joseph interpreteth the dreams of two Eunuchs prisoners 12. that the one should be restored to his office, 16. the other be hanged, 20. The third day the Event declareth the interpretations to be true, but Joseph is forgotten.

1 **THESE** things being so done, it chanced that two Eunuchs, the cupbearer of the king of Ægypt, and his baker, offended against their lord.

2 And Pharaos wrath against them (for the one was chief of the cupbearers, the other chief baker)

3 he sent them into the prison of the captain of the soldiers, in the which Joseph also was prisoner.

4 But the keeper of the prison delivered them to Joseph, who also ministered to them: some little time was passed, and they were kept in custody.

5 And they saw each of them both a dream in one night, according to an interpretation agreeing to them selves:

6 to whom when Joseph was entered in the morning, and saw them sad,

7 he asked them, saying: Why is your countenance sadder to day then it was wont?

8 Who answered: We have seen a dream, & there is no body to interpret it to us. And Joseph said to them: Why doth not interpretation belong to God? tell me what you have seen.

9 The chief of the cupbearers first told his dream: I saw before me a vine,
 10 wherein were three branches, growing by little and little into buds, and after
 the blossoms the grapes waxed ripe:
 11 and the cup of Pharaon in my hand: and I took the grapes, and wrong them
 into the cup which I held, and I gave the cup to Pharaon.
 12 Joseph answered: This is the interpretation of the dream: The three
 branches, are yet three days:
 13 after the which Pharaon will remember thy service, and will restore thee to
 thy old degree: and thou shalt give him the cup according to thine office, as
 before thou haddest wont to do.
 14 Only remember me, when it shall be well with thee, and do me this mercy:
 to put Pharaon in mind that he take me out of this prison:
 15 because I was taken away by stealth, out of the land of the Hebrews, and
 here an innocent was I cast into the lake.
 16 The master of the bakers Seeing that he had wisely resolved the dream, he
 said: And I also saw a dream, That I had three baskets of meal upon my head:
 17 and that in one basket that was the higher, I carried all meats that are made
 by the art of baking, and that the birds did eat out of it.
 18 Joseph answered: This is the interpretation of the dream: The three baskets,
 are yet three days:
 19 after the which Pharaon will take thy head from thee, and hang thee (a) on the
 cross, and the souls shall tear thy flesh.
 20 The third day after this was the birth day of Pharaon: who making a great
 feast to his servants, at the banquet he remembered the master of the
 cupbearers, and the chief of the bakers.
 21 And he restored the one into his place, to reach him the cup;
 22 the other he hanged on a gibbet, that the truth of the Interpreter might be
 approved.
 23 And yet notwithstanding the chief of the cupbearers, prosperous things
 succeeding, forgat his Interpreter.

(a) Death on the
 cross was most
 cruel, & most
 ignominious. Cicero
 7. Ver⁶: yet suffered
 by Christ, and by
 him made glorious.
 Sap. 2. Philip. 2.

ANNOTATIONS

Chapter 40

Some dreams are
 natural.

Some are illusions
 of evil spirits.

8. *Doth not interpretation belong to God?*] Dreams do come of diverse causes. Some *Dan. 4*
 of natural complexion, or disposition, Whereby Philosophers or Physicians may
 probably judge of the state of mans body. Some are rather effects of things past, then
 signs of any thing to come. Of which sort the wise man saith: *Dreams do follow many*
cares. (Eccle 5.) Some are suggested by evil spirits, either to flatter worldlings with
 great pretenses, or to terrify weak minds with dangers and afflictions, or to vex and
 trouble those in sleep, whom they can not easily move waking. as. St. Gregory
 discourseth (li. 8. Moral. in cap. 7. Job.) Some dreams are of God, as in Jacob, Joseph,
 these Eunuchs, Pharaon, Nabuchodonosor, and others both good and evil men. But to
 discern, and assuredly to judge of some dreams, whether they be from God, by holy

⁶ Ver: Truly

Some are from God.
Holy Scripture and
the Church are
judges of doubtful
dreams.

Angels, or illusions of evil spirits, is a special gift of God, as also the interpretation thereof belongeth to God, as Joseph here testifieth. Whosoever therefore will be secure must rely either upon express Scripture, or judgment of the Church, as in ominous speeches was noted before (chap. 24.) Otherwise the general rule is, not to observe dreams. Deut. 18.

Chapter 41

Pharao dreaming of fat & lean kine. 5. also of full and thin ears of corn, 8. no other being able to interpret, 9. Joseph is remembered. 25. who interpreting the same. 38. is made ruler over all Ægypt. 50. marrieth, and hath two sons, Manasses and Ephraim.

(a) Pharao his
dreams, and his
Eunuchs were
prophetical. For by
them God
foreshowed things
to come: v. 25. yet
they were no
prophets, but
Joseph: who had the
gift to interpret
them. St. Aug. li. 12.
c. 9. de Gen. ad lit.
St. Greg. li. 11.
Moral. in c. 13. Job.

1 **AFTER** two years (a) Pharao saw a dream. He thought he stood upon the river,

2 out of the which came up seven kine, fair and fat exceedingly: and they fed in marish places.

3 Other seven also came up out of the river, fowl, and carrion lean: and they fed on the very bank of the river, in green places:

4 and they devoured them, that had the marvelous beauty and good state of bodys. Pharao after he waked,

5 slept again, and saw another dream: seven ears of corn grew forth upon one stalk full and fair:

6 there sprang also other ears as many, thin and blasted with adustion,

7 devouring all the beauty of the former. Pharao awaking up after his rest,

8 and when morning was come, being frighted with fear, he sent to all the Interpreters of Ægypt, and to all the wise men: and they being called for, told them his dream, neither was there any that could interpret it.

9 Then at length the master of the cupbearers remembering himself, said: I confess my sin:

10 The king being angry with his servants, commanded me and the chief of the bakers to be cast into the prison of the captain of the soldiers:

11 where in one night both of us saw a dream portending things to come.

12 There was there a young man an hebrew, servant to the same captain of the soldiers: to whom telling our dreams,

13 we heard whatsoever afterward the Event of the thing proved to be so. for I was restored to my office: and he was hanged upon a gibbet.

14 Forthwith at the Kings commandment, Joseph being brought out of the prison they polled him: and changing his apparel, brought him unto him.

15 To whom he said: I have seen dreams, and there is not any that can expound them: which I have heard, thou doest most wisely interpret.

16 Joseph answered: Without me, God shall answer prosperous things to Pharao.

17 Pharao therefore told that he had seen: Me thought I stood upon the bank of the river,

18 and seven kine came up out of the bank of the river, exceeding fair, and full of flesh: which grazed on green places in a marish pasture.

19 And behold, there followed these, other seven kine, so passing ill favored and lean, that I Never saw the like in the land of Ægypt;

20 which having devoured and consumed the former,

21 gave no token of their fullness: but with the like leanness and deformity, looked heavenly. Awaking, and fallen again into a deep sleep,

22 I saw a dream: seven ears of corn grew forth upon one stalk, full and very fair.

23 Other seven also thin and blasted, with adustion, sprang of the stalk:

24 which devoured the beauty of the former: I told the dream to the conjecturers, and there is no man that can declare it.

25 Joseph answered: The Kings dream is one: God hath showed to Pharaos (b) the things that he will do.

26 The seven fair kine, and the seven full ears: be seven years of plentifulness: and both contain the self same meaning of the dream.

27 Also the seven lean and thin kine, that came up after them, and the seven thin ears, and blasted with the burning wind: are seven years of famine to come.

28 Which shall be fulfilled in this order.

29 Behold there shall come seven years of great fertility in the whole Land of Ægypt:

30 after which shall follow other seven years of so great sterility, that all the abundance before shall be forgotten: for the famine shall consume all the land,

31 and the greatness of the scarcity, shall destroy the greatness of the plenty.

32 And in that thou didest see the second time a dream pertaining to the same thing: it is a token of the certainty, for that the word of God shall come to pass, and be fulfilled speedily.

33 Now therefore let the king provide a wise man and industrious, and make him ruler over the Land of Ægypt:

34 that he may appoint overseers over all countries: and gather into barns the fifth part of the fruits, during the seven years of the fertility,

35 that now presently shall ensue: and let all the corn be laid up, under Pharaos hands, and let it be reserved in the cities.

36 And let it be in a readiness, against the famine of seven years to come, which shall oppress Ægypt, and the land shall not be consumed with scarcity.

37 The counsel pleased Pharaos, and all his servants:

38 and he spake to them: Can we find such another man, that is full of the spirit of God?

39 He said therefore to Joseph: Because God hath showed thee all things that thou hast spoken, can I find a wiser and one like unto thee?

40 Thou shalt be over my house, and at the commandment of thy mouth all the

(b) These things came to pass by Gods particular providence. Psalm. 4. God called (or caused) a famine upon the land.

people shall obey: only in the throne of the kingdom I will go before thee.

41 And again Pharaο said to Joseph: Behold, I have appointed thee over the whole land of Ægypt.

42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a silk robe, and put a chain of gold about his neck.

43 And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole Land of Ægypt.

44 And the king said to Joseph: I am Pharaο: without thy commandment no man shall move hand or foot in all the land of Ægypt.

(c) Cohen signifieth priest; as not only the latin, but also the 70. & Philo and Josephus here translate though sometimes it signifieth prince. as the Chaldey paraphrases interpreteth, Whereby it is probable that this Putiphar was both a priest, and a prince.

45 And he turned his name, and called him in the Ægyptian tongue the Saviour of the world. And he gave him to wife Aseneth the daughter of Putiphar (c) priest of Heliopolis. Joseph therefore went forth to the land of Ægypt

46 and he was thirty years old when he stood in the sight of king Pharaο) and did circuit all the countries of Ægypt.

47 And the fertility of the seven years came: and the corn being bound up into sheaves was gathered together into the barns of Ægypt.

48 all the abundance also of grain was laid up in every city.

49 And there was so great abundance of wheat, that it became equal to the sand of the sea, and the plenty exceeded measure.

50 And there were born unto Joseph two sons before the famine came: whom Aseneth the daughter of Putiphar priest of Heliopolis bare him.

51 And he called the name of the first begotten * Manasses, saying: God made me to forget all my labors, & my fathers house.

* Oblivion.

52 The name also of the second he called * Ephraim, saying: God hath made me to increase in the land of my poverty.

* Fruitful or Growing.

53 Therefore when the seven years of the plentifulness, that had been in Ægypt were passed:

54 the seven years of scarcity began to come, which Joseph foretold: and in the whole world the famine prevailed, but in all the land of Ægypt there was bread.

55 The which being in hunger, the people cried to Pharaο, desiring food. To whom he answered: go ye to Joseph: and whatsoever he shall say to you, that do ye.

56 And the famine daily increased in all the land: and Joseph opened all the barns, and sold to the Ægyptians: for them also the famine had oppressed.

57 And all provinces came into Ægypt, to buy victuals, and to moderate the misery of the scarcity.

ANNOTATIONS

Chapter 41

Holy Joseph

43. *Made governor*] It is easy in the eyes of God suddenly to enrich the poor. For who would have thought (saith Philo) that in one day a bondman should be made a lord, a

Eccli. 11. li. de Joseph.

suddenly advanced.

poor prisoner the chief of the nobility, an under gaoler the viceroy, or kings deputy, for a common prison to have a kingly court of his own, from extreme ignominy, to ascend into so high a room of dignity!

Joseph truly called
the revealer of
secrets.

But more honorably,
the Saviour of the
world. Therein a
figure of Christ.

45. *Saviour of the world*] In the original text the new name and title given by *Pharao to Joseph* is expressed by these two words, *Saphnath pahanaach*: the former *saphnath* in Hebrew signifieth a secret or hidden thing, of *saphan* to hide: but the signification of the other word *pahanaach*, is more uncertain, being found no where else in the holy Bible. The Rabbins do commonly interpret them both together, *The man to whom secrets are revealed*, or, *The revealer of secretes*. and so this name agreeth well to Joseph, in respect of the gift of interpreting dreams. But besides his interpreting, he also gave most wise counsel, that tended to the safety of many, which, it is like, Pharao meant to express by this new name. And St. Jerome, who doubtless with great diligence, and no less judgment, searched the true signification thereof, saith, that albeit this name in Hebrew soundeth *The finder out of secrets*, yet Seeing it was imposed by an Ægyptian (who knew no Hebrew) the reason thereof must be had of the same tongue; and these two words in the Ægyptian language are interpreted *The Saviour of the world*: for that he delivered the world from the immanent ruin of famine. Thus saith St. Jerome. And so most aptly the figure answereth to Christ, the true **SAVIOUR** of the world.

Chapter 42

Jacob sendeth ten of his sons to buy corn in Ægypt. 7. where Joseph knowing them, they not knowing him, with hard speeches putteth them in prison. 18. At last Simeon remaining in custody, till Benjamin be brought, the rest are dismissed, 25. with their money, unknown to them, in their sacks.

1 **AND** Jacob hearing, that victuals were sold in Ægypt, he said to his sons: Why neglect ye?

2 I have heard that wheat is sold in Ægypt: go ye down, and buy us necessities, that we may live, and not be consumed with lack.

3 Therefore the ten brethren of Joseph going down, to buy corn in Ægypt,

4 Benjamin being kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey:

5 entered into the land of Ægypt with others that went to buy. for the famine was in the land of Chanaan.

6 And Joseph was prince in the land of Ægypt, and at his pleasure corn was sold to the people. And when his brethren had adored him,

7 and he knew them, he spake as it were to strangers somewhat roughly, asking them: From whence came you? Who answered: From the Land of Chanaan, that we may buy necessities to live.

8 And yet himself knowing his brethren, was not known of them.

9 And remembering the dreams, which some times he had seen, he said to them: You are spies: to view the weaker parts of the land you are come.

10 Who said: It is not so, my lord, but thy servants are come to buy victuals.

11 We are all the sons of one man: we are come as men of peace, neither do thy servants go about any evil.

12 To whom he answered: It is otherwise: you came to consider the undefended

parts of this land.

13 But they: We thy servants, say they, are twelve brethren, the sons of one man in the Land of Chanaan: the youngest is with our father, the other is not living.

14 This is it, quoth he, that I said: You are spies.

15 Now presently I will take a trial of you: by the health of Pharaoh you shall not depart hence, until your youngest brother do come.

(a) If these things which ye say be proved false, ye are to be held as spies, for your lying. St. Aug q. 139. super Gen.

16 Send you one of you to bring him: and you shall be in prison, till the things be proved which you have said, whether they be true or false: (a) otherwise by the health of Pharaoh you are spies.

17 Therefore he put them in prison three days.

18 And the third day bringing them out of prison, he said: do as I have said, and you shall live: for I fear God.

19 If you be men of peace, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought, unto your houses,

20 and bring your youngest brother to me, that I may prove your sayings to be true, and that you die not. They did as he had said,

21 and they talked one to another: Worthily do we suffer these things, because we have sinned against our brother, Seeing the distress of his soul, whilst he besought us, and we heard not: therefore is this tribulation come upon us.

22 Among whom Ruben one of them, said: Why, did not I say to you: Sin not against the boy: and you heard me not? Loe his blood is required.

23 And they knew not that Joseph understood: because he spake to them by an Interpreter.

24 And he turned away himself a little while, and wept: and returning he spake to them.

25 And taking Simeon, and binding him in their presence, he commanded his servants that they should fill up their sacks with wheat, and put every mans money again in their bags, giving them besides for to eat on the way: who did so.

26 But they carrying their corn upon their asses, took their journey.

27 And one of them opening his sack, to give his beast provender in the inn, beholding the money in the sacks mouth,

28 he said to his brethren: My money is given me again, behold it is in the sack. And being astonished, and troubled amongst themselves, they said: What is this, that God hath done unto us?

29 And they came to Jacob their father into the land of Chanaan, and they told him all things that had chanced unto them, saying:

30 The lord of the land spake to us roughly, and thought us to be spies of the province,

31 to whom we answered: We are men of peace, neither do we attempt any treachery.

32 We are twelve brethren born of one father: one is not living, the youngest is

with our father in the Land of Chanaan.

33 Who said to us: Thus shall I try that you be men of peace: Leave one of your brethren with me, and take ye provision necessary for your houses, and go your ways,

34 and bring your youngest brother to me, that I may know you are not spies: and you may receive this fellow again, that is kept in prison: and afterwards may have license to buy what things you will.

35 This being said, when they poured out their corn, every man found his money tied in the mouth of the sacks: and all being astonished together,

36 their father Jacob said: You have made me to be without children, Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.

37 To whom Ruben answered: kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him unto thee.

(b) Mine old age or, me an old man. St. Aug. q. 142.

38 But he said: My son shall not go down with you: his brother is dead, and he alone is remaining: if any adversity shall chance to him in the land to the which you go, you shall bring down (b) my hoary hairs with sorrow unto hell.

ANNOTATIONS

Chapter 42

Contrition necessary for the remission of sins.

7. *Some what roughly*] Joseph afflicted his brethren to bring them into consideration of their former faults, and to true contrition. Without which, though injuries be remitted by men, yet the offenders are not absolved before God. Therefore he loving them and hating their sin, by affliction brought them to understanding. Who being at last truly penitent, he acknowledged and most lovingly embraced them, and provided for them in their necessity. 8. *Aug. ser. 82. de temp.* And this example St. Gregory (ho. 22. in Ezech.) applieth to the instruction of pastors of souls: that they procure true repentance before absolution of sins. *Ne si inordinate culpa dimittitur, is qui est culpabilis, in reatu grauius astringatur. Lest, if the fault be disorderly remitted he that is faulty be more grievously entangled in guilt of conscience:* therefore with much discretion severity in show, & clemency in mind are required.

Disorderly remission is hurtful.

Joseph calleth his brothers spies for their good.

9. *You are spies*] To the same purpose he calleth them spies. After the manner of examiners calling suspected persons, as they may seem to be: thereby to try what they would answer. all for their wholesome penance, and withal to procure them afterwards more compassion among the Ægyptians. St. Aug. q. 139. super. Gen.

It is lawful to Swear by creatures.

15. *By the health of Pharaos.*] Joseph in swearing by Pharaos health, honored God, the giver and conservator of health, life, power, dignity and all that was in Pharaos. Whereby we see that this manner of swearing was lawful. As now likewise Christians lawfully Swear not only by God, but also by his creatures, saying: As God shall help them, & his holy Gospels: so it be with due circumstances, and requisite conditions, namely with those which the Prophet Jeremie mentioneth, *in truth, in judgment, and in justice:* not false, rash, nor of an unjust thing: nor in frequent and common talk (a most bad custom) for so thou must neither Swear by God himself, nor (as our Saviour teacheth) by heaven, nor by the earth, nor by Jerusalem, nor by thy head, nor any thing else: signifying that in some case, and due manner we may Swear by any of these. And in this particular Joseph did rather name Pharaos in his oath than God, as well to conceal himself as yet from his brethren, as to strike more terror in their hearts, by naming his master the King, in whom he had more interest than they.

Hier. 4.
Mat. 5.

In some case more convenient then to name God expressly.

Diverse mansions in hell.

38. unto *hell*.] To that place where souls remain, as before. chap. 37. v. 35. For this phrase, of *bringing unto hell*, and *descending into hell*, usually spoken in the old Testament, of all sorts of souls both just and wicked, signifieth that all went that time to hell, that is, to a low place, far distant from heaven. But some to rest, and some to pain. Whereupon St. Jerome saith: hell is a place. wherein souls are included, either in rest, or in pains, according to the quality of their deserts.

Chapter 43

The famine pressing, the land, Jacob willeth his sons to go again int. Ægypt to buy more corn: 3. who refusing to go without Benjamin. 11. he is sent with them, and presents and double money, lest the former were brought back by error. 16. Joseph Seeing Benjamin, 23. delivereth Simeon, and entertaineth them all at dinner.

1 IN the mean time the famine did oppress all the land very sore.

2 And the provision being spent, which they had brought out of Ægypt, Jacob said to his sons: go again, and by us a little victual.

3 Judas answered: That same man denounced unto us under attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you.

4 If therefore thou wilt send him with us, we will go forward together, and will buy necessities for thee:

5 but if thou wilt not, we will not go: for the man, as we have often said, denounced unto us saying: You shall not see my face without your youngest brother.

6 Israel said to them: You have done this to my misery, in that you told him that you had another brother also.

7 But they answered: The man asked us in order our progeny: if our father lived: 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?

8 Judas also said to his father: Send the boy with me, that we may set forward, and may live: lest we and our little ones die.

(a) Guilt of sine is a greater bond then the life of Rubens sons; which he offered, & Jacob yielded not thereto: & yet granted to this offer of Judas.

9 I take upon me the boy: require him of my hand, unless I bring him again, and restore him to thee, I will be (a) guilty of sin against thee for ever.

10 If delay had not been made, we had been come now the second time.

11 Therefore Israel their father said to them: If it must needs be so, do that you will: take of the best fruits of the land in your vessels, and carry to the man for presents, a courtesy of rosen, and of honey, and of incense, of myrrh, of terebinth, and of almonds.

12 double money also carry with you: and recarry that you found in your sacks, lest perhaps it was done by an error:

13 but take also your brother, and go to the man.

14 And my God Almighty make him favorable unto you: and send back with you your brother, whom he keepeth, and this Benjamin: as for me I shall be

desolate without children.

15 The men therefore took the presents, and the double money, and Benjamin: and went down into Ægypt, and stood before Joseph.

16 Whom when he had seen, and Benjamin withal, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

17 He did that which was commanded him, and brought the men into the house.

(b) Calumniam.

18 And there being fore afraid, they said one to another: because of the money, which we carried back the first time in our sacks, we are brought in: that he may turn upon us (b) a false accusation, and forcibly bring both us, and our asses into bondage.

19 Wherefore in the very door stepping to the steward of the house,

20 they spake: Sir we desire thee to hear us. Now once before we came down to buy provision:

21 which being bought, when we were come to the Inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

22 But we have brought other money besides, to buy the things that are necessary for us: our conscience is not privy, who put it in our bags.

23 But he answered: Peace be with you, fear you not: your God, and the God of your father hath given you treasures in your sacks. for the money, which you gave me, I have for good. And he brought forth Simeon unto them.

24 And being brought into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

25 But they made ready the presents, till Joseph should come in at noon: for they had heard that they should eat bread there.

(b) They now adore him, whom they sold, lest they should adore him. St. Greg, ho. 22. in Ezech.

26 Therefore Joseph came in to his house, and they offered him presents holding them in their hands, and (b) they adored prostrate to the ground.

27 But he courteously resaluting them, asked them saying: Is the old man your father in health, of whom you told me? Is he yet living?

28 Who answered: Thy servant our father is in health, he is yet living. And bowing themselves, they adored him.

29 And Joseph lifting up his eyes, saw Benjamin his brother of the same mother, and said: Is this your young brother, of whom you told me? And again: God, saith he, be merciful unto thee my son.

30 And he made hast because his heart was moved upon his brother, and tears brake forth: and entering into his chamber he wept.

31 And when he had washed his face, coming forth again, he refrained himself, and said: Set bread on the table.

(c) See Exodi. 8. v. 26.

32 Which being set down, to Joseph apart, and to his brethren apart, to the Ægyptians also that did eat with him apart (for it is unlawful for the Ægyptians to eat with the Hebrews, and (c) they think such a feast profane)

(d) Every one having five portions, Benjamin had double. Josephus li. 1. Antiq.

33 they sat before him, the first begotten according to his first-birth, and the youngest according to his age. And they marveled out of measure,
34 taking the portions that they received of him: and the greater portion came to Benjamin, so that it exceeded (d) by five parts. And they drank and were inebriated with him.

ANNOTATIONS

Chapter 43

Moderation to be used in feasting.

34. *Inebriated.*] Not that they did eat or drink to uch, or fell into excess, but competently. As the earth is said to be inebriated with rain (Psal. 64.) being sufficiently watered, and so made fruitful, not drowned, nor overflowed, for so it is unfruitful. St. Jerome. Tra dit. Heb. St. Aug. q. 144. super Gen.

Chapter 44

Joseph causeth their sacks to be filled with corn, and their money to be put again therein, and in Benjamins sack also a silver cup, 4. and when they were parted, sending after them, chargeth them with theft. 12. And the cup being fond in Benjamins sack, they all much afflicted return to Joseph. 17. who threatening to keep Benjamin, 18. Judas entreateth, 32. and finally offereth himself to servitude for him.

(a) By this Joseph tried his brethrens affection, whether they would entreat for Benjamin, or suffer him to be captive: as they had before sold himself to captivity. Theod. q. 105. in Gen.

1 **AND** Joseph commanded the steward of his house, saying: fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

2 And in the sacks mouth (a) of the younger put my silver cup, and the price which he gave for the wheat. And it was so done.

3 And when the morning rose, they were dismissed with their asses.

4 And they were now departed out of the city, and had gone forward a little way: then Joseph sending for the steward of his house, said: Arise, quoth he, and pursue the men: and overtaking them say to them: Why have you rendered evil for good?

5 The cup which you have stolen, is that wherein my lord doth Drink, and wherein he is wont to Divine: you have done a very evil thing.

6 He did as he had commanded. And having overtaken them, he spake to them in the same order.

7 Who answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

8 The money, that we found in the top of our sacks, we recarried to thee from the land of Chanaan: and how followeth it, that we have stolen out of thy lords house, gold or silver?

9 With whom soever of thy servants that shall be found, which thou seekest, let him die, and we will be the bondmen of our lord.

10 Who said to them: Be it done according to your sentence: with whom soever it shall be found, be he my bondman, and you shall be guiltless.

11 Therefore in haste taking down their sacks upon the ground, every man opened.

12 Which when he had searched, beginning from the elder even to the youngest, he found the cup in Benjamins sack.

(b) O torments of mercy! he vexeth whom he loveth. St. Greg. ho. 22. in Ezech.

13 But they (b) renting their garments, and loading their asses again, returned into the town.

14 And Judas foremost with his brethren entered in to Joseph (for he was not yet gone out of the place) and they fell together before him on the ground.

(c) Joseph being in deed a prophet, knowing more then all sorcerers in Ægypt spoke of himself as he was esteemed in that place. St. Aug. q. 145. super Gen.

15 To whom he said: Why would you do so? know you not that there is not the like to me in the science (c) of divining.

16 To whom Judas said: What shall we answer, my lord? or what shall we speak, or be able justly to pretend? God hath found the iniquity of thy servants: loe we are all bondmen to my lord, both we, & he, with whom the cup was found.

17 Joseph answered: God forbid that I should so do: he that stole the cup, the same be my bondman: and go you free unto your father.

18 And Judas approaching nearer, said boldly: I beseech thee my lord, let thy servant speak a word in thine ears, and be not angry with thy servant: for after Pharao thou art,

19 my lord. Thou didest ask thy servants the first time: Have you a father or a brother?

20 and we answered thee my lord: We have a father an old man, and a little boy, that was born in his old age; whose brother by the mother is dead: and his mother hath him only, and his father loveth him tenderly.

21 And thou saidst to thy servants: Bring him hither to me, and I will set Mine eyes on him.

22 We suggested to my lord: The boy can not leave his father: for if he leave him, he will die.

23 And thou saidst to thy servants: Unless your youngest brother come with you, you shall no more see my face.

24 Therefore when we were gone up to thy servant our father, we told him all things that my lord did Speak.

25 And our father said: go again, and buy us a little wheat.

26 To whom we said: We can not go: if our youngest brother shall go down with us, we will set forward together: otherwise he being absent, we dare not see the mans face.

27 Whereunto he answered: You know that my wife bare me two.

28 One went forth, and you said: A beast did devour him: and hitherto he appeareth not.

(d) c. 46.

29 If you take this also, and ought befall him in the way, you shall bring down (d) my hoary hairs with sorrow unto hell.

30 Therefore if I shall enter to thy servant our father, and the boy be wanting (whereas his life dependeth upon the life of him)

31 and he shall see that he is not with us, he will die, & thy servants shall bring down his hoary hairs with sorrow unto hell.

32 Let me be thy proper servant, that did take him into my protection and promised saying: Unless I bring him again I will be guilty of sin against my father for ever.

33 I therefore thy servant will tarry instead of the child in the service of my lord, and let the child go up with his brethren.

34 For I can not return to my father, the child being absent; lest I stand by a witness of the calamity, that shall oppress my father.

Chapter 45

Joseph manifesteth himself to his brethren. who being much terrified he comforteth them, and weeping embraceth every one. 16. The bruit whereof coming to Pharao, he congratulating commandeth Joseph to call his father with all his family into Ægypt. 21. So the eleven brothers are sent away with gifts and provision for Jacobs journey. 26. all which the father understanding is revived in spirit.

1 **JOSEPH** could no longer refrain many standing by in presence: Whereupon he commanded that all should go forth, and no stranger should be present at their acknowledging one of another.

2 And he lifted up his voice with weeping, which the Ægyptians heard, and all the house of Pharao.

3 And he said to his Brethren: I am Joseph: is my father yet living? His brethren could not answer him being terribly astonished out of measure.

4 To whom gently he said: Come hither to me. And when they were come near him, I am, quoth he, Joseph, your brother, whom you sold into Ægypt.

(a) Gods providence
turned their evil
dealing to the good
of the whole family
chap. 50. v. 20.

5 Be not afraid, neither let it seem to you a hard case that you did Sell me into these countries: for (a) God sent me before you into Ægypt for your preservation.

6 For it is two years since the famine began to be upon the earth, and yet five years remain, wherein there can be neither caring nor reaping.

7 And God sent me before, that you may be preserved upon the earth, and may have victuals to live.

8 Not by your counsel, but by the will of God was I sent hither: who hath made me as it were a father to Pharao, and lord of his whole house, and prince in all the land of Ægypt.

9 Make hast and get ye up to my father, and you shall say to him: Thy son Joseph willeth thus: God hath made me lord of the whole land of Ægypt: come down to me, tarry not.

10 And thou shalt dwell in the land of Gessen: and thou shalt be near me thou and thy sons, and thy sons children, thy sheep, and thy herds. and all things that thou dost possess.

11 And there I will feed thee (for yet there are five years of famine remaining)

lest both thou perish, and thy house, & all things that thou dost possess.

12 Behold, your eyes, and the eyes of my brother Benjamin do see, that it is my mouth that speaketh unto you.

13 Report to my father my whole Glory and all things that you have seen in Ægypt: make hast, and bring him to me.

14 And falling upon the neck of his brother Benjamin, embracing him he wept: he also in like manner weeping upon his neck.

15 And Joseph kissed all his brethren, and wept upon every one: after which things they were bold to speak unto him.

(b) Josephs prudent proceeding before he made himself known to his brethren and them to Pharaos, procured all this joy & favor towards them in Ægypt.

16 And it was heard of, and very famously reported abroad in the kings court: The brethren of Joseph are come: and (b) Pharaos was glad, and all his family.

17 And he spake to Joseph that he should command his brethren, saying: Loading your beasts go into the Land of Chanaan,

18 and take thence your father and kin, and come to me: and I will give you all the good things of Ægypt, that you may eat the marrow of the land.

19 Give commandment also that they take waynes out of the land of Ægypt, for the carriage of their little ones and wives: and say: Take up your father, and make hast to come with all speed.

20 Neither do you leave any thing of your household stuff: for all the riches of Ægypt, shall be yours.

21 And the sons of Israel did as it was commanded them. To whom Joseph gave waynes according to Pharaos commandment: and victuals for the way.

22 He bad also to be brought up for every one two robes: but to Benjamin he gave three hundred pieces of silver with five robes of the best:

23 sending to his father as much money and raiment, adding besides them he asses that should carry of all the riches of Ægypt, and as many she asses, carrying wheat for the journey and bread.

24 Therefore he dismissed his brethren, and when they were departing he said to them: Be not angry in the way.

25 Who going up out of Ægypt, came into the land of Chanaan to their father Jacob.

26 And they told him saying: Joseph thy son is living: and he ruleth in all the Land of Ægypt. Which when Jacob heard, awaking as it were out of a heavy sleep, notwithstanding did not believe them.

27 They on the contrary side reported the whole order of the thing. And when he saw the waynes and all things that he had sent, his spirit revived,

28 and he said: It sufficeth me if Joseph my son be living yet: I will go, and see him before I die.

ANNOTATIONS

Chapter 45

24. *Be not angry in the way*] Travelers in journe are easily provoked to anger and brawling: especially if they avoid not probable occasions. Therefore Joseph

Occasion of sin to be avoided.

admonisheth his brothers to beware thereof, lest in talking of him, and how they had sold him to strangers, some of them might accuse others, and excuse themselves, and so fall in to new offenses. St. Chris. ho. 64. in Gen.

Chapter 46

The eighth and last part of this book.

Israel warranted in a vision from God, goeth into Ægypt with all his family, 8. who are here recited. 28. Joseph meeting him in Gessen, adviseth him to tell Pharaο, that they are shepherds by their trade of life.

(a) Of Jacob and his progenies going into Ægypt; Of his and Josephs death.

1 **AND** Israel taking his journey, with all things that he had came to the well of the oath, and killing there victims to the God of his father Isaac.(a)

2 He heard him by a vision of the night calling him, and saying unto him: Jacob, Jacob. To whom he answered: Loe here I am.

3 God said to him: I am the most mighty God of thy father: fear not, go down into Ægypt, for into a great nation will I make thee there.

4 I will go down with thee thither, and thence will I bring thee returning: Joseph also shall put his hands upon thine eyes.

5 And Jacob rose up from the well of the oath: and his sons took him up, with their little ones and wives in the waynes, which Pharaο had sent to carry the old man,

6 and all that he had possessed in the Land of Chanaan: and he came into Ægypt with all his seed,

7 his sons, and nephews, daughters, and all his progeny together.

8 And these are the names of the children of Israel, that entered into Ægypt, himself with his children. His first-begotten Ruben.

9 The sons of Ruben: Henoeh and Phallu and Hesron and Charmi.

10 The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul the son of Chananitesse.

11 The sons of Levi: Gerson and Caath and Merari.

12 The sons of Juda: Her and Onan & Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And there were sons born to Phares: Hesron and Hamul.

13 The sons of Issachar: Thola and Phua and Job and Semron.

14 The sons of Zabulon: Sared & Elon and Iahelel.

(b) That is, She bare their fathers in Mesopotamia. St. Aug. q. 151. in Gen.

15 These are the sons of Lia, which she bare (b) in Mesopotamia of Syria with Dina his daughter. all the souls of his sons and daughters, are thirty three.

16 The sons of Gad: Sephion and Haggi and Siuni and Esebon and Heri and Arodi and Areli.

17 The sons of Aser: Iamne and Jesua and Jessui and Beria, Sara also their sister. The sons of Beria: Heber and Melchiel.

18 these be the sons of Zelpha, whom Laban gave to Lia his daughter. and these she bare to Jacob sixteen souls.

19 The sons of Rachel Jacobs wife: Joseph and Benjamin.

20 And there were sons born to Joseph, in the Land of Ægypt, which Aseneth the daughter of Putiphar priest of Heliopolis bare to him: Manasses and Ephraim.

21 The sons of Benjamin; Bela and Bechor and Asbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared.

22 these be the sons of Rachel, which she bare to Jacob: all the souls, fourteen.

23 The sons of Dan: Husim.

24 The sons of Nepthali: Iaziel and Guni and Jeser and Sallem.

25 These be the sons of Bala, whom Laban gave to Rachel his daughter: and these she bare to Jacob: all the souls, seven.

26 all the souls, that entered with Jacob into Ægypt, and that came out of his thigh, besides his sons wives, sixty six.

27 And the sons of Joseph, that were born to him in the land of Ægypt, two souls. all the souls of the house of Jacob, that entered into Ægypt, were seventy.

28 And he sent Judas before him to Joseph, that he should tell him, and he should come into Gessen to meet him.

29 Whither when he was come, Joseph addressing his chariot went up to meet his father, unto the same place: and Seeing him fell upon his neck, and as they embraced he wept.

30 And his father said to Joseph: Now will I die with joy, because I have seen thy face, and do leave thee alive.

31 But he spake to his brethren, and to all his fathers house: I will go up, and will tell Pharaο, and will say to him: My brethren, and my fathers house, that were in the Land of Chanaan, are come to me:

32 and the men are pastors of sheep, and their trade is to feed flocks: their cattle, and herds, and all that they could have, they have brought with them.

33 And when he shall call you, and shall say: What is your trade?

34 You shall answer: We thy servants are pastors, from our infancy until this present, both we and our fathers. And this you shall say, that you may dwell in the Land of Gessen, because he Ægyptians (c) detest all pastors of sheep.

(c) Ægyptians
honoring sheep,
goats, and kine for
gods, detested them
that did govern, kill,
or eat those cattle.

ANNOTATIONS

Chapter 46

God revealeth his
will in holy
places.

1. *Came to the well of oath*] In this holy place (called *Bersebee*, that is, well *of oath*, where Abraham and Isaac had confirmed by oath, their league with the Kings of the country, and erected Altars, Jacob also consulted God, about his going into Ægypt, and was commanded to go with all that he had.

A difficulty how
many Israelites

26. *Sixty six.* 27. *Seventy.*] The difficulty in these two verses, concerning the number of Israelites, that were at first in Ægypt with Jacob, is easily explicated, that just sixty six, of his own issue, came in with him; and himself being counted maketh sixty seven, adding also Joseph (who was there before) and his two sons Manasses and Ephraim (born there) they were in all seventy. But a far greater difficulty remaineth:

Act. 7.

came at first into
Ægypt.

Numbers
mystical,
sometimes not
explicable in the
literal sense.

for besides these seventy persons, the Septuagint Greek Interpreters number and name five more; to wit, a son and a nephew of Manasses (the first called *Machir*; the other *Galaad*;) and two sons of Ephraim (called *Sutalaam*, and *Taam*;) and one nephew (named *Edem*) which number of seventy five. St. Steven also citeth, following the vulgar known Scripture of the Septuagint, rather than the Hebrew text. Now in what sense, these five could be said to have entered into Ægypt with Jacob, being not then born; may some of them not born during Jacobs life, for Jacob lived but seventeen years in Ægypt (chap 47. v. 28) and Joseph being married but nine years before (for this was the second dear year, after the seven plentiful years) his sons could not exceed seven or eight years, when Jacob came to Ægypt; and so being but 24. or 25. years old at his death, could not then be grandfathers: how therefore these five named by the Septuagint, and some others, not then born, of the lines of Phares and Benjamin, recited here by Moyses, could be said to come with Jacob into Ægypt, St. Augustine findeth so insoluble, that he doubteth not to affirm, some great hidden Mystery to be understood by the Septuagint Interpreters, in these numbers, not otherwise perhaps explicable according to the letter.

Chapter 47

Jacob with his sons being come into Gessen, Pharao granteth them the same place to dwell in. 13. The famine forceth the Ægyptians to Sell all their goods, lands, and possessions to the King, 22. except the Priests part, to whom the king alloweth necessary food, without paying for it. 27. After seventeen years Jacob adjureth Joseph, to bury him amongst his ancestors.

1 **JOSEPH** therefore going in told Pharao, saying: My father & brethren, their sheep and herds, & all things that they possess, are come out of the Land of Chanaan: & behold they stay in the Land of Gessen.

2 The utmost also of his brethren five persons he presented before the king:

3 whom he asked: What trade have you? They answered: We thy servants are pastors of sheep, both we, and our fathers.

4 We are come to sojourn in the land, because there is no grass for thy servants flocks, the famine being very sore in the land of Chanaan: and we desire thee to command that we thy servants may be in the Land of Gessen.

5 And the King therefore said to Joseph: Thy father and thy brethren are come to thee.

6 The Land of Ægypt, is in thy sight: make them to dwell in the best place, and deliver them the Land of Gessen. And if so be thou know that there are industrious men among them, appoint them masters of my cattle.

7 After this Joseph brought in his father to the King, and set him before him: who blessing him,

8 and being asked of him: How many be the days of the years of thy life?

(a) every mans life
is short, &
replenished with
many miseries. Job.
14.

9 He answered: The days of the pilgrimage of my life are an hundred thirty years, (a) few, and (b) evil, and they are not come to the days of my fathers, in which they were pilgrims.

10 And blessing the king, he went forth.

(b) every mans life
is short, &
replenished with

11 But Joseph gave possession to his father and his brethren in Ægypt, in the best place of the land, in Rhamesses, as Pharao had commanded.

many miseries. Job.
14.

12 And he nourished them, and all his fathers house, allowing victuals to every one.

13 For in the whole world there wanted bread, and famine oppressed the land, especially of Ægypt and Chanaan.

14 Out of which he gathered together all the money for the selling of corn, and brought it in unto the kings treasure.

15 And when the buyers wanted money, all Ægypt came to Joseph, saying: Give us bread: why die we before thee, our money failing?

16 To whom he answered: Bring your cattle, and for them I will give you victuals, if you have not to pay.

17 Which when they had brought, he gave them sustenance for horses, and sheep, and oxen, and asses: and he sustained them that year for the exchange of the cattle.

18 And they came the second year, and said to him: We will not conceal from our lord, that our money failing, our cattle withal have failed: neither art thou ignorant, that we have nothing besides our bodes and land.

19 Why therefore shall we die in thy sight? both we and our land will be thine: buy us to be the kings bondmen, and give us seed, lest for default of tillers the land be turned into a wilderness.

20 Joseph therefore bought all the Land of Ægypt, every man selling his possessions for the greatness of the famine. And he brought it under Pharaos hands,

21 and all the people thereof from the farthest ends of Ægypt, even to the uttermost coasts thereof,

(c) The priests, of Ægypt being not forced to labor for their living, found out the Mathematics, as witnesseth Aristotle. in princ. Metaph.

22 saving the land of the Priests, which the king had delivered them: (c) to whom also a certain allowance of victuals was given out of the common barns, and therefore they were not driven to Sell their possessions.

23 Joseph therefore said to the people: Behold as you see, Pharao possesseth both you and your land: take seed, and sow the fields,

24 that you may have corn. The fifth part you shall give to the king: the other four I am content you shall have for seed, and for food to your families and your children.

25 Who answered: Our life is in thy hand: only let our lord have a respect unto us, and we will gladly serve the king.

26 From that time until this present day in the whole land of Ægypt, the fifth part is paid to the kings, and it became as it were a law, saving the land of the priests, which was free from this condition.

27 Israel therefore dwelt in Ægypt, that is, in the Land of Gessen, and possessed it: and was increased, and multiplied exceedingly.

28 And he lived in it seventeen years: and all the days of his life came to an hundred forty seven years.

29 And when he saw that the day of his death approached, he called his son Joseph, and said to him: If I have found grace in thy sight, put thy hand under my thigh: and thou shalt do me this mercy and truth, not to bury me in Ægypt:

30 but I will sleep with my fathers, and take me away out of this land, and bury me in the sepulcher of my ancestors. To whom Joseph answered: I will do that thou hast commanded.

31 And he said: Sweat then to me. Who swearing, Israel adored God, turning to the beds head.

ANNOTATIONS

Chapter 47

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

Much more amongst Christians, Priests ought to be respected.

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

Special place of burial lawfully desired, and spiritually profitable.

But pomp availeth not the dead.

22. *Saving the land of the Priests.*] Let them hea which now live (faith St. Chrysostom) what great care men had in times past of the priests of idols: and let them learn at least to yield like honor to true priests, to whom the ministry of all Divine 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 do they not deserve, that now diminish that, which pertaineth to the provision of priests? do ye not know that the honor pertaineth to God himself? Regard not therefore him to whom the honor is exhibited. For it is not for his cause to whom thou doest it, but for his sake whose priest he is, that of him thou mayest abundantly receive rewards. Wherefore he said: *He that shall do it to one of these, hath done it for me: & He that receiveth a prophet, in the name of a prophet, shall receive the reward of a prophet.* will our Lord reward thee according to the worthiness or meanness of his ministers? According to thine own alacrity, he either crowneth or condemneth. &c. I say not this for the priests sakes, but for yours, desiring to gain you in all things. For in lieu of that little you give, you shall receive immortal rewards, and unspeakable good. Let us consider these things, and haste to serve them, not looking upon the cost, but upon the gain, and increase that riseth thereof. &c. For whatsoever you bestow upon Gods priests, he accounteth it as bestowed on himself. And he that so bestoweth, shall not only receive like retribution, but manifold greater: our merciful God, always of the abundance of his mercy, exceeding the things which are done by us. Let us not therefore be worse then infidels, who for the error of idols gave so much to their servants; for how much error and truth do differ, so much difference is there, between theirs and Gods Priests. Thus much and something more writeth St. Chrysostom upon this place.

22. *Priests*] The Hebrew word *Cohenim* is here universally translated *Priests*, in all languages and Editions: which (chap. 40. v. 45.) some translate *Prince*: and more probably (2. Reg. 8. v. vlt.) where Davids sons are called *Cohenim*: who were in deed Princes, and not properly Priests. But in this present place it signifieth those, to whom Pharao allowed particular provision in the time of dearth, which all understand of Priests, and not of Princes.

30. *I will sleep with my fathers*] Albeit neither the lack of burial, nor any cruelty nor contumely used against dead bodies, can annoy the just, for *those that kill mens bodies, can afterwards do them no more harm*: yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their own friends, or holy persons are buried, or where God is more specially served, Sacrifice, and other prayers offered. And so both Jacob and Joseph desired to rest in the land of Chanaan, where their parents were buried and where Christ should be born and redeem mankind. But worldly pomp and honor of funerals, are rather the comfort of the living, then the relief of the departed. as St. Augustine teacheth, in Psal. 115. For in the sight of men, the troupe of servants (saith the same St. Augustine lib. 1. c. 13. de ciuit) made solemn and glorious exequies to the rich glutton, that was clothed in silk, and fared delicately in his life, but in the sight of God, the Angels ministry made far more excellent to poor Lazarus, though they carried not his body into a marble tomb,

Ho. 65. to Gen.

Matth. 25. & 10.

Luc 12.

but his soul into Abrahams bosom.

The Septuagint are not contrary to the Hebrew and Latin text, but supply that was omitted.

Adoration of God and creatures is not repugnant.

31. *To the beds head.*] St. Paul alleging this place saith: *Jacob adored the top of* Heb. 11. (Joseph) *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 *Matteh* signifieth *a rod*, and *Mittah*, *a bed*. The Latin therefore translating *bed*, as the Hebrew is pointed, and the Septuagint, and St. Paul reading *rod*, both are true, and both together express the whole action, that Jacob taking Josephs *rod* into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and giver of all good, but also his son Joseph now the chief ruler and Prince of Ægypt. as St. Augustine expoundeth. q 162. in Gen. And herein saith St. Chrysostom (ho. 66) Josephs dream was fulfilled, that the Sun and Moon should adore him. The like saith Theodoret (q. 108 in Gen) And Procopius addeth that Jacob adoring Josephs rod, adored also Christs kingdom, prefigured by the same rod. But how adoration of creatures redoundeth to the honor of God, more is noted upon the said place of St. Paul. Heb. 11.

Chapter 48

Joseph visiteth his father being sick. 5. who adopteth his two sons Manasses and Ephraim, 12. and blesseth them, preferring the younger before the elder, contrary to Josephs mind. 22. And giveth a portion of land to Joseph, above his brethren.

1 **THESE** things being so done, it was told Joseph that his father was sick: who, taking his two sons Manasses and Ephraim, went forward.

2 And it was told the old man: Behold thy son Joseph cometh to thee. Who being strengthened sat on his bed.

3 And Joseph being entered in to him, he said: God Almighty appeared to me in Luza, which is in the Land of Chanaan: and he blessed me,

4 and said: I will increase, and multiply thee, and make thee into multitudes of peoples: and I will give thee this land, and to thy seed after thee for an Everlasting possession.

5 Thy two sons therefore, which were born to thee in the Land of Ægypt before I came hither to thee, shall be mine: Ephraim and Manasses, as Ruben and Simeon shall be reputed to me.

6 But the rest begotten of thee after them, shall be thine, and shall be called by the name of their brethren in their possessions.

Mat. 2.

7 For unto me, when I came out of Mesopotamia, Rachel died in the land of Chanaan in the very journey, and it was spring time: and I entered into Ephrata, and buried her by the way side to Ephrata, which by another name is called Bethleem.

8 And seeing his sons, he said to him: Who are these?

9 He answered: They are my sons, whom God hath given me in this place. Bring them, quoth he, to me, that I may bless them.

10 For Israels eyes were dim by reason of very great age, and he could not see clearly. And when they were set beside him, kissing and embracing them,

11 he said to his son: I am not defrauded of thy sight: moreover God hath

showed me thy seed.

12 And when Joseph had taken them from his fathers lap, he adored prostrate unto the ground.

13 And he set Ephraim on his right hand, that is, on the left hand of Israel: but Manasses on his own left hand, to wit, on his fathers right hand, and put them near to him.

(a) By this he made
a cross prefiguring
the Cross of Christ.
Isidor in hunc
locum.

14 Who stretching forth his right hand, put it upon the head of Ephraim the younger brother: and (a) the left upon the head of Manasses, that was the elder, changing hands.

15 And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac have walked, God that feedeth me from my youth until this present day:

16 The Angel that delivereth me from all evils, bless these children: and be my name called upon them, the names also of my fathers Abraham, and Isaac, and grow they into a multitude upon the earth.

17 And Joseph Seeing that his father had put his right hand upon the head of Ephraim, took it heavily: and taking his fathers hand he went about to lift it from Ephraims head, and to remove it upon the head of Manasses.

18 And he said to his father: It is not convenient father so to be: because this is the first begotten put thy right hand upon his head.

19 Who refusing, said: I know my son, I know: and this same in deed shall be into peoples, and shall be multiplied: but his younger brother shall be greater then he: and his seed shall grow into nations.

20 And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do unto thee as unto Ephraim, and as unto Manasses. And he set Ephraim before Manasses.

21 And he said to Joseph his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

22 I do give thee one portion above thy brethren, which I took out of the hand of the Amorrhean with my sword and bow.

ANNOTATIONS

Chapter 48

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

The younger brother
preferred signified
the Gentiles before
the Jews.

14. *Stretching forth his right hand.*] As nature hath made the right hand readier to move, stronger to work and resist, and apter to frame and fashion any thing, so generally we use it more then the left. And when we use both hands at once, we ordinarily apply the right hand to the greater, and more excellent effect, both in spiritual and corporal things. As in confirmation of fidelity or friendship, in blessing, writing, freighting, playing, and in most others things, we use the right hand, either only or chiefly. So the Patriarch Jacob laid his right hand upon Ephraim, knowing by propheticall spirit, that he should be preferred, before his elder brother Manasses. Literally fulfilled in Josue, Jeroboam, and other chief Princes of Ephraims issue. And mystically in the Gentiles, being later called of God, and yet preferred before the Jews. *St. Cypri li. 1. c. 21. aduer. Judeos: St. Amb. li. de Benedict. Patriarch. c. 1. St. Aug. li. 16. c. 42 de civit. &c.*

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

The form of the Cross prefigured by Jacob crossing his arms.

14. *Changing hands*] The mystery, of the Gentiles excelling the Jews in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Isaac before Ismael; Jacob himself before Esau; and now Ephraim before Manasses) is here further represented by Jacobs forming of a cross, with his arms laid one over the other, when he blessed his two nephews: who otherwise might have laid his right hand first upon one, and then upon the other; or have caused them to change places; but he wittingly crossed his arms, and *changed his hands*; or according to the Hebrew, *made his hands understand*, that is, by his hands made it to be understood, not only that the younger should be in place of the elder, Ephraim before Manasses, and much more the Gentiles before the Jews, but also that this greater Mystery should be effected by Christ dying on a cross. For what else could the very crossing of his arms, so wittingly and purposely done, signify, but the form and figure of Christs Crosse? As else where the wood, which young Isaac carried on his back unto the mountain prefigured the matter or substance of the same Cross all accomplished when Christ was crucified: Whereby the Jews were scandalized, and the Gentiles called and saved. Our Saviour himself foretelling, that *he being exalted* (to wit upon the Crosse) *would draw all unto himself*. And St. Paul teaching that Christ *fastened the hand writing, that was against us; upon the cross*.

Procop. Isidor. in Gen.

Joan. 12. Collos. 2.

Protection & Invocation of Angels.

16. *The Angel that delivereth me.*] It is evident by this plain text, that Jacob was delivered from evils by an Angel, and that he invoked the same Angel to bless his nephews, St. Basil (*li. 3. cont. Eunom in initio*) sheweth by this place amongst others, that an Angel is present with every one, *as a pedagogue, and pastor, directing his life*. St. Chrysostom also (*ho 7 in laud. St. Pauli*) citeth this place in testimony, that proper Angels are deputed to protect men. Yet Protestants say, that *this Angel must be understood of Christ*: remitting their gloss to the. 31. ch. v. 13. and 32. v. 1 of Genesis, where it can not be proved. But the ancient Fathers teach the patronage & Invocation of Angels grounded in holy Scripture. Namely in this place, and many other places in the old Testament. Also Mat. 18. Act. 12 1. Cor. 11. & the like. For example, St. Justinus Martyr in explic. qq. necess. q. 30. affirming it for a known truth, declareth that those Angels, which receive the charge of guarding men, continue the same office either to both soul and body, or to the soul after it is parted from the body, St. Cyril of Alexandria (*lib. 4. cont. Iulian. prope init.*) showing how God useth the ministry of holy Angels, for mens salvation, saith: *Hi noxias a nobis abigunt feras &c.* These (Angels) drive away noisome wild beasts from us: and rescue those that are caught, from their cruelty, and teach what soever is laudable, to make our passage free, and not pestered, when with us they glorify one sovereign God. St. Chrysostom (*ho 60, in Math. 18*) St. Jerome upon the same place, St. Ambrose, in Psal. 38. S Augustine li. 83. qq. q. 79. & li. Soliloq. c. 27. S Gregory li. 4. c. 31 in 3. Job. St. Bernard ser. 5. Dedicat. Eccles. & ser. 12. in Psal. 90 & others, so universally teach the same, that Calvin (*li. Instit. c. 14. sect. 38.*) dare not deny it, and yet will needs doubt of it.

Proved by ancient Fathers.

God for his Saints sake sheweth favor to their friends.

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

Bible 1603.

Chapter 49

Jacob replenished with the spirit of prophecy, a little before his death, foretelleth his sons many things, that shall happen to their posterity. Chargeth some of them with faults past, blesseth every one. 29. Appointeth where to bury him. 32. and dieth.

(a) These are predictions not all blessings. St. Amb. li. de Benedict Patriar.

(b) A prophecy not an imprecation. St. Aug. li. 16 c. 22. ont. Faust.

(c) That these are most profound Mysteries, is easy to conceive, but most hard to understand them. In some the Patriarch recounteth things past in his life, foretelling the effects thereof to come. Other things he foreshoweth pertaining to the division of the Land of Chanaan, others to the times of the Judges, of the Kings, of the Captivity, of Delivery from thence, of Christ, of AntiChrist, and of the end of this world. Of all which diverse ancient fathers have written large commentaries, & godly treatises.

1 **AND** Jacob called his sons, and said to them: Come together, that I (a) may show you the things that shall come to you in the last days.

2 Come together, and hear you sons of Jacob, hear ye Israel your father:

3 Ruben my first begotten, thou art my strength, and the beginning of my sorrow: former in gifts, greater in Empire.

4 Thou art poured out as water, (b) increase thou not: because thou didest ascend thy fathers bed, and didest defile his couch.

5 Simeon and Levi brethren: vessels of iniquity warring.

6 Into their counsel come not my soul, and in their congregation be not my Glory: because in their fury they slew a man, and in their willfulness they undermined a wall. (c)

7 Cursed be their fury, because it is stubborn: and their indignation, because it is hard: I will divide them in Jacob, and will disperse them in Israel.

8 Judas, thee thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy fathers children shall adore thee.

9 A lions whelp Judas: to the pray my son thou didst ascend: taking thy rest thou didst lie as a lion, and as it were a lioness, who shall raise him up?

10 **THE SCEPTER SHALL NOT BE TAKEN AWAY FROM JUDAS, AND A DUKE OUT OF HIS THIGH, TILL HE DO COME THAT IS TO BE SENT, AND THE SAME SHALL BE THE EXPECTATION OF THE GENTILES.**

11 Tying to the vineyard his colt, and to the vine, o my son, his she ass.

He shall wash his stole in wine, and in the blood of the grape his cloak.

12 His eyes are more beautiful then wine, and his teeth whiter then milk.

13 Zabulon shall dwell in the shore of the sea, and in the road of ships reaching as far as Sidon.

14 Issachar a strong ass lying at rest between the borders.

15 He saw rest that it was good: and the earth that it was very good: and he put under his shoulder to carry, and became serving under tributes.

16 Dan shall judge his own people as also another tribe in Israel.

17 Be Dan a snake in the way, a serpent in the path, biting the hooves of the horse, that his rider may fall backward.

18 I will expect **THY SALVATION** o Lord.

19 Gad, the girded shall fight before him: and himself shall be girded backward.

20 Aser, his bread is fat, and he shall give dainties to Kings.

21 Nepthali, a heart let forth, & giving speeches of beauty.

22 Joseph a child increasing, increasing and comely to behold: the daughters coursed to and for upon the wall.

23 But the dart men did exasperate him, & brawled, and envied him.

24 His bow sat upon the strong, & the bands of his arms and his hands were dissolved, by the hands of the mighty of Jacob: thence came forth a pastor, the

stone of Israel.

25 The God of thy father shall be thy helper, & the Almighty shall bless thee with the blessings of heaven from above, with the blessings of the depth, that lieth beneath, with the blessings of the paps and of the womb.

26 The blessings of thy father were strengthened with the blessings of his fathers: until the desire of the eternal hills came: be they upon the head of Joseph, & upon the crown of the Nazarite among his brethren.

(d) This prophecy St. Augustine understandeth of St. Paul, of the tribe of Benjamin; who was first a persecutor, and after an Apostle of Christ. Ser. 14. de Sanctis.

27 Benjamin (d) a ravening wolf, in the morning shall eat the prey, and in the Evening shall divide the spoil.

28 all these in the tribes of Israel twelve: these things spake their father to them, and he blessed every one, with their proper blessings.

29 And he commanded them, saying: I am gathered unto my people: bury you me with my fathers in the double cave, which is in the field of Ephron the Hethite,

30 against Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a possession to bury in.

31 There they buried him, & Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried.

32 And when he had finished the precepts Wherewith he instructed his sons, he plucked up his feet upon the bed, and died: & he was put unto his people.

ANNOTATIONS

Chapter 49

Ruben for his sin was put from the prerogatives of the first born

4. *Because thou didest ascend thy fathers bed]* Fr this crime of incest Ruben was deprived of his first-birth-right. Who being by order of birth *former in guistes*, Whereby he should have had double portion; *and greater in Empire*, Whereby he should have been Prince or Lord over his brethren, the former prerogative was given to Joseph, whose two sons were heads of two Tribes, the other was given to the Tribe of Juda, in David and his posterity. He was also deprived of his prerogative in Priesthood, which was after annexed to the Tribe of Levi, Whereupon the Chaldee paraphrases speaketh thus to Ruben: It belonged to thee to have received three better letters then thy brethren, Priesthood, Best portion, and the Kingdom: But because thou hast sinned, the double portion is given to Joseph, the Kingdom to Judas, and Priesthood to Levi.

*Judith. 2.
Mat. 10.
Joan. 11.
Joan. 18.*

The zeal of Simeon & Levi was commendable: but their manner of Revenge, was many ways faulty.

5. *Vessels of iniquity.]* Albeit Simeon and Levi were moved with just zeal to punish the foul crime committed by Sichem, against their sister and whole family: yet in their manner of revenging were many sins Worthily condemned by Jacob, both immediately after the fact, and here at his death. For before the slaughter they committed there great sins; in that they rashly did it unknown to their father thereby putting him & themselves in extreme danger, if God had not marvelously protected them; in falsely pretending agreement and league with the Sichamites, which they meant not to perform; and in sacrilegiously abusing the Sacrament of Circumcision, making it a cloak to deceive their enemies. In the fact also they committed other four gross crimes: cruelly killing those, that offered other abundant satisfaction; murdering others that were altogether innocent; sacking and destroying the city, and carrying away women and children captive. Mystically St. Ambrose, Ruffinus, Isidorus, and others understand this prophecy, of the Scribes and the Priests, descending of Simeon and

The Priests & Scribes fury, obstinacy, & hard hearts against Christ.

Levi, who were most eager against our Saviour, as himself more plainly foretold, saying: *The son of man shall be betrayed to the chief Priests, and to the Scribes, and they shall condemn him to death.* Their fury was cursed above all fury, *Because* (as Jacob here saith) *it was stubborn*, or obstinate, for they did not only condemn Christ to death in their wicked Council, but also urged and pressed Pilate, endeavoring to save him, & stirred up the people to cry: *Take him away, Crucify him.* Yea their *indignation* was so *hard*, that they preferred Barabbas before Christ.

Taking away of the regal scepter from the Jews a sign of Christs coming.

10. *The scepter shall not be taken away.*] Here the Patriarch Jacob foretelleth the time, when the promised Messias should come into the world, by this sign that the scepter should not be taken from Juda, till the same Redeemer of mankind were at hand Not that the regal scepter should remain in the Tribe of Juda, from Jacobs death till Christs coming: for that Kingdom began first in David, above six hundred years after Jacobs death, and after the captivity of Babylon the high Priests of the Tribe of Levi did govern also the state, & not only the Church, other six hundred years. But the sense is, that of the Tribe of Juda should rise most glorious Kings, whose crown and Kingdom should remain with the Jewish Nation, until their expected Messias should draw near, and then be taken from them by the Gentiles. Which was down by Herod, whose father was an Idumean, his mother an Arabian. Thus the Ancient fathers with one accord understood this prophecy. St. Justinus Martyr. *Ser. cum Triphone.* Eusebius Cesarien. lib Hist. Eccles. cap 6. St. Athanasius. *lib de Incarnat.* St. Ambrose *lib de Benedict. Patriarch* c. 4. St. Chrysostom. *Ho. 67. in Gen.* St. Augustine lib. 18. c. 45. de civit. Theodoretus. q. vlt. in Gen.

Our Lords real presence in the B. Sacrament prophesied.

11. *He shall wash his stole in wine.*] By wine, and blood of the grape, what other thing is showed (saith S Cyprian Epist and Coecil. 63) but the wine of the Chalice of our Lords blood? Likewise Tertullian (lib 4. contra Marcionem) expoundeth the stole to signify Christs flesh, and the wine his blood. In all which book his drift is to show that Christ did not destroy the old Testament, but fulfilled the figures and prophecies thereof. And not that Christ gave his body in figure only, as our adversaries allege him.

li. 2. Epi 3.

Ancient Fathers suppose that AntiChrist shall be of the tribe of Dan.

17. *Be Dan a snake in the way.*] This prophecy most ancient Fathers understood of Anti Christ. namely St. Irenæus, *lib. 5. aduers. Hæres:* St. Hyppolitus Martyr *Orat. de consummat, soeculi.* St. Ambrose. *c 7 de Benedict. Patriarch.* St. Augustine. q. 12. *in Josue* Prosper, *lib. de promiss. & prædict. Dei. P. 4.* Theodoret. q. vlt. *in Gen.* St. Gregory, *lib. 30. Moral. c. 18,* and many others upon the 7. chap. of the Apocalypse, where they suppose St. John did omit Dan from amongst the Elect of the Israelitical Tribes, in detestation of AntiChrist, to be born of that Tribe. And certain it is, that the Jews will receive, and follow him for their Messias, as our Saviour himself saith; Which maketh it very probable, that he shall be a Jew born, else they would not so easily admit him.

Joan. 5.

Joseph in many things prefigured Christ.

22. *Joseph a child increasing*] Joseph was in many respects a figure of Christ, especially in that he was loved of his father before all his brethren, sold by his brethren to the Gentiles of envy, and for money, advanced to dignity and authority, the deliverer of Ægypt from famine, and called Saviour of the world; all performed in Christ, the true Child increasing.

Chapter 50

Joseph causeth his fathers body to be embalmed; 3. the days of mourning being expired, 6. with Pharaos leave, Joseph with the ancients of Ægypt, all his brethren, and elder sort of Israelites go, and solemnly bury the body in Chanaan. 14. After their return, his brethren fearing, lest Joseph will now Revenge former injuries, be freely forgiveth all. 22. At the age of 110. years, adjuring the posterity to carry his bones into Chanaan he dieth, and is put in a

coffin.

1 **WHICH** Joseph seeing, fell upon his fathers face weeping and kissing him.

2 And he commanded his servants the physicians, that they should embalm his father with spices.

3 Who fulfilling his commandments, there passed forty days: for this was the manner of courses embalmed, and Ægypt mourned him seventy days.

4 And the mourning time being expired, Joseph spake to the family of Pharaos: If I have found grace in your sight, speak in the ears of Pharaos:

(a) Jacob digged a sepulcher for himself, though it be not heretofore mentioned when he did it. St. Aug. q. 170. in Gen.

5 for so much as my father did adjure me, saying: Behold I die, in my sepulcher (a) which I digged for myself in the land of Chanaan, thou shalt bury me. I will go up therefore, and bury my father, and return.

6 And Pharaos said to him: go up and bury thy father as thou wast adjured.

7 Who going up, there went with him all the ancients of Pharaos house, and all the elders of the Land of Ægypt:

8 the house of Joseph with his brethren, saving their little ones, and the flocks and herds, which they had left in the Land of Gessen.

9 He had also in his train chariots and horsemen: and it became no small multitude.

10 And they came to the floor of Atad, which is situate beyond Jordan: where celebrating the exequies with great and vehement mourning, they spent full seven days.

11 Which when the Inhabiters of the Land of Chanaan had seen, they said: This is a great mourning unto the Ægyptians. And therefore the name of that place was called, The mourning of Ægypt.

12 Therefore the sons of Jacob did as he commanded them:

13 and carrying him into the Land of Chanaan, they buried him in the double cave, which Abraham had bought with the field for a possession to bury in of Ephron the Hethite against Mambre.

14 And Joseph returned into Ægypt with his brethren, and with all the train, his father being buried.

15 After whose death, his brethren fearing, and talking one with another: Lest perhaps he be mindful of the injury which he suffered, and requite us all the evil that we have done,

16 they advertised him saying: Thy father commanded us before he died,

17 that we should say thus much to thee in his words: I beseech that thou forget the wicked fact of thy brethren, and the sin & malice which they have exercised against thee: we also desire thee, that to the servants of the God of thy father thou remit this iniquity. Whom when Joseph had heard he wept.

(b) This word adoring often in holy Scripture signifieth civil honor: as here it can have no other sense.

18 And his brethren came to him: and (b) adoring prostrate on the ground they said: We are thy servants.

19 To whom he answered: Fear not: can we resist the will of God?

20 You thought evil against me: but God turned that into good, that he might

exalt me, as presently you see, and might save many peoples.

21 Fear not: I will feed you & your little ones, and he comforted them, and spake gently & mildly.

22 And he dwelt in Ægypt, with all his fathers house: and lived an hundred and ten years. And he saw the children of Ephraim unto the third generation. Also the children of Machir the son of Manasses were born in Josephs knees.

23 Which things being done, he spake to his brethren: After my death God will visit you, and will make you go up out of this land, to the land which he sware to Abraham, Isaac, and Jacob.

24 And when he had adjured them and said: God will visit you, carry my bones with you out of this place:

25 he died, being an hundred and ten years old. And being embalmed with spices, was put in a coffin in Ægypt.

ANNOTATIONS

Chapter 50

Mans will, not God
the cause of sin.

20. *You thought evil.*] This plain distinction sheweth, that sin is wholly of the sinner; and that God hath no part therein, but turneth it to good. For those things which Josephs brethren did against him, were occasions of his advancement in Ægypt, through the omnipotent wisdom of God. Whose property is, out of every evil to draw good. St. Chrisost. ho. 67. in Gen. St. Aug. *Enchirid. c. 11. & li. 14. c. 27. de civit.*

Joseph, for his
brethrens sake,
deferred his desired
burial in Chanaan.

25. *Carry my bones with you.*] For the same reasons Joseph would be finally buried in Chanaan, for which Jacob desired to be there buried (chap. 47.) but Joseph would not presently be carried thither, lest it might have given offence to the Ægyptians, or at least have diminished their favor towards his brethren: and withal he would confirm his brethren in their hope of returning, Seeing he was content, that his body should expect in Ægypt, till the whole Nation should return into Chanaan.

THE ARGUMENT OF THE BOOK OF EXODUS

The continuation of this book with Genesis. The increase of the Israelites was envied, feared, and their religion hated.

Their persecution.

Their greater multiplication.

The persecutor admonished, and punished. Gods people mightily delivered.

Miraculously sustained in the desert.

Instructed with Laws, Moral, Ceremonial, and Judicial.

MOYSES having prosecuted in Genesis, the sacred history of the Church, unto Josephs death, containing the space of 2310. years, continueth the same in Exodus, for 145. years more. Where he first briefly recounteth, how a small number of Israelites, especially after the death of Joseph, being much increased, a new King (risen in the mean time, who knew not Joseph) together with other Ægyptians, envying their better parts, both of body and mind, and more fortunate progress in wealth; fearing also lest they still multiplying, either by their own forces, or joining with othereforeigners, might spoil Ægypt, and return into Chanaan; and hating their Religion, because they acknowledged, one only, eternal, omnipotent God, denying and detesting the new imaginary Gods of the Ægyptians; resolved and publicly decreed, by oppression to hinder their increasing, & to keep them under bondage servitude. But God Almighty, who had chosen them for his peculiar people, did not only so conserve and multiply them, that of seventy persons, which came into Ægypt, in the space of two hundred and fifteen years, there were six hundred thousand men, able to bear arms, besides women, children, and old men, which by estimation might be three millions in all, but amongst other most strange and miraculous works, especially delivered one Hebrew infant from drowning. whom afterwards he made the Guide, and supreme Governor of the same people; by him admonished the King to cease persecuting, and diverse ways plagued him & his people for their obdurate and obstinate cruelty. In fine called away, and mightily delivered his own people; drowned that king and all his army, in the red sea, the Israelites wonderfully passing through, as in a dry channel, the waters standing on both sides, like two walls. In the desert, fed them miraculously with Manna, and gave them all necessities, defending them also from enemies. Then God, having thus selected and severed his people from all other nations, gave them a written in law, as well of Moral, as Ceremonial and Judicial precepts, with the manner of making the Tabernacle, erecting Altars, consecrating Priests, with the institution of daily Sacrifice, and of all vestures, vessels, & other holy things belonging to the service of God. So this book may be divided into three parts. First is declared the Israelites servile affliction in Ægypt, with their delivery from thence: in the fifteen first chapters. Then how they were maintained in the

Gen. 50

Exod. 1.

Exod. 12.
Num. 1.

Exodi 2,
3,
5,
7,
12,
14,
16,
17,
20,
26,
27,
30.
& seq.

desert, and prepared to receive a law: in the four next chapters. In the other 21. chapters, the law is prescribed, instructing them how to live towards God, and all men.

THE BOOK OF EXODUS.

IN HEBREW VEELLE SEMOTH.

Chapter 1

The small number of Israelites much increasing in Ægypt, 6. especially after the death of Joseph and his brethren, 8. a new king, that knew not Joseph in vain striveth to hinder their multiplication, 11. by imposing works upon them, 15. and by commanding to kill, 22. and to drown all the mal children of them. God in the mean time rewardeth the midwives, that fearing him, killed not the children.

The first part of this book. Of the Israelites servile affliction in Ægypt, and their delivery from thence.

1 **THESE** be the names of the children of Israel, that entered into Ægypt with Jacob: they did enter in every one with their houses,

2 Ruben, Simeon, Levi, Judas,

3 Issachar, Zabulon, and Benjamin,

4 Dan, and Neptali, Gad, and Aser.

5 Therefore all the souls that came out of Jacobs thigh, were seventy: and Joseph was in Ægypt.

6 Who being dead, and all his brethren, and all that generation,

7 the children of Israel increased, and as it were springing up did multiply: and growing strong exceedingly, filled the land.

8 In the mean time there arose a new king over Ægypt, that knew not Joseph:

9 and he said to his people: Behold (a) the people of the children of Israel is much, and stronger then we.

10 Come, let us wisely oppress the same, (a) lest perhaps it multiply: and if there shall be any war against us, it join with our enemies, and we being overthrown, they depart out of the land.

11 Therefore (b) he set over them masters of the works, to afflict them with burdens: and they built unto Pharao cities of tabernacles, Phithom, and Ramesses.

12 And the more they did oppress them, so much the more they multiplied, and increased:

13 and the Ægyptians hated the children of Israel, and deriding

(a) Envy, vain fear, (v. 10.) & hatred of true religion (v. 13.) are the causes why Infidels persecute the faithful.

(b) The first persecution was temporal losses and bodily pains, by pressing them with works.

afflicted them:

14 and they brought their life into bitterness with the hard works of clay, and brick, and with all service, wherewith they were pressed in the works of the earth.

(c) The second was
secret murder.

15 And the King of Ægypt said to the midwives of the Hebrews: of whom one was called Sephora, the other Phua,

16 commanding them: (c) When you shall be midwives to the Hebrew women, and the time of delivery is come: if it be a manchild, kill it: if a woman, reserve her.

17 But the midwives feared God, and did not according to the commandment of the king of Ægypt, but preserved the menchildren.

18 To whom being called unto him, the king said: What is this that you meant to do, that you would save the men-children?

19 Who answered: The Hebrew women are not as the Ægyptian women: for they have the knowledge to play the midwife them selves, and before we come to them, they are delivered.

20 God therefore did well to the midwives: and the people increased, and became strong exceedingly.

(d) The third was
open murder.

21 And because the midwives feared God, he built them houses.

22 Pharao therefore commanded all his people, saying: Whatsoever shall be born of the male sex, (d) cast it into the river: whatsoever of the female, reserve it.

ANNOTATIONS

Chapter 1

God must be
feared before
Princes
commanding
contrary things.
Princes must be
obeyed in lawful
things.

17. *But the midwives feared God.*] In commendation of the midwives not obeying the kings commandment, Moyses opposeth the fear of God, to the fear of Princes; showing thereby that when their commandments are contrary, the subjects must fear God, and not do that the Prince commandeth. So did our Saviour himself teach, and that for fear of damnation, saying: *Fear him who hath power to cast into hell.* And so his Apostles endued with the holy Ghost, practiced, answering in this case, that they must hear God rather than men. Again, *God must be obeyed rather than men.* Always understood, when they are contrary. For otherwise both St. Peter and St. Paul teach us, that Princes, yea Infidels, of whom they especially speak, must be obeyed.

Mat. 10.
Luc. 11.
Act. 4. &
5.
1. Pet. 2.
Ro. 13.

All lies are sins
and unlawful.

19. *Hebrew women are not.*] Herein the midwives sinned. For it is Never lawful to lye. Because *the law of God is truth*, Whereby St. Augustine proveth (li. cont. mend. c. 10.) that what forever varieth from truth is unlawful. When therefore (saith he) examples of lying are proposed to us out of holy Scripture, either they are not lies, but are thought to be, whiles they are not understood, or if they be lies, they are not to be imitated, because they are unlawful. St. Gregory teacheth the same (li. 18. Moral. c. 26.) *Quia profecto ab equitate discrepat, quicquid a veritate discordat. Because assuredly whatsoever disagreeeth from verity, differeth from equity.* Yet these fathers hold such an officious lie, as this was, to be a less sin, and more easily pardoned, and purged by good works following.

Psal. 118
v. 142.

Venial sins.

21. *Because the midwives feared God.*] Fear of God as it is properly taken

Fear of God
meritorious.

Temporal rewards
promised in the old
Testament, eternal
in the new.

in holy Scripture, is that holy fear, by which the children of God refrain from sin, and that with temporal danger, lest they should offend the Divine Majesty. So these midwives endangering their own lives, by not fulfilling Pharaos commandment, had the true fear of God, and for the same were rewarded, as is most probable, eternally: though mention be here made only of temporal reward, after the manner of the old Testament. Where such promises were made to Abraham, and other most godly Patriarchs, for an assay only and taste of Everlasting life, which is more expressly promised in the Gospel of Christ. as St. Jerome teacheth, *Epist. ad Dardanum*.

Chapter 2

A child of the Hebrews, and Tribe of Levi, being exposed to the water; 5. is taken from thence by Pharaos daughter; 8. who committeth him to be nursed, unwitting to his own mother, adopteth him and calleth him Moyses, 11. He afterwards visiting his brethren, killeth an Egyptian; 15. flieth into Madian; 21. marrieth a wife, and hath two sons.

1 **AFTER** these things there came forth a man of the house of Levi: and he took a wife of his own stock.

2 Who conceived, and bare a son: and Seeing him a goodly one, hid him three months.

3 And when now she could not conceal him, she took a basket made of bullrushes, and daubed it with bitume and pitch: and put with in it the little infant, and laid him in a sedgy place by the rivers brink,

*a kind of
glue, so
called.*

4 his sister standing a far of, and considering the event of the thing.

5 And behold the daughter of Pharaoh came down to be washed in the river: and her maids walked by the rivers brink. Who when she saw the basket in the sedges, she sent one of her handmaids: and when it was brought

6 opening it, and seeing within it an infant crying, having pity on it, said: This is one of the infants of the Hebrews.

7 To whom the child's sister said: Wilt thou that I go, & call to thee an Hebrew woman, that may nurse the little infant?

8 She answered: Go. The maid went and called her mother.

9 To whom Pharaoh's daughter speaking: Take, quoth she, this child, and nurse him for me: I will give thee thy hire. The woman took, and nursed the child: and when he was grown, delivered him to Pharaoh's daughter.

10 Whom she adopted into the place of a son, and called him (a) Moyses, saying: Because from the water I did take him.

11 In those days after that Moyses was grown, he went forth to his brethren: and he saw their affliction, and a man that was an Egyptian striking one of the Hebrews his brethren.

(a) *Mos*, in the
Ægyptian tongue
signifieth *water*;
and *Ises*, *saved*.
Joseph. li. 2. Antiq.
& Clemens.
Alexan. li. 1.

Stromat.

12 And when he had looked about hither & thither, and saw no man present, he struck the Ægyptian, and hid him in the sand.

13 And going forth another day, he saw two Hebrews brawling: and he said to him that did the wrong: Why strikest thou thy neighbor?

(b) The guilty person rejected Moyses for lack of know authority, but God confirmed his commission. Act. 7. So the Jews rejected Christ, Judge of the world.

14 Who answered: (b) Who hath appointed thee prince & judge over us? Wilt thou kill me, as yesterday thou didest the Ægyptian? Moyses (c) feared, and said: How is this thing come abroad?

15 And Pharaο heard of this talk, and sought to kill Moyses: who fleeing from his sight, abode in the Land of Madian, and sat beside a well.

16 And the priest of Madian had seven daughters, which were come to draw water: and when the troughs were filled they desired to water their fathers flocks.

(c) He feared to tempt God by staying, but *not the fierceness of the king. Heb. 11.*

17 The shepherds came upon them, and drove them away: and Moyses arose, and defending the maids, watered their sheep.

18 Who being returned to Raguel their father, he said to them: Why are you come sooner then you were wont?

19 They answered: A certain man an Ægyptian delivered us from the hand of the shepherds: moreover also he drew water with us, and gave the sheep to drink.

20 But he said: Where is he? Why have you let the man go? call him that he may eat bread.

21 Therefore Moyses sware that he would dwell with him. And he took Sephora his daughter to wife:

22 who bare him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bare another, whom he called Eliezer, saying: for the God of my father my helper hath delivered me out of the hand of Pharaο.

(d) Oppression of innocents crieth to heaven for Revenge.

23 But after much time the king of Ægypt died: and the children of Israel groaning, cried out because of the works: and (d) their cry ascended unto God from the works.

24 And he heard their groaning, & remembered the covenant which he made with Abraham, Isaac, and Jacob.

25 And our Lord looked upon the children of Israel and knew them.

ANNOTATIONS

Chapter 2

3. *When she could not conceal him.*] These godly and prudent parents, considering that when the Ægyptians should perceive such an infant to be born, and not drowned according to the Kings Edict, they would destroy both the child, and whole family: to avoid the greater danger, chose the less. [Subnote: Moyses parents did prudently expose him to some danger, to avoid greater.] To bring him to the water side, not omitting their own industry, as well by closing him in a basket, that would draw no water, as by setting his sister to watch what became of him: that if better success

li. 16. c.

19. decisit.

happened not the first day, the mother might at Evening give him suck, and minister other necessities; and so expect another day, or many days Gods providence, till his Divine pleasure should more appear.

Josephus writeth that Amram Moyses father, being solicitous, when his wife was great, how to save the infant, if it were a man child, God revealed to him, that she had conceived a son, who should not only be saved from Pharaos fury, but also be the deliverer of the whole Hebrew nation from thralldom, and servitude of the Ægyptians. [Subnote: Revelations and Gods determinations do not exclude but include mans endeavor.] Whereupon they assuredly trusted that God would protect and prosper him, yet so, if they did their own endeavor, which St. Augustine teacheth to be always necessary.

12. *He struck the Ægyptian.*] Moyses not of carnal love towards, his brethren, nor of private passion, but by Divine inspiration killed the Ægyptian, as St. Augustine proveth (li. qq. in Exod. q. 2.) by the testimony of St. Steven saying: *Moyes thought his brethren had understood, that God by his hand, would save them.* [Subnote: Though Moyses justly killed the Ægyptian, yet others may not imitate his example.] Whereby appeareth that Moyses himself knew it was Gods pleasure, he should kill that Ægyptian invading an Hebrew. Yet others may not imitate such particular examples. *Catech. Rom. p. 3. c. 6. q. 5.* *Act. 7.*

Chapter 3

God appeareth to Moyses in a bush burning but not consuming, 7. designeth him the Governor of the children of Israel, 10. with commission to tell them, that they shall be delivered from Ægypt: 21. and shall spoil the Ægyptians.

The three first lessons on the 4. Sunday in Lent.

1 **AND** Moyses fed the sheep of Jethro his father in law the priest of Madian: and having driven the flock to the inner parts of the desert, he came to the mountain of God, Horeb.

2 And our Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire, and was not burnt.

3 Moyses therefore said: I will go, and see this great vision, why the bush is not burnt.

4 And our Lord seeing that he went forward to see, he called him out of the midst of the bush, and said: Moyses, Moyses. Who answered: Here I am.

(a) See what manner of reverence and devotion is prescribed; to go bare foot to holy places.

5 But he said: Approach not hither, (a) loose of thy shoe from thy feet: for the place, wherein thou standest, is (b) holy ground.

6 And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moyses hid his face: for he durst not look against God.

(b) Of holy places, and of Christian devotion in going to them. St. Jerome writeth largely. *Epist. 17. 18. &*

7 To whom our Lord said: I have seen the affliction of my people in Ægypt, and I have heard their cry because of their rigor that oversee the works:

8 and knowing their sorrow, I am descended to deliver them out of the hands of the Ægyptians, and to bring them out of that land into a

27.

land good, and large, into a land that floweth with milk and honey, to the places of the Chananite, and Hethite, and Amorrheite, and Pherezeite, and Hethite, and Jebusite.

9 Therefore the cry of the children of Israel is come unto me: and I have seen their affliction, Wherewith they are oppressed by the Ægyptians.

10 But come, and I will send thee to Pharao, that thou mayest being forth my people, the children of Israel out of Ægypt.

11 And Moyses said to God: Who am I that I shall go to Pharao, and bring forth the children of Israel out of Ægypt?

12 Who said to him: I will be with thee: and this thou shalt have for a sign, that I have sent thee: When thou shalt have brought my people out of Ægypt, thou shalt sacrifice to God upon this mountain.

13 Moyses said to God: Loe I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name? What shall I say to them?

14 God 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.

(c) This is the most proper name, but the most common is **God**, derived in many languages of *Good. Mat. 19. v. 17.*

15 And God said again to Moyses: These 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 Jacob hath sent me to you: (c) this is my name for ever, and this is my memorial into generation and to generation.

16 go, and gather 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 Jacob, saying: Visiting I have visited you: and I have seen all things that have chanced to you in Ægypt:

17 and I have said the word to bring you forth out of the affliction of Ægypt, into the land of the Chananite, and Hethite, and Amorrheite, and Pherezeite, and Hethite, and Jebusite, to a Land that floweth with milk & honey.

18 And they shall hear thy voice: and thou shalt enter in, thou and the ancients of Israel to the king of Ægypt, and thou shalt say to him: The Lord God of the Hebrews hath called us: We will go three days journey into the wilderness, to sacrifice unto the Lord our God.

(d) all that any man possesseth in this world, is but lent by God. And therefore he justly taketh away, and lendeth to others; disposing of all as pleaseth him.

19 But I know that the king of Ægypt will not Dismiss you to go but by mighty hand.

20 For I will stretch forth my hand, and will strike Ægypt in all my marvels, which I will do in the midst of them: after these he will Dismiss you.

21 And I will give grace to this people, in the sight of the Ægyptians: and when you shall go forth, you shall not depart empty:

22 but each woman shall ask of her neighbor and of her that is in

house with her, vessels of silver and of gold, and raiment: and you shall lay it upon your sons and daughters, and (d) shall spoil Ægypt.

ANNOTATIONS

Chapter 3

2. *Our Lord appeared.*] St. Steven reciting this vision saith, an Angel appeared to Moyses: and so it is in the Hebrew text, in the Chaldee Paraphrasis, and in the Septuagint Interpreters. Neither is the latin Edition (reading *Lord*) contrary to the other which read *Angel*, no more then one place of holy Scripture, is contrary to another in the same language, but very consonant in sense, sometimes attributing the same apparitions and other works to God, as the author and principal Agent, and sometimes to Angels, the next and immediate ministers of God. [Subnote: all apparitions to the Patriarchs and Prophets were made by Angels, though sometimes attributed to God. Proved by holy Scriptures and Fathers.] For so not only St. Steven in the place alleged, but also St. Paul saith plainly (Gal. 3.) that *the Law was delivered by Angels*. And in his Epistle to the Hebrews, proveth the excellency of Christs Law above the old law, by the difference of the persons, by whom both were given: affirming that the former was *spoken by Angels*, the other *declared by our Lord Jesus Christ*. Whereof St. Cyril of Alexandria discourseth largely (li. 8. c. 2. Thesau.) showing that in deed Angels delivered the law, yet not by their own authority, but as servants and legates of God. And before him St. Dionyse of Ariopagite (li. coelest. Hierar. c. 4.) taught the very same, *the law* (sayeth he) *as holy writs testify, was given to us by Angels*: yea all apparitions, made to the ancient fathers before the law, and after it, were made by Angels. A little after objecting to himself, that Divine Scriptures also testify, that the law was given and granted to Moyses by God, to teach us that in deed it hath the form of sacred and Divine law, answereth, *eam Angelorum ad nos opera peruenisse*, that it came to us [from God] by the means of Angels. In like manner St. Justinus Martyr (*in explic. qq. necess. q. 142.*) saith, all those Angels, which have appeared in Gods place, or have spoken with men, have also been called by the name of God, as he that spoke with Job, and with Moyses. St. Augustine after a large discourse of this matter, in his second, third, and fourth Books de Trinitate, hath these words: (li. 4. c. vlti.) If it be demanded of me, how either the voices, or sensible forms, and shows 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 have sufficiently showed by testimonies of holy Scriptures. Likewise St. Gregory (*Prefat. in Job. c. 2.*) saith plainly, that an Angel appeared to Moyses in the fiery bush, yet is called God, because he was the legate of God, and therefore spoke, as if God himself had spoke in Divine Person, explicating the same by two examples, David said: *My people attend my law*, yet neither the people, nor law was Davids, but Gods. [Subnote: Examples:] And the reader daily amidst the people proclameth: *I am the God of Abraham, the God of Isaac, and the God of Jacob*. Neither doth he truly say, that he is God, nor by that he sayeth, doth he go from the rule of truth. He also confirmeth the same doctrine, li. 28. Moral. ca. 5. [Subnote: God executeth his will by Angels.] And further teacheth that Angels protect men, and provinces, and execute Gods will in this inferior world. And so do the other Doctors of the Church St. Gregory Nazianzen, *orat. ad 150. Episcop. & orat. 2. de Theologia, in sine vtriusque*. St. Basil. *li. 3. cont. Ennom.* St. Athanasius. *ser. 4. cont. Arian, longius a princ.* & Epist. *de senten. Dionisij Alexan. infine.* St. Ambrose, *ser. 1. in Psal. 118.* St. Chrysost. *ho. 6. and St.*

Act. 7.

Heb. 2.

Exod. 19.
20.

Psal. 77.

Exo. 39.

Jerome. *li. 3. comment. in Mat.* 18.

14. *I am which am,*] all other things, besides God, once were not; and being are limited in nature; neither could persist unless God conserved them; many things also have lost, or shall lose their proper essence and being, and whiles they remain have continual alterations. Only God eternally is without beginning, ending, limitation, dependence, or mutation, consisting only of himself, and all other things are of him Therefore this name, **QUI EST, HE WHICH IS**, is most proper to God, not determining any manner, but indeterminately signifying all manners of being, for so it importeth the very infinite immensity of Gods substance. [Subnote: The most proper name of God is, **HE WHICH IS**] St. Damascene. *li. I. c. 12. Orthodoxæ fidei.* St. Tho. p. 1. q. 13. a. 11.

Chapter 4

Moyes receiving power to work miracles in confirmation of his mission, 14. and his brother Aaron being designed to assist him, 20. goeth with wife and children towards Ægypt, 25. is in danger to be slain for not sooner circumcising his son. 27. Aaron meeteth him, 29. so they go together, and declare to the people, that God will deliver them.

1 **MOYSES** answering said: They will not believe me, nor hear my voice, but they will say: Our Lord hath not appeared to thee.

2 Therefore he said to him: What is that thou holdest in thy hand? He answered: A rod.

3 And our Lord said: Cast it upon the ground. He did cast it, and it was turned into a serpent, so that Moyes fled.

4 And our Lord said: Stretch thy hand, and catch the tail thereof. He stretched it forth, & took hold of it, and it was turned into a rod.

5 That they may believe, quoth he, that the Lord God of their fathers hath appeared to thee, the God of Abraham, the God of Isaac, & the God of Jacob.

6 And our Lord said again: Put thy hand into thy bosom. Which when he had put into his bosom, he brought it forth full of leprosy like snow.

7 Draw back, quoth he, thy hand into thy bosom. He drew it back, and brought it forth again, & it was like the other flesh.

8 If they will not believe thee, quoth he, nor hear the word of the former sign, they will believe the word of the sign following.

9 And if so be they will believe neither of these two signs, nor hear thy voice: take water of the river, & power it out upon the dry land, and whatsoever thou drawest of the river, shall be turned into blood.

10 Moyes said: I beseech thee, Lord, I am not eloquent from yesterday and the day before: and since thou hast spoken to thy servant, I have more impediment & slowness of tongue.

11 Our Lord said to him: Who made the mouth of man? or who

framed the dumb and deaf, the seeing and the blind? did not I?

12 go on therefore, and I will be in thy mouth: & will teach thee what thou shalt Speak.

13 But he said: I beseech thee, Lord, send whom thou wilt send.

14 Our Lord being angry at Moyses, said: Aaron thy brother the Levite, I know that he is eloquent: behold he cometh forth to meet thee, & seeing thee shall be glad at the heart.

15 Speak to him, and put my words in his mouth: & I will be in thy mouth, and in his mouth, and will show you what ye must do.

16 He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God.

(a) God designed a rod for an instrument to work miracles.

17 (a) This rod also take in thy hand, Wherewith thou shalt do the signs.

18 Moyses went his way, & returned to Jethro his father in law, and said to him: I will go and return to my brethren into Ægypt, that I may see if they be yet alive. To whom Jethro said: go in peace:

19 Therefore our Lord said to Moyses in Madian: go, and return into Ægypt: for they are all dead that sought thy life.

20 Moyses therefore took his wife, & his children, and set them upon an ass: and returned into Ægypt, carrying the rod of God in his hand.

(b) See the Annotations cha. 7. v. 3.

21 And our Lord said to him returning into Ægypt: See that thou do all the wonders, which I have put in thy hand, before Pharaoh: (b) I will indurate his heart, and he will not Dismiss the people.

22 And thou shalt say to him: This saith the Lord: My first begotten son is Israel.

23 I said to thee: Dismiss my son that he may serve me, & thou wouldest not Dismiss him: behold I will kill thy first-begotten-son.

24 And when he was in his journey, in the Inn, our Lord met him, and would have killed him.

(c) Sephora cast the prepuce at Moyses feet: and said:

25 Sephora by & by took a very sharp stone, and circumcised the prepuce of her son, & (c) touched his feet, and said: (d) A bloody spouse thou art to me.

(d) I had lost thee my spouse except I had redeemed thee with the blood of my child. And (e) the Angel let Moyses go. St. Aug. q. 11. in Exod. iuxta 70.

26 And (e) he let him go after she had said, A bloody spouse thou art to me, because of the circumcision.

27 And our Lord said to Aaron: go to Moyses into the desert. Who went forth to meet him unto the Mountain of God, and kissed him.

28 And Moyses told Aaron all the words of our Lord, by which he had sent him, & the signs that he had commanded.

29 And they came together, and gathered together all the ancients of the children of Israel.

30 And Aaron spake all the words which our Lord had said to Moyses: and he wrought the signs before the people,

(f) Miracles a
motive to true
belief

31 and (f) the people believed. And they heard that our Lord had visited the children of Israel, and that he had looked upon their affliction: & they adored prostrate.

ANNOTATIONS

Chapter 4

Miracles necessary
and sufficient to
prove
extraordinary
vocation of new
preachers

1. *They will not believe me.*] Moyses wisely considering that the children of Israel, much less Pharaο, would hardly believe his bare word, affirming that he was sent to them by God, proposed this difficulty before he took the Embassy upon him. For without good proof both the Israelites, and Ægyptians might have rejected him, as seeming to come of his own private spirit, being no Ordinary superior, neither of the whole people, nor of his own tribe, nor first of his family; for Aaron was his elder brother. Therefore God gave him power of working miracles, to prove his extraordinary mission true and lawful. Which sufficed to make even Pharaο himself to know, that he was sent from God Almighty, though it mollified not his stubborn heart, to obey Gods commandment: and it fully satisfied the children of Israel touching all things which he denounced, believing him that God mercifully looked upon their affliction & would deliver them.

Whereupon they adored prostrate. as the last words of this chapter testify. Where we see both the necessity, and sufficiency of miracles to prove the extraordinary vocation of such as preach otherwise then was taught before. For this cause our Saviour himself confirming his doctrine by miracles, said to the Jews: *If you will not believe me, believe by works.* Again he said of them: *If I had not done among them works that no other man hath done, they should not have sin.* And conformably sending his Apostles to preach the Gospel, gave them power to work miracles in his name. So did St. Peter and St. John heal the lame. Act. 3. And St. Paul avouched miracles for the signs of his Apostleship. 2. Cor. 12.

Joan. 10.
Joan. 15.
Mat. 9.
Mat. 16.

Chapter 5

Moyes and Aaron require of Pharaο in the behalf of God, to let his people the Hebrews go and sacrifice in the desert. Which he condemning, 5. oppresseth them more, denying them straw, and yet exacting the accustomed number of bricks. 20. The people oppressed impute their misery to Moyes and Aaron. 12. But Moyes prayeth to God for them.

1 **AFTER** these things Moyes and Aaron went in, and said to Pharaο: This saith the Lord God of Israel: Dismiss my people that they may sacrifice to me in the desert.

2 But he answered: Who is the Lord, that I should hear his voice, and Dismiss Israel? I know not the Lord, and Israel I will not dismiss.

3 And they said: The God of the Hebrews hath called us, to go three days journey into the wilderness, and to sacrifice to the Lord our God: lest perhaps there chance to us pestilence or sword.

4 The king of Ægypt said to them: Why do you Moyes and Aaron

(a) Worldly men think Gods people increase most by rest, but indeed they multiply more, when they are oppressed. St. Cyprian *de exhort. Mart. c. 10.*

(b) The crafty Devil knowing that weak men afflicted are easily moved to murmur, stirred this people against their own leaders St. Greg. li. 29. c. 14. Moral.

(c) Gods providence suffereth his children, to be most afflicted, when relief is near at hand. *Theod. q. 13 in Exod.*

solicit the people from their works? go you to your burdens.

5 And Pharao said: The people of the land is much: you see that the multitude is secretly increased: (a) how much more if you give them rest from their works?

6 Therefore he commanded in that day the overseers of the works and the exactores of the people, saying:

7 You shall no more give straw to the people for to make bricks, as before: but let them selves go and gather straw.

8 And the task of bricks, which they did before, you shall put upon them, neither shall you diminish any thing: for they are idle, and therefore they cry, saying: Let us go, and sacrifice to our God.

9 Let them be oppressed with works, and let them accomplish them: that they hearken not to lying words.

10 Therefore the overseers of the works and the exactors going forth said unto the people: Thus saith Pharao: I allow you no straw:

11 go, and gather if you can find any where: neither shall any thing of your work be diminished.

12 And the people was dispersed through all the Land of Ægypt to gather straw.

13 And the overseers of the works were instant, saying: Finish your work every day, as before you were wont to do when straw was given unto you.

14 And the overseers of the works of the children of Israel were scourged of Pharaos exactors, saying: Why do you not make up the task of bricks as before, neither yesterday, nor to day?

15 And the overseers of the children of Israel came, and cried out to Pharao, saying: Why dealest thou so against thy servants?

16 Straw is not given us, and bricks are commanded us in like sort: behold we thy servants are beaten with whips, and thy people is unjustly dealt withal.

17 Who said: You are idle, and therefore you say: Let us go and sacrifice to our Lord.

18 go therefore, and work: straw shall not be given you, and you shall give up the accustomed number of bricks.

19 And the overseers of the children of Israel saw them selves in hard case, because it was said unto them: There shall not a whit be diminished of the bricks for every day.

20 And they met Moyses and Aaron, who stood over against them, coming forth from Pharao:

21 and they said to them: Our Lord see and judge, because (b) you have made our savor to stink before Pharao and his servants, and you have given him a sword, for to kill us.

22 And Moyses returned to our Lord, and said: Lord (c)] why hast

thou afflicted this people? wherefore hast thou sent me?

23 For since the time that I entered in to Pharaoh to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

Chapter 6

God revealing himself more to Moyses then he had done to former Patriarchs, 6. commandeth him to tell the children of Israel, that he seeing their miseries, will deliver them from Ægypt, and give them possession of Chanaan. 14. The Genealogies of Ruben, Simeon, and especially of Levi are recited, 26. to show the origin of Moyses and Aaron.

1 **AND** our Lord said to Moyses: Now thou shalt see what things I will do to Pharaoh: for by a mighty hand shall he Dismiss them, and in a strong hand shall he cast them out of his land.

2 And our Lord spake to Moyses, saying: I am the Lord

(a) Adonai is not the name here uttered to Moyses but is read in place of the unknown name.

3 that appeared to Abraham, to Isaac and to Jacob, as God Almighty: and my name (a) **ADONAI** I did not show them.

4 And I made a covenant with them, to give them the Land of Chanaan, the land of their pilgrimage, wherein they were strangers.

5 And I have heard the groaning of the children of Israel, Wherewith the Ægyptians have oppressed them: and I have remembered my covenant.

6 Therefore say to the children of Israel: I the Lord who will bring you forth out of the work-prison of the Ægyptians, & will deliver you from servitude: and redeem you in a high arm, and great judgments.

7 And I will take you to me for my people, and I will be your God: and you shall know that I am the Lord your God, that brought you forth out of the work-prison of the Ægyptians:

8 and brought you into the land, over which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess, I the Lord.

9 Moyses then told all to the children of Israel: who did not hearken unto him, for anguish of spirit, and most painful work.

10 And our Lord spake to Moyses, saying:

11 go in, and speak to Pharaoh the king of Ægypt, that he Dismiss the children of Israel out of his land.

12 And Moyses answered before our Lord: Behold the children of Israel hear me not: and how will Pharaoh hear, especially whereas I am of uncircumcised lips?

13 And our Lord spake to Moyses and Aaron; and he gave them commandment unto the children of Israel, & unto Pharaoh the king

of Ægypt, that they should bring forth the children of Israel out of the land of Ægypt.

14 These are Princes of their houses by their families. The sons of Ruben the first begotten of Israel: Henoah and Phallu, Hesron and Charmi.

(b) The years of Joseph dying first of Jacobs sons. *Gen. 50.* and of Levi living longest, and none of the rest, are not without mystery, recorded in holy Scriptures. *Chronol. Hebr.*

15 These are the kindreds of Ruben. The sons of Simeon: Iamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the sons of the Chananitessie, these are the progenies of Simeon.

16 And these are the names of the sons of Levi by their kindreds: Gerson and Caath and Merari. And (b) the years of the life of Levi were an hundred thirty seven.

17 The sons of Gerson: Lobni and Semi, by their kindreds.

18 The sons of Caath: Amram, and Isaar, and Hebron and Oziel. the years also of Caaths life, were an hundred thirty three.

19 The sons of Merari: Moholi and Musi. these be the kindreds of Levi by their families.

(c) See Num. 26. v. 59.

20 And Amram took to wife Jocabad (c) his aunt by the fathers side: who bare him Aaron and Moyses. And the years of Amrams life were an hundred thirty seven.

21 The sons also of Isaar: Coree, and Nepheg, and Zechri.

22 The sons also of Oziel: Mizael, and Elizaphan, and Sethi.

23 And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bare him Nadab, and Abiu, and Eleazar, and Ithamar.

24 The sons also of Core: Aser, and Elcana, & Abiasaph. these be the kindreds of the Corites.

(d) It pertained not to Moyses present purpose, to prosecute the Genealogies of Jacobs other sons, being come to the origin of the Priestly tribe in Levi the third son. *St. Aug. q. 15. in Exod.*

25 But Eleazar the son of Aaron took a wife of the daughters of Phutiel: who bare him Phinees. (d) these are the heads of the Levitical families by their kindreds.

26 This is Aaron and Moyses, whom our Lord commanded that they should bring forth the children of Israel out of the land of Ægypt by their troops.

27 These are they that spake to Pharaos the king of Ægypt, that they might bring forth the children of Israel out of Ægypt: this is Moyses, and Aaron,

28 in the day when our Lord spake to Moyses in the land of Ægypt.

29 And our Lord spake to Moyses, saying: I the Lord: speak to Pharaos the king of Ægypt, all things which I speak to thee.

30 And Moyses said before our Lord: Loe I am of uncircumcised lips, how will Pharaos hear me?

*patruelem
pro
patrua,
quæ
Latine non
dicitur.*

ANNOTATIONS

Chapter 6

In place of the name of God counted ineffable, is commonly read *Adonai*

Jehovah is not the right name of God..

3. *My name Adonai*] Here and in many other places of holy Scripture in the Hebrew text, is that name of God of four letters, which the Jews say is ineffable. Yet sure it is, that Moyses heard it pronounced, and afterwards writ it as he did the rest in Hebrew letters (which are all consonants) without vowels. But the Rabbins that long after put points or vowels to all other words, put none to this. For all then read *Adonai* in place thereof. And so the Latin, and all vulgar Catholic versions, keep the same word untranslated. The Septuagint in Greek translate **KURIOS**, which in Latin is *Dominus*, in English *Lord*. So also all ancient Fathers, and (which is most of al) our Saviour, and his Apostles, alleging sentences of the old Testament, where this name is contained, still express it by words that signify *Lord*. Only certain late writers have framed a new word, by putting the points of *Adonai*, to the proper letters of this unknown name, which are *Iod, He, Vau, He*, and so sound it *Jehovah*: which was Scarce heard of before an hundred years. As Bishop Genebrard, Cardinal Bellarmin, and F. Pererius prove, for that neither ancient Fathers, writing whole Treatises *de Diuinis nominibus*, nor the elder Rabbins, nor later most learned Hebricians, as Rabbi Moyses, Aben Ezram, Lira, Paulus Burgensis and others, never mention *Jehovah* amongst the Names or titles of God.

*Mat. 4. v. 7,
10. Rom.
15. v. 11.*

*St. Dionyse.
St. Jerome.
Theodoret.
Damascen.*

Chapter 7

Moyses being constituted as God of Pharaos, and Aaron as the prophet of Moyses, they declare Gods commandment to Pharaos; 10. turn the rod into a serpent; 17. & the water into blood, which is the first plague. 22. The magicians do the like by enchantments, and Pharaos heart is indurate.

(a) Aaron also was the prophet of God, but subordinate under Moyses, and over Pharaos. *St. Aug. q. 17. in Exod.*

1 **AND** our Lord said to Moyses: Behold I have appointed thee the God of Pharaos: and Aaron thy brother shall be (a) thy prophet.

2 Thou shalt speak to him all things that I command thee: and he shall speak to Pharaos, that he Dismiss the children of Israel out of his land.

3 But I will indurate his heart, and will multiply my signs and wonders in the Land of Ægypt,

4 and he will not hear you: and I will put in my hand upon Ægypt, and will bring forth my army and people the children of Israel out of the Land of Ægypt, by very great judgments.

5 And the Ægyptians shall know that I am the Lord, which have stretched forth my hand upon Ægypt, and have brought forth the children of Israel out of the midst of them

6 Therefore Moyses and Aaron did as our Lord had commanded: so did they.

7 And Moyses was eighty years old, and Aaron eighty three, when they spake to Pharaos.

8 And our Lord said to Moyses and Aaron:

9 When Pharaos shall say unto you, Show signs: thou shalt say to Aaron: Take thy rod, and cast it before Pharaos, and it shall be turned into a serpent.

10 Therefore Moyses and Aaron going in unto Pharaos, did as our Lord had commanded. And Aaron took the rod before Pharaos and his servants, the which was turned into a serpent.

(b) Jannes and Mambres. 2. *Tim.* 3. known by tradition.

11 And Pharaos called (b) the wise men and the enchanters: and they also by Ægyptian enchantments and certain secrecies did in like manner.

12 And every one did cast forth their rods, the which were turned into dragons: but Aarons rod devoured their rods.

13 And Pharaos heart was indurate, and he heard them not, as our Lord had commanded.

14 And our Lord said to Moyses: Pharaos heart is aggravated, he will not Dismiss the people.

15 go to him in the morning, behold he will go forth to the waters: and thou shalt stand to meet him upon the bank of the river: and the rod that was turned into a dragon, thou shalt take in thy hand.

(c) Induration of heart (saith St. Bernard) is neither cut with remorse, nor softened with pity, nor moved with prayers, nor yieldeth to threats: yea is more hardened by punishments. *li. 1. de consid. ad Eugen.*

16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Dismiss my people to sacrifice unto me in the desert: and until this present (c) thou wouldest not hear.

17 This therefore saith our Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.

18 The fishes also, that are in the river, shall die, and the waters shall putrify, and the Ægyptians shall be afflicted drinking the water of the river.

19 Our Lord also said to Moyses: Say unto Aaron, Take thy rod, and stretch forth thy hand upon the waters of Ægypt, and upon their floods, and rivers and pools, and all the lakes of waters, that they may be turned into blood: and be there blood in all the Land of Ægypt, as well in the vessels of wood as of stone.

(d) The first plague in water, in which the Ægyptians drowned the Hebrews infants. *Theodore q. 19. in exod. the like Ap. 16* Because the wicked spill the blood of Gods Saints, he will give them blood to drink.

20 And Moyses and Aaron did as our Lord had commanded: and lifting up the rod he struck the water of the river before Pharaos and his servants: (d) which was turned into blood.

21 And the fishes, that were in the river, died: and the river, putrefied, and the Ægyptians could not drink the water of the river, and there was blood in the whole Land of Ægypt.

22 And the enchanters of the Ægyptians with their enchantments did in like manner: and Pharaos heart was indurate, neither did he hear them, as our Lord had commanded.

23 And he turned away himself, and went into his house, neither did he yet set his heart to it this time also.

24 And all the Ægyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fully ended, after that our Lord struck the river.

ANNOTATIONS

Chapter 7

The name of God
attributed to men.

Judges called gods.
Moyses the God of
Pharao.

Priests called gods
Other titles of God
given to men.

Moyses a holy
Prophet, Priest, and
Prince.

Protestants hold
God to be the cause
that men do sin, yet
not the cause of sin.

Zwinglius doctrine.

Calvins doctrine.

1. *The God of Pharao.*] The name of God, which essentially is proper only to the three Divine Persons of the B. Trinity, and incommunicable to any creature (Sap. 14.) is Nevertheless by similitude attributed in holy Scripture to other persons. As (Exod. 22. v. 8.) Judges, or princes, are called gods, for the eminent authority and power which they have from God. So Moyses was constituted the Judge and God of Pharao, not only to punish him, for his obstinacy, and finally to compel him to Dismiss the Israelites out of Ægypt, but also to terrify him so in the mean time, that he being otherwise a mighty King, and extremely and often afflicted by Moyses, yet durst Never lay violent hands upon him lest himself, and all his nation should presently have been destroyed. As St. Hilarie (*lib. 7. de Trinitate*) & St. Gregory (*ho. 8. in Ezech.*) note upon this place. Likewise Priests are called gods (*Exod 22. v. 28.*) for their sacred function, pertaining to Religion and Service of God. Prophets also are called *Videntes, Seers* (*1. Reg. 9.*) because by participation of Divine knowledge, they see sometimes the secrets of other mens hearts, things supernatural, and future contingent, though properly and naturally only God Almighty is *Scrutator cordis, the searcher of the heart*, and knoweth all things (*Sap. 1.*) Again St. Peter saith (*2. Epist. c. 1.*) that *just men are made partakers of Divine nature*. Which is rather more then to participate in name. All which titles rightly pertained to Moyses, being in life Holy, in knowledge a Prophet, in function a Priest, and in power a Prince. In the same sense of participation, Saints are called our Mediators, Advocates, Redeemers, Deliverers, and the like.

Psal. 98. v. 6.

3. *I will indurate*] According to our purpose mentioned in the Annotations upon the 9. Chapter to the Romans, we shall here recite the sum of St. Augustines doctrine (*Ser. 88. de tempore*) touching the hard question: How God did indurate Pharaos heart. And withal we shall 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 Zwinglius, Calvin, Beza, and other Sectaries, would prove that God not only permitteth, but also commandeth, inclineth, enforceth, and compelleth men to do that which is sin: yea that God is the author, internal mover, & enforcer, that man transgresseth; though they deny that God sinneth, or is cause of the malice of sin. For example, Zwinglius (*Ser. de providentia Dei, ca. 5*) saith: *Numen ipsum auctor est eius, quod nobis est injustitia, illi vero nullatenus est. The Divine power itself is author of that thing, which to us is injustice, but to him in no wise is.* And a little after, *Cum igitur Angelum transgressorem facit, & hominem, ipse tamen transgressor non constituitur. When therefore God maketh Angel, and man transgressor, yet himself is not made a transgressor.* Cha. 6. *Vnum igitur atque idem facinus, puta adulterium aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantum hominis est, crimen ac scelus est.*

Bezaz doctrine.

By their doctrine it necessarily followeth, that God should he author of sin.

The state, of the controversy.

St. Augustines doctrine. ser. 88 de temp. God forsaketh not, till he be forsaken.

God by not punishing permitted Pharaos to indurate him self. And that for his former sins.

Therefore the selfsame act, as adultery or manslaughter, as it is of *God the author, mover, enforcer*, is a work, is not a crime: but as it is of man, is a crime, & a wicked act. Calvin (*li. 8. Instit. c. 17. para. 11.*) affirmeth that the Devil, & the whole band of the wicked can not conceive, nor endeavor, nor do any mischief, *nisi quantum Deus permiserit, imo nisi quantum ille mandarit. but so far as God permitteth* (which all Catholics firmly believe) *nay but so far as he commandeth*: which all Catholics abhor and detest. Likewise (*li. 2. c. 4. para. 4*) alleging Gods words, saying *he had aggravated, and hardened Pharaos heart*, affirmeth, that which God did more, besides not mollifying his heart, was, *quod obstinatione pectus eius obsirmandum Satanæ mandavit, that he committed his heart to Satan to be obdurate with obstinacy*: making God the author, and Satan only the minister of hardening Pharaos heart. Beza following this place (*in Respon. ad Castellionem, Aphorismo 22.*) saith, God so *worketh* by evil instruments, that he doth not only suffer them to work, nor only moderateth the Event, *sed etiam ut excitet, impellat, moveat, regat, atque adeo (quod omniū est maximum) etiam creet, ut per illa agat quod constituit*: but also stirreth them up, driveth them forward, moveth them, ruleth them, and (which is most of al) even createth them, that by them he may *work* that which he appointed. All *which* (saith he) *God doth rightly, and without any injustice*. So in deed these men say, when they are pressed with the blasphemous absurdity, that they make God author and cause of sin, which necessarily and evidently followeth of their doctrine. For by the very light of nature, it is clear, that the commander or enforcer is author of that evil which another doth, by his commandment or enforcement, and by all law of nature and nations, divine and human, is condemned as culpable and guilty of the fault, which the other committeth: but these ministers say (in the places above cited) *God commandeth, enforceth, and worketh* all that a sinner doth. Ergo, God by this doctrine must be author, culpable, and guilty of sin. Which is so blasphemous, and horrible to Christian ears, that they dare not say it in express terms.

Seeing then God is said to have indurated Pharaos heart, and all confess that induration of heart is a most grievous sin, the controversy is: Whether God commanded, enforced, and wrought the induration in Pharaos heart, or only permitted it? or what else God did to Pharaos, Whereby his heart was indurate; and finally by whom it was properly indurate, by God, or by Pharaos himself? All which St. Augustine explicateth, laying first this ground (which every one is faithfully and firmly to believe) that God Never forsaketh any man, before he be first forsaken by the same man: yea God also long expecteth, that a sinner which much and often offendeth, *convert and live*. But when the sinner abideth long in his wickedness, of the multitude of sins riseth desperation, of desperation is engendered obduration. *For when the impious is common to the depth of sins, he contemneth*. Obduration therefore cometh not of Gods power compelling, but is engendered by Gods remissness, or indulgence, and so not Divine power, but Divine patience did harden Pharaos heart. How often soever therefore our Lord saith: *I will indurate the heart of Pharaos*, he would nothing else to be understood, but I will suspend my plagues and punishments, Whereby I will permit him through mine indulgence to be obdurate against me. Perhaps some will ask, why did God by sparing him, let him be indurate? why did God take from him his wholesome punishment? I answer securely this was done, because Pharaos, for the huge heap of his

Ezech 33.

Pro. 18

Heb. 12

In absence of grace
sin obdurateth.

Gods grace in the
obstinate, like the
heat of the Sun in
cold water.

As a father for not
punishing is said to
spoil, so God to
indurate.

All the wicked may
justly be damned:
but some are
justified and saved.

God Never willeth
but only suffereth
sin.

Pharao abusing
Gods benefits
hardened his own
start. And willfully
perished

sins, deserved not as a child, to be corrected unto amendment, but as an enemy was suffered to be indurate. For of them, whom Gods mercy suffereth not to be indurate, it is written: *God scourgeth every child whom he receiveth.* And in another place. *Whom I love I correct and chastise:* Again. *Whom God loveth he chastiseth.* Let no man therefore with Pagans and Manichees presume to reprehend or blame Gods justice, but certainly believe, that not Gods violence made Pharao indurate, but his own wickedness, and his untamed pride against Gods precepts. Again, what else is it to say, *I will indurate his heart*, but when my grace is absent from him, his own wickedness will obdurate him?

To know this by examples: water is congealed with vehement cold, but the heat of the Sun coming upon it, is resolved, and the Sun departing, it freezeth again. In like manner by the laziness of sinners, charity waxeth cold, & they are hardened as ice: but when the heat of Gods mercy cometh upon them, they are again softened. So Pharao without pity or compassion afflicting the Hebrews, became as hard as ice, but Gods hand touching him with afflictions, he made humble supplication, that Moyses and Aaron would pray to God for him, promising what they demanded: again, when the plagues were removed, he was more indurate against God and his people, then before. Whereby we see, Gods gentleness, indulgence, and sparing of Pharao, not his rigor, nor his will or set purpose, but his permission, and Pharaos own Willful malice hardened his heart, and brought him to obstinate contempt of Gods commandments. And therefore God did only indurate him, in that common phrase of speaking, as a father, or a master having brought up his child or servant delicately, and not sufficiently punished his frequent faults, Whereby he becometh worse and worse, desperate and obdurate, at last the father or master saith: I have made thee thus bad as thou art I by sparing thee and suffering thee to have thine own pleasure, have nourished thy perverseness, and carelessness: yet he saith not this, as though by his will and intention, but by his Goodness and gentleness the man became so wicked. It may here be demanded again; why did not our Lord so mercifully punish Pharao, as wholly to reclaim him, for it seemeth that had been greatest mercy? and God dealeth so with some, why doth he not with all, that all might be saved? First it is most justly and rightly ascribed to their iniquity, which deserve to be indurate: again why this sinner is reclaimed, and not another of the same ill desserts, is to be referred to Gods inscrutable judgments, which are often secrete, Never unjust. Let it therefore suffice piously and humbly to believe, that as Moyses testifieth, *God is faithful and without any iniquity, just and right:* and as the royal Prophet also professeth, *Thou art not a God that wilt iniquity*, and as the Apostle teacheth, *there is no iniquity with God.* By all which and some more to the same effect (which we omit) St. Augustine concludeth again, that properly Pharao hardened his own heart, God only by bestowing benefits upon him, which he abused, and not plaguing him so much, as he deserved, but letting him live, and reign, and persecute the Church for the time, until he and all his army were in the midst of the sea. Whither (as the same learned father noteth (ser. 89.) their own desperate boldness drew them, vain fury through their own madness provoking them to go so far, where God not working, but only ceasing to continue his miracle, the waters returning to their own nature, and meeting together involved and drowned them all.

Other like expositions the same learned father hath in other places. As, q. 18. *super Exodum*, he teacheth that Pharao being already so wicked

Apoc. .3
Prov.3

Deut. 32.
Psal 5. Rom.
9.

Other places of St. Augustine	through his own fault, other things were done to him and his people, which partly were to the correction of others, and might have been to his, but he abusing all, became worse & worse, by Gods suffering and dispensation, <i>not only for his just, but evidently just punishment. Li. 5. cont. Iulian. c. 3</i> touching the ground of temptation he allegeth the Apostle saying: every one is tempted of his own concupiscence, abstracted and allured: but touching one kind of Gods punishing some, that are overwhelmed in obstinate sins, he allegeth the saying of another Apostle. <i>God hath delivered them into passions of ignominy; and into a reprobate sense, to do those things that are not convenient</i> , for God delivereth them (saith he) conveniently: that the same sins are made both punishments of sins past, and are deserts of punishments to come. Yet he maketh not the wills evil, but useth the evil as he will, who can not will any thing unjustly. Again, <i>q. 24</i> . It appeareth (saith he) that the causes of induration of Pharaos heart, were not only for that his Enchanters 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 hearts is profitable to some to repentance, to some unprofitable to resist God, & persist in evil: yet not of itself unprofitable, but through the evil heart.	<i>Iaco. 1.</i>
Gods justice made evident when sins are more notorious.		<i>Rom. 5.</i>
Gods patience of it self profitable, by evil hearts made unprofitable.		
Not doing called sometimes doing the contrary.	Briefly. <i>q. 36. I have hardened Pharaos heart</i> , that is, I have been patient over him and his servants. <i>Epist. 105</i> . God doth not indurate by imparting malice, but by not imparting mercy (or grace) <i>Li. de Proedest. & Grat. 4.c.</i> God is said to indurate him, whom he will not mollify. So, to make him blind whom he will not illuminate. So also to repel him, whom he will not cal. And <i>c. 6</i> . what is that to say: <i>I will indurate his heart</i> , but I will not mollify it? <i>cap. 14</i> . It ought to have availed Pharaos to salvation, that Gods patience deferring his just and deserved punishment, multiplied upon him frequent stripes of miracles, or miraculous punishments. <i>Cap 15</i> . Did not Nabucodonosor repent being punished after innumerable impieties, and recovered the kingdom which he had lost? But Pharaos 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 diverse, but that the one feeling Gods hand mourned in remembrance of his own iniquity, the other by his freewill fought against Gods most merciful verity?	<i>Miraculorum verbera crebra densabat.</i>
<i>Freewill the cause of diverse ends in Pharaos and Nabucodonosor.</i>		
Other ancient Doctors teach the same. Origen.		
For so God said to him: <i>Thou wouldest not: If thou wilt not Dismiss Israel.</i>	Neither is this the doctrine of St. Augustine alone, but of other Doctors also. Origen (<i>li. 3. Periarch. c. de Libert. arbitrij</i>) saith: the Scripture sheweth manifestly, that Pharaos was indurate by his own will. For God said to him: <i>Thou wouldest not if thou wilt not dismiss Israel.</i>	<i>Exo. 4. 8.</i>
St. Basil. Chrysostom.	S. Basil. (<i>Orat. quod Deus non sit auctor malorum</i>) saith, God beginning with less scourges, proceeded with greater and greater to plague Pharaos, but did not mollify him being obstinate, neither yet did punish him with death, until he drowned himself, when he presumed through pride, to pass the same way, by which the just went, supposing the Red Sea would be passable to him, as it was to the people of God. St. Chrysostom. (<i>ho. 67. in Joan.</i>) God is said in holy Scripture to have indurate some, and delivered some into reprobate sense, not for that these things are done by God (coming in deed of mans own proper malice) but because God justly leaving men, these things happen to them. And (<i>in cap. 1. Rom.</i>) <i>He delivered</i> (into reprobate sense) is nothing else, but <i>he permitted</i> . St. Damascen (<i>li. 4. ca. 20. de fide orthodoxa</i>) It is the manner of holy Scripture to call the permission of God his act. As, <i>He hath given them the spirit of compunction; eyes,</i>	<i>Isa. 6.</i> <i>Rom. 11. v. 8.</i>
Damascen.		

Jerome.	that they may not see: and ears that they may not hear; and the like; all which are to be understood not as proceeding of Gods action, but as of Gods permission, to wit, for mans free power of working. St. Jerome. (<i>Epist. 150. resp. ad q. 10.</i>) Not Gods patience is to be accused, but their hardness who abuse Gods Goodness to their own perdition. Theodoret. (<i>q. 17. in Exod.</i>) It is to be noted, that if Pharaos had been evil by nature, he had Never changed his mind. And (after diverse mutations recited, how sometimes he would Dismiss Israel, other times he would not) all these (saith he) Moyses recorded to teach us, that neither Pharaos was of perverse 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 free will of the mind.	
Theodoret.		
Gregory the Great.	S. Gregory (<i>li. 11. ca. 8. Moral.</i>) God is said to indurate by his justice, when he doth not mollify a reprobate heart. And (<i>li. 31. c. 11.</i>) Our Lord is said to have indurated Pharaos heart, not that he brought the hardness itself, but for that his desserts so requiring, he did not mollify it, with sensibility of fear infused from above. St. Isidorus (<i>li. 2. ca. 19. de summon bono.</i>) Sin is permitted for punishment of sin, when a sinner, for his dessert forsaken of God, goeth into another worse sin.	
Isidorus.		
The act of induration attributed to Pharaos himself in diverse places.	Finally conference of holy Scriptures, as in other hard places, so in this, giveth light for better understanding thereof. For diverse places do not only show that in all these resistances, mutations of mind, and obstinacy of heart, Pharaos was Never deprived of freewill, as the Doctors before cited do note, but also expressly attribute the act of induration to himself. Cha. 8. v. 15. <i>Pharaos seeing that rest was given he hardened his own heart.</i> v. 32. where the latin readeth in the passive voice, <i>ingrauatum est cor Pharaonis, Pharaos heart was hardened</i> , which is more obscure, the Hebrew saith actively, & the Protestants so translate, <i>Pharaos hardened his heart this time also</i> . Likewise cha. 9. v. 7. the Hebrew saith, <i>Pharaos heart hardened itself</i> . Also v. 35. <i>He hardened his own heart, he and his servants</i> . Cha. 13. v. 15. <i>When Pharaos had indurated himself</i> . And, 1. Reg. 6. v. 6. <i>Why do you harden your hearts, as Ægypt and Pharaos hardened their heart?</i> all which are reconciled with the other texts, that say <i>God indurated Pharaos heart</i> , understanding that phrase in like sense to this. (cha. 15. v. 4.) <i>God hath cast Pharaos his chariots, and his army into the sea</i> . Where God only permitted, and no way forced Pharaos and his army, to follow the Hebrews between the walls of water. As before is here noted out of St. Basil, and St. Augustine, and the text itself maketh it evident. Again many other places confirm, that not God, but the sinners own willfulness, is the proper cause of his sin. <i>Job. 24. v. 23.</i> God hath given him place for penance, and he abuseth it unto pride. <i>Eccle. 8. v. 11.</i> Because sentence is not quickly pronounced against the evil, the children of men commit evils without all fear. <i>Osee. 13, v. 9.</i> Perdition is thine, o Israel, only in me thy help. <i>Rom. 2. v. 4.</i> The benignity of God bringeth thee to penance: but according to thy hardness, and impenitent heart, thou heapst to thy self wrath. <i>Ephes. 4. v. 19.</i> Gentiles have given up themselves to impudicity (<i>or wantonness.</i>) And many like places show, that God is not the mover, author, nor forcer of any thing, as it is sin: but man himself is the author by willfully consenting to temptations of the Devil, the flesh, and the world, and by abusing Gods benefits, and resisting his grace.	<i>Bible. 1552. 1577. 1603. ser. 89</i>
How it is said, God cast Pharaos into the sea, when himself ran in willfully?		
Not God but man the cause of sine: proved by other scriptures.		
True miracles do certainly prove the	11. <i>They also</i>] True miracles, being above the course of all created nature, can not be wrought but by the power of God; who is truth itself, and can not give testimony to untruth, and therefore they certainly prove	<i>Mar. 16. v. 20. Heb. 2. v. 4.</i>

truth.

Some strange things done by sleight, by deceit of senses, & by course of nature, especially by Devils.

Many things above the Devils natural power.

The Devils power is much restrained.

False prophets Ever fail, when they pretend by miracles to prove their doctrine. Simon Magus confounded.

Cytola an Arian Bishop detected.

Calvins attempt misproved and he defamed

that to be true, for which they are done. Other strange things done by enchanters, false Prophets, and Devils, are not in deed true miracles, but either sleights, by quickness and nimbleness of hand, called legerdemain, conceiving one thing away and bringing another; or false presentations deceiving the senses, and imaginations of men, by making things seem to be that they are not; or else are wrought by applying natural causes known to some, especially to Devils; who also by their natural force can do great things, when God permitteth them. And so by *enchantments and certain secrecies*, these sorcerers either conveyed away the rods, and water, and brought dragons, and blood, in their place, & more frogs, from other places; or else by the Devils using natural a gents turned rods into serpents, water into blood, & other matter into frogs: all which might be done naturally in longer time, & by the Devil in short time. But many things are wholly above the Devils power: as to destroy the world, to change the general order thereof: to create of nothing: to raise the dead to life; to give sight to the born blind; & the like, which are only in Gods power. In things also Devils naturally can do, they are much restrained by Gods Goodness, lest they should deceive, or hurt mankind at their pleasure. So these Enchanters failed in the fourth attempt, not able to make more sciniphes, nor any more such prodigies: and were only permitted to produce such serpents, as were devoured by Aarons serpent: and to change water into blood: and to increase the number of frogs, for the greater plague, and no profit of the Ægyptians. Neither could they remove any plague. Nay themselves were so plagued with boils, that for pain, or for shame, they could not stand before Moyses.

It is further to be observed, that whensoever any have attempted to work miracles to prove false doctrine, they have failed, and by Gods providence been confounded. As when Baals false Prophets, crying to their false gods from morning till noon, could not bring fire for their sacrifice: and yet the Devil brought fire to burn Jobs sheep and servants: God permitting the one, and not the other. God also for a time suffered Simon Magus to make show of miracles, and at last (as Egesippus *li. 3. de excid. Hierosol. c. 2.* and many others testify) to fly into the air, as though he would have ascended into heaven, but S Peter praying to God, the magician, notwithstanding his wings Wherewith he presumed to fly, fell down and broke his legs, that he could not go. To omit many examples, Gregorius Turonensis *li. 2. hist. Franc. c. 3.* witnesseth, that one Cytola an Arian Patriarch, pretending to obtain of God sight to a man, that feigned himself blind, the man was presently blind in deed, and exclaiming cried: Take here thy money which thou gavest me, to deceive the world, restore me my sight, which I had even now, and by thy persuasion, and for this money, I feigned to want. It happened worse to one Bruley a poor man in Geneva, whom Calvin with words and money persuaded to feign himself dead, and so pretending to raise him to life, the man was found dead in deed, and not he but his wife (having consented to the devise) lamented in earnest, inveighing against that false Apostle, calling him a secret thief, and a wicked murderer, that had killed her husband. So writeth M. Jerome Bolseck *in vita Calvini*. And besides the womans unexpected outcry, and asseveration, that her husband was not dead before, but that, through Calvins persuasions, and promises to relieve them with alms, they so feigned, all Geneva did know, that Calvin endeavored to raise the man, and could not. These and many others have attempted and could do nothing, but against themselves.

St. Aug. *li. 18. c. 18. ciuit.*

3. Reg. 19. Job. 1.

Gods providence in most danger. 1 His special warning not to credit preachers of a new Religion, though they pretend to be Prophets, or to work wonders.

2 Most dangerous seducers reign but short time.

3 Notes to know AntiChrist.

4 Against most dangerous assaults God sendeth most forcible resistance.

See. Annot. Exod. c. 5.

All the danger is when in deed wonders are done that may seem to be miracles. Against such therefore Gods providence more particularly assisteth his servants diverse ways. First he warneth all to stand fast when such temptations happen. Deut. 13. If there rise among you a prophet, or one that saith, he hath seen a dream, and foretelleth a sign, and a wonder, and it cometh to pass which he spake, and he say to thee: Let us go & follow strange gods, whom thou knowest not, and let us serve them, thou shalt not hear the words of that prophet, or dreamer. In like manner our Saviour foretelling that false Christs, & false-Prophets, shall by great signs & wonders seduce many, warneth all saying: Loe I have foretold you. If therefore they shall say unto you: He is in the desert, go not out. Behold in the closets, believe it not. Secondly God suffered not the Enchanters of Ægypt, nor Simon Magus long: and for the elect, the days of AntiChrists dangerous persecution shall be shortened. Thirdly holy Scripture so describeth AntiChrist, and his acts, as when he cometh he may be sooner known. Our Saviour saith: The Jews will receive him. St. Paul calleth him *the man of sin*, importing one singular man, and the same replete with all wickedness. *extolled above all that is called God, or is worshipped*. Neither worshipping true God, nor other false God above himself. He shall be deadly wounded and cured. Not only he shall show strange wonders, but also one of his Prophets shall bring fire from the firmament, & his image shall Speak. Fourthly as our Lord gave power and authority to his great Prophet Moyses, against the Ægyptian Enchanters, in the end of the law of nature, before the written law: and to his first chief vicar St. Peter, in the beginning of the law of grace, to control & confound Simon Magus: so he will send his two reserved great Prophets Enoch and Elias near the end of the world, to resist AntiChrist, and to teach, testify, and confirm with their blood the doctrine of Christ. For they shall be slain, and rise again after three days, and ascend into heaven. Then AntiChrist holding himself most secure, shall suddenly be destroyed. 2. *Thes.* 2.

Mat. 24.

Joan 5. 2.
Thes. 2.
Apoc. 13.

Apoc. 11.

Apoc. 20.

Chapter 8

The second plague is of frogs. 7. the enchanters make the like. 8 Pharao promiseth to let the Israelites go and sacrifice, so the frogs be taken away 13. which being done he breaketh promise. 16. The third plague is of sciniphes. 18. which the enchanters can not make. 21. The fourth is of flies. 29. Pharao again promiseth to Dismiss the people of God, but doth it not.

(a) If Pharao had not freewill threatening of punishment were unjust. *Origen. li. 3. Pertar. c. de. lib arbit.* He that can not do otherwise doth not sin, as both learned and unlearned confess. *St. Aug. de vera Relig. c. 14.*

1 **OUR** Lord also said to Moyses: go in to Pharo, and thou shalt say unto him: This saith the Lord: Dismiss my people, for to sacrifice unto me.

2 but (a) if thou wilt not Dismiss them, behold I will strike all thy coasts with frogs.

3 And the river shall bubble with frogs: which shall come up, and enter into thy house, and thy bed chamber, and upon thy bed, and into the houses of thy servants, and unto thy people, and into thy ovens, and into the remains of thy meats:

4 and unto thee, & to thy people, and to all thy servants shall the frogs enter.

(b) The 2. plague
Multitude of frogs.

5 And our Lord said to Moyses: Say unto Aaron: Stretch forth thy hand upon the floods, and upon the rivers and the pools, and bring forth (b) frogs upon the Land of Ægypt.

6 And Aaron stretched forth his hand upon the waters of Ægypt, and the frogs came up, and covered the Land of Ægypt.

7 And the enchanters also by their enchantments did in like manner, and they brought forth frogs upon the Land of Ægypt.

(c) The Enchanters
could bring more
frogs, but not take
these away.

8 And Pharaos called Moyses & Aaron, and said to them: (c) Pray ye to the Lord to take away the frogs from me & from my people: and I will Dismiss the people to sacrifice unto the Lord.

9 And Moyses said to Pharaos: Appoint me when I shall pray for thee, and for thy servants and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people: and may remain only in the river.

10 Who answered: Tomorrow. But he said: According to thy word will I do: that thou mayest know that there is not the like to the Lord our God.

11 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people: and shall remain only in the river.

12 And Moyses and Aaron went forth from Pharaos: and Moyses cried to our Lord for the promise, concerning the frogs, which he had agreed to Pharaos

(d) Pharaos
induration ascribed
to himself

13 And our Lord did according to the word of Moyses: and the frogs died out of the houses, and out of the villages, and out of the fields:

14 and they gathered them together into huge heaps, and the earth did rot.

(e) The 3 plagues:
Sciniphes, small
flying beasts,
especially
molesting mens
eyes. *Philo l. 1. de
vita Moysi.*

15 And Pharaos Seeing that rest was given (d) he hardened his own heart, and heard them not, as our Lord had commanded.

16 And our Lord said to Moyses: Speak to Aaron: Stretch forth thy rod, and strike the dust of the earth: and be there (e) Sciniphes in the whole Land of Ægypt.

(f) The Devils
power limited by
God *Job. 1. 2.*

17 And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and there were made sciniphes on men and on beasts: all the dust of the earth was turned into sciniphes through the whole Land of Ægypt.

(g) The enchanters
convinced in their
understanding,
confessed the
power of God, but
not changed in
affection, persisted
in malice against
the truth.

18 And the enchanters with their enchantments practiced in like manner, to bring forth sciniphes, and (f) they could not: and there were sciniphes as well on men as on beasts

19 And the enchanters said to Pharaos: (g) This is the finger of God. And Pharaos heart was indurate, and he heard them not as our Lord had commanded.

20 Our Lord also said to Moyses: Arise early, and stand before Pharaos: for he will go forth to the waters: and thou shalt say to him:

(h) The 4. plague
Abundance of all
sorts of flies.

This saith our Lord: Dismiss my people to sacrifice unto me.

21 And if thou wilt not Dismiss them, behold I will send in upon thee, and upon thy servants, and upon thy people, and upon thy houses all kind of (h) flies: and the houses of Ægypt shall be filled with flies of diverse kinds, and the whole land wherein they shall be.

22 And I will make the Land of Gessen marvelous in that day, wherein my people is, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

23 And I will put a division between my people & thy people: Tomorrow shall this sign be.

24 And Our Lord did so. And there came a very grievous fly into the houses of Pharaoh and of his servants, and into all the Land of Ægypt: and the Land was corrupted by such kind of flies.

25 And Pharaoh called Moyses and Aaron, and said to them. go and sacrifice to your God in this land.

(i) Ægyptians
worshipping beasts
thought it
intolerable
abomination to kill,
or eat, or burn them
in sacrifice *Gen.*
43. v. 32. 46. v. 34.

26 And Moyses said: It can not so be done: for if we shall offer the abominations of the Ægyptians to the Lord our God: and (i) we kill those things which the Ægyptians do worship before them: they will beat us down with stones.

27 We will go forth three days journey into the wilderness: and we will sacrifice unto the Lord our God, as he hath commanded us.

28 And Pharaoh said: I will Dismiss you to sacrifice to the Lord your God in the desert: but go no farther: pray for me.

29 And Moyses said: Being gone forth from thee, I will pray to our Lord: and the fly shall depart from Pharaoh, and from his servants, and from his people Tomorrow: but deceive no more so, that thou wilt not Dismiss the people to sacrifice unto our Lord.

(j) In the Hebrew:
*Pharaoh hardened
his own heart, also
this time.*

30 And Moyses being gone forth from Pharaoh, prayed our Lord.

31 Who did according to his word: and he took away the flies from Pharaoh, and from his servants, and from his people: there was left not so much as one.

32 And Pharaoh's heart (j) was hardened, so that neither this time would he Dismiss the people.

Chapter 9

The fifth plague is pestilence among the Ægyptians cattle. 8. The sixth boils in men and beasts. 18. the Seventh, hail. 27. Pharaoh confessing God to be just, and himself and his people impious, promiseth again to Dismiss the people, 34. but faileth to do it.

1 **AND** our Lord said to Moyses: go in to Pharaoh, and speak to him: This saith our Lord, the God of the Hebrews: Dismiss my people to sacrifice unto me.

(a) The 5th. plague
pestilence amongst
cattle.

2 And if thou refuse, and holdest them:

3 behold my hand shall be upon thy fields: and upon thy horses, and asses, and camels, and oxen, and sheep, (a) a very sore pestilence.

4 And our Lord will make a marvel between the possessions of Israel & the possessions of the Ægyptians, that nothing at all perish of those things that pertain to the children of Israel.

5 And our Lord hath appointed a time, saying: Tomorrow will our Lord do this thing in the land.

(b) Not all the beasts died, for some died in the 7 & 10. plagues but all that died pertained to the Ægyptians.

6 Our Lord therefore did this thing the next day: and (b) all the beasts of the Ægyptians dyed, but of the beasts of the children of Israel nothing at all perished.

7 And Pharaoh sent to see: neither was there any thing dead of that which Israel possessed. And Pharaoh's heart (c) was hardened, and he did not Dismiss the people.

(c) In Hebr. *Vaijcbbad leb Parhaoh Pharaoh heart hardened itself.*

8 And our Lord said to Moyses, & Aaron: Take your hands full of ashes out of the chimney, and let Moyses sprinkle it into the air before Pharaoh.

(d) The 6th. plague Boils in men and beasts.

9 And be there dust upon all the Land of Ægypt: for there shall be in men, & beasts (d) boils, and swelling bladders in the whole land of Ægypt.

10 And they took ashes out of the chimney, and stood before Pharaoh, and Moyses sprinkled it into the air: and there were made boils of swelling bladders in men and beasts.

(e) Poor Enchanters, that could neither escape, nor cure this plague.

11 (e) neither could the enchanters stand before Moyses for boils that were upon them, and in all the Land of Ægypt.

12 And our Lord did indurate Pharaoh's heart, & he heard them not, as our Lord spake to Moyses.

13 And our Lord said to Moyses: In the morning arise, and stand before Pharaoh, & thou shalt say to him: This saith the Lord, the God of the Hebrews: Dismiss my people to sacrifice unto me.

14 Because this time I will send all my plagues upon thy heart, and upon thy servants, and upon thy people: that thou mayest know there is not the like to me in all the earth.

15 For now stretching forth my hand I will strike thee, and thy people with pestilence, and thou shalt perish from the earth.

(f) In Hebrew *I have made thee stand*, in the 70. and Chaldee paraphrases *I have kept thee alive*. In the Latin *I have put or set thee*, that in thee, through thine own malice indurate, I may

16 And therefore (f) have I set thee, that in thee I may show my might, and my name may be told in all the earth.

Rom. 9.

17 Doest thou yet hold back my people: and wilt thou not Dismiss them?

18 Behold I will rain Tomorrow this very hour (g) hail exceeding much: such as was not in Ægypt from the day that it was founded, until this present time.

19 Send therefore now presently, and gather together thy cattle, and

make known my
power to mankind.
St. Aug. de
Predest. and Grat.
c. 6.

(g) The 7. plague
Terrible hail,
thunders and
lightnings.

all things that thou hast in the field: for men & beasts, and all things that shall be found abroad, and not gathered together out of the fields, and the hail fall upon them, shall die.

20 He that feared the word of our Lord of Pharaoh's servants, made his servants to fly, and his beasts into houses:

21 but he that neglected the word of our Lord, let alone his servants, and his beasts in the fields.

22 And our Lord said to Moyses: Stretch forth thy hand towards heaven, that there may be hail in the whole Land of Ægypt upon men, and upon beasts, & upon every herb of the field in the Land of Ægypt.

23 And Moyses stretched forth his rod toward heaven, and our Lord gave thunders, and hail and running lightnings on the land: and our Lord rained hail upon the Land of Ægypt.

24 And the hail and fire mixed together did drive: and it was of so great bigness, as Never before appeared in the whole Land of Ægypt since that nation was made.

25 And the hail smote in all the Land of Ægypt all things that were in the fields, from man even unto beast: and every herb of the field did the hail strike, and every tree of the country it did break.

26 Only in the Land of Gessen, where the children of Israel were, the hail fell not.

27 And Pharaoh sent, and called Moyses and Aaron, saying to them: I have sinned now also, the Lord is just: I and my people, impious.

28 Pray ye the Lord that the thunders may cease, and the hail: that I may Dismiss you, and ye tarry not here any longer

29 Moyses said: When I shall be gone forth out of the city, I will stretch forth my hands to our Lord, and the thunders shall cease, and the hail shall not be: that thou mayest know that the earth is our Lords:

30 but I know that neither thou, nor thy servants do yet fear the Lord God.

31 The flax therefore, and the barley were hurt, because the barley came up green, and the flax now was balled:

32 but the wheat, and other winter corn were not hurt, because they were late ward.

(h) In Hebrew.
*Vaiachbed libbo hu
vahabadaf. And he
hardened his own
heart, he and his
servants.*

33 And Moyses going forth from Pharaoh out of the city, stretched forth his hands to our Lord: and the thunders & hail ceased, neither did there drop rain any more upon the earth.

34 And Pharaoh Seeing that the rain, and the hail and thunders were ceased, he increased his sin:

35 (h) and his heart was aggravated, and the heart of his servants, and indurate exceedingly: neither did he Dismiss the children of Israel, as our Lord had commanded by the hand of Moyses.

Chapter 10

The eight plague, of Locusts. 21. the ninth darkness: Pharao yieldeth that all men and children should go to the desert, but not the cattle. 28. At last commandeth Moyses to come no more in his sight, which Moyses foretelleth shall so be.

(a) By Gods
patience over
Pharao & his
servants, in not
destroying them,
their wicked mind
became more
obstinate. *St. Aug.
q. 30. & 36. in
Exod.*

1 **AND** our Lord said to Moyses go in to Pharao: for (a) I have indurate his heart, and the heart of his servants: that I may work these my signs in him,

2 and thou mayest tell in the ears of thy son, and of thy nephews, how often I have broken the Ægyptians, & wrought my signs in them: and you may know that I am the Lord.

3 Moyses therefore and Aaron went in to Pharao, and said to him: Thus faith the Lord the God of the Hebrews: till when wilt thou not be subject to me? Dismiss my people, to sacrifice unto me.

(b) The 8. Plague
Innumerable
locusts, little flying
beasts with long
hinder legs that
destroy grain, grass
& fruit. *Plinius. li.
11. c. 29. St. Greg
li. 31. c. 20. Moral.*

4 But if thou resist, and wilt not Dismiss them: behold I will bring in Tomorrow (b) the locust into thy coasts:

5 which may cover the face of the earth, that nothing thereof appear, but that which the hail hath left may be eaten: for it shall gnaw all trees that spring in the fields.

6 And they shall fill thy houses, and the houses of thy servants, and of all the Ægyptians: such a number as thy fathers have not seen, nor grand-fathers, since they arose upon the earth, until this present day. And he turned himself away, and went forth from Pharao.

7 And Pharaos servants said to him: How long shall we endure this scandal? Dismiss the men, to sacrifice to the Lord their God. Doest thou not see that Ægypt is undone?

8 And they called back Moyses, and Aaron unto Pharao: who said to them: go, sacrifice to the Lord your God: who are they that shall go?

9 Moyses said: With our young and old we will go, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

(c) Because Gods
servants may not
temporize in
religion, politics
unjustly charge
them to have bad
intentions.

10 And Pharao answered: So be the Lord with you, as I shall Dismiss you, and your little ones: who doubteth but that (c) you intend very wickedly?

11 It shall not so be: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharaos sight.

12 And our Lord said to Moyses: Stretch forth thy hand upon the Land of Ægypt unto the locust, that it come upon it, and devour every herb that remained after the hail.

13 And Moyses stretched forth his rod upon the Land of Ægypt: and our Lord brought in a burning wind all that day, & night: and when

it was morning, the burning wind raised the locusts:

14 which came up over the whole Land of Ægypt: and sat in all the coasts of the Ægyptians innumerable, the like as had not been before that time, nor shall be afterward.

15 And they covered the whole face of the earth, wasting all things. Therefore the grass of the earth was devoured, and what fruits soever on the trees, which the hail had left: there was also nothing at all left that was green in the trees, and in the herbs of the earth, in all Ægypt.

16 For the which cause Pharaos in haste called Moyses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

18 And Moyses going forth from Pharaos sight, prayed to our Lord:

19 who made a very vehement wind to blow from the west, and taking the locusts it threw them into the Red sea: there remained not so much as one in all the coasts of Ægypt.

20 And our Lord did indurate Pharaos heart, neither did he Dismiss the children of Israel.

(d) The 9. plague
Horrible
darkness three
days together.

21 And our Lord said to Moyses: Stretch for thy hand toward heaven: and be there (d) darkness upon the Land of Ægypt so thick, that it be palpable.

22 And Moyses stretched forth his hand toward heaven: and there was made horrible darkness in the whole Land of Ægypt three days.

23 No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt, there was light.

25 And Pharaos called Moyses and Aaron, and said to them: go sacrifice to the Lord: let your sheep only, and herds remain, let your little ones go with you. Moyses said: Hosts also & holocausts thou shalt give to us, which we may offer to the Lord our God.

(e) Gods people
must be resolute in
Religion.

26 all the flocks shall go with us: there shall (e) not a hoof remain of them: the which are necessary unto the service of the Lord our God: especially whereas we know not what must be offered, till we come to the very place.

27 And our Lord did indurate Pharaos heart, and he would not Dismiss them.

28 And Pharo said to Moyses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

29 Moyses answered: So shall it be as thou hast spoken, I will not see thy face anymore.

Chapter 11

God biddeth Moyses cause the people of Israel to borrow silver and gold vessels of the Ægyptians. 4. Foretelleth one other plague, the death of the first born. 9. and that Pharaos will still be obdurate.

1 **AND** our Lord said to Moyses: Yet with one plague more will I touch Pharaos & Ægypt, and after this he shall Dismiss you, and compel you to go forth.

2 Thou shalt say therefore to all the people that every man ask of his friend, & every woman of her neighbor vessels of silver, & of gold.

3 And the Lord will give grace to his people in the sight of the Ægyptians. And Moyses was a very great man in the Land of Ægypt, in the sight of Pharaos servants, & of all the people.

(a) The 10 plague
Death of the
firstborn in men &
beasts of the
Ægyptians.

4 And he said: This saith our Lord: At midnight I will enter into Ægypt:

5 and (a) every first-begotten in the Land of the Ægyptians shall die, from the first-begotten of Pharaos who sitteth in his throne, even to the first-begotten of the handmaid that is at the mil, & all the first-begotten of beasts.

6 And there shall be a great cry in the whole Land of Ægypt, such as neither hath been before, nor shall be afterward.

7 But with all the children of Israel there shall not a dog mutter, from man even to beast: that you may know with how great a miracle our Lord doth divide the Ægyptians & Israel.

8 And all these thy servants shall come down to me, and shall adore me, saying: go forth thou, & all the people that is under thee: after this we shall go forth.

9 And he departed from Pharaos exceeding angry. And our Lord said to Moyses: Pharaos will not hear you that many signs may be done in the Land of Ægypt.

(b) As before c. 7.
v. 3. c. 9. v. 16. &
10. v. 1.

10 And Moyses and Aaron did all the wonders that are written, before Pharaos. And our Lord (b) hardened Pharaos heart, neither did he Dismiss the children of Israel out of his Land.

Chapter 12

The manner of preparing, and eating the Paschal lamb, sprinkling the door-posts with blood thereof: 15. eating no Leavened bread seven days together. 29. The first born of men and beasts among the Ægyptians are slain. 35. The Israelites go away spoiling Ægypt. 43. Uncircumcised men may not eat the Phase.

(a) The Epistle in
the office on good
Friday. And the 9.
prophecy before
Mass on Easter
Eve.

1 **AND** our Lord said to Moyses, and Aaron in the Land of Ægypt:
(a)

2 This month, shall be to you the beginning of months: it shall be the first in the months of the year.

3 Speak ye to the whole assembly of the children of Israel, & say to them: The tenth day of this month let every man take a lamb by their families and houses.

4 But if the number be less then may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may suffice to the eating of the lamb.

(b) Such as had not means to take a lamb, took a kid using all the same Rites.

5 And it shall be a lamb without spot, a male, of a year old: according also to which rite you shall take (b) a kid.

6 And you shall keep him until the fourteenth day of this month: and the whole multitude of the children of Israel shall (c) sacrifice him at Even.

(c) Shachatu, *immolabunt, shall offer or sacrifice:* not only kill, as protestants translate.

7 And they shall take of the blood thereof, and put upon both the posts, and on the upper-door-posts of the houses, wherein they shall eat him.

8 And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

9 You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: the head with the feet and entrails thereof you shall devour.

10 Neither shall there remain any thing of him until morning. If there be any thing left, you shall burn it with fire.

(d) Passage in killing the first-born of Ægypt, and not of Israel. St. Hiero. in Mat. 26.

11 And thus you shall eat him: you shall gird your reigns, and you shall have shoes on your feet, holding staves in your hands, and you shall eat speedily: for it is the Phase (d) (that is the Passage) of the Lord.

12 And I will pass through the Land of Ægypt that night, and will strike every first begotten in the Land of Ægypt from man even unto beast: and (e) in all the gods of Ægypt I will do judgments, I the Lord.

(e) The idols of Ægypt were overthrown, as Dagon was in Azotum. 1. Reg. 5. St. Jerome Epist. ad Fabiol. ex tradit. Hebr.

13 And the blood shall be unto you for a sign in the houses where you shall be: and I shall see the blood, and shall pass over you: neither shall there be among you a destroying plague when I shall strike the Land of Ægypt.

14 And you shall have this day for a monument: and you shall celebrate it solemn to the Lord in your generations with an Everlasting observation.

15 seven days shall you eat azymes: in the first day there shall be no leaven in your houses: whosoever shall eat leaven, that soul shall perish out of Israel, from the first day until the Seventh day.

16 The first day shall be holy and solemn, and the Seventh day with the like festivity shall be venerable: no work shall you do in them, except those things, that pertain to eating.

17 And you shall observe the azymes: for in the self same day I will bring forth your army out of the Land of Ægypt, and you shall keep this day unto your generations with a perpetual rite.

(f) Christ observing this precept, had no leavened bread at his last supper: and so instituted the Eucharist in unleavened.

(g) Sprinkling of blood with hyssop here & *Levit. 14. Num. 19.* prescribed signifieth mass delivery by Christs blood working in Baptism and other Sacraments. *Heb. 9.*

(h) Punishment conform to their sin, for persecuting Gods *first begotten son Israel. Exod. 4. v. 22. Theodor. q. 22. in Exod.*

18 The first month, the fourteenth day of the month at even you shall eat (f) azymes until the one and twentieth day of the same month at Even.

19 seven days there shall not be found leavened in your houses: he that shall eat leavened, his soul shall perish out of the assembly of Israel, as well of strangers as of them that are born in the land.

20 Nothing leavened shall you eat: in all your habitations you shall eat azymes.

21 And Moyses called all the Ancients of the children of Israel, and said to them: go take a lamb by your families, and sacrifice the Phase.

22 And (g) dip a bunch of hyssop in the blood that is at the door, and sprinkle the upper transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning.

23 For our Lord will pass striking the Ægyptians: and when he shall see the blood on the upper sill, and on both the posts, he will pass over the door of the house, and not suffer the striker to enter your houses and to hurt.

24 Keep this thing as a law to thee and thy children for ever

25 And when you are entered into the Land, which our Lord will give you as he hath promised, you shall observe these ceremonies.

26 And when your children shall say to you: What is this religion?

27 you shall say to them: It is the victim of our Lords passage, when he passed over the houses of the children of Israel in Ægypt striking the Ægyptians, and delivering our houses. And the people bowing them selves adored.

28 And the children of Israel going forth did as our Lord had commanded Moyses and Aaron.

29 And it came to pass at midnight, our Lord struck (h) every first-begotten in the Land of Ægypt, from the first-begotten of Pharaos, who sat in his throne, unto the first-begotten of the captive woman that was in the prison, and every first-begotten of beasts.

30 And Pharaos arose in the night, and all his servants, and all Ægypt: and there arose a great cry in Ægypt: for neither was there a house wherein there lay not a dead one.

31 And Pharaos calling Moyses and Aaron, in the night, said: Arise and go forth from my people, you and the children of Israel: go, sacrifice to the Lord as you say.

32 Your sheep and herds take you as you demanded, and departing bless me.

33 And the Ægyptians urged the people to go forth out of the land quickly, saying: We shall all die.

34 The people therefore took dough before it was leavened: and trying it in their cloaks, put it upon their shoulders.

(i) Lawful spoil by the warrant of God, Lord of all.

35 And the children of Israel did as Moyses had commanded: and they asked of the Ægyptians vessels of silver and gold, and very much raiment.

36 And our Lord gave grace to the people before the Ægyptians that they did lend them: and (i) they spoiled the Ægyptians.

37 And the children of Israel set forward from Ramesse into Socoth, almost six hundred thousand of foot men, beside little ones.

38 But also the common people of all sorts innumerable went up with them, sheep and herds and beasts of diverse kinds exceeding many.

39 And they baked the meal, which a little before they had taken out of Ægypt tempered: and made hearth cakes unleavened: for it could not be leavened the Ægyptians urging them to depart, & not suffering them to make any tarriance: neither did they think upon preparing any meat.

(j) From the promise made to Abraham (Gen. 12. v. 7.) and his first going into Ægypt (v. 10) to this time were 430. years. Gal. 3. of which they were in great persecution above 80. years, before that in servitude 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 St. Augustine noteth *li. 16. c. 10. ciuit.*

40 And the dwelling of the children of Israel that they abode (j) in Ægypt, was four hundred thirty years.

41 The which being expired, the same day all the army of our Lord went forth out of the Land of Ægypt.

42 This is the observable night of our Lord, when he brought them forth out of the Land of Ægypt: this night all the children of Israel must observe in their generations.

43 And our Lord said to Moyses and Aaron: This is the religion of the Phase: No alien shall eat of it.

44 And every bought servant shall be circumcised, and so shall eat.

45 The stranger and the hireling shall not eat thereof.

46 In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

47 all the assembly of the children of Israel shall make it.

48 And if any of the sojourners be willing to dwell among you, and make the Phase of the Lord, first all the male that he hath shall be circumcised, and then shall he celebrate it according to the rite: & he shall be as he that is born in the land: but if there be any man uncircumcised, he shall not eat thereof.

49 Alone law shall be to him that is born in the land and to the proselyte that sojourneth with you.

50 And all the children of Israel did as our Lord had commanded Moyses and Aaron.

51 And the same day our Lord brought forth the children of Israel out of the Land of Ægypt by their troops.

ANNOTATIONS

Chapter 12

3. *The tenth day*] Our Saviour Christ instituting the Sacrament of the Eucharist, after the celebration of the Paschal lamb, 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 Cross, 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, till the end of the world. Other circumstances likewise, and conference of the one with the other make it more clear, that as in some respects it more resembled Christs Passion, and Sacrifice on the Cross, so in others it more expressed the Eucharist, and mystical commemoration of his death, though also in many it prefigured Christ in both places. For example, The preparing of the lamb *the tenth day* signified our Saviours coming into Jerusalem, the same tenth day of the first Moon, now represented in the Church on Palm Sunday. Also the choice qualities of the lamb, *without spot, a male, of the first year*, foreshowed in general the purity, fortitude, meekness, and all perfection of the true *Lamb of God, that taketh away the sins of the world*. More particularly *the killing* and bereaving the Paschal Lamb of natural life, *the sprinkling of his blood on the door-posts, the roasting at the fire, and not breaking any bone thereof*, most specially expressed Christs death on the cross. But *the fourteenth day, & the Evening* agree only with the Eucharist, instituted the night before our Lords Passion, which he suffered the fifteenth (being the full Moon) and at midday, as ancient St. Dionyse of Propagate (in two Epistles, to Policarpus, and to Appollophanes) testifieth; admiring the miracle of the suns Eclipse, that happened the same time. Neither did the *eating of the Lamb* directly prefigure the oblation on the Cross, for Christ was not crucified to be eaten but the Sacrament *in forms and bread and wine* was expressly figured by eating the lamb with *unleavened bread*, and drinking *the cup thereto adjoined*. (*Luc. 22. v. 17.*) In like sort the Lamb immolated *in commemoration* of the delivery of Israel from death, and from servitude, when the first-born of Ægypt were slain, most aptly prefigured the Eucharist, which is a *perpetual commemoration* of mans redemption, and delivery from eternal death, and from bondage of the Devil and sin, by Christs death on the Cross, which death in deed was the very redemption and delivery of mankind, and not a commemoration thereof: Finally the immolating of the Lamb *within the house* with precise commandment to *carry nothing thereof forth*, pertained particularly to the Eucharist, which our Lord celebrated *within the house*, Whereby St. Cyprian (*lib. de unit. Eccles.*) proveth, that the B. Sacrament must not be given to any out of the *Catholic Church*, though Christs Passion be extended to all the world, as well to bring such as are without, into the Church, as to save those that are already entered in. In this sort the most ancient and best expositors of holy Scripture, explicate this special figure of the Paschal Lamb. As we shall here produce some witnesses in confirmation of this truth.

Ioa. 19.

Tertulian *lib. 4. contra Marcionem*, expounding our Saviours words: *With desire I have desired to eat this Pasch with you before I suffer* saith, Christ coveted not *veruecinam Iudæorum*, the mutton of the Jews, but professing that with desire he desired to eat the Pasch, as his own (for it was unmet that God should covet any thing not his own) the bread which he took, and gave to his disciples, he made his own body, saying: *This is my body*, that is, a figure of my body. *Figura autem non fuisset, nisi veritatis esset corpus. But it had not been a figure* (saith he) *unless it were a body of verity*, or, *a very body*, to wit, not fantastical as the heretic

Luc. 22.

Tertullian proveth,
by this figure
fulfilled in the
Eucharist, that
Christ hath a true
and not a

fantastical body.

Marcion imagined; because the figures in the old Testament were not figures, except a true body answered unto them. So the Sacramentaries sense, that Tertullian should call the Eucharist a figure, is quite against his meaning, and maketh him conclude nothing against Marcion; whereas his whole drift is, by the figures of the old Testament to prove, that in the Eucharist is the true & real body of Christ, and that consequently Christ hath a true and real body. Origen (*in 26. Mat.*) teacheth that in the great parlor (where Christ did eat the Paschal Lamb) he also made his new Pasch.

*Hiere. 11.
v. 19.*

The same Sacrifice
offered by Priests.

S. Cyprian. (*de Cana Dom.*) saith: In the supper of sacramental banquets, old and new Institutions met together. The lamb being *consumed*, which old tradition proposed, the Master setteth *inconsumable* meat to his disciples. St. Gregory Nazianzen (*Orat 2. de Pascha*) saith, God commanded the Paschal Lamb should be eaten in the Evening, because Christ in the Evening gave the Sacrament of his own body to his disciples. St. Jerome (*in 26 Mat.*) After that the figurative Pasch was complete, and Christ had eaten the flesh of the lamb with his Apostles, he taketh bread, *which confirmeth the heart of man*, and passeth over to the true Sacrament of Pasch. Likewise St. Chrysostom (*Ho. de prodit. Juda*) saith, In the same table both the Pasches, of the figure, and of the verity were celebrated. St. Ambrose (*in Luca. I.*) expressly applieth this figurative lamb 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 St. Augustine (*li. 2. cont. lit. Petil. c. 27.*) It is another Pasch that the Jews celebrated of a sheep, another which we receive in the body and blood of our Lord. St. Leo (*ser. 7. de Pass.*) To the end shadows might give place to the body, and figures might cease in presence of the verity, the old observation is taken away by the new Sacrament, host passeth into host, blood excludeth blood, and when the legal festivity is changed, it is fulfilled.

Psal. 103.

2. Cor. 5.

St. Gregorys
moralization of
this figure, applied
to the Blessed
Sacrament.

S Gregory (*ho 22. in Euang.*) proveth by these words, *You shall not eat thereof any thing raw*, that besides the letter there is a spiritual sense. Behold (saith he) the very words of the history drive us from the historical understanding. For did the Israelitical people in Ægypt use to eat a lamb raw, that the law should need to say: *you shall not eat it raw*? And so in that homily this great Doctor explicateth how we ought to celebrate, and receive the Sacrament of the Eucharist, by the figure of this Paschal lamb. This *blood* (saith he) is *sprinkled on both postels*, when the Sacrament of his Passion is *received with mouth*, to redemption, and mediated with *intensive mind* to imitation, and in *the transom* over the door, when pure intention directeth the exterior act, also when we carry *the Cross* of his passion *in our forehead*. The flesh of the lamb is eaten *at night*, because we now receive our Lords body in the Sacrament, when yet we *see not* each *others consciences*, *roasted at the fire*, when we join to our belief *good workers of servant charity*; with *unleavened bread*, and with *lettuce*, that is, in sincerity, *without corruption of vain Glory*, and with *bitter penance for sins*; not raw, nor *sodden in water*, to wit, neither esteeming Christ *a mere man*, nor considering of him, with *human wisdom* or private spirit of heretics, called *stolen water* (prou. 9.) *To devour the head with the feet and entrails*, is by faith to believe *the Divinity of Christ*, and to imitate by love the *steps of his humanity*, and greedily to *learn all Christian mysteries*. Nothing is *left till morning*, when we endeavor in this life before *the resurrection* to know every point of Christian doctrine, so far as to us pertaineth. But if any thing *be left, it must be burned in the*

What persons are
to receive the B.
Sacrament.

fire, because those hard and highest mysteries, which we *can not understand*, we must *remit to the holy Ghost*, lest any proudly presume either to condemn, or to proclaim that he understandeth not. He further describeth also what manner of persons are to eat this new Pasch. Their *loins* must be *girded*, that is, all *carnal pleasures tamed*. They must have *shoes on their feet*, by the good examples of former Saints dead before, must *strengthen their steps*, to fly from vice, and follow virtue: holding staves *in their hands*, to rule & stay themselves and others *from sliding*, by the staff of authority. They must eat the Pasch *speedily*, that is without delay or procrastination must learn the mysteries of mans redemption, and heavenly life, and so perform Gods will and precepts, in this life *with speed*. To this effect St. Gregory discourseth at large in the moral sense, which we have abridged, and otherwise (though holy Scripture be full hereof) seldom touch.

The thing figured far excelleth the figure.

The Eucharist is also a Sacrifice.

Returning therefore to our particular purpose, in all these testimonies we specially urge, that the paschal lamb was a figure, not only of Christs Passion, but also of the Eucharist. Whereupon, besides the often express mention of our B. Saviours body and blood in the same, which Protestants would wrest (as they do also the same terms in holy Scripture) to figurative sense, it necessarily followeth, that there be far more excellent contents in the Sacrament of the Eucharist, then natural bread and wine. For St. Paul teacheth, (*Colloss. 2.*) that *as the body excelleth shadow*, so the verity, or thing figured excelleth the figure. Whereas the substance of bread and wine doth not excel, much less so far excel the Paschal Lamb, as by St. Pauls doctrine is required. Again Seeing the Paschal lamb was a Sacrifice, as appeareth in this Chapter 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 testimony of the Doctors above cited, it followeth also that the holy Eucharist is a Sacrifice far excelling the figure.

Chapter 13

God commandeth to remember their delivery from Ægypt, by the solemnity of Pasch. 2. and by consecrating to him the first-born. 17. And so leadeth them through the desert towards the red sea (Moyses taking with him Josephs bones) by a pillar of fire in the night; and a cloud in the day.

1 **AND** our Lord spake to Moyses, saying:

(a) The first lesson at Matins on CandleMass day.

2 Sanctify unto me every first born that openeth the matrice in the children of Israel, as well of men as of beasts: for they are all mine.
(a)

3 And Moyses said to the people: Remember this day in the which you went forth out of Ægypt, and out of the house of servitude, because with a strong hand hath our Lord brought you forth out of this place: that you eat not leavened bread.

4 This day you go forth in the month of new corn.

(b) The old Testament proposed commonly

5 And when our Lord shall have brought thee into the Land of Chananite and Hethite and Amorrhite and Hethite and Jebusite, which he sware to thy fathers that he would give thee, a land that (b)

temporal rewards.
St. Jerome. *Ep. ad Dardanum*.

floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

6 seven days shalt thou eat azymes: and in the Seventh day shall be the solemnity of our Lord.

7 Azymes shall you eat seven days: there shall not be seen any leavened thing with thee, nor in all thy coasts.

8 And thou shalt tell thy son in that day, saying: This is that which our Lord did to me when I came forth out of Ægypt.

9 And it shall be as a sign in thy hand, and as a monument before thine eyes: and that the law of our Lord be always in the mouth, for in a strong hand our Lord hath brought thee out of Ægypt.

10 Thou shalt keep this observation at the set time from days to days.

11 And when our Lord shall have brought thee into the Land of the Chananite, as he sware to thee and thy fathers, and shall give it thee:

12 thou shalt separate all that openeth the matrice unto our Lord, and all that is brought forth in thy cattle: whatsoever thou shalt have of male sex thou shalt consecrate to our Lord.

13 The first born of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every first born of men among thy children, thou shalt redeem with a price.

14 And when thy son shall ask thee to morrow, saying: What is this? thou shalt answer him: With a strong hand did our Lord bring us forth out of the land of Ægypt, out of the house of servitude.

(c) In the Hebrew.
when Pharaos heart had indurated himself.

15 For (c) when Pharaos heart was indurate, and would not Dismiss us, our Lord slew every first-born in the Land of Ægypt, from the first-born of man to the first born of beasts: therefore I sacrifice to our Lord all that openeth the matrice of the male sex, and all the first-born of my sons I do redeem.

(d) Gods
prevention to avoid
temptations
showeth free will
in man

16 It shall be therefore as a sign in thy hand, and as a thing hanged before thine eyes, for a remembrance: because our Lord by a strong hand hath brought us forth out of Ægypt.

17 Therefore when Pharaos had sent forth the people, our Lord led them not by the way of the Philistines country which is near: thinking (d) lest perhaps it would repent them, if they should see wars arise against them, and would return into Ægypt.

(e) By this
appeareth how
much Moyses
esteemed Josephs
charge concerning
translation of his
bones. Also
St. Paul
commendeth it.
Heb. 11.

18 But he led them about by the way of the desert, which is besides the Red-sea: and the children of Israel went up out of the Land of Ægypt armed.

19 Moyses also (e) took Josephs bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you.

20 And marching from Socoth they camped in Etham in the utmost coasts of the wilderness.

21 And our Lord went before them to show the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their journey both times.

22 There Never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

Chapter 14

Pharao persecuting the children of Israel with a great army. 10. they murmur against Moyses, 13. but are encouraged by him, and pass through the red sea dry foot. 23. Pharao and his host willfully following are drowned.

(a) Although the Hebrew Greek and Latin have, *And he*, yet Protestants corruptly thrust in the text, *that he shall*, to make it sound to their sense, that God did not only permit, but work Pharaos induration.

1 **AND** our Lord spake to Moyses, saying:

2 Speak to the children of Israel: Let them return and camp over against Phihahiroth which is between Magdal and the sea against Beelsephon: in the sight thereof you shall camp upon the sea.

3 And Pharao will say concerning the children of Israel: They are straitened in the land, the desert hath shut them in.

4 And I will indurate his heart, (a) and he will pursue you: and I will be glorified in Pharao, and in all his army: and the Ægyptians shall know that I am the Lord. And they did so.

5 And it was told the king of Ægyptians that the people was fled: and the heart of Pharao and of his servants was changed toward the people, and they said: What meant we to do, that we dismissed Israel from serving us?

6 Therefore he made ready his chariot, and took all his people with him.

7 And he took six hundred chosen chariots, and all the chariots that were in Ægypt: and captains of the whole army.

8 And our Lord hardened Pharaos heart the king of Ægypt, and he pursued the children of Israel: but they went forth in a mighty hand.

9 And when the Ægyptians pursued their steps going before, they found them encamped at the sea side: all Pharaos horse and chariots, and the whole army were in Phihahiroth against Beelsephon.

10 And when Pharao approached, the children of Israel lifting up their eyes, saw the Ægyptians behind them: and they feared exceedingly, and cried to our Lord,

11 and said to Moyses: Perhaps there were no graves in Ægypt, therefore thou hast taken us thence to die in the wilderness: why wouldest thou do this, in bringing us out of Ægypt?

12 Is not this the word that we spake to thee in Ægypt, saying: Depart from us, that we may serve the Ægyptians? for it was much better to serve them, then to die in the wilderness.

13 And Moyses said to the people. Fear not; stand, and see the great

wonders of our Lord that he will do this day: for the Ægyptians, whom now you see, you shall no more see for ever.

14 Our Lord will fight for you, and you shall hold your peace.

(b) A sorrowful heart, lamentably mourning for the people is called crying to God. St. Jerome. in Gal. 4.

15 And our Lord said to Moyses: (b) Why criest thou to me? speak to the children of Israel that they go forward.

16 But thou lift up thy rod, and stretch forth thy hand upon the sea, & divide it: that the children of Israel may go in the midst of the sea by dry ground.

17 And I will indurate the heart of the Ægyptians to pursue you: and I will be glorified in Pharaos, and in all his host, and in his chariots and in his horsemen.

2. Reg. 6.

18 And the Ægyptians shall know that I am the Lord when I shall be glorified in Pharaos, and in his chariots & in his horsemen.

(c) Protection of Angels.

19 And (c) the Angel of God, that went before the camp of Israel, removing himself, went behind them: and together with him the pillar of the cloud, leaving the foreward,

20 stood behind, between the Ægyptians camp and the camp of Israel: and it was a dark cloud, and lightening the night, so that they could not come to each other the whole night time.

21 And when Moyses had stretched forth his hand upon the sea, our Lord took it away, a vehement and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

22 And the children of Israel went through the midst of the dry sea: for the water was as it were a wall on their right hand & their left.

(d) The fourth prophecy in the office before Mass on Easter Eve. And the second on Whitsun Eve

23 And the Ægyptians pursuing went in after them, and all Pharaos horses, his chariots and horsemen through the midst of the sea. (d)

24 And now the morning watch was come, and behold our Lord looking upon the Ægyptians camp through the pillar of fire & the cloud, slew their army:

25 and overthrew the wheels of the chariots, and they were born into the depth. The Ægyptians therefore said: Let us flee from Israel: for the Lord fighteth for them against us.

26 And our Lord said to Moyses: Stretch forth thy hand upon the sea, that the waters may return to the Ægyptians upon their chariots and horsemen.

(e) So in Baptism all sins are destroyed. St. Cyp. Ep. 76. in fine. St. Aug. Tract. 12. & 13. in Joan.

27 And when Moyses had stretched forth his hand against the sea, it returned in the first break of day to the former place: and the Ægyptians fleeing away, the waters came upon them, and our Lord enwrapt them in the midst of the waves.

28 And the waters returned, and overwhelmed the chariots and the horsemen of all Pharaos army, who following were entered into the sea, (e) neither did there so much as one of them remain.

(f) The same credit is given to God

29 But the children of Israel marched through the midst of the dry sea, & the waters were unto them as instead of a wall on the right

speaking by
Moyses, as if he
had spoken
immediately by
himself. *St. Hiero.*
in *Epist. ad*
Philem.

hand and on the left:

30 and our Lord delivered Israel in that day out of the hand of the
Ægyptians.

31 And they saw the Ægyptians dead upon the sea shore, and the
mighty hand that our Lord had exercised against them: and the
people feared our Lord, & they believed our Lord, (f) & Moyses his
servant.

Chapter 15

*Moyses with the people sing a Canticle of thanks-giving, for their
delivery. 22. The people being three days in the desert without water;
then finding that is bitter, do murmur. 25. It is made sweet. 27.
Coming to Elim they find twelve fountains, and seventy palm trees.*

(a) The first of all
Canticles, sacred
or profane. *Origen.*
ho. 6. in Exod.

1 **THEN** (a) sang Moyses and the children of Israel this song to our
Lord, and said: Let us sing to our Lord: for he is gloriously
magnified, the horse and the rider he hath thrown into the sea.

2 My strength, and my praise is our Lord, and he is made unto me a
salvation: this is my God, and I will glorify him: the God of my
father, and I will exalt him.

3 Our Lord is a man of war, omnipotent is his name.

4 Pharaos chariots and his army (b) he hath cast into the sea: his
chosen princes are drowned in the red sea.

5 The depths have overwhelmed them, they are sunk into the bottom
like a stone.

6 Thy right hand o Lord is magnified in strength: thy right hand, o
Lord, hath stricken thine enemy.

7 And in the multitude of thy Glory thou hast put down thy
adversaries: thou hast sent thy wrath, which hath devoured them like
stubble.

8 And in the spirit of thy fury were the waters gathered together: the
flowing water stood, the depths were gathered together in the midst
of the sea.

9 The enemy said: I will pursue and overtake, I will divide the
spoils, my soul shall have his fill: I will draw forth my sword, my
hand shall kill them.

10 The spirit blew and the sea overwhelmed them: they sank as lead
in the vehement waters.

11 Who is like to thee, among the strong o Lord? who is like to thee,
magnifical in sanctity, terrible and laudable, doing marvels?

12 Thou didst stretch forth thy hand, and the earth devoured them.

13 Thou hast in thy mercy been a guide to the people which thou
hast redeemed: and in thy strength thou hast carried them unto thy
holy habitation.

(b) God only
suffered them to
go into the sea. For
they went of their
own accord
supposing they
might follow
where the
Israelites went
before. *St. Aug.*
ser. 89. de temp.

14 Nations rose up, and were angry: sorrows possessed the inhabitants of Philisthium.

15 Then were the princes of Edom troubled, trembling ceased on the sturdy of Moab: all the inhabitants of Chanaan were stark.

16 Let fear and dread fall upon them, in the greatness of thy arm: let them become unmovable as a stone, until thy people o Lord shall pass, until thy people shall pass, this which thou hast possessed.

17 Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast wrought o Lord: thy sanctuary Lord, which thy hands have confirmed.

18 Our Lord shall reign for ever and Evermore.

19 For Pharao on horseback entered in with his chariots and horsemen into the sea: and our Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

(c) Musical instruments used before the law of Moyses in the service of God.

20 Mary therefore the Prophetess, Aarons sister, took (c) a tymbrel in her hand: and all the women went forth after her with tymbrels and dances,

21 to whom she began the song, saying: Let us sing to our Lord, for he is gloriously magnified, the horse and his rider he hath cast into the sea.

(d) These things chanced to them in figure *1. Cor. 10.*

22 And Moyses removed Israel from (d) the red sea, and they went forth into the desert Sur: and they walked three days through the wilderness, and found not water.

23 And they came into Mara, neither could they drink the waters of Mara, because they were bitter: Whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness.

(e) The wholesome wood of the Cross made the bitter sea of gentiles, sweet. *Theodoret. q. 26. in Exod.*

24 And the people murmured against Moyses, saying: What shall we drink?

25 But he cried to our Lord. who did show him (e) a piece of wood: which when he had cast into the waters, they were turned into sweetness. There he appointed him precepts, and judgments, and there he proved him,

26 saying: If thou wilt hear the voice of the Lord thy God, and do that is right before him, and obey his commandments, and keep all his precepts, none of the maladies, that I laid upon Ægypt, will I bring upon thee: for I am the Lord God thy curer.

27 And the children of Israel came into Elim, where there were twelve fountains of water, & seventy palm trees: and they camped beside the waters.

The End Of The Third Age.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE THIRD AGE,

**from Abrahams going forth of Chaldea,
to the parting of Israel out of Ægypt.
The space of 430 years.**

The same Church
& Religion in this
age as in the
former.

ONE and the same Church and Religion begun 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 points of faith, were believed and professed, but also the number of professors increased and partly by separation of place and abode, and specially by diversity of manners, outward rites, and conversation were more distinct from infidels then before: as we shall now show by the sacred history of that time. Which beginneth with Abrahams going forth of his country of Chaldea, about 2024. years from the beginning of the world, in the 75. year of his age.

Belief in one God.

From which time forward God often appeared to him, and after him to Isaac and Jacob, in the title of EL SADDAI, that is, God Almighty: Creator of all things, Lord, God, most high, Possessor of heaven and earth (Gen. 14.) To Moyses more familiarly (Exod. 3.) in his most proper name, HE WHICH IS. In the name of four letters, which the Jews count ineffable. And in diverse other names, all showing One, Eternal, Omnipotent, infinite Majesty, Of whom all other things depend, and have their being, himself independent of any other thing.

Three Divine
Persons.

This one Divine nature, and indivisible substance is (above all reach of reason) THREE in Persons: represented to Abraham (Gen. 18) by three Angels, in form of men, whom, by special instinct of God, he adored as one: and first spake unto them as to one: Lord if I have found grace in thy sight, go not past thy servant; and by and by as to many: Wash ye your feet. In like manner Moyses sometimes speaketh plurally as of many; There appeared to him three men, they said: Where is Sara? sometimes singularly; He said: I will come. So Lot (Gen. 19.) spake to two Angels representing the Son of God, and the holy Ghost, one God with the Father, first as to many, I beseech you my Lords, turn into the house of your servant; after as to one: I beseech thee my Lord, because thy servant hath found grace before thee. Who likewise answered as one only: I have heard thy prayer. Again Moyses sheweth distinction of Persons in God, saying (v. 24.) Our Lord rained

Strength (or power)
the Father, *wisdom*
the Son, *Spirit* the
holy Ghost.

from our Lord. *Job also (who lived in this age) and his friends professed and served the same one God, avouching him to be the only God and Lord, that giveth and taketh away (Chapter 1. 2.) He the maker and peculiar Keeper of men. He that taketh away sin, and iniquity (c. 7.) He that doth great things, incomprehen-sible, and marvelous, whereof there is no number, (c. 9.) And that with terms appropriated to the three Divine Persons (c. 26.) In his strength suddenly the seas are gathered together, and with his Wisdom he struck the proud man. His Spirit hath adorned the heavens. The same Mystery of plurality of Persons in one God is more clear by the Hebrew text Chapter 30. v. 11. and 35. v. 10. where the same actions are ascribed to God, as to one, and as to many.*

Christ promised to
Abraham.

But most evident are the promises, figures, and prophecies of Christ our Redeemer. For besides present abundance of riches, promise of great progeny, and that the same should possess the fruitful Land of Chanaan (three special blessings of the old Testament) God promised Abraham a far greater thing (Gen. 12.) that in his seed ALL 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 many nations, Gen. 17. And so he was natural father of four great Kingdoms, Ismaelites, Madianites, Idumeans, and Israelites: but spiritual father of many more, to wit, of all that believe in Christ, Jews and Gentiles, from that time to the worlds end. The same promises of possessing Chaanan and of Christ were renewed and confirmed to Isaac. (Gen. 26.) in like sort to Jacob (28.) for they pertained not to Ismael, nor to the other sons of Abraham, nor to Esau. (Moreover Christ, our Redeemer and deliverer from sin, and captivity of the Devil, was prefigured by Abraham, at last delivering those from captivity, who otherwise endeavoring to shake of the yoke of Cordorlahomor, fell further into subjection and bondage (Gen. 14.) (Also Melchisedech, King and Priest, of unknown generation, extraordinary vocation, without predecessor, or successor, prefigured Christ King and Priest for ever, who not by successors, but by Priests his vicars, perpetually exerciseth all Priestly functions. Likewise Isaac born above the common course of nature (Gen. 21.) singularly beloved of his father; carrying wood on his back for the sacrificing of himself (22.) Jacob flying his brother Esau (27.) hardly treated by Laban, (31.) yet always invincible against his adversaries, (32.) Joseph hated of his brethren, sold and delivered to Gentiles, (37.) By them also persecuted, (39.) but afterwards advanced, and called the Saviour of the world,

Rom. 9.

To Isaac. And to
Jacob.

Christ prefigured
by Abraham.

By Melchisedech.

By Isaac.

Jacob.
Joseph.

Job. Moyses.

(41.) *Just Job vehemently afflicted; Moyses hidden for a while, then exposed to danger, and thence delivered: afterwards manifesting himself to his brethren, by them rejected, betrayed, and flying from Pharaoh (Exo. 2.) returning again (Exod. 3. 4. &c.) and at last delivering the Israelites from bondage of Ægypt (Exo. 14.) And many other things, as the ram sacrificed in place of Isaac (Gen. 22.) the ladder of Jacob (Gen. 28.) Josephs scepter (47.) Aarons rod (Exo. 7.) Paschal lamb (12.) prefigured Christ, born of a Virgin; the only Son of God; sometimes hidden, other times conversant with men, hated, persecuted, sold, betrayed; who carried his own cross, was sacrificed, vanquished all his enemies, advanced, and acknowledged the true Saviour of the world; Redeemer and deliverer of mankind, from servitude, slavery, thralldom, and bondage of sin, death, and the Devil. Again Abraham prophesied that of his seed Christ our Saviour should be born, when he said to his servant (Gen. 24.) Put thy hand under my thigh, that I may adjure thee by our Lord God of heaven & earth, that is, by Christ, who should come of his loins, as St. Jerome (Tradit Heb. in Gen. and explic. Psal. 44.) St. Ambrose (li. 1. c. 9. de Abraham) and St. Augustine (q. 62. in Gen. and li. 16. c. 33. ciuit.) expound it. More evidently Jacob (Gen. 49.) THE SCEPTER SHALL NOT BE TAKEN AWAY FROM JUDAS, AND A DUKE OF HIS THIGH, TILL HE DO COME THAT IS TO BE SENT, AND*

And many other things.

Prophecy of Christ.

Job as plainly: I know that my Redeemer liveth. Moyses foreknowing that Christ the true Redeemer, and chief Lawgiver should be sent, prayed God to hasten his mission, saying: I beseech thee Lord, send whom thou wilt send. (Exod. 4.)

Job. 19.

Sacrifice. Altars.
Churches,
dedicated.

External Sacrifice was frequent and solemn, as the sovereign homage to God. And many Altars erected by Abraham for that purpose (Gen. 12. 13. 15. 22.) Unbloody, in bread and wine by Melchisedech (Gen. 14.) other liquid sacrifices (Gen. 35. v. 14) offered by Jacob, with dedication of the place called Bethel: the house of God: which he also before hand promised by vow (Gen 28.) Diverse other Sacrifices offered by Isaac, and Jacob (Gen 26. 31. 33. 36.) By Job and his friends (Job. 1. & 42.) by Moyses, Aaron, and other ancients of Israel. (Exod. 12.) all which consequently show Priesthood, whose proper office is to offer Sacrifice, though amongst all the above named, only Melchisedech was called a Priest. And among the gentiles we find that Putiphar (Gen. 41.) and Jethro (Ex. 3.) whose daughters Joseph and Moyses married) were called Priests, or as the word Cohenim

Vows.

Priesthood.

Privilege of Priests.	<i>doth also signify, Princes, for they were great and eminent men in their countries. At least those that by special privilege were exempted from selling their lands to Pharaos, and had notwithstanding provision of maintenance in time of dearth (Gen. 47.) were properly called Priests, for such function as they had in serving their idols. For where was true and right Sacrifice, there were also right Priests, and where Idololatrical sacrifice there were like Priests, and where no external sacrifice at all (as amongst Protestants) there are no Priests, but ministers only.</i>	
Where is no sacrifice no priest is required.		
Circumcision.	<i>In this age also (long before Moyses) the Sacrament of Circumcision was given to Abraham, for distinction of Gods selected and peculiar people, and for remedy of original sin, in the male sex of Abrahams seed, and others of his community. In the other sex, and other generations, former remedies of sacrifice, or other profession of faith were available. For other sins, not only internal repentance was necessary, which was Ever principally required (& therefore Joseph dealt so severely with his brethren, till they had hearty sorrow and contrition for their sins) but also certain external purifications, as washing and changing garments, were ordained. (Gen. 35.) Marriage though not then a Sacrament, yet was religiously regarded, with special care of faith and religion in the choice of persons, (Gen. 24. 27, v. 46. c. 28. v. 1.) and of certain degrees of consanguinity and affinity. Adultery 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.) Plurality of wives in some persons and cases, lawful in the law of nature (Gen. 16. 25. 29.) as also afterwards in the law of Moyses, not in the law of grace, nor Ever plurality of husbands.</i>	Gen. 44
Penance.		
Marriage. Degrees of consanguinity.		
Plurality of wives lawful sometimes, never of husbands. Blessings.		
Sign of the cross. Ceremonies. Musical instruments.	<i>Spiritual blessing, a preeminence of greater persons, so Melchisedech blessed Abraham (Gen. 14.) Isaac blessed Jacob (c. 27.) and Jacob his sons (c. 49.) and the sons of Joseph, with imposition of hands, and framing the form of a cross (48.) Other Ceremonies of oil and wine (Gen. 28. 35.) sprinkling the blood of the Paschal lamb, eating the lamb standing with their loins girded, shoes on their feet, staves in their hands, and with speed (Exo. 12). Musical instruments in Divine service. (Exod. 15.)</i>	
Baptism prefigured.	<i>Christs Baptism prefigured by Circumcision, (Gen. 17.) for Christians are circumcised (saith St. Paul) in the Circumcision of Christ, buried with him in Baptism. Also by the cloud which stood between the Ægyptians and Israelites, lightning the night on the one side (towards Gods people)</i>	

The Bl. Sacrament.	<p>dark on the other (towards their enemies) and by the Red Sea, which saved the children of Israel, and drowned the Egyptians (Exo. 14.) all were baptised in the cloud, and in the sea. So the bread and wine offered by Melchisedech, the Paschal lamb, and the unleavened bread prefigured the B. Sacrament, and Sacrifice of Christs body and blood, in forms of bread and wine. Jacob also prophesied of this most excellent Mystery (Gen. 49.) He shall wash his stole in wine, and his cloak in the blood of the grape. In like sort Melchisedechs Priesthood was a plain figure of Christs Priesthood, who first by himself consecrated and offered his own body and blood, and still doth the same by his Priests hands of the new Testament.</p>	1. Cor. 10.
Priesthood of the new Testament.	<p>Diverse other Rites were known and observed by Tradition. So Abraham paid Tithes to his spiritual Superior (Gen. 14.) taught his children and family to keep the way of our Lord, and do judgment and justice, (Gen. 18. v. 19.) Isaac and Jacob kept and taught the Ordinances, Precepts and Ceremonies of their ancestors, without Laws or precepts written (Gen. 26.) Judas commanded his second son to take the widow of his brother deceased without children (Gen. 38.) The children of Israel abstained from eating the sinew of the thigh, in remembrance that the sinew of Jacobs thigh was shrunk (Gen. 32.).</p>	
Form of justice. Precepts. Raising seed to the brother Abstinence.	<p>Freewill in men proved, by that Josephs brethren in selling him thought evil, not moved nor inclined thereto by God, who had no part in their evil thought, but turned it to good. (Gen. 50.) by Gods threatening Pharaos (Exo. 8.) If thou wilt not Dismiss Israel. Which were unjust if Pharaos could not do otherwise. Likewise by that Pharaos often changed his mind, sometimes promising to Dismiss the Hebrews, and again refusing to do it, which sheweth (saith Theodoret) freewill of the mind: and by Gods prevention of temptations, leading the Israelites not the nearest way, but by the desert, lest perhaps it would repent them; and they would return into Egypt (Exod. 13.) Mans consent therefore is free notwithstanding Gods will, direction, and commandment. And so his industry is required in his daily affairs, and then to rely on Gods providence, otherwise only to expect Gods will, operation, or protection, man himself endeavoring nothing is to tempt God. Therefore Abraham (Gen. 12.) Isaac (c. 26.) Jacob (ca. 32.) and the parents of Moyses (Exo. 2.) being in fear and distress used all prudence to avoid imminent dangers, albeit they had special revelations of safety and happy success. Neither doth God Ever tempt any man to sin, but proveth his servants and maketh them known to the world for example of others, and</p>	
Freewill.		
Mans industry necessary.		
God tempteth not		

to evil.

their own merit. Gen. 22. Job. 1. 2. &c.

Faith and good works together justify, and are meritorious, but neither of them alone.

Perfection in this life. Four principal merits of Abraham.

1. Prompt obedience.

2. Faith without staggering.
3. Propagation of faith and religion.

4. Perfect obedience.

Other just men.

Isaac.

Jacob.

Only faith doth not justify, nor works without faith, but both together do justify, and are meritorious: so Abraham believed God because he is omnipotent and truth itself, and it was reputed to him unto justice (Gen. 15.) but this faith was not sole, for it had hope, love, obedience, and other virtues adjoined, and so his believing was an act of justice. In like manner Abraham was justified by works, offering Isaac his son upon the Altar (Gen. 22.) but this work presupposed faith, that God is able to raise even from the dead. So by works faith is consummate. By hospitality Abraham and Lot unawares received Angels to harbor. (Gen. 18. 19.) Abraham was perfect according to perfection of this life. (Gen. 17.) most highly commended for four more notorious acts proceeding of two special virtues faith and obedience. The first was his prompt obedience, in leaving his country and kindred, going he knew not whither, nor how far, simply and cheerfully expecting Gods further direction, when to go, and where to abide, (Gen. 12.) The second was his excellent faith presently believing Gods promise (which by all human reason seemed impossible) that he should have innumerable progeny (Gen. 15.) The third was, that he did not only most sincerely and religiously serve God, but also taught his posterity so to do, as God himself testifieth of him, saying: I know that he will command his children, and his house after him, that they keep the way of the Lord, and do judgment and justice. (Gen. 18.) The fourth was that most heroical act of obedience, admirable to all ages, being ready to kill, and sacrifice his own most dearly beloved son Isaac. For which God sware by himself, that he would many ways bless him, because (saith God) thou hast obeyed my voice (Gen. 22.) He prayed for Sodom, and had prevailed, if ten just persons had been found in that city (Gen. 18.) And Lot was delivered from thence for Abrahams sake (Gen. 19.) Isaac was also of most sincere mind, devout to God, exercised himself in meditation or mental prayer (Gen. 24.) obtained by prayer his desire of issue. (Gen. 25.) Likewise Jacob is described in the holy text a plain (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 first birthright. (Gen 25. v. 31.) He neither lied, nor otherwise sinned, when he answered his father that he was Esau his first begotten son (Gen. 27.) but spake truth in mystical sense, agreeable to Gods will and ordinance, who so transposed Isaacs blessing from Esau to Jacob. Which Isaac at length understanding, conformed him self thereto, and confirmed the same (v. 33. &

*Iat. 2.
Heb. 11,
Heb. 13*

He spake truth in mystical sense.

Joseph.

Job.

Moyses.

ch. 28.) gluing Esau such contentment as he could of temporal blessings. Joseph is renowned for all virtues, even from his youth to his death (Gen. 37. 39. 50.) Job Was simple and right, fearing God and departing from evil, a just and innocent man, both before and in his tribulations, not sinning with his lips: neither spake he any foolish thing against God (ch. 1.) yea more afflicted retained innocency (ch. 2.) and finally God received his prayer for others, and restored all his losses double. (ch. 42.) Moyses a most special selected Prophet, the meekest man on the earth, of singular zeal severely punished sin, but with all most charitably prayed God to forgive the people and conserve his Church.

*Nu. 12.
Exo. 32.*

Election is of Gods mercy.
Predestination excludeth not ordinary means.

Sin is the cause of reprobation. Pharao and other Ægyptians hardened their own hearts.

God of his mere mercy electeth all those, whom he will justify and save, offering all sufficient grace, justly leaveth some obstinate sinners in state of damnation, (Gen. 25. Exo. 7.) His predestin-ation, foreknowledge and promise, do not exclude but include the means, Whereby his will is done in the just (Gen. 25. 37. 45. 50.) Neither is Gods reprobation the cause of any mans damnation, but mans own sin the proper cause, both of reprobation & damnation. For example, Pharao & his people envying, vainly fearing and for their religion hating, and persecuting the children of Israel, by oppressing them with unsupportable labors, by commanding secretly to kill their infants, and that not succeeding, by a new decree to drown them (Exo. 1.) were mercifully after long connivance, admonished by Gods legates in his name quietly to permit his people to serve him; but they willfully condemned this gentle admonition, Pharao proudly and insolently answering: Who is the Lord, that I should hear his voice, and Dismiss Israel? I know not the Lord, and Israel I will not dismiss. (Exo. 5.) So they hardened their own hearts, and more grievously afflicted the faithful. God permitting the wicked to live, and prosper for a time in this world, not punishing them so much as they deserved, nor mollifying their hearts, not illuminating their understanding unto effectual conversion, but justly permitting them to persist in obstinacy (Ex. 7. 8. 9. 10. & c.).

God did only permit them to obdurate themselves.

Protection & Invocation of Angels and Patriarchs.

Adoration of creatures.

Swearing by

Protection of Angels & Invocation is proved, (Gen. 24. 32. 48.) Patriarchs names also invocated (c. 48. v. 16.) Isaac was blessed & prospered for Abrahams sake, because Abraham obeyed Gods voice, kept his precepts & commandments, observed his ceremonies & his laws. (Gen. 26.) Josephs rod adored by Jacob. (Gen. 47.) Moyses commanded to put of his shoes, because the place was holy (Exod. 3.) Swearing by creatures lawful, and some times more convenient, then immediately by God himself (Gen. 42.) Likewise Ominous

*S Aug. li.
16. c. 36.
ciuit*

creatures. Ominous
speech. Dreams.
Images. Relics.
Devotion to holy
places. Figure of
Christ cross.

speech. (*Gen. 24.*) and Dreams, (*Gen 37. 40. 41.*) are sometimes lawfully observed, and are from God. Idols always unlawful, but not all Images (*Gen. 31. 35.*) Relics to be reverently used, as Josephs body conserved in a coffin in *Ægypt*, (*Gen. vlt.*) translated by Moyses (*Exo. 13.*) and so brought into Chanaan, and laid with other Patriarchs in *Sichem*. Going bare foot to holy places an act of religious reverence, and devotion. (*Ex. 3.*) The sign of the cross used by Jacob. (*Gen 48.*) a figure of Christs cross. The wood cast by Moyses into the bitter water, and making it sweet (*Exo. 15.*) another figure thereof.

Josue 24.

Funeral offices

Place dedicated for
burial

Mourning 40. days.
Exequies of seven
days.

Special place of
burial rightly
desired. No soul
before Christ
entered into
heaven. Diverse
places in hell.

Funeral obsequies were observed by Abraham for his wife Sara (*Gen. 23.*) with mourning and weeping for her, according to the quality of so holy a person, who it is like needed not other satisfactory works as Saul and Jonathas, and others slain in battle, for whom David and his court did not only mourn and weep, but also fasted till Even. He also bought a field with a double cave, where he buried her, dedicating it for this peculiar use, and both himself, and Isaac, Jacob, Rebecca, and Lia were there buried. (*Gen. 49. v. 31.*) Joseph with all his brethren mourned for their father Jacob, first forty days in *Ægypt*, then carrying him into Chanaan, celebrated the exequies other seven days (*Gen. 50.*) His particular digging of his own Grave (*v. 5.*) and both his and Josephs special charge to be buried amongst their ancestors, and the translation of all the twelve sons of Jacob, into *Sichem*, confirm the desire of burial in one place rather then in another, to be agreeable to nature, and holy Scriptures.

2. Reg. 10

*Act. 7. v.
16.*

Touching the souls departed, even the most perfect, went into the lower parts, generally called Hell. But some were in rest, others in pains, according to their desserts, none in heaven before Christ. As St. Jerome (comment in *Osee. 13.* and *Eccles. 3.*) proveth by Jacobs words (*Gen. 37.*) I will descend unto my son into hell. by Jobs lamentation (*ch. 7.* and *17.*) that all (good and bad) were retained in hell, saying! If I shall expect, hell is my house, and in darkness I have made my bed. Which place or receptacle of such Saints, as Jacob and Job, was doubiles far distant from hell of the damned, for between Lazarus in Abrahams bosom and the glutton in torments, is a great chaos (or large space) and yet the highest of these places is called hell.

Iac. 16.

Resurrection

In respect of Resurrection, the same Jacob called his life in this world a pilgrimage (*Gen. 47.*) and Job, (*ch. 7.*) a warfare upon earth: professing expressly (*ch. 19.*) In the last day I

General Judgment.	shall rise out of the earth. And I shall be compassed again with my skin, and in my flesh I shall see God. <i>Our B. Saviour also proveth the Resurrection, because the God of Abraham, Isaac, and Jacob (Exo. 3.) is God of them, not as they are dead, but as they are living, and to return again to life in body and soul together. Of general Judgment Job saith (ch. 31.)</i> What shall I do when God shall rise to judge? and when he shall ask, what shall I answer him? <i>And Eliu (ch. 34.) saith:</i> The omnipotent will render a man his work, and according to the ways of every one, he will recompense them. <i>Sodom and Gomorra (Gen. 19.) were example (faith St. Peter. and St. Jude) of eternal punishment in hell fire.</i>	Mat. 22
Eternal punishment of the wicked: and joy of the blessed.		2. Pet. 2. Ip. Iud.
Continuance of the Church notwithstanding breaches from it.	<i>Of eternal life Jacob professed his hope (Gen. 49.) saying: I will expect thy salvation o Lord. And Moyses (as St. Paul testifieth) denied himself to be the son of Pharaos daughter, esteeming the reproach of Christ greater riches, then the treasure of the Ægyptians. For he looked unto the reward. Thus much touching particular points of Religion. It resteth to see the visible known members of the Church, with the heads and governors thereof, succeeding without interruption in the same age, notwithstanding some brake and departed from them, and other innumerable Sects of Infidels still multiplied in the world.</i>	Heb. 11.
Abraham Never contaminate in Religion.	<i>To begin therefore with Abraham, before the former age was ended, (at which time he was 75. years old) holy Scriptures still speak of him, as always undefiled, and a true servant of God, though his father Thare and his brother Nachor sometimes served strange gods, (Josue. 24.) but were reclaimed, and the whole family, (as St. Augustine proveth, lib. 16. c. 13. de ciuit) was persecuted by the Chaldees]</i>	
Thare and Nachor reduced from Idolatry.	<i>Whereupon Thare leaving Chaldea brought Abraham, Lot, and Sarai, so far as Haran in Mesopotamia (Gen. 11.) whither also Nachor repaired afterwards, and there made his habitation, as appeareth (Gen. 24.) But Abraham was sooner, and more specially persecuted in Chaldea, as Josephus testifieth (li. 1. Antiq.) for his clear and public profession of one God, Creator of all things, and that by his only Goodness, and not by mens own power, happiness is attained.</i>	
Abraham publicly professed his faith.	<i>Further Suidas (vocab. Abraham) writeth, that at the age of 14. years, he admonished his father; not for lucre sake, to seduce men by worshipping images of false gods, avouching that there is no other; but the celestical God, maker of the whole world. In which sincere profession how be always persevered is often testified, and needles here to be repeated. Also Sem, Sale, and Heber his proper ancestors (the ninth, Seventh, and sixth in right line before him) were all holy men,</i>	

Sem. Sale. Heber.	<p><i>and lived all Abrahams time, much of Isaacs, and part of Jacobs days. Likewise Melchisedech King and Priest (a distinct person, of another lineage, as we suppose, from Sem) lived in the beginning of this age. All which being renowned men had great troops, or rather countries, which with them served the only true God. Whereof we have example, in that Abraham (being but a stranger in Chanaan) upon a sudden exploit, (Gen. 14.) made ready of the servants born in his house, three hundredth and eighteen well appointed, men of arms, all of the same religion; for shortly after they were all circumcised (Gen. 17.) yet was king Melchisedech of more power and authority then be. And the other here mentioned, except his elder brother Nachor, and his nephew Lot, were his own direct progenitors, and by likelihood more potent. Again from Abraham the succession held on right to Aaron and Moyses, and the whole people of Israel, which with them passed out of Ægypt through the Red Sea.</i></p>	
Melchisedech.		
Many professors of true Religion.		
Breaches from the Church.	<p><i>But in the mean time, diverse also of Abrahams kindred and seed, break off from this community: and fell to Idolatry. For albeit Lot, his brothers son persevered in the true service of God, yet Lots sons, 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 son) continued henceforth in true faith and religion, yet Laban (the same Bathuels son) had false gods, which Rachel took away (Gen. 31.) But true religion being not wholly extinguished in these families, both Isaacs wife Rebecca, and Jacobs wives Lia and Rachel, with their handmaids Bala and Zelpha, either believed rightly, or were more easily brought to true belief, and service of God. Ismael Abrahams first son was in his youth evil disposed (Gen. 21.) and for endeavoring to corrupt Isaac (which St. Paul calleth persecution) was together with his mother Agar, cast out of Abrahams house, yet prospered in the desert; had twelve sons dukes, sometimes visited his father; and together with Isaac buried him (Gen. 25.) And at the age of 137. years died and was put to his people, that is, to others like himself good or evil. Abraham also separated his other sons 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 sons came the people of Madianites, who kept some resemblance with the people of God in religion, and therein prefigured heretics, that descend from Catholic race, but falling to schism & heresy, do not participate eternal inheritance, with the spiritual children of God as St. Augustine teacheth (q. 70. in Gen.) In like sort of</i></p>	
Moabites and Ammonites. Nachors progeny.		
Ismaelites.		Gal. 4. 2. Paral. 12. 16. & 28.
Madianites.		

Idumeans.

the two sons of Isaac, only Jacob had the spiritual blessing, and inheritance thereto belonging (Gen. 27.) Esau though profane in manners selling his birthright (Gen. 25. v. 32.) which was a spiritual jurisdiction 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, Job, (who is probably thought to be of his race (Gen. 36.) was a most holy man and a rare example of virtue. But the posterities of them both, and all the progenies of Ismael, and of Abrahams other sons by Cetura, sooner or later fell to infidelity and Idolatry. In other nations of the world, still new gods and goddesses were multiplied upon every occasion, As St. Augustine (li. 18. de ciuit.) recounteth diverse. All which notwithstanding, the true Church and city of God continued most visible and notorious, yea with marvelous increase, especially after they were more hated and afflicted in Ægypt (Exo. 1.) Whither they were brought by the strange and special providence of God, more strangely preserved, and most miraculously delivered from thence.

Heb. 12.

Idolatry still increasing yet the Church continued, yea also increased.

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

The same Scriptures foreshow Christ and his Church.

Much more the Church of Christ (whereof this was a shadow, and figure) hath been and shall be Ever most visible, from the first foundation thereof to the worlds end. For besides the promises and predictions in the new Testament, all the Scriptures also of the old, which foretell Christ, do withal foreshow his Church. Totum quod annunciatum de Christo (saith St. Augustine de vnitate Eccles. c. 2.) caput & corpus est. all that is spoken of Christ is (of) the head and the body; The head is the only begotten Jesus Christ, the Son of the living God: he the Saviour of the body. His body the Church. Again (c. 4.) Totus Christus caput & corpus est. Whole Christ is the head and the body. The head, the only begotten Son of God, and the body his Church: the bridegroom and bride, two in one flesh. Yea for no other cause (saith he li. de catech. rud. c. 3.) were all those things written, before the coming of our Lord, which we read in holy Scriptures, but that his coming might be commended, and the future Church prefigured, that is, the people of God through out all nations, which is his body. The same doth St. Paul teach us, not only saying (Gal. 3.) The law was our pedagogue (or conductor) to Christ, but also (1. Cor. 12.) that as the (natural) body is one and hath many members, and all the members of the body, whereas they be many, yet are one body; so also Christ. And (Coloss. 1.) that Christs body is the Church. As therefore the great blessing of redemption and salvation was promised in Christ (Gen. 12. & c.) so it was withal expressed, that all nations, and kindreds of the earth

Gen. 13.
15. 17. &
22.

Multitude of progeny promised to Abraham pertaineth to the Church of Christ.

Very absurd to say, the Church of Christ was at any time obscure.

Succession of spiritual governors during the law of nature.

Priesthood of Moyses law established in Aarons seed.

Moyes chief in spiritual and temporal government.

should be partakers thereof, yea so innumerable as the dust of the earth, the stars of heaven, and sands of the sea. Which St. Paul saith (Rom. 9.) is not meant of Abrahams natural all children, but of the children of promise, such as the Roman Christians, and others, Jews and Gentiles. So St. John saw in a vision as a certain number of twelve thousand signed of every tribe of Israel, but after these a great multitude which no man could number of all nations, tribes, peoples, and tongues. To say therefore, as some old and new heretics do, that the Church of Christ some times consisteth of few, or, invisible persons, were to say God kept not promise with Abraham (Gen. 17.) and to make the body 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 in now, yet was always visible and notorious, as hath been declared. And that with perpetual succession of supreme heads, rulers and governors. As is before noted in the first age from Adam to Noe: in the second from no to Abraham: so in this third, by the right line of Abraham, Isaac, Jacob, Levi Caath, and Amram, to Aaron and Moyses, (Exo. 6.) the holy Ghost not there reciting more Genealogies being come to the origin of the Priestly Tribe, that is to these two whom his Divine Goodness selected and ordained, as well to speak to Pharaos in behalf of the children of Israel, and to bring them out of the Land of Ægypt, as afterwards by one of them to give his people a written Law, and in the other a perpetual provision of spiritual pastors. For in Aaron the elder brother God established an Ordinary succession of Priesthood, from that time to Christ, which before pertained to the firstborn in every family: adjoining the rest of Levites tribe to assist them, in administration of sacred things. But Moyses the younger brother was extraordinarily called (which God therefore showed and confirmed by special miracles) not only to Priesthood, but also to be as the God of Pharaos, Superior of Aaron, chief mediator between God and his people, as well in delivering them from the servitude of Ægypt, and in receiving the Law, and delivering it to them, as in all other supreme government spiritual and temporal during his life.

Apoc. 7
Job. 19.

Ex. 28.
Nu. 3.

Chapter 16

The beginning of the fourth age.

The people murmuring for meat, and that they had left the flesh pots of Ægypt, 4. God giveth them quails, and Manna. 16. Whereof they are commanded to gather for every day, 22. but the sixth day double for the Sabbaoth, 32. and to keep a measure of it in the tabernacle for a memory.

(a) The second part of this book. How the Israelites were sustained in the desert, & prepared to receive the Law.

(b) God left it in their will to be content with enough, or to covet more, yet suffered them not to have more, when it came to measuring. v. 18. & 2. Cor. 8.

(b) These birds by Gods providence came from other places to the children of Israel. *Nu. 11*(c) By their wondering at the double quantity, it appeareth they intended not to gather so much.. v. 31.

1 **AND** they set forward from Elim, and all the multitude of the children of Israel came into the desert Sin, which is between Elim & Sinai: the fifteenth day of the second month, after they came forth out of the Land of Ægypt. (a)

2 And all the assembly of the children of Israel murmured against Moyses and Aaron in the wilderness.

3 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 sat over the flesh pots, and did eat bread our fill: why have you brought us into this desert, that you might kill all the multitude with famine?

4 And our Lord said to Moyses: Behold I will rain you bread from heaven: let the people go forth, and gather that sufficeth for every day: (b) that I may prove them whether they will walk in my law, or no.

5 But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.

6 And Moyses and Aaron said to all the children of Israel: At even you shall know that our Lord hath brought you forth out of the land of Ægypt:

7 and in the morning you shall see the Glory of our Lord: for he hath heard your murmuring against our Lord: but as for us, what are we, that you mutter against us?

8 And Moyses said: At even our Lord will give you flesh to eat, and in the morning bread your fill: for he hath heard your murmurings, which you have murmured against him, for what we? neither is your murmuring against us, but against our Lord.

9 Moyses also said to Aaron: Say to the whole assembly of the children of Israel: Approach you before our Lord: for he hath heard your murmuring.

10 And when Aaron spake to all the assembly of the children of Israel, they looked toward the wilderness: and behold the Glory of our Lord appeared in a cloud.

11 And our Lord spake to Moyses, saying:

12 I have heard the murmurings of the children of Israel, say to them: At even you shall eat flesh, and in the morning you shall have your fill of bread: and you shall know that I am the Lord your God.

13 Therefore it came to pass at Even, and (b) the quail rose, and covered the camp: in the morning also a dew lay round about the camp.

14 And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle like unto the hoar frost on the ground.

15 Which when the children of Israel had seen, they said one to another: Man-hu! which signifieth: What is this! for they knew not what it was. To whom Moyses said: This is the bread, which our

Lord hath given you to eat.

16 This is the word, that our Lord hath commanded: Let every one gather of it so much as sufficeth to eat: a gomor every man, according to the number of your souls that dwell in a tent so shall you take up.

17 And the children of Israel did so: and they gathered, one more, another less.

18 And they measured by the measure of a gomor: neither he that gathered more, had above: nor he that provided less, found under: but every one gathered, according to that which they were able to eat.

19 And Moyses said to them: Let no man leave thereof till the morning.

20 Who heard him not, but certain of them left until the morning, and it began to be full of worms, and it putrefied. and Moyses was angry against them.

21 And every one of them gathered in the morning, so much as might suffice to eat: and after the Sun waxed hot, it melted.

22 But in the sixth day they gathered double portions, that is, two gomors every man: and all the princes of the multitude (c) came, and told Moyses.

23 Who said to them: This is it which our Lord hath spoken: The Sabbaths rest is sanctified unto our Lord Tomorrow. Whatsoever is to be wrought, do it: and the meats that are to be made ready, make them ready: and whatsoever shall remain, lay it up until the morning.

24 And they did so as Moyses had commanded, and it putrefied not, neither was there worm found in it.

25 And Moyses said: Eat it to day, because it is the Sabbath of our Lord: to day it shall not be found in the field.

26 Gather it six days: but in the Seventh day is the Sabbath of our Lord, therefore it shall not be found.

27 And the Seventh day came: and some of the people going forth to gather, found not.

28 And our Lord said to Moyses: How long will you not keep my commandments, and my law?

29 See that our Lord hath given you a Sabbath, and for this cause on the sixth day he giveth you double portions: let each man tarry with himself, and let none go forth out of his place the Seventh day.

30 And the people kept the Sabbath on the Seventh day.

31 And the house of Israel called the name thereof Manna: which was as it were coriander seed white, and the taste thereof like to flour with honey.

32 And Moyses said: This is the word, which our Lord hath

(d) By anticipation
Moyes writeth
here the
commandment
given when the
Tabernacle and Ark
were finished. *Exo.*
v l

(e) This Relic was put in a golden vessel. *Heb* 9. though it was infinitely inferior to Christs flesh *Io*. 6 yea inferior to the flesh of any glorified Saint. *t*.

commanded: (d) fill a gomor of it, and let it be kept unto the generations to come hereafter: that they may know the bread, Wherewith I fed you in the wilderness, when you were brought forth out of the Land of Æhypt.

33 And Moyses said to Aaron: Take (e) one vessel, and put Manna into it, so much as a gomor can hold: and lay it up before our Lord to keep unto your generations:

34 as our Lord commanded Moyses. And Aaron put it in the tabernacle to be reserved.

35 And the children of Israel did eat Manna forty years, till they came into the habitable land: with this meat were they fed, until they touched the borders of the land of Chanaan.

36 And a gomor is the tenth part of an ephi.

ANNOTATIONS

Chapter 16

Manna so called of Man-hu.

It was a figure of the Eucharist.

15. *Man hu! what is this!]* When the people of Israel in the desert had spent their provision of meat brought from Ægypt, and according to Gods promise had received store of quails; going forth in the morning they saw a strange thing lie upon the ground like to hoar frost, whereat marveling they said one to another: *What is this!* in their language *Man hu!* *Whereupon* saith Theodoret (q. 30. in Exod) *their demand was turned into the name, and it was called Manna.* Which as the same and other ancient Doctors gather by the holy Scriptures, was a wonderful and miraculous meat, and withal a figure of a more excellent thing, long after promised, and given by our B. Saviour, in the holy Sacrament of the Eucharist. As witness S Gregory Nyssen (*Enar. vitæ Moysi, circa medium*) St. Ambrose (*li. de ijs qui Myst. initiant cap. 8.*) St. Cyril Alexandrinus, S Chrytostom, St. Augustine, Theophilact and others, upon the sixth of St. John. Where also the text of our Saviours long discourse with the Capharnaïtes, sheweth evidently that he promised to give a far better meat then Manna, to those that believed in him *I am*, saith our Lord, *the bread of life, which descended from heaven; your fathers did eat Manna in the desert, and died. The bread which I will give is my flesh, for the life of the world. My flesh is meat in deed, and my blood is drink indeed.* &c. St. 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.

li. 3. c 37.
Ho 45.
Tract. 26.
Joan. 6. v.
35. 41. 49
51. 55.

Twelve miracles in Manna.

1. 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.

Here only we commend to the Christian readers remembrance that the thing figured, doth Ever exceed the figure (according to S Pauls doctrine (Collos 2) wishing him therefore to consider, that in *Manna* were at least twelve clear miracles. First, it was made by Angels, whereof it is called, *the bread of Angels.* Secondly, it was not produced from the earth, nor water, as Ordinary meats are, but came from the air. Thirdly, how fast or slowly soever any man did gather it, in the end each one had the same measure full, called a gomor, and no more nor less. Fourthly, the sixth day (which was next before the Sabbath, that which they gathered, was found to be double portions to other days, that is, two gomors for every one. Fifthly, there fell none at all on the Sabbath day. Sixthly, if in the rest of the week any part was left all night, it putrefied, and was corrupt in the morning, but the night before the Sabbath day, it remained sound and

Psal 77.v
25 Roffen.
li. 1. c 12
cont. Oe
colamp. D.
Hesk li. 3 c
12 parlam.

9.
10.
11.
12.

No miracle in
Protestants
Communion.

All the said
miracles are more
eminent in the B.
Sacrament.
1. 2. 3.

4.
5.
6.
7.
8.
9.
10.
11.
12.

good. Seventhly, notwithstanding diversity of stomachs, in so great a multitude, the same measure was sufficient and no more, to every one young and old, and of middle age. Eighthly the heat of the Sun melted and consumed that which remained in the field, though otherwise it endured heat of the fire, seething in water, grinding in mills, and beating in mortars. Ninthly, it tasted to every one, what they desired. Tenthly, it seemed Nevertheless to the evil minded, loathsome and light meat, but pleasant to the good. Eleventhly, part of it was kept in the ark by Gods commandment, and was not corrupted in many hundred years. Twelfthly, this strange and extraordinary provision, continued forty years, that is, till the children of Israel came to the promised land and then ceased.

You see then so miraculous a figure far excelled Zwinglius, or Calvins communion bread, which containeth no miracle at all, only signifying Christs body. But, as our Saviours own words import, and ancient fathers teach us, by Manna was prefigured Christs very body and blood, with his soul and Divinity under the form of bread.

For this indeed infinitely excelleth Manna, containing all the foresaid, or rather much more eminent miracles. For (first) it was consecrated by the marvelous power of Christs word, and Ever since the same is done, by the like power communicated to Priests, (2) in his Church militant, (3) one and the very same, and not many, in innumerable places, and in every less or greater form, yea in the least particle of the accidents that may be, Christ is whole and entire (4). It giveth abundance of grace in this life, signified by the day before the Sabbath, for the Glory of the next life in eternal rest. (5) where is no more use of Sacraments, but Everlasting fruition of Glory (6) Whoso Ever therefore would make temporal commodity of this heavenly food, as it were reserving Manna for other days of the week, it perisheth to him, and turneth to his ignominy, but being reserved in the faithful soul, for the life to come, which is the true Sabbath, it remaineth an heavenly treasure. (7) And so it availeth to every one, as their soul, which is the spiritual stomach of supernatural meat, is less or more disposed. (8) Though heat of persecution, and other adverse 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 manner prepared and ministered to the children of God. (9). where it yieldeth all comfort, strength and contentment to good spiritual desires, (10) but to the incredulous Capharnaïtes seemeth impossible, and to carnal concepts loathsome (11) Being Worthily received into our mortal bodies, our ark or temporal tabernacle, it remaineth in incorruptible effect, Whereby the body shall be raised again from death, and together with the soul be eternally glorified. (12) In the mean time of this pilgrimage of mankind, it is our wayfaring special provision, daily and super substantial bread, till we shall possess the promised land, the kingdom of heaven in eternal bliss.

Chapter 17

The people murmuring again in Raphidim for want of drink, our Lord giveth them water out of a rock. 8. Amalech fighteth with them. And Moyses lifting up his hand in prayer, Israel overcometh, otherwise Amalech prevaieth.

1 **THEREFORE** all the multitude of the children of Israel setting forward from the desert Sin, by their mansions, according to the

word of our Lord, camped in Raphidim, where there was no water for the people to drink.

2 Who chiding against Moyses, said: Give us water, that we may drink. To whom Moyses answered: Why chide you against me? Wherefore do you tempt our Lord?

3 The people therefore was thirsty there for lack of water, and murmured against Moyses, saying: Why didst thou make us go forth out of Ægypt, to kill us, and our children, and our beasts with thirst.

4 And Moyses cried to our Lord, saying: What shall I do to this people? Yet a little while, and they will stone me.

5 And our Lord said to Moyses: go before the people, and take with thee of the ancients of Israel: and the rod Wherewith thou didst strike the river, take in thy hand, and go.

6 Behold I will stand there before thee, upon the rock Horeb: and thou shalt strike the rock, and water shall go out thereof, that the people may drink. Moyses did so before the ancients of Israel:

7 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 Lord amongst us or not?

8 And Amalec came, and fought against Israel in Raphidim.

9 And Moyses said to Josue: Choose out men: and go forth and fight against Amalec: Tomorrow I will stand in the top of the hill, having the rod of God in my hand.

10 Josue did as Moyses had spoken, and he fought against Amalec: but Moyses and Aaron and Hur went up upon the top of the hill.

11 And when Moyses lifted up his hands, Israel overcame: but (a) if he did let them down a little, Amalec overcame.

12 And the hands of Moyses were heavy: therefore they took a stone, and put under him, Whereupon he sate: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset.

13 And Josue 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 book, & deliver it to the ears of Josue: for I will destroy the memory of Amalec from under heaven.

15 And Moyses builded an Altar: and called the name thereof, Our Lord my exaltation, saying:

16 Because the hand of our Lords throne, and the war of our Lord shall be against Amalec, from generation unto generation.

(a) If this ceremony of holding up his hands was of such importance in the law of nature, why do Heretics deride the same, and the like in the Catholic Church. Whereas also our Saviour lifting up his hands blessed his disciples. *Luc. 24.* St. Damascen also teacheth (*li. 4. c. 12. Othox.*) that this extension of his hands prefigured the Cross of Christ. And now it representeth the same.

Chapter 18

*Jethro Moyses father in law bringeth to him his wife and childrens,
8. And hearing the great works of God. 12. offereth Sacrifice. 13
and wisely advised Moyses to appoint subordinate officers to judge
lesser causes, reserving the greater to himself.*

(a) *Cohen* in
Hebrew signifieth
Prince or Priest,
which offices in the
law of nature were
often joined in one
person.

1 **AND** when Jethro the (a) priest of Madian, the allied of Moyses, had heard all the things, that God had done to Moyses, and to Israel his people, and that our Lord had brought forth Israel out of Ægypt:

2 he took Sephora the wife of Moyses whom he had sent back:

3 and her two sons, of which one was called Gersam, his father saying: I have been a stranger in a foreign country.

4 And the other Eliezer: for the God of my father, quoth he, is my helper, and hath delivered me from Pharaos sword.

5 Jethro therefore the allied of Moyses came and his sons, and his wife to Moyses into the desert, where he was camped beside the mountain of God.

6 And he sent word to Moyses, saying: I Jethro thy allied come to thee, and thy wife, and thy two children with her.

7 Who going forth to meet his allied, adored, and kissed him: and they saluted on another with words of peace. And when he was entered into the tent,

8 Moyses told his allied all things that our Lord had done to Pharao, and the Ægyptians for Israel: and the whole travail which had chanced to them in the journey, and that our Lord had delivered them.

9 And Jethro rejoiced for all the good things, that our Lord had done to Israel, because he had delivered them out of the hands of the Ægyptians,

10 and he said: Blessed is the Lord, that hath delivered you out of the hand of the Ægyptians, and out of the hand of Pharao, that hath delivered his people out of the hand of Ægypt.

11 Now do I know, that the Lord is great above all goddess: for because they dealt proudly against them.

12 Jethro therefore the allied of Moyses offered holocausts and hosts to God: and Aaron and all the ancients of Israel came, to eat bread with him before God.

13 And the next day Moyses sat to judge the people, who stood by Moyses from morning until night.

14 Which thing when his allied had seen, to wit, all things that he did in the people, he said: What is this that thou doest in the people? Why sittest thou alone, and all the people attendeth from morning until night?

15 To whom Moyses answered: The people cometh to me seeking the sentence of God.

16 And when any controversy chanceth among them, they come unto me to judge between them, and to show the precepts of God, and his laws.

17 But he said: Thou doest not well:

18 thou art tired with foolish labor, both thou, and this people that is with thee, the business is above thy strength, thou alone canst not sustain it.

(b) Manifold wisdom, whereof Daniel prophesieth (c. 12. v. 4) in Christian gentiles, was here prefigured in Jethro a gentile

19 But (b) hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to report their words unto him:

20 and to show to the people the ceremonies and rite of worshipping, and the way wherein they ought to walk, and the work that they ought to do.

21 And provide out of all the people men that are wise, and do fear God, in whom there is truth, and that do hate avarice, and appoint of them tribunes, and centurions, and quinquagenarians, and deans,

22 which may judge the people at all times: and what great matter soever shall fall out, let them refer it to thee and let them judge the less matters only: and so it may be lighter for thee, the burden being imparted unto others.

(c) To whom Moyses willingly yielded. *Origen. in hunc locum.* Morally Superiors are admonished by Moyses example to learn of any man, that which is good. St. Chrysostom. *ho. de ferendis reprehensionibus.*

23 If thou doest this, thou shalt fulfill the commandment of God, and shalt be able to bear his precepts: and all this people shall return to their places with peace.

24 Which things when Moyses heard (c) he did all things that he had suggested unto him.

25 And choosing substantial men out of all Israel, he appointed them princes of the people, tribunes, and centurions, and quinquagenarians, and deans.

26 Who judged the people at all time: and whatsoever was of greater difficulty they referred to him, themselves judging the easier cases only.

27 And he dismissed his allied: who returning went into his country.

Chapter 19

Near to mount Sinai, with commemoration of their delivery from Ægypt, the people are commanded to be sanctified. 16. and so our Lord coming in thunders and lightnings speaketh with Moyses.

(a) To this place (which was their 12 mansion) they came the 47. day after they parted from Ægypt. And the third day following which was the 50, the law was given

1 **IN** the third month of the departure of Israel out of the Land of Ægypt, this day they came into (a) the wilderness of Sinai,

2 For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.

3 And Moyses went up to God: and our Lord called him from the mountain, and said: (b) This shalt thou say to the house of Jacob,

in mount Sinai. St.
*Hieron. Epist. 1. ad
Fabiolam.*

(b) God would have
their free consent,
else it were not a
perfect covenant
*Theodoret. q. 35. in
Exod.*

(c) In this covenant
God promiseth
particular love;
Priestly function,
Whereby they
might better serve
him; and effectual
grace and sanctity.

(d) In this covenant
God promiseth
particular love;
Priestly function,
Whereby they
might better serve
him; and effectual
grace and sanctity.

(e) In this covenant
God promiseth
particular love;
Priestly function,
Whereby they
might better serve
him; and effectual
grace and sanctity.

(f) The people
promise loyalty to
God; and to keep
his commandments.

(g) So Angels &
Saints offer our
prayers & other
good works to God,
though he know all
things before hand.

and shalt tell the children of Israel:

4 Yourselves have seen what I have done to the Ægyptians, how I have carried you upon the wings of eagles, and have taken you unto me.

5 If therefore you will hear my voice, and keep my covenant, you shall be (c) my peculiar of all peoples: for all the earth is mine.

6 And you shall be unto me (d) a Priestly kingdom, and (e) a holy nation: these are the words that thou shalt speak to the children of Israel.

7 Moyses came: and calling together the nations of the people, he declared all the words which our Lord had commanded him.

8 And all the people answered together (f) all things that our Lord hath spoken, we will do. And when Moyses had reported the peoples words to our Lord,

9 our Lord said to him: Now presently will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. Moyses therefore (g) told the peoples words to our Lord.

10 Who said to him: go to the people, and Sanctify them to day, and Tomorrow, and let them wash their garments.

11 And let them be ready against the third day: for in the third day the Lord will descend in the sight of all the people upon the mount Sinai.

12 And thou shalt appoint certain limits to the people in circuit, and shalt say to them: Beware ye ascend not into the mount, and that you touch not the ends thereof: every one that toucheth the mount, dying shall die.

13 Hands shall not touch him, but he shall be stoned to death, or shall be shot through with arrows: whether it be beast, or man, it shall not live. When the trumpet shall begin to sound, then let them ascend into the mount.

14 And Moyses came down from the mount to the people, and sanctified them. And when they had washed their garments,

15 he said to them: Be ready against the third day, and come not near your wives.

16 And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightnings to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceedingly: and the people, that was in the camp, feared.

17 And when Moyses had brought them forth to meet with God from the place of the camp, they stood at the bottom of the mount.

18 And all the mount Sinai smoked: for because our Lord was descended upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible.

(h) The people and all inferior Clergy also, are to keep their limits and to learn Gods will of their superiors.

19 And the sound of the trumpet grew louder by little and little, and was drawn out a length: Moyses spake, and God answered him.

20 And our Lord descended upon the mount Sinai in the very top of the mount, and he called Moyses into the top thereof. Whither when he was ascended,

21 he said unto him: go down, and charge the people: lest perhaps they will pass their limits to see the Lord, and a very great multitude of them perish.

22 The priests also that come to the Lord, let them be sanctified, lest he strike them.

23 And Moyses said to our Lord: The common people can not ascend into the mount Sinai: for thou didst charge, and command, saying: Put limits about the mount, and Sanctify it.

24 To whom our Lord said: go, Get thee down and thou shalt come up, & Aaron with thee: but (h) the priests and the people let them not pass the limits, nor ascend to the Lord, lest perhaps he kill them.

25 And Moyses went down to the people, and told them all.

ANNOTATIONS

Chapter 19

Agreement of old and new mysteries.

The third part of this book: containing Divine Laws: Moral: Ceremonial: and Judicial.

1. *This day.]* The first day of the third month the children of Israel came into the desert of Sinai. So counting 16. days remaining of the first month when they parted from Ægypt, all the second month of 30. days, this first day of the third month, and three days more, in which they were sanctified by washing and other ceremonies (v. 10.) the Law was given the fiftieth day, in figure of the Law of Christ, promulgated on Whitsunday, the fiftieth day after our Redemption. Whereby we see marvelous correspondence of Divine Mysteries, in the old and new Testament. St. *Augustine Epist. 119. c. 16.*

Chapter 20

Moyses receiveth the Decologue or ten commandments of God, for all the people. 23. with repetition that they shall not make false gods, nor make Altars but of earth, or unhewed stone, and without steps.

1 **AND** our Lord spake all these words:

2 I am the Lord thy God, which brought thee forth out of the Land of Ægypt, out of the house of servitude.

3 Thou shalt not have strange gods before me.

4 Thou shalt not make to thee a (a) graven thing, nor any similitude that is in heaven above, & that is in the earth beneath, neither of those things that are in the waters under the earth.

5 Thou shalt not adore them, nor serve them: I am the Lord thy God mighty, jealous, (b) visiting the iniquity of the fathers upon the

(a) In Hebrew *Pesel*, in Greek *eidolon*, in Latin *sculptile*, in English *a graven thing*.

(b) This

commination and promise annexed to the first commandment pertaineth to every one of the nine following Catech. Ro.p.3 q.9.

children, upon the third and fourth generation of them that hate me:

6 and doing mercy upon thousands to them that love me, and keep my precepts.

7 Thou shalt not take the name of the Lord thy God in vain. for the Lord will not hold him innocent that shall take the name of the Lord his God vainly.

8 Remember that thou Sanctify the sabbath day.

9 Six days shalt thou work, and shalt do all thy works.

10 But on the Seventh day is the sabbath of the Lord thy God: thou shalt do no work in it, thou and thy son, and thy daughter, thy man servant, and thy woman servant, thy beast, and the stranger that is with in thy gates.

(c) The Epistle on Wednesday in the third week of Lent

11 For six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested in the Seventh day, therefore the Lord blessed the sabbath day, and sanctified it. (c)

12 Honor thy father and thy mother, that thou mayest be long lived upon the earth, which the Lord thy God will give thee.

13 Thou shalt not murder.

14 Thou shalt not commit adultery⁷.

15 Thou shalt not steal.

16 Thou shalt not speak against thy neighbor false testimony.

17 Thou shalt not covet thy neighbors house: neither shalt thou desire his wife, nor servant, nor handmaid, nor ox, nor ass, nor any thing that is his.

18 And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking: and being frightened and stricken with fear they stood a far of

19 saying to Moyses: Speak thou to us, and we will hear: let not our Lord speak to us, lest perhaps we die.

20 And Moyses said to the people: Fear not: for God came to prove you, and that his terror might be in you, and you should not sin.

21 And the people stood afar off. But Moyses went unto the dark cloud wherein God was.

22 Our Lord said moreover to Moyses: This shalt thou say to the children of Israel: You have seen that from heaven I have spoken to you.

23 You shall not make goddess of silver, nor gods of gold shall you make to you.

(d) This and other ceremonial precepts are determinate

24 An Altar (d) of earth you shall make to me, and you shall offer upon it your holocausts and pacifics⁸, your sheep and oxen in every

⁷ adultery in the original text.

⁸ pacifics: peace-offerings

laws, for observing
the commandments
of the first table
pertaining to God.

place where the memory of my name shall be: I will come to thee,
and will bless thee.

25 And if thou make an Altar of stone unto me, thou shalt not build
it of hewed stones: for if thou lift up thy knife over it, it shall be
polluted.

26 Thou shalt not go up by griefs unto Mine Altar, lest thy turpitude
be discovered.

ANNOTATIONS

Chapter 20

Protestants charge
all Catholics to be
Idolaters.

They abuse their
followers.

They belie the
Church militant.

Blasphemy the
triumphant.

All modest men
will condemn these
blasphemies.

Catholic doctrine
and practice
convince their lies.
The true Catholic
doctrine. Honor

3. *Strange gods*] Protestants pretend here to prove, that all Catholics are Idolaters, for honoring Saints, and their Relics and Images. And they have so defamed Catholic Religion in this behalf, that the vulgar sort of deceived people, otherwise knowing Catholics to be ordinarily of moderate conversation in life, of just dealing towards their neighbors, addicted to prayer, fasting, alms, and many good works, more wanting among them selves: yet supposing them, notwithstanding these laudable qualities, to be Idolaters, are thereby averted from Catholic Religion. And surely it were a just cause, if it were true. As well therefore to purge ourselves of so heinous an imputed crime, as to remove this dangerous block of erroneous concept, we shall here note some of the Protestants egregious lies, against the whole Church militant, and blasphemous reproaches against the glorious Saints: then briefly declare the true and sincere doctrine, and practice of the Catholic Church in this point. Luther in his postil upon the Gospel of our Lords Incarnation, saith: *Papistæ Virginem Mariam Deum constituunt: Omnipotentiam ei in cælo, & in terra tribuunt*. The Papists (saith he) make the Virgin Marry God: they attribute to her omnipotency in heaven and in earth. In Papistry all expected more favor and grace from her, then from Christ himself. His scholar Melancthon (*in locis communib*) postulating the first Precept, saith: Papists invoke Saints, and worship images in heathenish manner. Calvin (*li. de necess. refor. Eccles.*) saith: those of the Emperors religion (meaning all Catholics) so divide Gods offices among Saints, that they join them to the Sovereign God, as colleagues; in which multitude God lieth hidden. Against the most glorious virgin mother the same Luther (*ser. de natali virg. Mar.*) feared not to say, that he esteemed no more of the prayer of St. Marie, then of any one of the people. And his reason is worse then his wicked assertion, for that, saith he, all that believe in Christ are as just, and as holy as the virgin Marie, or any other Saint how great so Ever. The Magdeburgian Centuriators (li. 1. Cent. 1.) affirm that the virgin Marry sinned grievously, yea compare her imagined faults with the sin of Eve in paradise. (li. 2.) They charge St. Peter and St. Paul (also after their conversions) with diverse great crimes. Calvin (li. 3. Inst. c. 2. parag. 31.) condemneth Sara and Rebecca of great sins (c. 4.) reprehendeth Judas Machabeus for superstitious, and preposterous zeal, in causing Sacrifice to be offered for the dead. In his commentary (in 32. Exodi) he accuseth most holy and meek Moyses of arrogancy and pride. And (li. 3 Instit. c. 20. pa. 27.) he severally scoffeth at all Saints in general, saying; If they hear mortal mens prayers, they must have ears so long, as from heaven to earth. And calleth them not only *homines mortuos, dead men*, (which St. Jerome reproved in Vigilantius) but also *vmbras, laruas, colluiem: shadows, night goblins, stincking filth*. yet more, (*li. de vera refor. Eccles. rat.*) he

due to excellency.

calleth them *Monstra, carnifices, bestias, monsters, hangmen, beasts*. These and like blasphemies modest men can not but abhor and detest. Their lies also are convinced by St. Jerome, handling this matter of purpose against Vigilantius, by St. Augustine touching it by occasion (*li. 20. c. 21.*) against Faustus the Manichean, Thomas Waldensis (*To. 3. tit. 13. de Sacramentalibus*) against Wyclif. by all Catechisms and Christian Instructions, teaching nothing like, but quite contrary to these mens reports. In sum they all teach, that Saints are to be honored with religious honor, which is greater then civil, but infinitely inferior to Divine, as the excellency of God surmounteth all excellency created.

Three kinds of excellency

Therefore three kinds of honor.

Protestants deny any honor to be due to Saints. Their objection. First answer.

Example of this necessary distinction.

Second answer.

St. Augustine declareth this doctrine: and giveth both the former answers. Three causes of celebrating Saints memories.

For better declaration whereof, it is to be considered, that seeing by the law of God and nature, honor is due to excellency, there must be so many distinct kinds of honor, as there be general kinds of excellency, which are three. The first of God, infinite, and incomparably above all: the second is supernatural but created, as of grace and Glory: the third is human or natural, consisting in natural gifts, or worldly power and dignity, all three as distinct as God, heaven, and earth. To these three general kinds of excellency pertain therefore other three as distinct kinds of honor; to wit, Divine due to God only, called by use and appropriation of a greek word *Latria*: the second *Dulia*, belonging to Saints, and other holy things, elevated by God above the course of nature, in diverse degrees, but within the rank of creatures: the third is civil honor, due to human and worldly excellency, according to diverse states and qualities of men. The first of these which is Divine, may in no case be given to any creature, how excellent forever. The third which is civil, as both Catholics and Protestants hold for certain, is not competent nor agreeable to Saints, but to mortal worldly men in respect of temporal excellency. all the controversy therefore is about the second. Wich Calvin (*li. 1. Instit. c. 11. & 12.*) and all protestant writers deny & reject, and so would have no honor at all given to Saints. Objecting as old heretics did, that Catholics do all the same external acts, as standing bare head, bowing, kneeling, praying, and the like to Saints, as to God himself. We answer, that the distinction of honor consisteth not always in the external action, but in the intention of the mind. For when we do such external acts of honor to God, we intend thereby to honor the Creator and Lord of all, and so it is Divine honor, but doing the same external acts to a Saint, we conceive of him, as a glorious servant of God, and so we honor him as a sanctified and glorified creature, Gods subject and servant. Without this diversity of intentions in your mind, you can not show difference, between the honor 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 Divine honor, & the King with civil. Again we answer, that we do not all the external actions of honor to Saints, which we do to God. For Sacrifice is done only to God, and to no Saint; and because Altars pertain to Sacrifice, they are erected to God only, though oftentimes in memory of Saints.

Both which answers St. Augustine gave long since, to Faustus the Manichean, arguing that Catholics by doing the same external acts, worshipped Martyrs with Divine honor, and so turned them into Idols, as that heretic inferred. Whereupon St. Augustine declareth, "that Christian people celebrate together the memories of Martyrs with *Religious solemnity*, to stir up imitation, to be partakers of their merits, and to be helped by their prayers. Yet so that we erect not Altars (because they are for Sacrifice) to any Martyr, though in memory of Martyrs, but to God of Martyrs. For who Ever standing at the Altar, in places of Saints bodies,

li. 20. c. 21.

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

Protestants confess that the ancient Fathers honored Saints, and their Relics.

How saucy are heretics to scoff at so renowned a Doctor!

Protestants have corrupted the text in all their English Bibles.

said: We offer to thee Peter, or Paul, or Cyprian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may arise, to enkindle charity, both towards them, whom we may imitate, and towards him, by whose help we may. We honor Martyrs with that worship of love and society, Wherewith holy men are worshipped in this life. Whose heart we perceive is prepared to like sufferance for the Evangelical verity: but Martyrs more devoutly, by how much more securely, after all uncertainties are overcome, and with how much more confident praise, we preach them now victors in a more happy life, then others yet fighting in this. But with that worship, which in Greek is called *Latria*, a service 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 worship (whereof they are called Idolaters, that offer sacrifice to any Idols) we by no means offer any such thing, not teach to be offered, either to any Martyr, or blessed soul, or holy Angel. Thus far St. Augustine. The same teacheth Theodoret (*li. 8. ad Grecos*) Our Lord hath deprived false goddess of the honor, they had in Temples, and in place of them caused his Martyrs to be honored: yet not in same manner, for we neither bring hosts, nor libaments to Martyrs, but honor them, as holy men, and most dear friends of God." It would be to long to cite many ancient Fathers, testifying and teaching that Saints are to be honored.

More compendiously we will take our adversaries confession, the Magdeburgian Centuriators. Who (*Pref Cent. 6.*) holding that the Church was only pure from idolatry the first hundred years of Christ, and that it began to fail in the second and third age, more in the fourth and fifth, and was utterly perished in the sixth, impute the cause of her ruin, that the very chief men taught and practiced the honor of Saints "First of all (say they) these horrible and pernicious darkness, as certain black clouds covering the whole firmament, rose up in the very assembly of teachers. For that partly the very Doctors of the Church, partly other superstitious men, augmented ceremonies and human worships in the Temples. For sacred houses began to be built in all places, with great cost, altogether in heathenish manner: not principally to the end, Gods word might there be taught, but that some honor might be exhibited to the Relics of Saints, and that foolish people might there worship dead men. And how pleasant eloquent is that Gregory, called the great, how fervent, when, as from his three footed stool, he preached the manner of consecrating these houses? And a little after. By this occasion dead creatures, and bloodles half worm eaten bones began to be honored, invocated, and worshipped with Divine honor. all which *The Doctors of the Church* not only winked at, but also set forward." Thus the reader seeth, notwithstanding standing their lies, scoffs, and blasphemies, Protestants do confess, that the Church and her chief pillars, straight after the first hundred years of Christ, five hundred next following, honored Saints and their Relics. Neither want there authentical examples of holy Scriptures, Whereby the same is proved. *As Gen. 32 48. Exodi. 3. 32. Num. 22. Josue 5. 3. Reg. 18. 4. Reg. 2. Psalm. 98. and else where.*

4. *A graven thing*] Here the same falsifiers of Christian doctrine, do not only pervert the sense of holy Scripture, wresting that against Images, which is spoken against Idols, but also shamefully corrupt the text, by translating *graven image*, neither following the Hebrew, Greek, nor Latin. For the Hebrew word, *pesel*, is the very same that *sculptile* in Latin, that is a *graven or carved thing*. The Greek hath *eidolon*, an idol. So all

God commanded to make Images.	<p>Protestants English Bibles are false.</p> <p>In the mean time till they correct their Books, they may please to remember, that God shortly after this (<i>Exod. 25.</i>) commanded to make Images of Angels, to wit Cherubims. Likewise a brazen serpent (<i>Num. 21.</i>) Also oxen and Lions (<i>3. Reg. 6. & 7.</i>) Neither are Puritans so precise, but that they engrave, carve, print, paint, cast, sow, embroider, and otherwise make, and keep images, portraits, and pictures of men, and other things. As for worshipping of sacred images the second council of Nice (<i>Act. 4.</i>) The council of Trent (<i>sess. 25.</i>) St. Gregory the great (<i>li. 7. ep. 5. & 53.</i>) St. Damascen in diverse whole Books, and many others, and all Catholic Catechisms and Christian Instructions teach, that the honor is not done to the Image for it self, but at the presence of the Image, to Christ, or Saint, whose Image it is.</p>
Christ, and Saints are honored in their Images.	<p>Another controversy Calvin here maketh, that from these words, <i>Thou shalt not make</i>, beginneth the second precept, so counting four precepts in the first table, and six in the second. But being no matter of faith, how they are divided, so all the words, and the number of ten commandments be acknowledged (for holy Scripture calleth them ten, <i>Exo 34. v. 28. Deut. 4. v. 13. & 10. v. 4</i>) we will not contend: but only as more reasonable we follow the common manner of dividing the first table into three precepts, directing us to God, the second into seven, belonging to our neighbor, approved for the better by St. Augustine (<i>q 71 in Exodum.</i>) and generally received of all Catholics; grounded upon this reason, among others, because to make or have a picture, or similitude of any creature, to the end to adore it as God, were in deed to have a strange God, which is forbid in the first words. and so all that followeth to the commination and promise, forbiddeth false gods, and appeareth to be but one precept in substance. But the desire and internal consent to adultery, and to theft, differ altogether as much, as the external acts of the same sins; and therefore seeing adultery 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.</p>
The first table containeth three precepts the second seven.	
The first can not well be divided.	
The ninth and tenth are as distinct, as the sixth and Seventh.	

Chapter 21

Judicial precepts concerning bondmen and bondwomen. 12. Manslaughter and striking: killing and cursing of parents. 23. The law of like pain for a hurt, 28. of an ox striking with his horn.

(a) Judicial laws do instruct in particular, how to keep the commandments of the second table, pertaining to our neighbors.

1 **THESE** are the (a) judgments which thou shalt propose to them.

2 If thou buy an Hebrew servant, six years shall he serve thee: in the Seventh he shall go out free gratis.

3 With what raiment he entered in, with the like let him go out: if having a wife, his wife also shall go out with him.

4 But if his lord give him a wife, and she bear sons & daughters: the woman and her children shall be her lords: but himself shall go out with his raiment.

5 And if the servant say: I love my lord and wife & children, I will not go out free:

(b) The Judges authorized by God.

6 his lord shall present him to (b) the Gods, and he shall be set to the door and the posts, and he shall bore his ear through with an

Paying nothing.

awl: and he shall be his bondman for ever.

7 If any man sell his daughter to be a servant, she shall not go out, as bondwoman are wont to go out.

8 If she mislike the eyes of her master to whom she was delivered, he shall dismiss her: but he shall not have authority to sell her unto a strange people, if he despise her.

9 But if he despouse her to his son, he shall do to her after the manner of daughters.

10 And if he take another wife for him, he shall provide her a marriage, and raiment, and the price of her chastity he shall not deny.

11 If he do not these three things, she shall go out gratis without money.

12 He that striketh a man willfully to kill him, dying let him die.

13 But he that did not lie in wait for him, but God delivered him into his hands: I will appoint thee a place whereunto he ought to flee.

14 If a man of set purpose kill his neighbor, and by lying in wait for him: thou shalt pluck him out from mine altar, that he may die.

15 He that striketh his farther or mother, dying let him die.

16 He that shall steal a man, and sell him, being convicted of the trespass, dying let him die.

17 He that curseth his father, or mother, dying let him die.

18 If men fall at words, and the one strike his neighbor with a stone or with his fist, and he die not, but lie in his bed:

19 if he rise, and walk abroad upon his state, he that did strike shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians.

20 He that striketh his man or maid servant with a rod, and they die in his hands, he shall be guilty of the crime.

21 But if the party remain alive a day or two, he shall not be subject to punishment, because it is his money.

22 If certain fall at words, and one strike a woman with child, and she in deed abort, but her self live: he shall be subject to so much damage as the womans husband shall require, and as arbiters shall award.

23 But if her death do ensue thereupon, he shall render life for life,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 adustion for adustion, wound for wound, stripe for stripe.

26 If any man strike the eye of his manservant of maidservant, and leave them but one eye, he shall make them free for the eye which he put out.

27 Also if he strike out a tooth of his manservant or maidservant he shall in like manner make them free.

28 If an ox with his horn strike a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, the owner also of the ox shall be quit.

29 But if the ox were wont to strike from yesterday and the day before, and they warned his master, neither did he shut him up, and he kill a man or a woman: both the ox shall be stoned, and they shall put to death his owner also.

30 And if they set a price upon him, he shall give for his life whatsoever he is asked.

31 Also if with his horn he strike a son, or a daughter, he shall be subject to the like sentence.

32 If he invade a bondman or bondwoman, he shall give thirty sicles of silver to their master, but the ox shall be stoned.

33 If a man open a cistern, and dig one, and do not cover it, an ox or an ass fall into it,

34 the owner of the cistern shall pay the price of the beasts: and that which died, shall be his own.

35 If one mans ox gore another mans ox, and he die; they shall sell the ox that liveth, and shall divide the price, and the carcass of that which died they shall part between them.

36 But if he knew that his ox was wont to strike from yesterday and the day before, and his master did not keep him in: he shall render ox for ox, and shall take the carcass whole.

Chapter 22

The punishment of theft, 5. and other trespasses, 7. if a thing committed to custody or lent doth perish, 16. of deflowering a virgin, 18. of enchanting, bestiality, and Idolatry, 21. of hurting strangers, widows, and orphans. 25. The law of lending without usury, 26. of taking pledge, 28. of reverence to superiors, and of paying tithes.

(c) Where great faults are committed, punishment is inflicted according to the enormity of the sin, above the proportion of the injury. *Theodoret. q. 50. in Exod. Deut. 25.* Mystically, He that taketh from the Church a daily laborer in Gods

1 **IF** any man steal an ox or a sheep, and kill or sell it: he shall restore (c) five oxen for one ox, and (b) four sheep for one sheep.

2 If the thief be found breaking up the house or undermining it, and taking a wound die: the striker shall not be guilty of blood.

3 But if he do this when the sun is risen, he hath committed manslaughter, and himself shall die. If he have not wherewith to make restitution for the theft, himself shall be sold.

4 If that which he stole, be found with him, alive, either ox, or ass, or sheep: he shall restore double.

5 If any man hurt a field or a vineyard, and let go his beast to feed upon that which is other mens: the best of whatsoever he hath in his

field, sinneth more grievously and deserveth more punishment, then he that taketh a private man of Christs flock.

Rabanus.

(b) Where great faults are committed, punishment is inflicted according to the enormity of the sin, above the proportion of the injury. *Theodoret. q. 50. in Exod. Deut. 25.*

Mystically, He that taketh from the Church a daily laborer in Gods field, sinneth more grievously and deserveth more punishment, then he that taketh a private man of Christs flock.

Rabanus.

(c) Judges called Gods for their eminent authority. *Exo. 7. v. 1.*

(d) The law of nature requireth to do to others as we would they should do to us. For which cause (besides others) God

own field, or in his vineyard, he shall restore according to the estimation of the damage.

6 If fire breaking forth light upon the thorns, and catch stacks of corn, or corn standing in the fields, he shall render the damage that kindled the fire.

7 If a man commit money, or vessel unto his friend to keep, and they be stolen away from him, that received them: if the thief be found, he shall restore double:

8 if the thief be not known, the master of the house shall be brought to (c) the Gods, and shall swear that he did not extend his hand upon his neighbors good,

9 to do any fraud, as well in ox as in ass, and sheep and raiment, and whatsoever may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbor.

10 If a man commit ass, ox, sheep, or any beast, to his neighbors custody, and it die, or be hurt, or be taken of enemies, and no man saw:

11 there shall be an oath between them, that he did not put forth his hand to his neighbors good: and the owner shall admit the oath, and he shall not be compelled to make restitution.

12 But if it were taken away by stealth, he shall restore the damage to the owner.

13 If it were eaten of a beast, let him bring unto him that which was slain, and he shall not make restitution.

14 He that asketh of his neighbor to borrow any of these things, and it be hurt or dead the owner being not present, he shall be compelled to make restitution.

15 But if the owner be present, he shall not make restitution, especially if it were hired and came for the hire of the same.

16 If a man seduce a virgin being not yet despoused, and lie with her: he shall endow her, and have her to wife.

17 If the virgins father will not give her, he shall give money according to the manner of the dowry, which virgins are wont to receive.

18 Enchanters thou shalt not suffer to live.

19 He that lieth with a brute beast, dying let him die.

20 He that sacrificeth to gods, shall be put to death, but to the Lord only.

21 Thou shalt not molest a stranger, nor afflict him: (d) for yourselves also were strangers in the Land of Ægypt.

22 A widow and an orphan you shall not hurt.

23 If you hurt them, they will cry out to me, and I will hear their cry:

suffered his people to be strangers in Ægypt, to move them to compassion towards others in like case, *Rabanus*.

(e) Oppression of the poor crieth to God for Revenge.

(f) Priests called Gods for their sacred function.

24 and my fury shall take indignation, and I will strike you with the sword, and your wives shall be widows, and your children orphans.

25 If thou lend money to my people being poor, that dwelleth with thee, thou shalt not urge them as an exactor, nor oppress them with usuries.

26 If thou take of thy neighbor a garment in pledge, thou shalt give it him again before Sunset.

27 For that same is the only thing, Wherewith he is covered, the clothing of his body, neither hath he other to sleep in: if he (e) cry to me, I will hear him, because I am merciful.

28 Thou shalt not detract from (f) the Gods, and the prince of thy people thou shalt not curse.

29 Thy tithes and thy first fruits thou shalt not slack to pay, the firstborn of thy sons thou shalt give me.

30 Of thy oxen also & sheep thou shalt do in like manner: seven days let it be with the dam, the eight day thou shalt render it to me.

31 holy men you shall be to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

Chapter 23

Laws are appointed to Judges, (the enemies ox, or ass to be saved) 8. namely not to take bribes. 10. The Seventh year, and day all must rest. 14. Three principal Feasts must be solemnized every year 20. Conduction and protection of an Angel is promised. 24. the people is again commanded to destroy Idols. 29. Why their enemies shall be destroyed by little and little.

1 **THOU** shalt not admit a lying voice: neither shalt thou join thy hand to say false testimony for a wicked person.

2 Thou shalt not follow the multitude to do evil: neither shalt thou in judgment, agree to the sentence of the most part, to stray from the truth.

3 The (a) poor man also thou shalt not pity in judgment.

4 If thou meet thy enemies ox, or ass going astray, bring it back to him.

5 If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with the same.

6 Thou shalt not decline the poor mans judgment.

7 A lie thou shalt avoid. The innocent and just person thou shalt not put to death: because I abhor the impious man.

8 Neither shalt thou take bribes, which do blind also the wise, and pervert the words of the just.

9 The stranger thou shalt not molest. for you know the hearts of strangers: because yourselves also were strangers in the Land of Ægypt.

(a) all virtues being founded in justice, cease to be true virtues, when justice is not first observed. St. Jerome in *Psal.* 32. and in *Prou.* 31.

10 Six years thou shalt sow thy ground, and shalt gather the corn thereof.

11 But the Seventh year thou shalt let it alone, and make it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do in thy vineyard and thy olive.

(b) Three principal Feasts besides the Sabbath, & some others.

12 Six days thou shalt work: the Seventh day thou shalt cease, that thy ox may rest and thine ass: and the son of thy handmaid may be refreshed, and the stranger.

(c) Pasch in memory of their delivery from Ægypt.

13 Keep all things that I have said to you. And by the name of foreign Gods you shall not swear, neither shall it be heard out of your mouth. (b]

(d) Pentecost, when they received the Law.

14 Three times every year you shall celebrate Feasts to me.

(e) Tabernacles in memory of Gods protection forty years in the desert.

15 Thou shalt keep (c) the solemnity of Azymes. seven days shalt thou eat azymes, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Ægypt: thou shalt not appear in my sight empty.

16 And the solemnity of the harvest (d) of the first fruits of thy work, whatsoever thou didst sow in the field. The solemnity also in the end of the year, (e) when thou hast gathered all thy corn out of the field.

17 Thrice a year shall all thy male sex appear before the Lord thy God.

18 Thou shalt not sacrifice the blood of my victim upon leaven, neither shall the fat of my solemnity remain until the morning.

19 The first fruits of the corn of thy ground thou shalt carry into the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

20 Behold I will send Mine Angel, which shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

21 Observe him, and hear his voice, neither do thou think him one to be condemned: for he will not forgive when thou hast sinned, and my name is in him.

22 But if thou wilt hear his voice, and do all that I speak, I will be enemy to thine enemies, & will afflict them that afflict thee.

23 And Mine Angel shall go before thee, and shall bring thee in unto the Amorrhite, and Hethite, and Pherezeite, and Chananite, and Hethite, and Jebuzeite, whom I will destroy.

24 Thou shalt not adore their goddess, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues.

25 And you shall serve the Lord your God, that I may bless your bread & waters, and may take away infirmity from the midst of thee.

26 There shall not be a fruitless nor barren body in thy land: I will fill the number of thy days.

27 I will send my terror to run before thee, and will kill all people, to whom thou shalt enter: and will turn the backs of all thine enemies before thee:

28 sending forth hornets before, that shall chase away the Herveite, and Chananite, and Hethite, before thou enter.

29 I will not cast them out from thy face in one year: lest the land be brought into a wilderness, and beasts increase against thee.

30 By little and little I will expel them from thy sight, till thou be increased, and dost possess the Land.

31 And I will set thy bounds from the Red Sea unto the sea of the Palestines, and from the desert unto the river: I will deliver the inhabitants of the Land in your hands, and will cast them out from your sight.

32 Thou shalt (f) not enter league with them, nor with their Gods.

33 Let them not dwell in thy land, lest perhaps they make thee to sin against me, if thou serve their Gods: which undoubtedly will be a scandal to thee.

(f) Peace with infidels forbidden to Gods people.

Chapter 24

Moyses with others are commanded to ascend, he to the Lord, the rest a far of 4. They offer Sacrifice. 8. Moyses sprinkleth the blood of the Testament upon the people. 15. Then ascending to the mountain, God covereth it with a fiery cloud.

1 **TO** Moyses also he said: go up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy Ancients of Israel, and you shall adore afar off.

2 And Moyses only shall ascend to the Lord, and they shall not approach: neither shall the people ascend with him.

3 Moyses therefore came and told the people all the words of our Lord, and the judgments: and all the people answered with one voice: all the words of our Lord, which he hath spoken we will do.

4 And Moyses wrote all the words of our Lord: and rising in the morning he (a) builded an Altar at the foot of the mount, & twelve titles according the twelve tribes of Israel.

5 And he sent young men of the children of Israel, and they offered holocausts, and sacrificed pacific victims to our Lord, calves.

6 Moyses therefore took the half part of the blood, and put it into bowls: and the residue he poured upon the Altar.

7 And taking the volume of the covenant, he read the people hearing it: Who said: all things that our Lord hath spoken, we will do, and

(a) As when Moyses had brought the Israelites from bondage, and received the law for them he built an Altar for Sacrifice: so Christ having redeemed us, and give us a Law, for application of the fruit thereof Altars are erected, & Sacrifice offered.

(b) This was done corporally to the Jews. In Christians Christs blood

applied by
Sacrifice and
Sacraments
sanctifieth their
souls. *Heb.* 9.

(c) The lesson in
Mass on Ember
Wednesday in
Lent.

we will be obedient.

8 And he took the blood, and (b) sprinkled it upon the people, and said: This is the blood of the Covenant which our Lord hath made with you upon all these words.

9 And there went up Moyses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel:

10 and they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when it is clear.

11 Neither did he set his hand upon those of the children of Israel, that retired far off, and they saw God, and did eat, and drink.

12 And our Lord said to Moyses: Come up to me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayest teach them.

13 Moyses rose up, and his minister Josue: and Moyses ascending into the mount of God, (c)

14 said to the Ancients: Expect here till we return to you, you have Aaron and Hur with you: If any question shall rise, you shall refer it to them.

15 And when Moyses was ascended, a cloud covered the mount,

16 and the Glory of our Lord dwelt upon Sinai, covering it with a cloud six days, and the Seventh day he called him out of the midst of the darkness.

17 And the form of the Glory of our Lord, was as it were fire burning upon the top of the mount, in the sight of the children of Israel.

18 And Moyses entering into the midst of the cloud, ascended into the mount: and he was there forty days, and forty nights.

ANNOTATIONS

Chapter 24

A figure of Christs
blood in the
Blessed
Sacrament.

8. *This is the blood of the covenant.*] Our Saviour in the institution of the Eucharist, by using the same words, applying them to himself, *This is my blood of the new Testament*, signifieth that he fulfilled this figure at his last supper. Which proveth both a Sacrifice of blood then offered by him, as this blood of the old Testament was already shed, when Moyses pronounced those words; and the real presence of Christs blood. For else, if it were but wine, it were not better in substance then the figure, which was real blood. *Isychius. li. l. c. 4. in Levit.* *Mat. 26.*

Chapter 25

Oblations of first fruits, and free gifts for making the Tabernacle, and things pertaining thereto. 10. The Ark. 17. The Propitiatory, and Cherubims. 23. A table, and thereon the Loaves of proposition. 31. A candlestick, 37. and seven lamps, with snuffers of gold.

(a) As the Israelites were prompt to offer these external things in the old law, so Christians must offer the like for Gods service: but specially all sorts of virtues, Faith, hope, charity, penance, devotion, prayer alms, fasting. &c.

- 1 **AND** our Lord spake to Moyses, saying:
- 2 Speak to the children of Israel, that they take first fruits for me of every man that offereth of his own accord, you shall take them.
- 3 And these are the things which you must take: (a) Gold, and silver, and brass,
- 4 hyacinth and purple, and scarlet twice dyed, and silk, and the hair of goats,
- 5 and rams skins died red, and ianthin skins, and the wood setim:
- 6 oil to make lights: spices for ointment, and for incense of good savor:
- 7 Onyx stones, and precious stones to adorn the ephod, and rationale.
- 8 And they shall make me a sanctuary, and I will dwell in the midst of them:
- 9 according to all the similitude of the tabernacle which I will show thee, & of all the vessel to the service thereof: & thus you shall make it:
- 10 frame an ark of the wood setim, the length whereof shall have two cubits & an half: the breadth, a cubit and an half: the height, likewise a cubit and an half.
- 11 And thou shalt plate it with most pure gold within and without: and over it thou shalt make a golden crown round about:
- 12 and four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, and two on the other.
- 13 Thou shalt make bars also of the wood setim, and shalt cover them with gold.
- 14 And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them:
- 15 the which shall be always in the rings, neither shall they at any time be drawn out of them.
- 16 And thou shalt put in the ark the testification which I will give thee.
- 17 Thou shalt make a Propitiatory of most pure gold: the length thereof shall hold two cubits and an half, and the breadth a cubit & an half.

(b) If Images were unlawful God would not have commanded to make Cherubims. *co. Nic. 2.*

- 18 Two (b) Cherubims also thou shalt make of beaten gold, on both sides of the oracle.
- 19 Let one Cherub be on the one side, and the other on the other.
- 20 Let them cover both sides of the Propitiatory spreading their wings, and covering the oracle, and let them look one towards the other, their faces turned unto the Propitiatory Wherewith the ark is to be covered,

- 21 wherein thou shalt put the testimony that I will give thee.
- 22 Thence will I command, and will speak to thee over the Propitiatory & from the midst of the two Cherubims, which shall be upon the ark of testimony, all things which I will command the children of Israel by thee.
- 23 Thou shalt make a table also of the wood setim, having two cubits in length, and in breadth a cubit, and in height a cubit and an half.
- 24 And thou shalt plate it with most pure gold: & thou shalt make to it a golden ledge round about,
- 25 and to the ledge it self a crown interpolished, four fingers high: and upon the same, another golden crown.
- 26 Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table at every foot.
- 27 Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried.
- 28 The bars also them selves thou shalt make of the wood setim, and shalt compass them with gold to bear up the table.
- 29 Thou shalt prepare also saucers, and vials, censers, and goblets, wherein the libaments are to be offered, of most pure gold.
- 30 And thou shalt set upon the table (c) loaves of proposition in my sight always.
- 31 Thou shalt make also a candlestick beaten of most pure gold, the shaft thereof, and branches, cups, and bowls, and lilies proceeding from the same.
- 32 Six branches shall go forth of the sides, three out of one side, and three out of the other.
- 33 Three cups as it were in manner of a nut on every branch, and a bowl withal, and a lily: and three cups likewise of the fashion of a nut in another branch, and a bowl withal, and a lily. This shall be the work of the six branches, that are to be drawn forth from the shaft:.
- 34 and in the candlestick itself shall be four cups in manner of a nut, and at every one bowls and lilies.
- 35 bowls under two branches in three places, which together make six coming forth out of one shaft.
- 36 Both the bowls therefore and the branches shall be out of it, all the whole beaten of most pure gold.
- 37 Thou shalt make also seven lamps, and shalt set them upon the candlestick, for to give light over against.
- 38 The snuffers also and where the snuffings shall be put out, let them be made of most pure gold.
- 39 The whole weight of the candlestick with all the furniture thereof

(c) For the perpetual use, and sanctity of these loaves, which none might eat but such as were pure (*1. Reg. 21.*) they prefigured the holy Eucharist. *St. Hier. in Tit. 1. St. Damascen de oxtho. li. 4. c. 14. St. Cyril. cæthec 4.* And consequently Christ is really present in the B. Sacrament. For if there were bread in substance, it should not excel the figure; which is required in every thing prefigured. *Colloss. 2.*

shall have a talent of most pure gold.

40 Look, and make it according to the pattern, that was showed thee in the mount.

Chapter 26

The form of the Tabernacle, with the appurtenances, and of what matter number, and qualities all things shall be.

(a) Christs
members by their
union &
community assist
each other, and
adorn his
tabernacle, the
Church.

1 **AND** the tabernacle thou shalt make thus: Ten curtains shalt thou make of twisted silk, and hyacinth, and purple, and scarlet twice died, varied with embroidered work.

2 The length of one curtain shall have twenty eight cubits: the breadth, shall be of four cubits. all the curtains shall be of one measure.

3 Five curtains shall be (a) joined one to another, and the other five shall hang together with the connection.

4 Loupes of hyacinth thou shalt make in the sides and tops of the curtains, that they may be coupled one to another.

5 Fifty loupes shall every curtain have on both sides, so set on, that one loupe may be against another loupe, and one may be fitted to the other.

6 Thou shalt make also fifty circles of gold Wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.

7 Thou shalt make also eleven curtains of hair, to cover the top of the tabernacle.

8 The length of one hair curtain shall have thirty cubits: and the breadth, four: the measure of all the curtains shall be equal.

9 Of the which, five thou shalt join apart, and the six thou shalt couple one to another, so that the sixth curtain in the front of the roof thou shalt double.

10 Thou shalt make also fifty loupes in the edge of one curtain, that it may be joined with the other: and fifty loupes in the edge of the other curtain, that it may be coupled with his fellow.

11 Thou shalt make also fifty buckles of brass, Wherewith the loupes may be joined, that of all there may be made one covering.

12 And that which shall remain in the curtains, that are prepared for the roof, to wit, one curtain that is over plus, with the half thereof thou shalt cover the backside of the tabernacle.

13 And there shall hang down a cubit on the one side, and another on the other side, which is the over plus in the length of the curtains, fencing both sides of the tabernacle.

14 Thou shalt make also another cover to the roof of rams skins died red: and over that again another cover of ianthine skins.

15 Thou shalt make also the boards of the tabernacle standing

upright of the wood setim,

16 of the which let every one have ten cubits in length, and in breadth one and an half a piece.

17 In the sides of the board, shall be made two mortises, Whereby one board may be joined to another board: and after this manner shall all the borders be prepared.

18 Of the which twenty shall be in the south side that tendeth Southward.

19 For the which thou shalt cast forty feet of silver, that there may two feet be put under every board at the two corners.

20 In the second side also of the tabernacle that looketh to the North, there shall be twenty boards,

21 having forty feet of silver, two feet shall be put under every board.

22 But on the west quarter of the tabernacle thou shalt make six boards,

23 and again other two which shall be erected in the corners at the back of the tabernacle.

24 And they shall be joined together from beneath unto the top, and one jointure shall hold them all. The like jointure shall be kept for the two boards also that are to be put in the corners.

25 And they shall be in all eight boards, their silver feet sixteen, two feet accounted for every board.

26 Thou shalt make also five bars of the wood setim, to hold together the boards on the one side of the tabernacle,

27 and five others on the other side, and as many at the west side:

28 which shall be put along by the midst of the boards from one end to the other.

29 The boards also them selves thou shalt plate with gold, and shalt cast rings of gold to be set upon them, through which the bars may hold together the board work: the which thou shalt cover with plates of gold.

30 And thou shalt erect the tabernacle according to the pattern that was showed thee in the Mount.

31 Thou shalt make also a veil of hyacinth, and purple, and scarlet twice died, and twisted silk, wrought with embroidered work and goodly variety:

32 which thou shalt hang before four pillars of the wood setim, the which themselves also shall be plated with gold, and shall have four heads of gold, but feet of silver.

33 And the veil shall be hanged on with rings, within the which thou shalt put the ark of testimony, with the which also the Sanctuary, and the sanctuaries of the Sanctuary, shall be divided.

(b) The chieffest part of the Tabernacle, called *Sancta sanctorum* *holy of holies*.

34 Thou shalt set also the Propitiatory upon the ark of testimony in the (b) Sancta sanctorum:

35 and the table without the veil: and over against the table the candlestick in the south side of the tabernacle: for the table shall stand in the north side.

36 Thou shalt make also a hanging in the entering of the tabernacle of hyacinth, and purple, and scarlet twice died, and twisted silk, with embroidered work.

37 And five pillars of the wood setim thou shalt plate with gold, before the which the hanging shall be drawn: whose heads shall be of gold, and feet of brass.

Chapter 27

An Altar must be made with things belonging thereto. 9. Also the court of the tabernacle with hangings and pillars. 20. And provision of oil for lamps.

1 **THOU** shalt make also an Altar of the wood setim, which shall have five cubits in length, and as many in breadth, that is, four square, and three cubits in height.

2 And there shall be at the four corners horns of the same: and thou shalt cover it with brass.

3 And thou shalt make for the uses thereof pans for to take the ashes, and tongues and flesh hooks, and fire pans. all the vessel thou shalt make of brass.

4 And a grate in manner of a net of brass: at the four corners whereof shall be four rings of brass,

5 which thou shalt put under the hearth of the Altar: and the grate shall be unto the midst of the Altar.

6 Thou shalt make also two bars for the Altar of the wood setim, which thou shalt cover with plates of brass:

7 and thou shalt draw them through rings, and they shall be on both sides of the Altar to carry it.

8 Not massive, but empty and hollow in the inside shalt thou make it, as it was showed thee in the Mount.

9 Thou shalt make also the court of the tabernacle, in the south part whereof against the south there shall be hangings of twisted silk: one side shall hold in length an hundred cubits.

10 And twenty pillars with as many feet of brass, which shall have heads with their engravings of silver.

11 In like manner also on the north side there shall be in length hangings of an hundred cubits, twenty pillars, and feet of brass as many, and their heads with their engravings of silver.

12 But in the breadth of the court, that looketh to the west, there

shall be hangings of fifty cubits, and ten pillars, and as many feet.

13 In that breadth also of the court, which looketh to the east, there shall be fifty cubits.

14 in the which there shall be deputed to one side hangings of fifteen cubits, and three pillars and as many feet:

15 and in the other side there shall be hangings containing fifteen cubits, three pillars, and as many feet.

16 And in entering of the court there shall be made an hanging of twenty cubits of hyacinth and purple, and scarlet twice died, and twisted silk, with embroidered work: it shall have four pillars, with as many feet.

17 all the pillars of the court round about shall be garnished with plates of silver, silver heads, and feet of brass.

18 In length the court shall occupy an hundred cubits, in breadth fifty, the height shall be of five cubits. and it shall be made of twisted silk, and shall have feet of brass.

(a) God would not have darkness in his tabernacle by day nor night, signifying that his people ought always to shine in good works. St. Beda. li. 3. c. 1. de tabernac.

19 all the vessel of the tabernacle for all uses and ceremonies, the pins as well of it as of the court, thou shalt make of brass.

20 Command the children of Israel that they bring thee oil of the olive trees the purest, and beaten with a pestle: that a lamp may burn (a) always

21 in the tabernacle of the testimony, without the veil that is drawn before the testimony. And Aaron and his sons shall place it, that it may give light before the Lord until the morning.

22 It shall be a perpetual observance through out their successions before the children of Israel.

Chapter 28

God commandeth Moyses to make diverse sorts of vestures for Aaron and his sons, prescribing the matter, manner, and ornaments thereof.

(a) Vocation necessary to spiritual function. Heb. 5.

1 **TAKE** unto thee also Aaron thy brother with his sons, from among the children of Israel, (a) that they may do the function of priesthood unto me: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

2 And thou shalt make an holy vesture to Aaron thy brother for Glory and beauty.

3 And thou shalt speak to all the wise of heart, whom I have replenished with the spirit of wisdom, that they make Aarons vestures, wherein he being sanctified may minister to me.

(b) These vestments signify that Bishops and Priests must have special virtues, discretion, purity of

4 And (b) these shall be the vestments that they shall make: Rationale and an Ephod, a tunic and a straight linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the function of

life, sincere
intention,
contemplation of
God, supportation
of the peoples
infirmity solicitude
of their good,
exemplary life,
sound doctrine, and
band of union. St.
*Hiero. ad Fabiol.
de vestitu
Sacerdotum.* to. 3.

priesthood unto me.

5 And they shall take gold, and hyacinth, and purple, and scarlet twice died, and silk.

6 And they shall make the Ephod of gold and hyacinth and purple, and scarlet twice died, and twisted silk, embroidered with diverse colors.

7 It shall have two edges joined in the top on both sides, that they may be closed together.

8 The very workmanship also and all the variety of the work shall be of gold and hyacinth, and purple, and scarlet twice died, and twisted silk.

9 And thou shalt take two onyx stones, and shalt engrave in them the names of the children of Israel:

10 six names in one stone, and the other six in the other, according to the order of their Nativity.

11 After the work of a graver and the graving of a lapidary, thou shalt engrave them with the names of the children of Israel, set in gold and compassed about:

12 and thou shalt put them in both sides of the Ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.

13 Thou shalt make also hooks of gold,

14 and two little chains of most pure gold linked one to another, which thou shalt put into the hooks.

15 The Rationale of judgment also thou shalt make with embroidered work of diverse colors, according to the workmanship of the Ephod of gold, hyacinth, and purple, and scarlet twice died, and twisted silk.

16 It shall be four square and double: it shall have the measure of a palm as well in length as in breadth.

17 And thou shalt set in it four rows of stones: In the first row shall be the stone sardius, and topaz, and the emerald:

18 in the second the carbuncle, the sapphire, and the jasper:

19 in the third a ligurius, an achates, an amethyst:

20 in the fourth a chrysolith, an onyx, and beryllus. they shall be set in gold by their rows.

21 And they shall have the names of the children of Israel: with twelve names shall they be graven, every stone with the names of every one according to the twelve tribes.

22 Thou shalt make in the Rationale chains linked one to another of the purest gold:

23 and two rings of gold, which thou shalt put in both the tops of the Rationale:

24 and the golden chains thou shalt join to the rings, that are in the edges thereof:

25 and the ends of the chains them selves thou shalt couple with two hooks on both sides of the Ephod, which is toward the Rationale.

26 Thou shalt make also two rings of gold which thou shalt put in the tops of the Rationale, in the brims, that are over against the Ephod, & look toward the back parts thereof.

27 Moreover also other two rings of gold, which are to be set on both sides of the Ephod beneath, that looketh toward the nether joining, that the Rationale may be fitted with the Ephod,

28 and may be fastened by the rings thereof unto the rings of the Ephod with a lace of hyacinth, that the joining artificially wrought may continue, and the Rationale and Ephod may not be separated one from the other.

29 And Aaron shall bear the names of the children of Israel in the Rationale of judgment upon his breast, when he shall enter into the Sanctuary, a memorial before the Lord for ever.

(c) Knowledge of the cause, and sincere proceeding therein, are the two keys of right judgment.

30 And thou shalt put in the Rationale of judgment (c) Doctrine, and Verity, which shall be on Aarons breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.

31 And thou shalt make the tunic of the Ephod all of hyacinth,

32 in the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the utmost parts of garments, that it may not easily be broken.

33 And beneath at the feet of the same tunic, round about, thou shalt make as it were pomegranates, of hyacinth, and purple, and scarlet twice died, little bells interposed between,

34 so that there be a bell of gold and a pomegranate: and again another bell of gold and a pomegranate.

35 And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the Sanctuary, in the sight of the Lord, and that he die not.

36 Thou shalt make also a plate of the purest gold: wherein thou shalt Grave after the work of a graver, holy to the Lord.

37 And thou shalt tie it with a lace of hyacinth, and it shall be upon the mitre,

38 hanging over the forehead of the high Priest. And Aaron shall carry the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and donaries. And the plate shall be always in his forehead, that the Lord may be well pleased with them.

39 And thou shalt gird the tunic with silk, and thou shalt make a silken mitre, and a bawdrike of embroidered work.

40 Moreover for the sons of Aaron thou shalt prepare linen tunics, and bawdriks and mitres for Glory and beauty:

41 And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt Sanctify them, that they may do the function of priesthood unto me.

42 Thou shalt make also linen breeches, to cover the flesh of their turpitude from the reigns unto the thighs:

43 and Aaron and his sons shall use them when they shall enter into the tabernacle of testimony, or when they Approach to the Altar to minister in the Sanctuary, lest guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.

Chapter 29

The manner of consecrating Aaron and other Priests: with burnt offerings, 26. and pacifics, whereof Aaron and his sons shall partecipe. 38. The institution of the daily Sacrifice of two lambs, one in the morning, the other at Even.

(a) Special preparation before Bishops and Priests be consecrated.

1 **BUT** this also shalt thou do, (a) that they may be consecrated to me in priesthood. Take a calf from the heard, and two rams without spot,

2 and unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened anointed with oil: of wheaten flour thou shalt make all.

3 And being put in a basket thou shalt offer them: and the calf and the two rams.

4 And thou shalt bring Aaron and his sons to the door of the tabernacle of testimony. And (b) when thou hast washed the father with his sons in water,

5 thou shalt vest Aaron with his vestments, that is, with the linen garment and the tunic, and the Ephod and the Rationale, which thou shalt gird with the bawdrike.

6 And thou shalt put the mitre upon his head, and the holy plate upon the mitre,

7 and thou shalt power the oil of unction upon his head: and by this rite shall he be consecrated.

8 His sons also thou shalt bring, and shalt invest them with the linen tunics, and gird them with a bawdrike,

9 to wit, Aaron and his children, and thou shalt put mitres upon them: and they shall be priests to me by a perpetual religion. After that thou shalt have consecrated their hands,

10 thou shalt present also the calf before the tabernacle of testimony. And Aaron and his sons shall lay their hands upon his head,

11 and thou shalt kill him in the sight of the Lord, beside the door of

(b) The first preparation in the party to be consecrated is cleaning from sin. then to be adorned with the virtues above mentioned. Exod. 8. v. 4.

the tabernacle of testimony.

12 And that which thou takest of the blood of the calf, thou shalt put upon the horns of the Altar with thy finger, and the rest of the blood thou shalt power at the bottom thereof.

13 Thou shalt take also the whole fat that covereth the entrails, and the gall of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a burnt sacrifice upon the Altar:

14 but the flesh of the calf and the hide and the dung, thou shalt burn abroad without the camp, because it is for sin.

15 Thou shalt take also one ram, upon the head whereof Aaron & his sons shall lay their hands.

16 Which when thou hast killed, thou shalt take of the blood thereof, and power round about the Altar.

17 And the ram itself thou shalt cut into pieces, and his entrails and feet being washed, thou shalt put upon the flesh cut in pieces, and upon his head.

18 And thou shalt offer the whole ram for a burnt sacrifice upon the Altar: it is an oblation to the Lord, a most sweet savor of the victim of the Lord.

19 Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands.

20 Which when thou hast immolated, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt power the blood upon the Altar round about.

21 And when thou hast taken of the blood that is upon the Altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons & their vestments. And after they and their vestments are consecrated,

22 thou shalt take the fat of the ram, and the tail & the tallow, that covereth the lungs, and the gall of the liver, and the two kidneys, and the fat, that is upon them, and the right shoulder, because it is the ram of consecration:

23 and a piece of one loaf, a cake tempered with oil, a wafer out of the basket of azymes, which is set in the sight of the Lord:

24 and thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord.

25 And thou shalt take all from their hands: and shalt burn them upon the Altar for an holocaust, a most sweet favor in the sight of the Lord, because it is his oblation.

26 Thou shalt take also the breast of the ram, Wherewith Aaron was consecrated, and elevating it thou shalt Sanctify it before the Lord, and it shall fall to thy part.

27 And thou shalt sanctify both the consecrated breast, and the

shoulder that thou didst separate of the ram,

28 Wherewith Aaron was consecrated and his sons, and they shall fall to Aarons part and his sons by a perpetual right from the children of Israel: because they are the primitives and beginnings of their pacific victims which they offer to the Lord.

29 And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it.

30 He of his sons that shall be appointed high priest in his stead, & that shall enter into the tabernacle of testimony to minister in the sanctuary, shall wear it seven days.

31 And thou shalt take the ram of the consecration, and shalt boil the flesh thereof in a holy place;

32 which Aaron shall eat and his sons. The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of testimony,

33 that it may be a placable sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy.

34 And if there remain of the consecrated flesh, or of the bread till the morning, thou shalt burn the remains with fire: they shall not be eaten, because they are sanctified.

35 all, that I have commanded thee, thou shalt do upon Aaron and his sons. seven days shalt thou consecrate their hands:

36 and thou shalt offer a calf for sin every day for expiation. And thou shalt cleanse the Altar when thou hast offered the host of expiation, and shalt anoint it unto sanctification.

37 seven days shalt thou expiate the altar & sanctify it, and it shall be most holy. every one, that shall touch it, shall be sanctified.

(c) Diverse things were offered at diverse times, and all signified Christs Sacrifice in his Church St. *Aug li. 1. c. 18. eoni aduers. leg. & prophet.* yet none daily but a lamb: more particularly signifying the *daily* offering of the lamb of God and *perpetual* effect thereof. *Origen. in. Joan. 1.*

38 This is it which thou shalt do upon the Altar: Two lambs of a year old (c) every day continually,

39 one lamb in the morning, & another at evening,

40 the tenth part of flour tempered with oil beaten, which shall have in measure the fourth part of an hin, and wine for libation of the same measure to one lamb.

41 And the other lamb thou shalt offer at Even, according to the rite of the morning oblation; and according to that which we have said, for a savor of sweetness:

42 it is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of testimony before the Lord, where I will appoint to speak unto thee.

43 And there will I command the children of Israel, and the Altar shall be sanctified in my Glory.

44 I will Sanctify also the tabernacle of testimony with the Altar, and

Aaron with his sons, to do the function of priesthood unto me.

45 And I will dwell in the midst of the children of Israel, and will be their God,

46 and they shall know that I am the Lord their God, that have brought them out of the Land of Ægypt, that I might abide among them, I the Lord their God.

Chapter 30

How, and of what matter, the Altar of incense shall be made: 12. What money shall be gathered for the use of the Tabernacle. 18. A brazen laver is also to be made, 25. and holy oil of unction.

1 **THOU** shalt make also an Altar to burn incense, of the wood setim,

2 having a cubit of length, and another of breadth, that is, four square, and two cubits in height. The horns shall proceed out of the same.

3 And thou shalt plate it with the purest gold, as well the grate thereof, as the walls round about, and the horns. And thou shalt make to it a crown of gold round about,

4 and two golden rings under the crown on either side, that the bars may be put into them, and the Altar may be carried.

5 The bars also them selves thou shalt make of the wood setim, and shalt plate them with gold.

6 And thou shalt set the Altar against the veil, that hangeth before the ark of testimony before the Propitiatory Wherewith the testimony is covered, where I will speak to thee.

7 And Aaron shall burn incense upon it, sweetly fragrant, in the morning. When he shall dress the lamps, he shall burn it:

8 and when he shall place them at Even, he shall burn incense Everlasting before the Lord through your generations.

9 You shall not offer upon it incense of another composition, nor oblation, and victim, neither shall you offer libaments⁹.

10 And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin, and shall pacify upon it in your generations. It shall be most holy to the Lord.

11 And our Lord spake to Moyses, saying:

12 When thou shalt take the sum of the children of Israel according to their number, every one of them shall give a price for their souls to the Lord, and there shall be no scourge among them, when they shall be reckoned.

(a) That is, 7. d ob. 13 And this shall every one give that passeth to the naming, (a) half a

⁹ libaments: libations

English. For a
sicle of the
Sanctuary is about
15. d

(b) Obolus, 3.
farthings.

sicle according to the measure of the temple. A sicle hath twenty (b) aboles. The half part of a sicle shall be offered to the Lord.

14 He that is accounted in the number, for twenty years and upward, shall give price.

15 The rich man shall not add to half a sicle, and the poor man shall diminish nothing.

16 And the money being received, which was contributed of the children of Israel, thou shalt deliver unto the uses of the tabernacle of testimony, that it may be a monument of them before the Lord, and he may be propitious to their souls.

17 And our Lord spake to Moyses, saying:

18 Thou shalt make also a laver with his foot of brass, to wash in: and thou shalt see it between the tabernacle of the testimony and the Altar. And water being put into it,

19 Aaron and his sons shall wash therein their hands and feet,

20 when they are going into the tabernacle of testimony, and when they are to come unto the Altar, to offer on it incense to the Lord,

21 lest perhaps they die. it shall be an everlasting law to him, and to his seed by successions.

22 And our Lord spake to Moyses,

23 saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much, that is, two hundred fifty sicles, of calamus in like manner two hundred fifty,

24 and of casia five hundred sicles after the weight of the Sanctuary, of oil of olives the measure hin:

25 and thou shalt make the holy oil of unction, an ointment compounded by the art of an unguentary,

26 and thereof thou shalt anoint the tabernacle of testimony, and the ark of the testament,

27 and the table with the vessel thereof, the Candlestick, and the furniture thereof, the Altars of incense,

28 and of holocaust, and all the furniture that pertaineth to the service of them.

29 And thou shalt Sanctify all, and they shall be most Holy: he that shall touch them, shall be sanctified.

30 Thou shalt anoint Aaron and his sons, and shalt Sanctify them, that they may do the function of priesthood unto me.

31 To the children of Israel also thou shalt say: This oil of unction shall be holy unto me through your generations.

32 The flesh of man shall not be anointed therewith, and you shall make none other after the composition of it, because it is sanctified, and shall be holy unto you.

33 What man soever shall compound such, and shall give thereof to

a stranger, shall be abandoned out of his people.

34 And our Lord said to Moyses: Take unto thee spices, stacte, and onycha, galbanum of sweet savor, and the clearest frankincense, all shall be of equal weight:

35 and thou shalt make incense compounded by the work of an unguentary, exactly tempered, and pure, and most Worthy of sanctification.

36 And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of testimony, in the place where I will appear to thee. Most holy shall the incense be unto you.

37 Such confection you shall not make unto your own uses, because it is holy to the Lord

38 What man soever shall make the like, to enjoy the smell thereof, shall perish out of his people.

Chapter 31

Beseleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The observation of the Sabbath day is again commanded. 18. And our Lord delivereth to Moyses two tables written with the finger of God.

1 **AND** our Lord spake to Moyses, saying:

2 Behold, I have called by name. Beseleel the son of Uri the son of Hur of the tribe of Juda,

3 and I have replenished him with the spirit of God, with wisdom, & understanding, and knowledge in all work,

4 to devise whatsoever may be artificially made of gold, and silver, and brass,

5 of marble, and precious stones, and diversity of wood.

6 And I have given him for his fellow Ooliab the son of Achisamech of the tribe of Dan. And in the heart of every skillful man have I put wisdom: that they may make all things which I have commanded thee,

7 the tabernacle of covenant, and the ark of testimony, and the propitiatory, that is over it, and all the vessel of the tabernacle,

8 and the table and the vessel thereof, the candlestick most pure with the vessel thereof, and the Altars of incense,

9 and of holocaust, and all their vessel, the laver with his foot,

10 the holy vestments in the ministry for Aaron the priest, and for his sons, that they may execute their office, about the sacred things:

11 the oil of unction, and the incense of spices in the Sanctuary, all things which I have commanded thee, shall they make.

12 And our Lord spake to Moyses, saying:

13 Speak to the children of Israel, and thou shalt say to them: See that you keep my sabbath: because it is a sign between me and you in your generations: that you may know that I am the Lord, which sanctify you.

14 Keep you my sabbath: for it is holy unto you: he that shall pollute it, dying shall die: he that shall do work in it, his soul shall perish out of the midst of his people.

15 Six days shall you do work: in the Seventh day is the sabbath, the holy rest to the Lord. every one that shall do any work in this day, shall die.

16 Let the children of Israel keep the Sabbath, and celebrate it in their generations. It is an Everlasting covenant

17 between me and the children of Israel, and a sign perpetual. for in six days the Lord made heaven and earth, and in the Seventh he ceased from work.

18 And our Lord, when he had ended such speeches in mount Sinai, gave unto Moyses two stone tables of testimony, written (a) with the finger of God.

(a) Not by Moyses, but by an Angel, at Gods appointment. Gal. 3. v. 19.

Chapter 32

The people (Aaron consenting) make & adore the image of a calf. 7. which God revealing to Moyses, 11. he prayeth our Lord, for Abraham, Isaac, and Jacobs sake to spare the people, and perform his promise. 14. Wherewith God is pacified. 15. Yet Moyses coming from the Mount, and seeing the calf, and Idolatry, throweth down the tables and breaketh them. 20. destroyeth the idol, 21. blameth Aaron, 27. causeth many Idolaters to be slain, 31. and again prayeth for the people.

(a) Aaron knew what Gods they meant, to wit, such as they had sent worshipped in Ægypt, and therefore he made them a molten calf. v. 4.

1 **AND** the people seeing that Moyses made tariance ere he came down from the mount, being assembled against Aaron, they said: Arise, make us (a) Gods, that may go before us: for what hath chanced to this Moyses the man that brought us out of the Land of Ægypt, we know not.

2 And Aaron said to them: Take the golden earlettes from the ears of your wives, and sons and daughters, & bring them to me.

3 And the people did that he had commanded, bringing the earlettes to Aaron.

4 Which when he had received, he formed them by founders work, and made of them a molten calf. And they said: These are thy Gods Israel, that have brought thee out of the land of Ægypt.

5 Which when Aaron had seen, he builded an altar before it, and by a cryers voice proclaimed saying: Tomorrow is the solemnity of the Lord.

(b) Excess in play called foolish

6 And rising in the morning, they offered holocausts, and pacific hosts, and the people sat down to eat, and to Drink, and they rose up

mirth, is the daughter of gluttony, and mother of Idolatry. *St. Greg. li. 31. c. 31. Moral.*

(c) To the molten calf, which they had made.

(d) God saying, *Suffer me,* signifieth that he could be hindered. *St. Jerome. in Ione. 1.*

(e) Not only Gods promise, but also his servants merits are here proposed for procuring mercy to the people. *See the Annotation.*

(f) Moyses the meekest man on earth. (Nu 12) in Gods cause was most zealous against sin. *St. Aug. q. 144. in Exod.*

(b) to play.

7 And our Lord spake to Moyses, saying: go, get thee down e: thy people, which thou hast brought out of the Land of Ægypt, hath sinned.

8 They have quickly revolted from the way, that thou didst show them: and they have made to them selves a molten calf, and have adored, and immolating hosts unto (c) it, have said: These are thy Gods Israel, that have brought thee out of the Land of Ægypt

9 And again our Lord said to Moyses: I see that this people is converseth:

10 (d) suffer me, that my fury may be angry against them, and that I may destroy them, and I will make thee into a great nation.

11 But Moyses besought the Lord his God, saying: Why Lord, is thy fury angry against thy people, whom thou hast brought forth of the Land of Ægypt, in great power, and in a strong hand?

12 Let not the Ægyptians say I beseech thee: He hath craftily brought them forth, that he might kill them in the mountains, and destroy them from the earth: let thine anger cease, and be pacified upon the wickedness of thy people.

13 Remember Abraham, Isaac, and Israel (e) thy servants, to whom thou swearest by thine own self, saying: I will multiply your seed as the stars of heaven: and this whole land, whereof I have spoken, I will give to your seed, and you shall possess it always.

14 And our Lord was pacified from doing the evil which he had spoken against his people.

15 And Moyses returned from the mount, carrying the two tables of testimony in his hand, written on both sides,

16 and made by the work of God: the writing also of God was graven in the tables.

17 And Josue hearing the tumult of the people crying out, said to Moyses: The noise of battle is heard in the camp.

18 Who answered: It is not the cry of men encouraging of fight, nor the shout of men compelling to flee: but I do hear the voice of singers.

19 And when he approached to the camp, he saw the calf, and the dances: and being (f) very wrath, he threw the tables out of his hand, and brake them at the foot of the mount.

20 and catching the calf which they had made, he burnt it, and beat it into powder, which he strewed into water, and gave thereof drink to the children of Israel.

21 And he said to Aaron: What hath this people done to thee, that thou shouldest bring upon them an heinous sin?

22 To whom he answered: Let not my lord be offended: for thou knowest this people, that it is prone to evil:

(g) Aaron
confessed the fault
briefly, not
intending a
frivolous excuse:
for he could not
think, but Moyses
knew the truth. St.
*Aug. q. 145 in
Exod.*

23 they said to me: Make us Gods, that may go before us: for unto this same Moyses, that brought us forth out of the Land of Ægypt, we know not what is chanced.

24 To whom I said: Which of you hath gold? They took, and brought to me: and I cast it into the fire, and (g) this calf came forth.

25 Moyses therefore seeing the people that they were made naked (for Aaron had spoiled them for the ignominy of filth, and had set them naked among their enemies)

26 and standing in the gate of the camp, he said: If any man be our Lords, let him join to me. And there gathered unto him all the sons of Levi:

27 to whom he said: This saith the Lord God of Israel: Put every man his sword upon his thigh: go, & return from gate to gate through the midst of the camp, and every man kill his brother, and friend, and neighbor.

(h) Their zeal used
with authority and
order is here
rewarded: which
otherwise wanting,
when Simeon and
Levi slew the
Sichemites, was
blamed by Jacob.
Gen. 34. & 49.

28 And (h) the sons of Levi did according to the saying of Moyses, and there were slain in that day about three thousand men.

29 And Moyses said: You have consecrated your hands this day to our Lord, every man in his son & in his brother, that blessing may be given to you

30 And when the next day was come, Moyses spake to the people: You have sinned a very great sin: I will go up to our Lord, if by any means I may be able to entreat him for your sinful fact.

(i) Moyses not
content with his
own salvation,
would rather perish
with the people,
then they should
all be destroyed:
and therefore at his
instance God
pardoned them. St.
*Hiero, Ep. 12. ad
Gaud. & in Ione.
1. St. Aug q. 147.
in Exod.*

31 And returning to our Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to them selves Gods of gold: either forgive them this trespass,

32 or if thou do not, (i) strike me out of the book that thou hast written.

33 To whom our Lord answered: He that hath sinned to me, him will I strike out of my book:

34 but go thou, and lead this people whither I have told thee: Mine Angel shall go before thee. And I in the day of Revenge will visit this sin also of theirs.

35 Our Lord therefore smote the people for the fault concerning the calf, which Aaron had made.

ANNOTATIONS

Chapter 32

This people
thought the calf to
be the true God.

4. *A molten calf*] No other reason can be imagined, why the people falling to Idolatry, required the image of a calf, rather then of any other thing, but for that they thought the black calf with white spots, called *Apis*, or *Serapis*, whom they saw the Ægyptians esteemed most of all their Gods, to be the chief, or only God. And therefore to this famous Idol, they ascribed the benefit of their delivery from bondage, saying: *These are thy Gods, o Israel, that have brought thee out of the Land of Ægypt.* So they

*St. Aug. li.
18. c 5.
ciuit.*

They adored that which the image represented.

Calvin chargeth Moyses with arrogancie. Moyses charity concurred with Gods providence.

God showeth mercy for the merits of his servants.

meant not to worship our Lord, the true God, in that image, as Calvin would have it, but the very calf whose image it was, for adoring immediately the calves image, *and immolating hosts 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 forgat God, which saved them.*

11. *Moyes besought.*] Albeit Moyses with most humble submission prayed for the people, which God so accepted, that he was thereby pacified, (v. 14.) yet Calvin here condemneth him of arrogancy, and pride, as though he imperiously prescribed law to God, spoiling him of his justice. Much otherwise St. Jerome (*Epist. 12. ad Gaudent.*) commending his fervent charity, doubteth not to say. *Dei potentiam serui preces impediabant. The servants prayers hindered Gods power,* because God himself saying, *suffer me, that my fury may be angry against them, and that I may destroy them:* showed his Divine providence to be such, as *he might be stayed, from doing that which he threatened.*

13. *Remember Abraham,*] It much troubled Calvin, that for obtaining pardon for the people, the Patriarchs are mentioned, for whose sake and merits, mercy, and protection was promised by God (Gen. 18. 22. 26.) prophesied by Jacob, (Gen. 48.) performed here, and in many other places. And it is a vain evasion to say; God showed his mercy for his promise sake only; for he promised the same for their merits; as appeareth in the places alleged. Though all merits proceed from Gods grace, first given without merits. [Subnote: Grace goeth before merits.] *1. Cor. 4. v. 7. St. Aug. de grat. & lib. arb. c. 6*

li. 1. c. 11. para. 9. Instit.

In hunc locum.

St. Aug. q. 149. in Exod. St. Chrys. ho. 42. in Gen. Theod. q. 67. in Exo.

Chapter 33

Gods wrath being mitigated by Moyses, the people mourn for their sin, 7. Moyses pitcheth the tabernacle without the camp, and therein converseth familiarly ith God. 18. desiring to see his Glory.

(a) God would not in this passage work such miracles, as he did, bringing them forth of Ægypt. So it is a comination because they were stubborn and stiff necked.

1 **AND** our Lord spake to Moyses, saying: go, get thee up 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 Jacob, saying: To thy seed I will give it:

2 and I will send an Angel thy precursor, that I may cast out the Chananite, and Amorrhite, and Hethite, and Pherezeite, and Hethite, and Jebusite,

3 and thou mayest enter into the land that floweth with milk and honey: for (a) I will not go up with thee, because thou art a stiff necked people: lest perhaps I destroy thee in the way.

4 And the people hearing this very ill saying, mourned: and no man put on his ornaments after the custom.

5 And our Lord said to Moyses: Speak to the children of Israel: Thou art a stiffnecked people, once I shall go up in the midst of thee, and shall destroy thee. Now presently lay away thy ornaments, that I may know what to do unto thee.

6 Therefore the children of Israel laid away their ornaments from

mount Horeb.

7 Moyses also taking the tabernacle, pitched it without the camp a far of, and called the name thereof, The Tabernacle of covenant. And all the people, that had any question, went forth to the Tabernacle of covenant, without the camp.

8 And when Moyses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moyses, till he entered into the tabernacle.

9 And when he was entered into the Tabernacle of covenant, the pillar of the cloud came down, and stood at the door, and he spake with Moyses,

10 all they beholding that the pillar of the cloud stood at the door of the Tabernacle. And they stood, and adored at the doors of their tabernacles.

11 And our Lord spake unto Moyses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his minister Josue the son of Nun, a young man, departed not from the Tabernacle.

12 And Moyses said to our Lord: Thou commandest me to lead forth this people: and doest not show 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.

13 If therefore I have found grace in thy sight, show me thy face, that I may know thee, and may find grace before thine eyes, look upon thy people this nation.

14 And our Lord said: My face shall go before thee, and I will give thee rest.

15 And Moyses said: If thy self doest not go before, bring us not out of this place.

16 For whereby shall we be able to know I and thy people, that we have found grace in thy sight, unless thou walk with us, that we may be glorified of all peoples, that dwell upon the earth?

17 And our Lord said to Moyses: This word also, which thou hast spoken, will I do: for thou hast found grace before me, and thy self I have known by name.

18 Who said: Show me thy Glory.

19 He answered: I will show thee (b) all good, and (c) will call in the name of the Lord before thee: and I will have mercy on whom I will, and I will be merciful to whom it shall please me.

20 And again he said: Thou canst not see my face: (d) for man shall not see me, and live.

21 And again: Behold, quoth he, there is a place with me, and thou shalt stand upon the rock.

22 And when my Glory shall pass, I will set thee in a hole of the

(b) The vision of God in Glory, is all *good*.

(c) God by his grace maketh his servants to call upon his name. St. *Aug. q. 154. in Exod.*

(d) None in this life can see God as Saints do in Glory. *1. Joan. 3.*

(e) Moyses saw more glorious works & effects of God, then other Prophets, yet not his substance and Divine nature. *Theodore. q. 68. in Exod S Hier. de verb. Isa. vidi.*

*Dom. St. Chrysost.
ho. 4. de in copie.
Dei natura.*

rock, and protect thee with my right hand, until I pass:

23 and I will take away my hand, and thou shalt see (e) my back-
parts: but my face thou canst not see.

Rom. 9.

Chapter 34

Moyses goeth again into Mount Sinai, with new tables, praying for the people. 10. to whom God promiseth to give possession of the Land. 12. Prohibiteth all association with the Gentiles, for fear of Idolatry, 18. giveth precepts concerning the first born, the Sabbath, and other Feasts. 28. After forty days fast, Moyses returneth to the people with the commandments, and his face appearing horned, he covereth it, whensoever he speaketh to the people.

(a) The first tables
being broken, yet
others are made: so
though the first
grace given in
Baptism be lost, Yet
there remaineth
penance, as the
second table of
safety after
shipwreck St.
*Hiero. Epis ad
Demetriad.*

1 **AND** after this he said: (a) Cut thee two tables of stone like unto the former, and I will write upon them the words, which the tables had, which thou hast broken.

2 Be ready in the morning, that thou mayest forthwith go up into the mount Sinai, and thou shalt stand with me upon the top of the mount.

3 Let no man go up with thee, neither let any man be seen throughout the whole mount: the oxen also and the sheep let them not feed over against.

4 He cut out therefore two tables of stone, such as had been before: and rising very early he went up into mount Sinai, as our Lord had commanded him, carrying with him the tables.

5 And when our Lord was descended in a cloud, Moyses stood with him, calling upon the name of our Lord.

**chief
ruler.*

6 Who passing before him, he said: * Dominator Lord God, merciful and clement, patient and of much compassion, and true,

7 Which keepest mercy unto thousands: which takest away iniquity, and wicked facts, and sins, and no man of himself is innocent before thee. Which doest render the iniquity of the fathers to the children, and to the nephews unto the third and fourth generation.

8 And Moyses making hast, bowed flat unto the earth, and adoring

(b)
Notwithstanding
his former
commination
Chapter 33. v 3.
God here promiseth
new benefits.

9 he said: If I have found grace in thy sight o Lord, I beseech thee that thou wilt go with us (for it is a stiff necked people) and take away our iniquities and sins, and possess us.

10 Our Lord answered: (b) I will make a covenant in the sight of all, I will do signs that were Never seen upon the earth, nor in any nations: that this people may see, in the midst of whom thou art, the terrible work of the Lord which I will do.

11 Observe all things which this day I command thee: I my self will cast out before thy face the Amorrheite, and Chananite, and

Hethite, the Pherezeite also, and Hethite, and Jebusite.

12 Beware thou Never join amity with the inhabitants of that land, which may be thy ruin:

13 but destroy their altars, break their statues, and cut down their groves:

14 adore not a strange God. The Lord his name is Jealousy, God is an emulator.

15 Enter no traffic with the men of those regions: lest, when they have fornicated with their Gods, and have adored their idols, some man call thee to eat of the things immolated.

16 Neither shalt thou take a wife for thy sons of their daughters: lest after them selves have fornicated, they make thy sons also to fornicate with their Gods.

17 Molten Gods thou shalt not make to thee.

18 Thou shalt keep the solemnity of the azymes. seven days shalt thou eat azymes, as I have commanded thee, in the time of the month of new corn: for in the month of spring time thou didst go out of Ægypt.

19 all of the male kind, that openeth the matrice, shall be mine. Of all beasts as well oxen as of sheep, it shall be mine.

20 The firstborn of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The first born of thy sons thou shalt redeem: neither shalt thou appear empty in my sight.

21 Six days shalt thou work, the Seventh day thou shalt cease to ear, and reap.

22 The solemnity of weeks thou shalt make to thee, in the first fruits of corn of thy wheat harvest, and the solemnity, when the time of the year returneth that all things are laid up.

23 Three times of the year all thy male shall appear in the sight of the omnipotent Lord God of Israel.

24 For when I shall have taken away the nations from thy face, and shall have dilated thy borders, no man shall lie in wait against thy land, when thou doest go up, and appear in the sight of the Lord thy God thrice in a year.

25 Thou shalt not immolate the blood of my host upon leaven: neither shall there remain in the morning of the victim of the solemnity of the Phase.

26 The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

27 And our Lord said to Moyses: Write thee these words, in which I have made a covenant both with thee and with Israel.

28 Therefore he was there with our Lord forty days and forty

(c) God by an
Angel not Moyses.
supra v 1. & Deut.
10. v. 2. & 4.

(d) So his face
appeared to the
beholders, by
reason of the
glistening beams of
his countenance
shining gloriously,
after his
conversation with
God forty days:
which signifieth
that *much more that*
which abideth (in
all eternity) *is in*
Glory. 2. Cor 3.

(e) How soever the commandments are divided in both tables, here it is certain, that there be no more nor fewer then ten in all.

(f) The same veil (saith St. Paul) remannereth upon the heart of the Jews, that they can not see Christ, till by the heart of his special grace they shall be illuminated: 2. Cor. 3. The like is upon Heretics that can not see the Church. St. Aug. in Psal. 30. con. 2.

nights: he did not eat bread, and he dronke no water, and (c) he wrote in the tables the words of the covenant, (e) ten.

29 And when Moyses came down from the mount Sinai, he held the two tables of testimony, and he knew not that his face was (d) horned by the conversation of the talk of our Lord.

30 And Aaron and the children of Israel Seeing the face of Moyses horned, they were afraid to come near.

31 And being called of him, they returned as well Aaron as the princes of the synagogue. And after that he spake to them,

32 all the children of Israel also came to him: whom he commanded all things that he had heard of our Lord in mount Sinai.

33 And having ended his talk, he put (f) a veil upon his face.

34 Which going in to our Lord, and speaking with him, he took away until he went forth, and then he spake to the children of Israel all things that had been commanded him.

35 Who saw that the face of Moyses coming forth was horned, but he covered his face again, if at any time he spake to them.

Chapter 35

The precept of the Sabbath is yet renewed. 4. First fruits, and other gifts are required, and duly offered, for the making of the tabernacle and other things thereto belonging, which are here recited. 30. Beseleel and Ooliab are appointed workmen for this purpose.

(a) After the fall of the people to Idolatry, their punishment, and repentance, their reconciliation to God and new tables of the commandments made and written, Moyses repeateth the former precept, of keeping the Sabbath, and provideth all necessities to the making of the Tabernacle, whereto the Princes and people most promptly and liberally contribute St. Aug. q. 172. in Exo.

1 **THEREFORE** (a) all the multitude of the children of Israel being gathered together, he said to them: These are the things which our Lord hath commanded to be done.

2 Six days you shall do work: the Seventh day shall be holy unto you, the sabbath, and rest of our Lord: he that shall do any work in it, shall be slain.

3 You shall not kindle fire in all your habitations on the sabbath day.

4 And Moyses said to all the assembly of the children of Israel: This is the word that our Lord hath commanded, saying:

5 Separate with you first fruits to the Lord. Let every one that is willing and hath a ready heart, offer them to the Lord: gold and silver, and brass,

6 hyacinth and purple, and scarlet twice died, and silk, the hair of goats,

7 and rams skins died red, and ianthin skins, the wood setim,

8 and oil to maintain lights, and to make ointment, and most sweet incense,

9 Onyx stones, and precious stones, for the adorning of the Ephod

and the Rationale.

10 Whosoever of you is wise, let him come, and make that which our Lord hath commanded:

11 to wit, the Tabernacle, and the roof thereof, and the cover, the rings, and the board work with the bars, the pins and the feet:

12 the ark and the statues, the propitiatory, and the veil, that is drawn before it:

13 the Table with the bars and the vessel, and the loaves of proposition:

14 the Candlestick to bear up the lights, the vessel thereof and the lamps, and the oil to the nourishing of fires:

15 the Altar of incense, and the bars, and the oil of unction and the incense of spices: the Hanging at the door of the tabernacle:

16 the Altar of holocaust, and his grate of brass, with the bars and vessel thereof: the laver and his feet:

17 the Curtains of the court with the pillars and the feet, the hanging in the doors of the entry,

18 the pins of the tabernacle and of the court with their little cords:

19 the Vestments, that are to be used in the ministry of the Sanctuary, the vesture of Aaron the high Priest, and of his sons, to do the function of Priesthood unto me.

20 And all the multitude of the children of Israel going forth from the sight of Moyses,

21 offered first fruits to our Lord with a most prompt and devout mind, to make the work of the tabernacle of the testimony. Whatsoever was necessary to the service thereof and to the holy vestments,

22 both men and women did give, tablets and earlettes, rings and bracelets: every vessel of gold was separated for the donaries of our Lord.

23 If any man had hyacinth, and purple, and scarlet twice died red, and ianthin skins,

24 metal of silver and brass, they offered to our Lord, and the wood setim for diverse uses.

25 But the skillful women also gave such things as they had spun, hyacinth, purple, and scarlet, and silk,

26 and goats hair, giving all of their own accord.

27 But the princes offered onyx stones, and precious stones, for the Ephod and the Rationale,

28 and spices and oil to maintain the lights, and for the preparing of ointment, and to make the incense of most sweet savor.

(b) As matter alone
is not sufficient for

29 all men and women with devout mind offered donaries, that the works might be made which our Lord had commanded by the hand

a building without artificers, to whom God giveth special skill: so for expounding holy Scripture God giveth particular knowledge to *Pastors and Doctors, to the consummation of Saints, to the work of the ministry, to the edifying of the body of Christ.* (the Church.) *Ephes. 4.*

of Moyses. all the children of Israel did dedicate voluntary things to our Lord.

30 And Moyses said to the children of Israel: Behold, our Lord hath (b) called by name Beseleel the son of Uri the son of Hur of the tribe of Juda.

31 And hath filled him with the spirit of God, with, wisdom and intelligence, and science and all learning

32 to devise and to make work in gold and silver, and brass,

33 and in graving stones, and in carpenters work. Whatsoever can be devised artificially,

34 he hath given in his heart: Ooliab also the son of Achisamech of the tribe of Dan:

35 both hath he instructed with Wisdom, to make the works of a carpenter, a tapester, an embroiderer of hyacinth and purple, and scarlet twice died, and silk, and to weave all things, and to invent all new things.

Chapter 36

More being given then was needful. 6. Moyses made to be proclaimed that no more should be offered. 8. So the curtains, 13. rings, 18. buckles, 19. the cover, 20. boards, 21. bars, 35. a veil, 36. pillars, and a hanging are made ready.

1 **BESELEEL** therefore, and Ooliab, and every wise man, to whom our Lord gave Wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the Sanctuary, and which our Lord did command.

2 And when Moyses had called them, and every cunning man, to whom our Lord had given Wisdom, and such as of their own accord had offered them selves to the making of the work,

3 he delivered all the donaries of the children of Israel unto them. Who being earnest about the work, the people daily in the morning did offer their Vows.

4 Whereupon (a) the artificers being constrained to come,

5 said to Moyses: The people offereth more then is necessary.

6 Moyses therefore commanded proclamation to be made by the criers voice: Let neither man nor woman offer any more in the work of the Sanctuary. And so they ceased from offering gifts,

7 because the things that were offered did suffice and were over much.

8 And all the wise hearted men, to accomplish the work of the tabernacle, made ten curtains of twisted silk, and hyacinth, and purple, and scarlet twice died, with varied work, and the art of embroidering:

(a) As the people abounded in devotion, so the workmen of modesty and religion would have no more then necessary St. *Augustine q. 171. in Exod.*

9 of which one had in length twenty eight cubits, and in breadth four: there was one measure of all the curtains.

10 And he joined five curtains, one to another, and the other five be coupled to themselves one with another.

11 He made also loupes of hyacinth in the edge of one curtain on either side, and in the edge of the other curtain in like manner,

12 that the loupes might meet one against another, and might be joined each with other.

13 Whereupon also he did cast fifty rings of gold, that might catch the loupes of the curtains, and might be made one tabernacle.

14 He made also eleven curtains of goats hair to cover the roof of the tabernacle:

15 one curtain in length had thirty cubits, & in breadth four cubits: all the curtains were of one measure:

16 of which five he joined apart, & the other six apart.

17 And he made fifty loupes in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

18 And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering.

19 He made also a cover for the tabernacle of rams skins died red: & another cover over that of ianthin skins.

20 He made also the boards of the tabernacle of the wood setim standing.

21 The length of one board was ten cubits: and the breadth contained one cubit and an half.

22 There were two mortises throughout every board, that one might be joined to the other. So made he in all the boards of the tabernacle.

23 Of the which twenty were at the south side against the South,

24 with forty feet of silver. Two feet were put under one board on either side of the corners, where the mortises of the sides end in the corners.

25 At that side also of the tabernacle, that looked toward the North, he made twenty boards,

26 with forty feet of silver, two feet for every board.

27 But against the west, to wit, at that side of the tabernacle, which looketh to the sea, he made six boards,

28 and two other at each corner of the tabernacle behind:

29 which were also joined from beneath unto the top, & they grew together into one connection. So he made on either side at the corners

30 that there were in all eight boards, and had sixteen feet of silver, to wit, two feet under every board

31 He made also bars of the wood setim, five to hold together the boards of one side of the tabernacle,

32 and five other to join together the boards of the other side: and besides these, five other bars at the west side of the tabernacle against the sea.

33 He made also another bar, that might come by the midst of the boards from corner unto corner.

34 And the boardwork itself he plated with gold. And their rings he made of gold, through which the bars might be drawn: the which also themselves he covered with plates of gold.

35 He made also a veil of hyacinth, and purple, scarlet, and twisted silk, with embroidered work, varied and distinguished:

36 and four pillars of the wood setim, which with their heads he plated with gold, casting their feet of silver.

37 He made also a hanging in the entry of the tabernacle of hyacinth, purple, scarlet, and twisted silk, with the work of an embroiderer:

38 and five pillars with their heads, which he covered with gold, and their feet he did cast of brass.

Chapter 37

Beseleel maketh the Ark. 6. the Propitiatory, with Cherubims, 10. the Table, with vessel belonging thereto, 17. the Candlestick with bowls and branches. 23. seven lamps with snuffers, 25. the Altar of incense, 29. and compoundeth the incense.

1 **AND** Beseleel made also the ark of the wood setim, having two cubits and an half in length, and a cubit and an half in breadth, the height also was of one cubit and an half: and he plated it with the purest gold within and without.

2 And he made to it a crown of gold round about,

3 casting four rings of gold at the four corners thereof: two rings in the one side, and two in the other.

4 bars also he made of the wood setim, which he plated with gold,

5 and which he put into the rings, that were at the sides of the ark to carry it.

6 He made also the Propitiatory, that is, the Oracle, of the purest gold, two cubits and an half in length, and a cubit and an half in breadth.

7 Two Cherubims also of beaten gold, which he set on either side of the Propitiatory:

8 One Cherub in the top of one side, and the other Cherub in the top of the other side: two Cherubims in each top of the Propitirtorie,

9 spreading their wings, and (a) covering the Propitiatory, and

(a) The Cherubims
covering all upon

and within the ark
signify (saith St.
Gregory Nyssen)
that the Scriptures
have a higher
sense then the
literal. *de vita
Moyseos post
medium.*

looking one toward the other and toward it.

10 He made also the table of the wood setim in length two cubits,
and in breadth one cubit, which had in height a cubit & an half.

11 and he did compass it with the finest gold, and he made to it a
golden ledge round about,

12 and to the ledge itself a golden crown interpolished of four
fingers, and upon the same another golden crown.

13 And he cast four rings of gold, which he put in the four corners at
every foot of the table

14 against the crown: and he put the bars into them, that the table
might be carried.

15 The bars also them selves he made of the wood setim, and
compassed them with gold.

16 And the vessel for the diverse uses of the table, saucers, phials,
and goblets, and censers, of pure gold, wherein the libaments are to
be offered.

17 He made also the candlestick beaten of the finest gold. From the
shaft whereof the branches, cups, and bowls and lilies did proceed:

18 six on both sides, three branches on one side, and three on the
other:

19 three cups in manner of a nut on every branch, and bowls withal
and lilies: and three cups of the fashion of a nut in another branch,
and bowls withal and lilies. The work of the six branches, that
proceeded from the shaft of the candlestick, equal

20 And in the shaft itself were four cups after the manner of a nut,
and bowls withal at every one and lilies:

21 and bowls under two branches in three places, which together
make six branches proceeding from one shaft.

22 both the bowls therefore, & the branches were out of it, all beaten
of the purest gold.

23 He made also the seven lamps with their snuffers, and the vessel,
where the snuffings should be put out, of most pure gold.

24 The candlestick withal the vessel thereof did weigh a talent of
gold.

25 He made also the altar of incense of the wood setim, having a
cubit every way four square, and in height two: from the corners
whereof the horns did proceed.

26 And he plated it with the purest gold, with the grate and the walls
and the horns.

27 And he made to it a crown of gold round about, and two golden
rings under the crown at either side, that the bars may be put into
them, and the altar may be carried.

28 And the bars them selves he made also of the wood setim, and

covered them with plates of gold.

29 He compounded also oil for the ointment of sanctification, and incense of the purest spices with the work of a pigmentary.

Chapter 38

The same Beseleel maketh the Altar of Holocaust. 8. the brazen laver. 9. the court with pillars and hangings. 21. The gifts that were offered are recited.

1 **HE MADE** also the Altar of Holocaust of the wood setim, five cubits four square, and three in height:

2 the horns whereof did proceed from the corners, and he covered it with plates of brass.

3 And for the uses thereof he prepared of brass diverse vessels, cauldrons, tongs, flesh hooks, pothooks, & firepans.

4 And the grate thereof in manner of net he made of brass, and under it in the midst of the altar an hearth,

5 casting four rings at as many tops of the net, to put in bars to carry it:

6 the which themselves also he made of the wood setim, and covered them with plates of brass:

7 and he drew them through the rings, that stood out in the sides of the altar. And the altar itself was not massive, but hollow of boards, and within empty.

8 He made also the laver of brass, with the foot thereof, of womens glasses, (a) that watched in the door of the tabernacle.

9 He made also the court, in the south side whereof were hangings of twisted silk, of an hundred cubits,

10 twenty pillars of brass with their feet, the heads of the pillars, & the whole graving of the work, of silver.

11 In like manner at the north side the hangings, pillars, and feet and the heads of the pillars were of the same measure, and work and metal.

12 But on that side that looketh to the West, there were hangings of fifty cubits, ten brazen pillars with their feet, and the heads of the pillars, and all the graving of the work, of silver.

13 Moreover against the East he prepared hangings of fifty cubits:

14 of the which, one side contained fifteen cubits of three pillars, with their feet:

15 and on the other side (because between both he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and feet as many.

16 all the hangings of the court were woven of twisted silk.

(a) These women watched there for devotion, and it seemeth the same custom continued till Christs time. For Anna the widow observed this state of life.
Luc. 13

17 The feet of the pillars were of brass, and their heads with all their gravings of silver: but the pillars also of the court them selves he plated with silver.

18 And in the entry thereof he made with embroidered work a hanging of hyacinth, purple, scarlet, and twisted silk, that had twenty cubits in length, but the height was five cubits according to the measure, which all the hangings of the court had.

19 And the pillars in the entry were four with feet of brass, and their heads and gravings of silver.

20 The pins also of the tabernacle and of the court round about he made of brass.

21 These are the instruments of the tabernacle of testimony, which were numbered according to the precept of Moyses, in the ceremonies of the Levites by the hand of Ithamar the son of Aaron the priest:

22 which Beseleel the son of Vri, the son of Hur, of the tribe of Juda had accomplished, as our Lord commanded by Moyses,

23 having joined to himself for his companion Ooliab the son of Achisamech of the tribe of Dan: who was himself also an egregious artificer in wood, and a tapister and embroiderer of hyacinth, purple, scarlet, and silk.

24 all the gold that was spent in the work of the Sanctuary, and that was offered in donaries, was nine and twenty talents, and seven hundred thirty sicles according to the measure of the Sanctuary.

25 And it was offered of them that passed to the number, from twenty years and upward, of six hundred three thousand, and five hundred fifty, able men to bear arms.

26 There were moreover an hundred talents of silver, whereof were cast the feet of the Sanctuary, and of the entry where the veil hangeth.

27 An hundred feet were made of an hundred talents, one talent being accounted for every foot.

28 And of the thousand seven hundred, and seventy five he made the heads of the pillars, which them selves he also plated with silver.

29 Of brass also there were offered seventy two thousand talents, and four hundred sicles besides,

30 of the which were cast the feet in the entry of the tabernacle of testimony, and the altar of brass with the grate thereof, and all the vessel, that pertain to the use thereof,

31 and the feet of the court as well in the circuit as in the entry thereof, and the pins of the tabernacle and of the court, round about.

Chapter 39

Al the ornaments of Aaron and his sons are made. 31. and the whole

work of the Tabernacle is perfected.

1 **MOREOVER** of hyacinth and purple, scarlet and silk he made the vestures, that Aaron should wear when he ministered in the holy places, as our lord commanded Moyses.

2 He made therefore an Ephod of gold, hyacinth, and purple, and scarlet twice died, and twisted silk,

3 with embroidered work, and he did cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the former colors,

4 and two edges coupled one to the other in the top on either side,

5 and a bawdrike of the same colors, as our Lord had commanded Moyses.

6 He prepared also two Onyx stones, fast set and closed in gold, and graven by the art of a lapidary, with the names of the children of Israel:

7 and he set them in the sides of the Ephod for a monument of the children of Israel, as our Lord had commanded Moyses.

8 He made also a Rationale with embroidered work according to the work of the Ephod, of gold, hyacinth, purple, and scarlet twice died, and twisted silk:

9 four square, double, of the measure of a palm.

10 And he set four rows of precious stones. In the first row was sardius, topaz, an emerald.

11 In the second, a carbuncle, a sapphire, and a jasper.

12 In the third, a ligurius, an achates, and an amethyst.

13 In the fourth a chrysalis, an onyx, and beryllus, compassed and enclosed in gold by their rows.

14 And the twelve stones them selves, were graven with the names of the twelve tribes of Israel, every one with his several name.

15 They made also in the rationale little chains linked one to another of the purest gold,

16 and two hooks, and as many rings of gold. Moreover the rings they set on either side of the Rationale,

17 on the which the two golden chains should hang, which they put into the hooks, that stood out in the corners of the Ephod.

18 These both before and behind did so agree with them selves, that the Ephod and the Rationale might be knit one to the other,

19 tied to the bawdrike and with rings strongly coupled, which a lace of hyacinth joined, lest they should flag loosely, and be moved one from the other, as our Lord commanded Moyses.

20 They made also the tunic of the Ephod all of hyacinth,

21 and a hole for the head in the upper part against the midst, and the

border of the hole round about woven:

22 and beneath at the feet pomegranates of hyacinth, purple, scarlet, and twisted silk:

23 and little belles of the purest gold, which they did put between the pomegranates in the utmost part of the tunic round about:

24 to wit, a bell of gold, and a pomegranate, Wherewith the high priest went adorned, when he executed his ministry, as our Lord had commanded Moyses.

25 They made also silken tunics with woven work for Aaron and his sons:

26 and mitres with their little crowns of silk:

27 linen breeches also, of fine line:

28 and a girdle of twisted silk, hyacinth, purple, & scarlet twice died, with the art of embroidering, as our Lord had commanded Moyses.

(a) Alexander the great seeing Iaddus the high Priest, bearing this venerable plate on his forehead, with great reverence went unto him, and adored the name of God written in the plate. *Josephus. li. 11. c. 8. Antiq.*

29 They made also the plate of (a) sacred veneration of most pure gold, and they wrote in it with the work of a lapidary: The holy of our Lord:

30 and they tied it to the mitre with a lace of hyacinth, as our Lord had commanded Moyses.

31 Therefore all the work of the tabernacle & of the roof of testimony was perfected: and the children of Israel did all things which our Lord had commanded Moyses.

32 And they offered the tabernacle and the roof and the whole furniture, rings, boards, bars, pillars and their feet,

33 the cover of rams skins died red, and the other cover of ianthin skins,

34 the veil, the ark, the bars, the Propitiatory,

35 the table with the vessel thereof and the loaves of proposition:

36 the Candlestick, the lamps, and the furniture of them with the oil:

37 the altar of gold, and the ointment, and the incense of spices:

38 and the hanging in the entry of the tabernacle:

39 the altar of brass, the grate, the bars, and all the vessel thereof: the laver with the foot thereof: the hangings of the court, and the pillars with their feet:

40 the hanging in the entry of the court, and the little cords, and the pins thereof. Nothing wanted of the vessel, that was commanded to be made for the ministry of the tabernacle, and for the roof of covenant.

41 The vestments also, which the priests use in the Sanctuary, to wit, Aaron and his sons,

42 the children of Israel offered, as our Lord had commanded.

43 Which things after that Moyses saw all finished, he blessed them.

Chapter 40

According to Gods commandment Moyses erecteth the Tabernacle, with all things appertaining, the first day of the second year after their delivery from Ægypt. 32. God replenisheth the same with his Majesty, a cloud remaining over it by day, and a pillar of fire by night, but when they shall march, the same passeth before them.

(a) The Tabernacle, prepared in the first year and erected the first day of the second year, signifieth the Church of Christ prepared in the old Testament & established, exalted, and confirmed in the new.

1 **AND** our Lord spake to Moyses, saying:

2 The (a) first month, the first day of the month, thou shalt erect the tabernacle of the testimony,

3 and shalt put in it the ark, and shalt let down before it the veil:

4 and bringing in the table, thou shalt set upon it the things that are commanded after the rite. The candlestick shall stand with the lamps thereof,

5 and the altar of gold whereon the incense is burned, before the ark of testimony. Thou shalt put the hanging in the entry of the tabernacle,

6 and before it the altar of holocaust:

7 the laver between the altar and the tabernacle, which thou shalt fill with water.

8 And thou shalt compass about the court with hangings, and the entry thereof.

9 And taking the oil of unction thou shalt anoint the tabernacle with the vessel thereof, that they may be sanctified:

10 the altar of holocaust and all the vessel thereof:

(b) More holy than any thing without the Sanctuary, but the *Sancta Sanctorum* itself was then most holy of all places in this world.

11 the laver with the foot thereof; all shalt thou consecrate with the oil of unction, that they may be (b) most holy.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of testimony, and having washed them with water,

13 thou shalt revest them with the sacred vestments, that they may minister to me, and the unction of them may prosper to an everlasting priesthood.

14 And Moyses did all things which our Lord had commanded.

15 Therefore the first month of the second year, the first day of the month, the tabernacle was placed.

16 And Moyses erected, it, and put the boards and feet and bars, and reared the pillars,

17 and spread the roof over the tabernacle, putting over it a cover, as our Lord had commanded.

(c) A gomor of Manna was now put in the ark mentioned before. Chapter 16.

18 He put also the testimony in (c) the ark, thrusting bars underneath, and the oracle above.

19 And when he had brought the ark into the tabernacle, he drew before it the veil to fulfill the commandment of our Lord.

(d) Without all doubt (saith St. Augustine. q. 173. in Exod.) Moyses prefigured other persons when he entered into the cloud on mount Sinai, and others now when he could not enter into the tabernacle replenished with the Glory of God. In Sinai he signified those that penetrate the profound mysteries of Christ, here the Jews who understand not the same.

- 20 He set the table also in the tabernacle of testimony at the north side without the veil,
- 21 ordering the bread of proposition before it, as our Lord had commanded Moyses.
- 22 He set the candlestick also in the tabernacle of testimony over against the table on the south side,
- 23 placing the lamps in order, according to the precept of our Lord.
- 24 He set also the altar of gold under the roof of testimony against the veil,
- 25 and burned upon it the incense of spices, as our Lord had commanded Moyses.
- 26 He put also the hanging in the entry of the tabernacle of testimony,
- 27 and the altar of holocaust in the entry of the testimony, offering on it the holocaust, and the sacrifices, as our Lord had commanded.
- 28 The laver also he set between the tabernacle of testimony and the altar, filling it with water.
- 29 And Moyses and Aaron, and his sons washed their hands and feet,
- 30 when they entered the roof of covenant, and went to the altar, as our Lord had commanded Moyses.
- 31 He erected also the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfected,
- 32 the cloud covered the tabernacle of testimony, and the Glory of our Lord filled it.
- 33 (d) Neither could Moyses enter the roof of covenant, the cloud covering all things, and the Majesty of our Lord shining, because the cloud had covered all things.
- 34 If at any time the cloud did leave the tabernacle, the children of Israel went forward by their troops:
- 35 If it hung over, they remained in the same place.
- 36 For the cloud of our Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.

THE ARGUMENT OF THE BOOK OF LEVITICUS

	WHEN <i>the Tabernacle was erected, near to Mount Sinai, the first day of the second year, after the children of Israel parted from Ægypt, and was so replenished with Gods Majesty, that none, no not Moyses himself could enter in, our Lord speaking from thence, called Moyses, and declared to him the offices of the Levites; whom only, and no others, he deputed for the administration, and charge of sacred things: whereof this book (wherein they are written) is called Leviticus. In which saith St. Hieron, all and every Sacrifice, yea almost every syllable, and Aarons vestments, and the whole Levitical order breath forth heavenly sacraments, or mysteries. For first God here prescribeth what sacrifices he will have, in what manner, and to what purposes. Then what parts and qualities he requireth in Priests; how they shall be vested and consecrated, severely punishing some that transgressed: with commandment neither to offer in sacrifice, nor to eat things reputed unclean, and the manner of purifying such things, and persons, as by diverse occasions were polluted: Interposing also some moral, and judicial precepts; appointeth certain solemn Feasts, times of rest, and Jubilee year. Finally promiseth rewards, and threateneth punishments to those that keep or break his commandments: with particular admonition touching Vows and tithes. So this book may be divided into five special parts. The first, of diverse sorts of Sacrifices: in the seven first chapters. The second, of consecrating Priests, and their vestments, with punishment for offering strange fire. in the three next chapters. The third, of distinction between clean and unclean, with the manner of purifying certain legal uncleans, and other precepts moral and judicial. from the 11. Chapter to the 23. The fourth, of feasts, times of rest, and Jubilee with privileges, rewards, and punishments. from the 23. Chapter to the 27. The fifth, of Vows, and tithes. in the last chapter.</i>	<i>Exod. vls.</i>
So soon as the Tabernacle was erected God declared the offices of the Levites, written in this book: whereof it is called Leviticus.		<i>Nu. 1.</i>
The contents of this book.		<i>Epist. ad Paulinum.</i>
		<i>Levit. 1.</i>
		8.
		11.
		12.
		18.
		23.
		26.
		27.
Divided into five parts.		

THE BOOK OF LEVITICUS, IN HEBREW VAICRA.

Chapter 1

Diverse rites in offering holocausts, as well of cattle, 14. as of birds.

The first part of this book. Of diverse sorts of Sacrifices.

AND OUR LORD called Moyses, and spake to him out of the tabernacle of testimony, saying:

2 Speak to the children of Israel; & thou shalt say to them: The man of you, that shall offer an host to our Lord, of beasts, that is of oxen & sheep, offering victims

(a) The best and perfectest of every kind is to be offered to God, not the blind lame, or weak. *Gen. 4. Malach. 1.*

3 if his oblation be an holocaust, and of the heard; he shall offer (a) a male, without spot, at the door of the tabernacle of testimony, to propitiate our Lord unto him:

4 and he shall put his hands upon the head of the host, and it shall be acceptable, and profitable to his expiation.

5 And he shall immolate the calf before our Lord, and the children of Aaron the priests shall offer the blood thereof, pouring it in the circuit of the altar, which is before the door of the tabernacle.

6 And the skin of the host being plucked of, the joints they shall cut into pieces,

7 and shall put fire underneath in the altar, having before laid a pile of wood in order:

8 and the joints that are cut out, laying in order thereupon, to wit, the head, & all things that cleave to the liver,

9 the entrails and feet being washed with water, and the priest shall burn them upon the altar for an holocaust, and sweet savor to our Lord.

10 And if the oblation be of flocks, an holocaust of sheep or of goats, a lamb of a year old without spot shall he offer:

11 and he shall immolate it at the side of the altar that looketh to the North, before our Lord: but the blood thereof the sons of Aaron shall pour upon the altar round about:

12 and they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put:

13 but the entrails and the feet they shall wash with water. And the whole the priest shall offer, and burn upon the altar for an holocaust, and most sweet savor to our Lord.

14 But if the oblation of holocaust to our Lord be of birds, of turtles and young pigeons,

15 the priest shall offer it at the altar: and writhing the head to the neck, and breaking the place of the wound, he shall make the blood

to run down upon the brim of the altar:

16 but the crop of the throat, and the feathers he shall cast nigh to the altar at the east side, in the place where the ashes are wont to be poured out,

17 and he shall break the pinions thereof, and shall not cut, nor divide it with a knife, and shall burn it upon the altar, putting fire under the wood. It is an holocaust and oblation of most sweet savor to our Lord.

ANNOTATIONS

Chapter 1

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

2. *The man that shall offer*] Sacrifice being the most special external service, Whereby man acknowledgeth the supreme dominion of God, and his own subjection and homage to his Divine Majesty, was so well known to be necessary (as being in most frequent use in the law of nature, and in all nations) that here needed not any new precept in general, that the people of God should offer sacrifice, though for special purposes, certain particular sacrifices were some times appointed, but this duty & obligation presupposed, our Lord first admonishing to offer the best, and perfectest things in every kind, prescribeth with what rites, and ceremonies it shall be done. As in offering an holocaust of the heard, it must be *a male without spot*; and be offered *at the door of the tabernacle*, the offerer *putting his hands upon the head of the host; the priests must offer the blood, pouring it in the circuit of the altar; pluck of the skin; cut the joints in pieces; lay them in order; the entrails and feet being washed, burn all upon the Altar*: And the like in other sacrifices, all for just and reasonable causes, without which the wisdom of God doth nothing. Sap. 7. & Psal. 103. v. 24.

Three kinds of
Sacrifice.

Holocaust.

Sacrifice for sin.
Pacific Sacrifice.

For benefits
received: or
desired.

All sacrifices of
the old
Testament
prefigured
Christs Sacrifice
on the Cross, and
in the Eucharist.

3. *An holocaust*] In respect of diverse things offered, the diverse manner, and causes of offering, there were many sorts of Sacrifices: but all are reduced to three kinds. The first was Holocaust, in which all was burned in the honor of God, and resolved into vapor, which ascendeth upwards in sign that all we have is of God. The second was Sacrifice for sin, & that of diverse sorts, for the Variety of sins and persons; and part of this sacrifice was burned, the other part belonged to the Priests. The third was Pacific sacrifice, whereof one part was burnt, another pertained to the Priests, and another to them, that gave the oblation. And of this kind there were two sorts, one of thanksgiving for benefits received: the other to procure favor in any good enterprise, or desire. All the which did prefigure and foreshow one only Sacrifice of Christs body and blood, offered by him in two manners; bloody on the Cross once for ever, whereof St. Paul expressly speaketh (Heb. 9) unbloody in forms of bread and wine, whereof the same St. Paul speaketh (Heb. 13. v. 10.) showing that Christians *have an Altar*; and consequently a Sacrifice far excelling those of the Tabernacle; and our Saviour himself (*Math. 26. v. 25.*) speaking of the contents in the chalice, said: it was *his blood of the new Testament*, which he then instituted and dedicated, as is there noted. And the ancient Fathers (by Calvins confession *in Heb. 9.*) generally use this distinction of the same Sacrifice offered in bloody, & in unbloody manner. They likewise teach that all lawful Sacrifices of the Law of nature, and of Moyses did end, and were complete in this one, which is our daily Sacrifice, our immaculate lamb, our manna, our libament, our holocaust, our Sacrifice for sin, our Pacific Sacrifice for all purposes, and instead of all old Sacrifices. So St.

Augustine lib. 8. c. 27. lib. 17. c. 20. de civit. lib. 3. de Bapis. c. 19. lib. 1. cont. aduers. leg & prophet. c. 18. & 20. St. Chrysost. in Psal. 95. St. Leo. ser. 8. de Pass. and other fathers teach.

Not the external work for itself but sincere devotion pleaseth God. External sacrifices were ordained: 1. to keep the people from Idolatry.

2. To induce them to internal virtues.

3. To signify greater Mysteries of the new Testament.

9. *Sweet savor.*] Not that the savor of corporal things (though it were sweeter then of burnt flesh and bones) delighteth Gods most pure substance: but for that mans frailty in some good sort performing his duty, is very acceptable to his Divine Goodness. For otherwise he required not these Sacrifices, nor other external Rites for him self, but he would have his people for their own good to be exercised therein: especially for three causes. First to keep them from Idolatry, whereto they were very prone, as appeareth by their often falling, notwithstanding continual admonitions to the contrary. For being as it were burdened with many ceremonies, pertaining to Gods true service, they might have less mind, leisure, and occasion to serve Idols. Secondly, for so much as man consisteth of soul and body, as the soul must interiorly *worship God in spirit and verity*; so the body must also honor him exteriorly, *serving justice unto sanctification*: that is by external good works to increase justice, and sanctity, when by them the mind is instructed and invited to know and honor God. For otherwise saith S Dionyse (*c. 1. cælest. Hierer.*) unless mans understanding use the help of corporal things, Divine verity can not be attained. And St. Augustine (*lib. 10. c. 5 civit.*) teacheth that God commanded external Sacrifices, thereby to lead his servants unto mortified spirits, contrite and humbled hearts, to mercy and compassion towards others. In brief (*c. 3. Enchir*) to the true and perfect serving of his Divine power by faith, hope, and charity. Thirdly, that these external Sacrifices and Rites might prefigure and signify greater, more excellent, and more effectual Mysteries of the new Testament. For as St. Paul speaketh (*Heb. 10.*) *the law (of Moyses) having a shadow of good things to come, not the very image of the things, brought not to perfection: nor took away sins by the blood of oxen or goats, but being (as is said) a shadow, rather shaded then perfectly showed the great benefits, which the new law as a perfect image lively representeth: especially Christs passion, which is the very fountain of grace and mercy. And whereas the old law could not justify (Gal. 3.) the law of Christ doth in deed justify, as the Gospel witnesseth, saying: (Joan. 1 v. 17.) The law was given by Moyses, grace and verity was made by Jesus Christ.*

Io. 4. v. 24. Rom. 6. v. 19.

Psal. 51.

Chapter 2

How to offer flour; 4. loaves, wafers, with oil and incense, without leaven or honey, 12. also first fruits. 13. And salt in every oblation.

(a) These oblations were specially for the poorest sort. So God tempered his law to the ability of every one. *Theod. q. 1. in Levit.*

1 **WHEN** a soul shall offer an oblation of sacrifice to our Lord, (a) fine flour shall be his oblation. and he shall pour oil upon it, and put frankincense,

2 and shall carry it to the sons of Aaron the priests: of whom one shall take a handful of the flour, and the oil, and all the frankincense, and shall put it a memorial upon the Altar for a most sweet savor to our Lord.

3 And that which shall be left of the sacrifice, shall be Aarons, and his sons, holy of holies among the oblations of our Lord.

4 But when thou offerest a sacrifice baked in the oven: of flour, to

wit, loaves without leaven, tempered with oil, and wafers unleavened laid over with oil.

5 If thine oblation be of the frying pan, of flour tempered with oil, and without leaven,

6 thou shalt divide it into little pieces, & shalt pour oil upon it.

7 And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil,

8 which offering to our Lord, thou shalt deliver to the hands of the priest.

9 Who having offered it, shall take a memory of the sacrifice, & burn it upon the altar for a sweet savor to our Lord,

10 and whatsoever is left, shall be Aarons, and his sons, holy of holies among the oblations of our Lord.

11 every oblation, that is offered to our Lord, shall be made (b) without leaven, neither shall any leaven and (c) honey be burned in the sacrifice of our Lord.

12 The first fruits only of them and the gifts you shall offer: but upon the altar they shall not be put, for a savor of sweetness.

13 What sacrifice soever thou offerest, thou shalt season it with salt neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In every oblation thou shalt offer (d) salt.

14 But if thou offer a gift of the first fruits of thy corn to our Lord, of the ears being yet green, thou shalt dry it at the fire, and bruise it in manner of meal, and so shalt thou offer thy first fruits to our Lord,

15 pouring oil upon it, and putting on frankincense, because it is the oblation of our Lord.

16 Whereof the priest shall burn for memory of the gift, part of the meal bruised, and of the oil, and all the frankincense.

Chapter 3

How the pacific hosts must be offered of beeves, 6. sheep, 7. lambs, 12. and goats.

1 **AND** if his oblation be an host of pacifics, and he will offer of beeves, male or (a) female, without spot shall he offer them before our Lord.

2 And he shall lay his hand upon the head of his victim, which shall be immolated in the entry of the tabernacle of testimony, and the sons of Aaron the priest shall pour the blood in the circuit of the altar.

3 And they shall offer of the host of pacifics, for an oblation to our Lord, the fat that covereth the entrails, and whatsoever fat is within:

4 the two kidneys with the fat Wherewith the guts are covered, and

(b) As literally no leaven, nor honey might be offered in sacrifice: so all sin and carnal delectation must be excluded in Christian life.

(c) As literally no leaven, nor honey might be offered in sacrifice: so all sin and carnal delectation must be excluded in Christian life.

(d) That salt signifieth discretion, appeareth by St. Paul exhorting to season all our talk with salt *Collos. 4. v. 6.*

(a) In holocaust only the male was offered, *chap. 1.* in other sacrifices both sexes were acceptable.

(b) These parts and

the fat were burned
as an Holocaust,
the rest of the
oblation being
pacific.

the gall of the liver with the two little kidneys.

5 And they shall burn them upon the altar, for an (b) holocaust, putting fire under the wood: for an oblation of most sweet savor to our Lord.

6 But if his oblation, and the host of pacifics be of flocks, whether he offer male, or female, they shall be without spot.

7 If he offer a lamb before our Lord,

8 he shall put his hand upon the head of his victim; which shall be immolated in the entry of the tabernacle of testimony: and the sons of Aaron shall power the blood thereof in the circuit of the altar.

9 And they shall offer of the host of pacifics, a sacrifice to our Lord: the fat and the whole rump,

10 with the kidneys, and the fat that covereth the belly and all the vital parts, and both little kidneys, with the fat that is about the guts, and the gall of the liver with the two little kidneys.

11 And the priest shall burn them upon the altar, to the food of the fire, and of the oblation of our Lord.

12 If his oblation be a goat, and he offer it to our Lord,

13 he shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of testimony. And the sons of Aaron shall pour the blood thereof in the circuit of the altar.

14 And they shall take of it to the food of our Lords fire, the fat that covereth the belly, and that covereth all the vital parts:

15 the two little kidneys with the gall, that is upon them about the guts, and the tallow of the liver with the little kidneys:

16 and the priest shall burn them upon the altar, to the food of the fire, and of a most sweet savor. all the fat shall be our Lords

17 by a perpetual right in your generations, and in all your habitations: you shall eat no blood nor fat at all.

Chapter 4

How a Priest, 13. the multitude, 22. a Prince, 27. or any one of the people, sinning of ignorance, must offer hosts.

1 **AND** our Lord spake to Moyses, saying:

(a) Ignorance of
that we are bond to
know is sin: and
more in Priests
then in others.

2 Speak to the children of Israel: The soul that sinneth by (a) ignorance, and doth any thing of all the commandments of our Lord, which he commanded not to be done.

3 If the priest that is anointed sin, making the people to offend, he shall offer for his sin, a calf without spot to our Lord:

4 and he shall bring it to the door of testimony before our Lord, and shall put his hand upon the head thereof, and shall immolate it to our Lord.

(b) We see here and in many other places that numbers are mystical, not always superstitious.

5 He shall draw also of the blood of the calf, carrying it into the tabernacle of testimony.

6 And when he hath dipped his finger in the blood he shall sprinkle it (b) seven times before our Lord, against the veil of the Sanctuary.

7 and of the same blood he shall put upon the horns of the altar of incense most acceptable to our Lord, which is in the tabernacle of testimony. And all the rest of the blood he shall power at the foot of the altar of holocaust in the entry of the tabernacle.

8 And the fat of the calf he shall take away for the sin, as well that which covereth the entrails, as all the parts that are within.

9 The two little kidneys, and the gall that is upon them beside the guts, and the fat of the liver with the two little kidneys,

10 as is taken away from the calf which is an host of pacifics, and he shall burn them upon the altar of holocaust.

11 But the skin and all the flesh with the head and feet and bowels and dung,

12 and the rest of the body he shall carry forth without the camp into a clean place, where the ashes are wont to be poured out: and he shall burn them upon a pile of wood, which shall be burnt in the place where the ashes are poured out.

13 And if all the multitude of Israel be ignorant, and through ignorance do that which is against the commandment of our Lord,

14 and afterward understand their sin, they shall offer for their sin (c) a calf, and shall bring it to the door of the tabernacle.

15 And the ancients of the people shall put their hands upon the head thereof before our Lord. And the calf being immolated in the sight of our Lord.

16 the priest that is anointed, shall carry of the blood into the tabernacle of testimony,

17 dipping his finger, and sprinkling seven times against the veil.

18 and he shall put of the same blood on the horns of the altar, that is before our Lord, in the tabernacle of testimony: and the rest of the blood, he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of testimony.

19 And all the fat thereof he shall take up, & shall burn it upon the altar:

20 doing so with this calf, as he did also before: and the priest praying for them, our Lord will be propitious unto them.

21 But the calf itself he shall carry forth without the camp, and shall burn it like as the former calf: (d) because it is for the sin of the multitude.

22 If a Prince sin, and by ignorance do of many things one, that by the law of our Lord is forbidden:

23 and afterward understandeth his sin, he shall offer an host to our

(c) A Priest, and the whole multitude offered the same sacrifice of a calf, for their sins: the Prince offered a male goat, a private person a female. *See Theodoret. q. 1. in Levit. versus finem.*

(d) Though in Ordinary sacrifices for sin, one part was allotted to the Priests (by whose ministry God remitted sins) yet of the sacrifice for

a priests sins, or for the sins of the multitude, the priests had no part, lest they should save cost, or reap commodity by sacrifice for their own or the whole peoples sins. but all was burned as in a holocaust. *Theodoret.* q. 3. in Levit. St. Tho 1. 2. q. 202. a. 3. ad. 8.

Lord, a buck of the goats without spot.

24 And he shall put his hand upon the head thereof: and when he hath immolated it in the place where holocaust is wont to be slain before our Lord, because it is for sin,

25 the priest shall dip his finger in the blood of the host for sin, touching the horns of the altar of holocaust, and the rest pouring at the foot thereof.

26 But the fat he shall burn upon it, as is wont to be done in the victims of pacifics: and the priest shall pray for him, and for his sin, and it shall be forgiven him.

27 And if a soul of the people of the land shall sin through ignorance, doing any of those things, that by the law of our Lord are forbidden, and offending,

28 and knoweth his sin, he shall offer a she goat without spot.

29 And he shall put his hand upon the head of the host that is for sin, and shall immolate it in the place of holocaust.

30 And the priest shall take up of the blood with his finger: and touching the horns of the altar of holocaust, the rest he shall power out at the foot thereof.

31 But taking away all the fat, as is wont to be taken away of the victims of pacifics, he shall burn it upon the altar, for a sweet savor to our Lord; and he shall pray for him, and it shall be forgiven him.

32 But if he offer of the flock a victim, for his sin, to wit, an ewe without spot;

33 he shall put his hand upon the head thereof, and shall immolate it in the place where the hosts of holocausts are wont to be slain.

34 And the priest shall take of the blood thereof with his finger, and touching the horns of the altar of holocaust, the rest he shall power at the foot thereof.

35 all the fat also he shall take away, as the fat of the ram, that is offered for pacifics, is wont to be taken away: and shall burn it upon the altar, a burnt sacrifice of our Lord: and he shall pray for him, and for his sin, and it shall be forgiven him.

Chapter 5

Of hosts, for the sin of concealing anothers perjury. 2. for uncleans 4. for vain swearing 14. for error in exercising holy rites, 17. & for any sin committed by ignorance.

(a) When perjury doth prejudice anothers cause, he that knoweth the truth is bond to reveal it to the Judge; but with discretion to avoid

1 **IF** a fool sin, and hear the voice of one swearing, and be witness because either he himself saw, or is privy to it: (a) unless he utter it, he shall bear his iniquity.

2 The soul that toucheth any unclean thing, either that which was killed of a beast, or died of itself, or any other thing that creepeth:

scandal.

(b) Swearing to do that is evil, or not doing that is lawfully sworn, is sin.

and forgeteth his uncleanness is guilty, and hath offended:

3 and if he touch any thing of the uncleanness of man, according to any impurity Wherewith he is wont to be polluted, & having forgotten, do know it afterward, he shall be guilty of an offence.

4 The soul that sweareth, and uttereth with his lips, that he would do (b) either ill; or well, and bindeth the same with an oath, and his word, & having forgotten afterward understandeth his offence,

5 let him do penance for his sin,

6 and offer of the flocks an ewe lamb, or a she goat, and the priest shall pray for him and for his sin:

7 but if he be not able to offer a beast, let him offer two turtles, or two young pigeons to our Lord, one for sin, and the other for an holocaust,

8 and he shall give them to the priest: who offering the first for sin, shall wrythe back the head thereof to the little pinions, so that it stick to the neck, and be not altogether broken off.

9 And of the blood thereof he shall sprinkle the wall of the altar, and whatsoever is left, he shall make it distill to the bottom thereof, because it is for sin.

10 And the other he shall burn for an holocaust, as is wont to be done: and the priest shall pray for him, and for his sin, and it shall be forgiven him.

11 And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin, of flour the tenth part of an ephi. He shall not put oil upon it, nor cast any frankincense thereon, because it is for sin,

12 and he shall deliver it to the priest: who taking thereof a full handful, shall burn it upon the altar for a monument, of him that did offer it:

13 praying for him and making expiation, but the part that is left, himself shall have for a gift.

14 And our Lord spake to Moyses, saying:

15 If a soul transgressing the ceremonies, by error shall sin in those things that are sanctified to our Lord, he shall offer for his offence a ram, without spot out of the flocks, that may be bought for two sicles, according to the weight of the Sanctuary:

(c) For remission of sin restitution is first required if injury was done.

16 and (c) the damage itself which he did, he shall restore, and the fifth part he shall add besides, delivering it to the priest, who shall pray for him, (d) offering the ram, and it shall be forgiven him.

(d) Besides restitutions satisfaction is also necessary for the offence to God.
Theodore. q. 2. in

17 If a soul sin by ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity,

18 he shall offer a ram without spot of the flocks to the priest, according to the measure, and estimation of the sin: who shall pray

Levitic.

for him, because he did it unwitting: and it shall be forgiven him,
19 because by error he offended against the Lord.

Chapter 6

Oblation for sin wittingly committed. 8. The manner of offering holocaust. 12. Continual fire to be kept in the Altar. 14. The sacrifices which Priests shall offer at their Consecration. 24. In general of hosts for sin, and who shall eat of the same and where.

1 **OUR** Lord spake to Moyses, saying:

2 The soul that shall sin, and contemning the Lord, shall deny unto his neighbor the thing delivered to his custody, which was committed to his credit, or shall by force extort any thing, or do oppression,

3 or shall find a thing lost, and denying it, be also foresworn, and shall do any other thing of many, wherein men are wont to sin,

4 being convicted of the offence,

5 he shall render all things which by fraud, he would have obtained, whole, and the fifth part besides to the owner unto whom he did the damage.

(a) Such examples of penance or satisfaction for sin besides restitution of that was wrongfully taken, are frequent in Moyses Law.

6 But (a) for his sin he shall offer a ram without spot out of the flock, and shall give it to the priest, according to the estimation, and measure of the offence:

7 who shall pray for him before the Lord, and he shall have forgiveness for every thing that in doing he sinned.

8 And Our Lord spake to Moyses, saying:

9 Command Aaron and his sons: This is the Law of an holocaust: It shall be burnt upon the altar, all night until morning: the fire shall be upon the same altar.

10 The priest shall be revested with the tunic and the linen femorals: and he shall take up the ashes, which the devouring fire burned, and putting them besides the altar,

11 shall be unvested of his former vestments, and being clothed with others, shall carry them forth without the camp, and in a most clean place shall cause them to be consumed unto dust.

(b) This fire was first sent miraculously from God. (*infra. c. 9. v. 24.*) and according to this commandment, was perpetually conserved: from which all fire was to be taken that was used in the

12 And the fire on the altar (b) shall always burn, which the priest shall nourish, putting wood underneath, in the morning every day, and laying on the holocaust, thereupon shall burn the fat of the pacifics.

13 This fire is continual which shall Never fail on the altar.

14 This is the Law of the sacrifice and libaments, which the children of Aaron shall offer before the Lord, and before the altar.

15 The priest shall take up a handful of the flour, that is tempered with oil, and all the frankincense, that is put upon the flour: and he

tabernacle St. *Aug. q. 31. & Theod. q. 9. in Leviticum.*
 Mystically it signified, that the fire of charity being first kindled in mans heart by Gods grace, must be continually nourished and kept burning, from which all other good works are derived.

shall burn it on the altar for a monument of most sweet odor to the Lord:

16 and the part of the flour that is left, shall Aaron eat with his sons, without leaven: and he shall eat it in the holy place of the court of the tabernacle.

17 And therefore it shall not be leavened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most Holy, as that for sin, and for offence.

18 The males only of Aarons stock shall eat it.

19 It shall be an ordinance and Everlasting in your generations of the sacrifices of the Lord. every one that toucheth them, shall be sanctified.

And our Lord spake to Moyses, saying:

20 This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their unction. The tenth part of an ephi of flour shall they offer in a sacrifice for ever, half thereof in the morning, and half thereof at Even:

21 which being tempered with oil shall be fried in a frying pan.

22 And the priest that by right succeedeth his father, shall offer it hot, for a most sweet odor to the Lord, and it shall wholly be burnt on the altar.

23 For every sacrifice of the priest shall be consumed with fire, neither shall any man eat thereof.

24 And our Lord spake to Moyses, saying:

25 Speak to Aaron and his sons: This is the law of the host for sin. In the place where the holocaust is offered, shall it be immolated before our Lord It is holy of holies.

26 The priest that doth offer it, shall eat it in a holy place, in the court of the tabernacle.

(c) By flesh of penance is understood, fasting, watching, haircloth, tears, prayers, alms which whosoever duly toucheth shall be sanctified.

Hesychius Hierosol. li. 2. in Levit. c. 6.

27 Whatsoever shall touch (c) the flesh thereof, shall be sanctified. If of the blood thereof a garment be sprinkled, it shall be washed in a holy place.

28 And the earthen vessel, wherein it was sodden, shall be broken. but if the vessel be of brass, it shall be scoured, and washed with water.

29 every male of the Priestly race shall eat of the flesh thereof, because it is holy of holies.

30 For the host that is slain for sin, whose blood is carried into the tabernacle of testimony to make expiation in the Sanctuary, shall not be eaten, but shall be burnt with fire.

Chapter 7

The manner of offering hosts for offences. 11. and of pacific victims.

for thanksgiving. 22. No fat, 26. nor blood is to be eaten.

(a) This text showeth there is difference in the nature of a fault committed, commonly called *sin*, & of duty omitted here called *offence*. in latin *peccatu* and *delictum*. Yet both are alike offensive to God, in matter of equal importance. As appeareth, for that the same sacrifice was offered for both St. Aug. q. 20. in *Levit*.

(b) This text showeth there is difference in the nature of a fault committed, commonly called *sin*, & of duty omitted here called *offence*. in latin *peccatu* and *delictum*. Yet both are alike offensive to God, in matter of equal importance. As appeareth, for that the same sacrifice was offered for both St. Aug. q. 20. in *Levit*.

(c) Given or presented to our Lord, not offered upon the Altar. for no leaven could be offered in sacrifice. cap. 2. v. 11

1 **THIS** also is the law of an host for an offence, the most Holy:

2 therefore where the holocaust is immolated, the victim also for an offence shall be slain: the blood thereof shall be poured round about the altar.

3 They shall offer thereof the rump and the fat that covereth the entrails:

4 the two little kidneys, and the fat that is beside the guts, and the gall of the liver with the two little kidneys.

5 And the priest shall burn them upon the altar: it is the burnt sacrifice of our Lord for an offence.

6 every male of the priests stock, in a holy place shall eat this flesh, because it is most holy.

7 As the host for (a) sin is offered, so also that for an (b) offence: the law of both hosts shall be one: to the priest that offereth it, it shall pertain.

8 The priest that offereth the victim of holocaust, shall have the skin thereof.

9 And every sacrifice of flour, that is baked in the oven, and whatsoever is prepared upon the gridiron, or in the frying pan, it shall be that priests by whom it is offered.

10 Whether they be tempered with oil, or dry, to all the sons of Aaron equal measure shall be divided to every one.

11 This is the law of the host of pacifics that is offered to our Lord.

12 If the oblation be for thanks giving, they shall offer loaves without leaven tempered with oil, and wafers unleavened laid over with oil, and fried flour, and manchets tempered with the mingling of oil:

13 loaves also leavened with the host of thanks, which is offered for pacifics:

14 whereof one for first fruits shall be (c) offered to our Lord, and shall be the priests that shall pour out the blood of the host.

15 the flesh whereof shall be eaten the same day, neither shall any of it remain until morning.

16 If any man by vow, or of his own accord offer an host, it shall in like manner be eaten the same day: but if ought remain until the morrow, it is lawful to eat it:

17 but whatsoever the third day shall find, fire shall consume it.

18 If any man eat of the flesh of the victim of pacifics the third day, the oblation shall be of none effect, neither shall it profit the offerer: yea rather whatsoever soul shall defile itself with such meat, shall be guilty of prevarication.

19 The flesh that hath touched any unclean thing, shall not be eaten,

but shall be burnt with fire: he that is clean, shall eat thereof.

20 A soul being polluted that eateth of the flesh of the host of pacifics, which is offered to our Lord, shall perish from his people.

21 And that which hath touched the uncleanness of man, or of beast, or of any thing that can pollute, and eateth of such kind of flesh, shall perish from his people.

22 And our Lord spake to Moyses, saying:

23 Speak to the children of Israel: The fat of a sheep, and of an ox, and of a goat you shall not eat.

24 The fat of the carcass of carrion, and of the beast, that was caught of another beast, you shall have for diverse uses.

25 If any man eat the fat, 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 meat, as well of birds as of cattle.

27 every soul that eateth blood, shall perish out of his people.

28 And our Lord spake to Moyses, saying:

29 Speak to the children of Israel, saying: He that offereth a victim of pacifics to our Lord, let him offer therewith a sacrifice also, that is, the libaments thereof.

30 He shall hold in his hands the fat of the host, and the breast: and when he hath offered and consecrated both to our Lord, he shall deliver them to the priest,

31 who shall burn the fat upon the altar, but the breast shall be Aarons, and his sons.

32 The right shoulder also of the pacific hosts shall fall for first fruits of the priest.

33 He of the sons of Aaron, that offereth the blood, and the fat, himself shall have the right shoulder also for his portion.

34 For the breast of elevation and the shoulder of separation I have taken of the children of Israel, from their pacific hosts, and have given them to Aaron the priest, and to his sons, by a law for ever, of all the people of Israel.

35 This is the anointing of Aaron and his sons, in the ceremonies of our Lord, in the day when Moyses offered them, that they might do the function of priesthood,

36 and the things that our Lord commanded to be given them of the children of Israel, by a perpetual religion in their generations.

37 This is the law of holocaust, and of the sacrifice for sin, and for an offence, and for consecration, and the victims of pacifics:

38 Which our Lord appointed to Moyses in mount Sinai when he commanded the children of Israel, that they should offer their oblations to our Lord in the desert of Sinai.

Chapter 8

The second part.
Of consecrating
Priests, and their
vestments: with
punishment of
some that
transgressed.

(a) Washing
signified purity
required in Priests.

(b) Precious
vestments their
dignity: and holy
oil their authority.

(c) When the high
Priest at any time
put the Ephod to
the Rationale, God
gave answers to his
demands, in
matters of *doctrine*
and *verity* which
king David willed
Abiathar to do 1.
Reg. 23. v. 9.
Never could any
woman weave
doctrine & verity.
but Divine *wisdom*
did make such
garments. St. Cyril.
lib. 6. in Levit.

Moyses consecrateth Aaron high Priest. 13. and his sons Priests, 33. continuing in the tabernacle seven days and nights.

1 **AND** Our Lord spake to Moyses, saying:

2 Take Aaron with his sons, their vestments, and the oil of unction, a calf for sin, two Rams, a basket with azymes,

3 and thou shalt gather all the assembly to the door of the tabernacle.

4 And Moyses did as our Lord had commanded. And all the multitude being gathered before the door of the tabernacle,

5 he said: This is the word, that our Lord hath commanded to be done.

6 And immediately he offered Aaron & his sons: and when he had (a) washed them,

7 he (b) revested the high priest, with the strait linen garment, girding him with a bawdrike, and revesting him with the tunic of hyacinth, and over it he put the Ephod,

8 which he straitening with the girdle, fitted it to the Rationale, wherein was (c) Doctrine and Verity,

9 with the mitre also he covered his head: and upon it, against the forehead, he put the plate of gold consecrated in sanctification, as our Lord had commanded him.

10 He took also the oil of unction, Wherewith he anointed the tabernacle, with all the furniture thereof.

11 And sanctifying them, and having sprinkled the altar seven times, he anointed it, and all the vessel thereof, and the laver with the foot thereof he sanctified with the oil.

12 The which pouring upon Aarons head, he anointed, and consecrated him:

13 his sons also after he had offered them, he revested with linen tunics, and girded them with bawdrikes, and put mitres on them, as our Lord had commanded.

ANNOTATIONS

Chapter 8

Particular calling
and consecration
necessary to
Priestly offices,
& authority in
spiritual causes.

6. *Offered Aaron*] By this manner of *takin*, *offering*, and *consecrating* Aaron High Priest, St. Paul sheweth that none may challenge to them selves, nor presume to exercise Priestly offices, or any authority in spiritual causes, but such as be orderly called thereto. Yea that Christ him self would not have exercised this function, but that he was also called of God unto it, saying: every High Priest taken from among men, is appointed for men, *in those things that pertain to God*. Neither doth any

Heb 5.

Ordering of Priests was a Sacrament in the law of Moyses.

Seven precious vestments for the high Priest signifying:

1. Purity.
2. Discretion.
3. Good works of edification.

4. Toleration of others infirmities

5. Knowledge and sincerity.

6. Intention directed to God
7. Contemplation of God & his works.

Other Priests had also three ornaments.

Aaron anointed

man take the honor to himself, but he that is called of God, as Aaron. So Christ also did not glorify himself, that he might be made a High Priest: but he that spake to him: *Thou art a Priest for ever, according to the order of Melchisedech*. Aarons sons were also called, but to lower offices, dignity, and authority. And both he and they were ordained and consecrated by a peculiar Sacrament, to wit, by certain determinate external ceremonies and rites, signifying grace given them by God, for the due performing of their function. For first they were taken from the common state of men, Whereby is designed their Ordinary vocation; then purified by certain washings and sacrifice for sin, signifying special purity required in them, afterwards invested with holy and precious garments, which signified their sacred function, and great dignity, excelling all temporal dominion and principality; finally consecrated in solemn manner with holy ointment, and blood of pacific sacrifice offered for this purpose; other sacrifice of holocaust also offered in the same solemnity.

7. *Revested*] The high Priest had seven special ornaments in his vesture. First, a strait linen *white garment*; signifying purity of life most specially required in Priests. Secondly a girdle, or *Bawdrike*, of twisted silk and gold, embroidered work, in colors yellow, blew, purple, and scarlet; signifying discrete moderation of his acts, to the spiritual profit of all sorts of people. Thirdly a *Tunic*, or long robe down to the foot, of hyacinth, or blew silk, at the skirt thereof like pomegranates wrought of twisted silk, blew, purple and scarlet, and little belles of purest (yellow) gold interposed one by the other round about, of each sort seventy two; signifying heavenly conversation upon earth, also union and concord in faith and manners, with edification by good works. Fourthly, an ornament upon his shoulders, called an *Ephod*, of gold and twisted silk, embroidered of the former colors, reaching before to the girdle, with two precious Onyx stones closed in gold, one having engraved six names of the tribes of Israel, set on one shoulder, the other having the other six names on the other shoulder; for a remembrance that he must support, and meekly bear the infirmities of the people. Fifthly, a breast plate called *Rationale*, of the same precious matter, the measure of a palm, four square, embroidered with the same four colors, with four rows of twelve precious stones, and therein engraven the names of the twelve tribes. Besides which were engraven also Urim and **THUMMIM**, *Illuminations* and *Perfections*, or *Doctrine* and *Verity*, because the high Priest must have knowledge of the truth, and sincere intention. Likewise in the Ephod and Rationale were rings, hooks, and chains of purest gold, to join them fast together. all signifying the perpetual solicitude and care which he ought to have in his heart, to know and teach the truth, that the people may truly serve God, to his honor and their own salvation. Sixthly, a *Mitre* of twisted silk, with little crowns embroidered work, set on his head, to signify that he must direct all his actions to Gods Glory, that sitteth above all. Seventhly, *A plate of sacred veneration*, made of the finest gold, with the most holy name of God engraven, set on his forehead; to put him still in remembrance to contemplate God and his works.

13. *His sons*] The other Priests had three special ornaments: a linen *white garment*, a *Bawdrike*, and a *Mitre*, for Glory and beauty; to signify the qualities above mentioned, *purity*, *discretion*, and *direct intention* also required in them.

10. *Took oil*] A third thing that Moyses was bid to take, besides the men and vestments, was the holy *oil of unction*, which he poured only upon the high Priests head, not on other Priests; to signify that power descended from him to the rest. But both he and they, and their holy vestments were

Psal. 109.

3. *Jerome.*
Epist. ad
Fabiol

high Priest	sprinkled with this oil, and with blood taken from the altar; their right ears also were touched with the blood of a ram, sacrificed, and their right thumbs, and great toes of their right hands, and feet; to signify prompt obedience, and right intention, in offering sacrifice, according to Gods ordinance, and not after the manner of infidels, or human invention, nor to any sinister intent or purpose.	
His sons also consecrated		
All three kinds of sacrifice offered at the consecration of Priests.	14. <i>He offered the calf</i>] Other things which Moyses was here commanded to take, at the consecration of Priests, were a calf, to be offered in sacrifice for sin; two rams, the one in holocaust, the other in pacific sacrifice, for the consecration of Priests; and a basket of unleavened bread, to be offered with the two rams. all for the greater solemnity of this Sacrament of Orders. By which Aaron and his sons were made the lawful and Ordinary Priests of the law newly delivered by Moyses. And so Priesthood was changed from the first born of every family, and established only in Aaron and his sons, and their issue male, to be in like sort consecrated. And the rest of the Levites to assist them. By this also was prefigured the Sacrament of holy Orders in the Church of Christ, with another change of Priesthood from the family & order of Aaron, to Priests of the new Testament, of what family or nation soever. And withal another change of the law. <i>For the Priesthood being translated, it is necessary</i> (saith St. Paul) <i>that a translation of the Law be also made.</i> And this Sacrament in deed giveth grace (as by the other it was only signified) to those that are rightly ordered. As the same Apostle testifieth, willing Timothy to <i>resuscitate the grace given him by imposition of hands.</i> 2. <i>Timot.</i> 1. St. Ambrose in 1. <i>Timot.</i> 4. St. August. <i>lib. de bono coniugali:</i> c. 24. & <i>lib: 2. contra Epsti Parmen</i> Theodoret. <i>q. 48. in lib. Num.</i>	<i>Num. 3.</i>
Priesthood and Law changed together.		
The Sacrament of holy Orders prefigured. and the new Law.		<i>Heb. 7.</i>

Chapter 9

Sacrifices for sin, 12. and of holocaust, 18. and pacifics are offered: 22. and Aaron stretching forth his hand blesseth the people.

(a) The people before worshipped a calf for God. Exod. 32. Now therefore they offer a calf in sacrifice to God, for their sin, and to keep them from Idolatry. St. Hieron. in Hierem. 7.

1 **AND** when the eight day was come, Moyses called Aaron and his sons, and the ancients of Israel, and said to Aaron:

2 Take of the heard (a) a calf for sin, and a ram for an holocaust, both without spot, and offer them before our Lord.

3 And to the children of Israel thou shalt speak: Take ye a buck goat for sin, and a calf, and a lamb, of a year old, & without spot for an holocaust,

4 an ox and a ram for pacifics: and immolate them before our Lord, offering in the sacrifice of every one, flour tempered with oil; for to day our Lord will appear to you.

5 They took therefore all things that Moyses had commanded before the door of the tabernacle: where when all the multitude stood,

(b) God appeared in his work by sending fire to burn the sacrifice,

6 Moyses said: This is the word, which our Lord hath commanded: do it, (b) and his Glory will appear to you.

7 And he said to Aaron: Approach to the altar, & immolate for

without mans
industry. v. 24.

thy sin: offer the holocaust, and pray for thy self and for the people, and when thou hast slain the peoples host, pray for them, as our Lord hath commanded.

8 And forthwith Aaron approaching to the altar, immolated the calf for his sin:

9 the blood whereof his sons brought to him: wherein dipping his finger, he touched the horns of the altar, and poured the rest at the foot thereof.

10 And the fat, and the little kidneys, and the gall of the liver, which are for sin, he burnt upon the altar, as our Lord had commanded Moyses:

11 but the flesh and skin thereof he burnt with fire without the camp.

12 He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured in the circuit of the altar.

13 The host also itself being cut into pieces, they brought with the head and every member. all which he burnt with fire upon the altar,

14 having first washed the entrails and the feet with water.

15 And offering for the sin of the people, he slew the buck goat: and expiating the altar:

16 he made the holocaust,

17 adding in the sacrifice the libaments, which are offered withal, and burning them upon the altar, beside the ceremonies of the morning holocaust.

18 He immolated also the ox, and the ram, the pacific hosts of the people: and his sons brought him the blood, which he poured upon the altar round about.

19 The fat also of the ox, and the rump of the ram, and the two little kidneys with their fat, and the gall of the liver

20 they put upon the breasts. and after the fat was burnt upon the altar,

21 their breasts, and the right shoulders, Aaron did separate, elevating them before our Lord, as Moyses had commanded.

22 And (c) stretching forth his hand to the people, he blessed them. And so the hosts for sin, and the holocausts, and the pacifics being finished, he descended.

23 And Moyses and Aaron going into the tabernacle of testimony, and afterward coming forth, blessed the people.

(c) Did signify
that Christ, in
who all nations
are blessed,
should be
stretched on the
Cross where he
redeemed us, in
memory whereof
we now make the
sign of the cross.

(d) The Priests
were commanded
to nourish and keep
this fire
perpetually: that it
should not be
extinguished. *cha.*
6. v. 12.

And the Glory of our Lord appeared to all the multitude:

24 and behold (d) a fire coming forth from our Lord, devoured the holocaust, and the fat that was upon the altar: Which thing, when the multitude had seen, they praised our Lord, falling on their faces.

Chapter 10

Nadab and Abiu the sons of Aaron, for offering strange fire, are burnt to death, and cast out of the camp. 6. for whom the people mourn, but not the Priests. 8. Priests are forbid to drink wine, when they enter into the tabernacle, 12. and are commanded to eat the residue of oblations in the holy place. 16. which this time in part they omitted, and are excused, being sorrowful for that which happened to Nadab and Abiu.

(a) Such as received more at Gods hand, are more severely punished if they transgress. *St. Aug. q. 21. in Levit.* By this also all are warned to be content with the doctrine of the holy Ghost, to abhor heresies, the fautors whereof add falsehood to Gods word, & prefer their own wicked inventions before the true sense of holy Scripture. *Theod. q. 9. in Levit.*

(b) Abstinence from wine commanded to Priests when they served in the tabernacle not at other times for they served at certain times by turns. *Theod. q. 10 in Levit.* As for drunkenness it is forbid to all men, and at all times.

1 **AND** Nadab, and Abiu the sons of Aaron catching censers, did put in fire, and incense thereupon, offering before our Lord strange fire: which was not commanded them.

2 And fire coming forth from our Lord, (a) devoured them, and they died before our Lord.

3 And Moyses said to Aaron: This is it which our Lord hath spoken: I will be sanctified in them, that Approach to me, and in the sight of all the people I will be glorified. Which Aaron hearing held his peace.

4 And Moyses calling Misael, and Elisaphan the sons of Oziel, the uncle of Aaron, said to them: go and take away your brethren from the sight of the Sanctuary, and carry them without the camp.

5 And going forthwith they took them as they lay, revested with linen tunics, & did cast them forth, as it had been commanded them.

6 And Moyses spake to Aaron, & to Eleazar, and Ithamar his sons: Uncover not your heads, and rent not your vestments, lest perhaps you die, and indignation come upon all the assembly. Let your brethren, and all the house of Israel, lament the burning that our Lord hath raised,

7 and yourselves shall not go out of the door of the tabernacle, otherwise you shall perish: for the oil of holy unction is upon you. Who did all things according to the precept of Moyses.

8 Our Lord also said to Aaron:

9 Wine, and any thing that may make drunk, you shall not Drink, thou and thy sons, (b) when you enter into the tabernacle of testimony, lest you die: because it is an Everlasting precept through your generations.

10 And that you may have knowledge to discern between the holy and profane, between the polluted and clean:

11 and may teach the children of Israel all my ordinances, which the

Lord hath spoken to them by the hand of Moyses.

12 And Moyses spake to Aaron and to Eleazar, and Ithamar his sons, that were left: Take the sacrifice, that is remaining of the oblation of our Lord, and eat it without leaven beside the altar, because it is holy of holies.

13 And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of our Lord, as it hath been commanded me.

14 The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place thou and thy sons, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hosts of the children of Israel:

15 because the shoulder and the breast, and the fat that is burnt on the altar, they have elevated before our Lord, and they pertain to thee, and to thy sons by a perpetual law, as our Lord hath commanded.

16 Among these things, when Moyses sought for the buck goat, that had been offered for sin, he found it burnt: and being angry against Eleazar, and Ithamar the sons of Aaron that remained, he said:

17 Why did you not eat the host for sin, in a holy place, which is most Holy, and given to you, that you may bear the iniquity of the multitude, and may pray for it in the sight of our Lord,

18 especially whereas of the blood thereof, there hath not been carried within the holy places, and you ought to have eaten it in the Sanctuary, as it was commanded me?

19 Aaron answered: This day hath been offered the victim for sin, and the holocaust before our Lord: and to me that is chanced which thou seest. how could I eat it, or please our Lord in ceremonies having (c) a sorrowful heart?

20 Which when Moyses had heard, he was satisfied with his answer.

(c) Natural grief of mind made Aaron both unwilling to eat & less apt to complete all the ceremonies: so without sin he omitted that pertained to his commodity, offering it to God.

Chapter 11

The third part Of things clean and unclean, with the manner of purifying: & other precepts moral & judicial.

(a) Hitherto God revealed his Law to Moyses only, and by him to the people. Now also to Aaron after he was consecrated high Priest: yet not always, for

The distinction of clean and unclean in beasts, fish, birds, and other things. 43. with commandment to be holy, and impolluted.

1 **AND** our Lord spake to Moyses and (a) Aaron, saying:

2 Say to the children of Israel: These are the beasts which you ought to eat of all the living things of the earth.

3 every one that hath the hoof divided, and cheweth the cud among the cattle, you shall eat.

4 But whatsoever in deed cheweth the cud, and hath an hoof, but divideth it not, as the camel, and others, that you shall not eat, and among the unclean you shall repute it.

5 Cherogril which cheweth the cud, and divideth not the hoof, is

Moyses was still superior. *Chapter 12. 14. 16. 17. &c.*

unclean.

6 The hare also: for that also cheweth the cud, but divideth not the hoof.

7 And the swine: which though it divideth the hoof, cheweth not the cud.

8 The flesh of these you shall not eat, nor touch their carcasses, because they are unclean to you.

9 These are the things that breed in the waters, and which it is lawful to eat. all that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat.

10 But whatsoever hath not fins and scales, of those that move and live in the waters, shall be unto you abominable,

11 and execrable, their flesh you shall not eat, and their carcasses you shall avoid.

12 all that have not fins and scales in the waters, shall be polluted.

13 Of birds these are they which you must not eat, and are to be avoided of you: The Eagle, and the griffon, and the osprey,

14 and the kite, and the vulture according to his kind,

15 and every one of the ravens kind, according to their similitude,

16 the ostrich, and the owl, and the sterne¹⁰, and the hawk according to his kind.

17 the screech owl, and the diver, and the stork,

18 and the swan, and the onocratal, and the porphyryon,

19 the herodian, and the charadriion according to his kind, the lapwing also, and the bat.

20 Of fowls every one that goeth upon four feet, shall be abominable to you.

21 And whatsoever walketh upon four feet, but hath the legs behind longer, Wherewith he hoppeth upon the earth,

22 that you shall eat, as is the bruke in his kind, the attake, and the ophiomach, and the locust, every one according to their kind.

23 But of fowl whatsoever hath four feet only, shall be execrable to you:

24 and whatsoever shall touch the carcasses of them, shall be polluted, and shall be unclean (b) until eveninging:

25 and if it be necessary that he carry any of these that be dead, he shall wash his clothes, and shall be unclean until sunset.

26 every beast that hath a hoof, but divideth it not, neither cheweth the cud, shall be unclean: and whatsoever toucheth it, shall be defiled.

(b) If in deed this unclean were a sin, it should be cleansed by contrition, and neither necessarily remain till night, nor be taken away without other means.

¹⁰ sterne: larus

27 That which walketh upon hands of all beasts, which go on four feet, shall be unclean: he that toucheth their carcasses, shall be polluted until evening.

28 And he that carrieth such carcasses, shall wash his clothes, and shall be unclean until evening: because all these things are unclean to you.

29 These also shall be reputed among polluted things, of all that move upon the earth, the weasel and the mouse and the crocodile, every one according to their kind,

30 the migale, and the cameleon, and the stellion, and the lizard, and the mole:

31 all these are unclean. He that toucheth their carcasses, shall be unclean until evening:

32 and that Whereupon any thing of their carcasses falleth, shall be polluted as well vessel of wood and raiment, as skins and hair clothes: and in whatsoever vessel any work is done, they shall be dipped in water, and shall be polluted until evening, and so afterward shall be clean.

33 But the earthen vessel, whereinto any of these falleth within it, shall be polluted, and therefore is to be broken.

34 all meat, which you shall eat, if the water be poured upon it, shall be unclean; and all liquor that is dronke of all vessel, shall be unclean.

35 And upon whatsoever ought of such carcasses falleth, it shall be unclean: whether ovens, or pots with feet, they shall be destroyed, and shall be unclean.

36 But the fountains and the cisterns, and all collection of waters shall be clean. He that toucheth their carcass, shall be polluted.

37 If it fall upon seed corn it shall not pollute it.

38 But if any man pour water upon the seed, and afterward it be touched with the carcasses, it shall be forthwith polluted.

39 If a beast be dead, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be unclean until evening:

40 and he that eateth or carrieth any thing thereof; shall wash his clothes, and shall be unclean until evening.

41 all that creepeth upon the earth, shall be abominable, neither shall it be taken for meat.

42 Whatsoever goeth upon the breast on four feet, and hath many feet, or traileth on the earth, you shall not eat, because it is abominable.

43 do not contaminate your souls, nor touch ought thereof, lest you be unclean.

44 For I am the Lord your God: be holy, because I am holy. Pollute not your souls in any creeping beast, that moveth upon the earth.

45 For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God.

46 You shall be holy because I am holy.

47 This is the law of beasts and fowls, and of every living soul, that moveth in the waters, and creepeth on the earth,

48 that you may know the differences of the clean, and the unclean, and know what you ought to eat, and what to refuse.

ANNOTATIONS

Chapter 11

Some things counted unclean in the law of nature & of Moyses.

Three causes of this observance.

1. For instruction.

2. For exercise of obedience.

3. For signification.

The things held for clean signified virtues.

The unclean signified vices.

4. *Unclean you shall repute it.*] In the first age of the world, before Noes flood, and so forward by tradition; and after by the written Law, some living creatures were reputed unclean, and forbid to be eaten or offered in sacrifice. Not as evil of themselves, *for every creature of God is good*, by nature and creation: but this distinction and prohibition was made in the old Testament, for just causes, as the ancient fathers note specially three. First, for instruction of the people much inclined to Idolatry, God distinguished all beasts, birds, and fishes into clean and unclean, Whereby all men might know, that none of them is God. *For how can any man of reason* (saith learned Theodoret. *q. 11. in Levit.*) *think that to be God, which either he abhorreth as unclean, or offereth in sacrifice to the true God, and eateth thereof himself?* Secondly, God commanded this observance to exercise his people in obedience, with precepts not otherwise necessary, but because he so commanded. As at first he commanded Adam not to eat of the tree of knowledge of good and Evil. The transgression whereof brought all mankind into misery. From which again Christ by his obedience redeemed us. For observation of this law old Eleazarus, and the seven brethren with their mother, did give their lives, rather then they would eat swines flesh, and for the same are glorious Martyrs, as testify St. Cyprian *Epist. 56. ad Thibaritanos. & li. de exhort. Mart. c. 11.* St. Gregory Nazianzen, *orat. 20. de Machab.* St. Chrysostom. *de natiuitate septem Machab. li. 1. de officijs. c. 4. & li. 2. de Jacob. c. 10. & 11.* and the whole Church celebrating their feast, the first day of August. Thirdly and most specially these observations were commanded for signification of virtues to be embraced, and of vices or sins to be avoided. Such beasts therefore were held for clean, and allowed for mans food, as divide the hoof, and ruminare, or chew the cud, signifying discretion betwixt good and Evil; and diligent consideration, or meditation of Gods law: and the beasts which lack those two properties of dividing the hoof, and chewing the cud, or either of them, were reputed unclean, signifying such men as care not whether they do well or Evil, or do not ruminare, and meditate good things, which they hear or read, forgetting or neglecting, what is taught them. Likewise the fishes that have fins and scales, which signify elevating of the mind, and austerity of life, were counted clean: but those that want either of the same were unclean and prohibited. Also certain birds were esteemed clean and allowed to be eaten: others unclean and forbid. As the Eagle, signifying pride; the griffon, tyranny; the osprey, oppression; the kite, fraud; the vulture, sedition; all kinds of ravens, carnal voluptuousness; the ostrich, worldly cares; the owl, sloth, or dullness in spiritual things; the sterne, double dealing; all kinds of hawks, cruelty; the screech owl, luxury; the diver, gluttony; the stork, envy; the swan, hypocrisy; the onocratal,

Gen. 7. & 8. 1. Tim. 4.

Rom. 5. 2. Mach. 6. & 7.

Christians are not bound to the observances of the old law, but to that which they signified.

avarice; the porphirion, self will; the herodian, a bloody mind; the caladrión, much babbling; the lapwing, desolation of mind, or desperation; the bat, earthly policy; and the like in other birds, beasts, and fishes. all agreeable to that time, in which (saith St. Augustine, *li. 6. c. 7. cont. Faust.*) those things were to be foreshowed, not only in words, but also in facts, which should be revealed in latter time; and being now revealed by Christ, and in Christ, the burdenous observances are not imposed to the faithful gentiles, to whom yet the authority of the prophecy is commended. To the same effect. *li. cont. Adimant, c. 15. & li. 50. homil. ho. 45.* St. Jerome. *in Matt. 15* Origenes, *ho. 7.* St. Cyril. *li. 7. in Levit.* St. Gregory, *in Cant. 7.* Procopius *in Levit. 11.* Out of whom and others St. Thomas explicateth at large, that which we have here briefly noted. 1. 2. q. 102. a. 6.

Chapter 12

The second & third Lessons on Candlemas day.

(a) The most pure virgin mother, was not subject to this law. For she conceived not by the seed of man, yet observed the custom of other women *Luc. 2.* as Christ also would be baptized by St. John Baptist. *Mat. 3.* to give example of humility. St. Cyril. *li. 8. in Levit.* St. Bernard. *Ser. 3. de Purifie.*

The law of womens purification that bear children.

1 **AND** our Lord spake to Moyses, saying:

2 Speak to the children of Israel, and thou shalt say to them: A woman, if (a) receiving seed she bear a man child, shall be unclean seven days, according to the days of the separation of her flowers.

3 And the eight day the little infant shall be circumcised.

4 but her self shall remain three & thirty days in the blood of her purification: No holy thing shall she touch, neither shall she enter into the Sanctuary, until the days of her purification be expired.

5 But if she bear a woman child, she shall be unclean two weeks, according to the custom of the flux of her flowers, and sixty six days she shall remain in the blood of her purification.

6 And when the days of her purification are expired, for a son, or for a daughter, she shall bring a lamb of a year old for an holocaust, and a young pigeon or a turtle for sin, to the door of the tabernacle of testimony, and shall deliver them to the priest,

7 who shall offer them before our Lord, and shall pray for her, and so she shall be cleansed from the flux of her blood, this is the law for her that beareth a man child or woman child.

8 And if her hand find not, neither is able to offer a lamb, she shall take two turtles, or two young pigeons, one for an holocaust, and another for sin. and the priest shall pray for her, and so she shall be cleansed.

Chapter 13

The law concerning leprosy in men, 47. and in garments.

(a) It pertained to the Priests to discern of leprosy, in figure of Priests authority to bind and loose sins in the new Testament. *St. Chrysost. li. 3. de Sacerdotio.*

1 **AND** our Lord spake to Moyses, and Aaron, saying:

2 The man, in whose skin and flesh shall arise a diverse color or a blister, or any thing as it were shining, that is to say the plague of the leprosy, shall be brought (a) to Aaron the priest, or any one of his sons.

3 Who Seeing the leprosy in his skin, & the hear turned into a white color, and the form it self of the leprosy lower then the skin, and the other flesh: it is the plague of the leprosy, and at his arbitrement¹¹ he shall be separated.

4 But if there be a shining whiteness in the skin, and not lower then the other flesh, and the hear of the old color, the priest shall shut him up seven days,

5 and the Seventh day he shall view him: and if the leprosy be grown no farther, nor hath passed the former limits in the skin, again he shall shut him up other seven days.

6 And the Seventh day he shall behold: if the leprosy be somewhat obscure, and not grown in the skin, he shall cleanse him, because it is a scab: and the man shall wash his clothes, and shall be clean.

7 And if the leprosy grow again, after that he was seen of the priest and restored to cleanness; he shall he brought unto him,

8 and shall be condemned of uncleanness.

9 If the plague of the leprosy be in a man, he shall be brought to the priest,

(b) Leprosy making spots in the skin of another color, signifieth heresy, that mixeth falsehood with truth. *St. Aug. li. 2. quest. Euangel. c. 40.*

10 and he shall view him. And when there is (b) a white color in the skin, and hath changed the look of the hear, and the flesh also itself appear quick:

11 it shall be judged a very old leprosy, and grown into the skin. The priest therefore shall contaminate him, and shall not shut him up, because he is unclean evidently.

12 But if the leprosy spring forth running about in the skin, and cover all the flesh from the head to the feet, whatsoever falleth under the sight of the eyes,

(c) Sometimes that seemeth leprosy, or heresy, which is not: whereof the priest is to judge. *Deut. 17.*

13 The priest shall view him, and shall judge that he is taken with a (c) most clean leprosy: for that it is all turned into whiteness, and therefore the man shall be clean.

14 But when there shall appear in him quick flesh,

15 then by the judgment of the priest he shall be polluted, and shall be reputed among the unclean. for quick flesh if it be spotted with leprosy, is unclean.

¹¹ arbitrement: judgment

16 And if again it be turned into whiteness, and cover all the man,
17 the priest shall view him, and shall judge him to be clean.
18 And the flesh and the skin wherein a boil is risen, and healed,
19 and in the place of the boil, there appear a white scar, or
somewhat red, the man shall be brought to the priest:
20 and when he shall see the place of the leprosy lower then the
other flesh, and the hear turned into whiteness, he shall contaminate
him: for the plague of leprosy is risen in the boil.
21 But if the hear be of the old color, and the scar somewhat
obscure, & be not lower then the next flesh, he shall shut him up
seven days.
22 And if it be grown farther, he shall judge him to have the leprosy,
23 but if it stay in his place, it is the scar of a boil, and the man shall
be clean.
24 And the flesh and skin, that fire hath burnt, and being healed hath
a white or a read scar,
25 the priest shall consider it, and loe it is turned into whiteness, and
the place thereof is lower then the other skin: he shall contaminate
him, because the plague of leprosy is risen in the scar.
26 But if the color of the hear be not changed, nor the blemish lower
then the other flesh, and the form it self of the leprosy be somewhat
obscure, he shall shut him up seven days,
27 and the Seventh day he shall behold him: if the leprosy be grown
farther in the skin, he shall contaminate him,
28 but if the whiteness stay in his place, not very clear, is the plague
of a burning, and therefore he shall be cleansed, because it is the
scar of a burning.
29 Man, or woman, in whose head or beard the leprosy riseth, the
priest shall see them.
30 and if the place be lower then the other flesh, and the hair yellow,
and thinner then it was wont; he shall contaminate them, because it
is the leprosy of the head and the beard.
31 But if he perceive the place of the spot equal with the flesh near
unto it, and the hair black: he shall shut him up seven days,
32 and in the Seventh day he shall look upon it. If the spot be not
grown, and the hear be of his own color, and the place of the plague
even with the other flesh:
33 the man shall be shaven saving the place of the spot, and shall be
shut up other seven days.
34 If the Seventh day the plague seem to have stayed in his place, &
not lower then the other flesh, he shall cleanse him, and his clothes
being washed he shall be clean.
35 But if after his cleansing the spot be grown again in the skin,

36 he shall no more seek whether the hear be changed into a yellow color, because he is evidently unclean.

37 Moreover if the spot be staid, & the hair be black, let him know that the man is healed, and let him boldly pronounce him clean.

38 Man, or woman, in whose skin appeareth whiteness,

39 the priest shall view them. If he find that whiteness somewhat obscure shineth in the skin, let him know that it is not the leprosy, but a spot of white color, and that the man is clean.

40 The man whose hair falleth of from his head, is bald and clean:

41 and if the hair fall from his forehead, he is bald before and clean.

42 But if in the baldness or in the baldness before there be risen a white or reddish color,

43 and the priest perceive this, he shall condemn him undoubtedly of leprosy, which is risen in the baldness.

44 Whosoever therefore shall be defiled with leprosy & is separated at the arbitrement of the priest,

45 shall have his clothes hanging loose, his head bare, his mouth covered with a cloth, he shall cry him self polluted and unclean.

46 all the time that he is a leper & unclean, he shall dwell alone without the camp.

47 A woollen or linen garment, that shall have the leprosy

48 in the warp, and the woof, or else a skin, or whatsoever is made of a skin,

49 if it be a white or reddish spot, it shall be reputed infected with leprosy, and shall be showed to the priest.

50 Who having considered it shall shut it up seven days:

51 and the Seventh day again beholding it, if he find that it is grown, it is a leprosy that continueth: he shall judge the garment polluted, and every thing wherein it shall be found,

52 and therefore it shall be burnt with fire.

53 But if he see that it is not grown,

54 he shall command, and they shall wash that, wherein the leprosy, is, and he shall shut it up other seven days.

55 And when he shall see that the old shape is not returned, neither yet that the leprosy is grown further, he shall judge it unclean, and burn it with fire, for that the leprosy is spread in the outside of the garment or through the whole.

56 But if the place of the leprosy be somewhat obscure, after that the garment is washed, he shall break it of, and divide it from that which is sound.

57 And if besides in those places, that before were without spot there appear a flying and wandering leprosy: it must be burnt with fire:

58 if it be ceased, he shall wash with water the parts, that be pure, the second time, & they shall be clean.

59 This is the law of the leprosy of a woollen and linen garment, of the warp and the woof, and of all stuff of skins, how it ought to be cleansed, or contaminated.

Chapter 14

Sacrifices for Cleansing leprosy in men, 33. the manner of viewing whether leprosy be in a house or no, 40. and of Cleansing it.

(a) This gift & sacrifice were commanded (saith St. Augustine) because the Sacrifice of Christs body was not yet ordained, which now serveth for all other sacrifices. *li. 1. ca. 19. et. 20. cont. aduersar. leg. et. prophet.*

(b) *of well or river, not of a cistern pool, or marsh.*

1 **AND** our Lord spake to Moyses, saying:

2 This is the rite of a leper, when he is to be cleansed.

3 He shall be brought to the priest: who going out of the camp, when he shall find that the leprosy is cleansed,

4 he shall command him, that is purified, that he (a) offer for himself two live sparrows, which it is lawful to eat, and cedar wood, and scarlet & hyssop.

5 and he shall command that one of the sparrows be immolated in an earthen vessel over (b) living water:

6 but the other being alive with the cedar wood, and scarlet and the hyssop he shall dip in the blood of the sparrow that is immolated,

7 Wherewith he shall sprinkle him, that is to be cleansed, seven times, that he may be rightly purged: and he shall let go the live sparrow, that it fly into the field.

8 And when the man hath washed his clothes, he shall shave all the hear of his body, and shall be washed with water: and being purified he shall enter into the camp, yet so for all that, that he tarry without his own tent seven days,

9 and the Seventh day he shall shave the hair of his head, and his beard and eye brows, and the hair of his whole body. And having washed again his clothes, and his body,

10 the eight day he shall take two lambs without spot, and an ewe of a year old without spot, and three tenths of flour tempered with oil for a sacrifice, and a sextary of oil apart.

11 And when the priest that purifieth the man, hath set him, and all these things before the Lord in the door of the tabernacle of testimony,

12 he shall take a lamb, and offer it for offence, & the sextary of oil. and having offered all before the Lord,

13 he shall immolate the lamb, where the host for sin is wont to be immolated, and the holocaust, that is, in a holy place. For as for sin, so also the host for offence pertaineth to the priest: it is holy of holies.

14 And the priest taking of the blood of the host, that was immolated

for offence, shall put it upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot:

15 and of the sextary of oil he shall pour into his own left hand,

16 and shall dip his right finger in it and shall sprinkle before the Lord seven times.

17 and the residue of the oil in his left hand, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot, and upon the blood that was shed for offence,

18 and upon his head.

19 And he shall pray for him before the Lord, and shall make the sacrifice for sin. then shall he immolate the holocaust,

20 and put it on the altar with the libaments thereof, and the man shall orderly be cleansed.

21 But if he be poor, and his hand can not find the things aforesaid, for offence he shall take a lamb for an oblation, that the priest may pray for him, and a tenth part of flour tempered with oil for a sacrifice, and of oil a sextary,

22 and two turtles or two young pigeons, of the which let one be for sin, and the other for an holocaust:

23 and he shall offer them the eight day of his purification to the priest, at the door of the tabernacle of testimony before the Lord:

24 who receiving the lamb for offence, and the sextary of oil, shall elevate them together:

25 and the lamb being immolated, of the blood thereof he shall put upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot:

26 but part of the oil he shall pour into his own left hand,

27 wherein dipping the finger of his right hand, he shall sprinkle it seven times before the Lord:

28 and he shall touch the tip of the right ear of him that is cleansed, and the thumbs of his right hand & foot, in the place of the blood that was shed for offence:

29 and the other part of the oil, that is in his left hand, he shall pour upon the head of the purified person, that he may propitiate the Lord for him:

30 and a turtle, or young pigeon he shall offer,

31 one for offence, and the other for an holocaust, with their libaments.

32 This is the sacrifice of a leper, that is not able to have all things for the cleansing of him self.

33 And our Lord spake to Moyses and Aaron, saying:

34 When you shall be entered into the Land of Chanaan, which I

will give you in possession, if there be the plague of leprosy in a house,

35 he whose house it is, shall go & tell the priest, saying: It seemeth to me, that there is as it were the plague of leprosy in my house.

36 But he shall command, that they carry forth all things out of the house, before he go into it, and see whether it have the leprosy, lest all things become unclean that are in the house. And afterward he shall go in to consider the leprosy of the house:

37 & if he see in the walls thereof as it were little dents, disfigured with paleness or redness, and lower then all the rest,

39 he shall go out of the door of the house, and forthwith shut it seven days.

And returning the Seventh day, he shall consider it. If he find that the leprosy is grown,

40 he shall command, the stones wherein the leprosy is, to be plucked out, and to be thrown without the city into an unclean place:

41 & the house itself to be scraped on the inside round about, and the dust of the scraping to be dispersed without the city into an unclean place,

42 and other stones to be laid in their places, that were taken away, and the house to be plastered with other mortar.

43 But if after the stones be plucked out, & the dust scraped off, and it plastered with other earth,

44 the priest going in perceive that the leprosy is returned, and the walls full of spots, it is a lasting leprosy, and the house unclean:

45 the which forthwith they shall destroy, and the stones and timber thereof, and all the dust they shall cast without the town into an unclean place.

46 He that entereth into the house when it is shut, shall be unclean until Even:

47 and he that sleepeth in it, and eateth any thing, shall wash his clothes.

48 But if the priest going in perceive that the leprosy is not grown farther in the house, after it was plastered again, he shall purify it being made whole again:

49 and for the purification thereof he shall take two sparrows, and cedar wood, and scarlet and hyssop:

50 and when one sparrow is immolated in an earthen vessel over living waters,

51 he shall take the cedar wood, and the hyssop, and the scarlet, and the live sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water, and he shall sprinkle the house seven times,

52 and shall purify it as well with the blood of the sparrow, as with the living water and with the live sparrow, and with the cedar wood and the hyssop and the scarlet.

53 And when he hath let go the sparrow to fly freely away into the field, he shall pray for the house, and it shall be rightly cleansed.

54 This is the law of all leprosy and percussion,

55 of the leprosy of garments and houses,

56 of a scar and of blisters breaking forth, of a shining spot, and when the colors are changed into diverse kinds,

57 that it may be known at what time any thing is clean, or unclean.

Chapter 15

The law of unclean issues in men, 19. and in women.

(a) If natural infirmities brought uncleanness much more lasciviousness of the mind. *Theod. q. 15. & 20. in Levit.*

1 **AND** our Lord spake to Moyses and Aaron, saying:

2 Speak to the children of Israel, and say to them; The man that hath a flux of seed, shall be (a) unclean.

3 And then he shall be judged subject to this fault, when the filthy humor at every moment, cleaveth to his flesh, and is congealed.

4 every bed whereon he sleepeth, shall be unclean, and where soever he sitteth.

5 If any man touch his bed, he shall wash his clothes: and him self being washed with water, shall be unclean until Even.

6 If he sit where that man had sitten, he also shall wash his clothes: and being washed with water, shall be unclean until Even.

7 he that toucheth his flesh, shall wash his clothes: and him self being washed with water shall be unclean until Even.

8 If such a man cast his spittle upon him that is clean, he shall wash his clothes: and being washed with water he shall be unclean until Even.

9 The pad whereupon he sitteth shall be unclean:

10 and whatsoever hath been under him, that hath the flux of seed, shall be polluted until Even. He that carrieth any of these things, shall wash his clothes: and him self being washed with water, shall be unclean until Even.

11 every one, whom he toucheth that is such an one, having not washed his hands before, shall wash his clothes, and being washed with water, shall be unclean until Even.

12 The earthen vessel that he toucheth shall be broken: but the wooden vessel shall be washed with water.

13 If he be healed that hath such a disease, he shall number seven days after his cleansing, and having washed his clothes, and all his

body, in living water, he shall be clean.

(b) To make, offer,
and sacrifice an
host, is all one.

14 And the eight day he shall take two turtles, or two young pigeons, and he shall come into the sight of our Lord, to the door of the tabernacle of testimony, and shall give them to the priest.

15 who shall (b) make one for sin, and the other for an holocaust, and he shall pray for him before our Lord, that he may be cleansed of the flux of his seed.

16 The man from whom issueth the seed of copulation, shall wash with water all his body: and he shall be unclean until Even.

17 The garment and skin, that he weareth, he shall wash with water, and it shall be unclean until Even.

18 The woman with whom he companyeth shall be washed with water and shall be unclean until Even.

19 The woman that monthly hath the flux of blood, shall be separated seven days.

20 every one that toucheth her, shall be unclean until Even:

21 and that whereon she sleepeth or sitteth in the days of her separation shall be polluted.

22 He that toucheth her bed shall wash his clothes: and him self being washed with water, shall be unclean until Even.

23 Whosoever shall touch any vessel Whereupon she sitteth, he shall wash his clothes: and him self being washed with water shall be polluted until Even.

24 If a man company with her in the time of her menstrual blood, he shall be unclean seven days: and every bed whereon he sleepeth shall be polluted.

25 The woman that hath a flux of blood many days not in her menstrual time, or that ceaseth not to have a flux, after the menstrual blood, as long as she is subject to this disease, she shall be unclean, as if she were in her menstrual time.

26 every bed, whereupon she sleepeth, and vessel whereon she sitteth, shall be polluted.

27 Whosoever toucheth them shall wash his clothes: and him self being washed with water, shall be unclean, until Even.

28 If the blood stay and cease to run, she shall count the seven days of her purification:

29 and the eight day she shall offer for her self to the priest, two turtles, or two young pigeons, at the door of the tabernacle of testimony:

30 who shall make one for sin, and the other for an holocaust, and he shall pray for her before our Lord, and for the flux of her uncleanness.

31 You shall teach therefore the children of Israel, that they take heed of (c) uncleanness, and die not in their filthiness, when they

(c) St. Jerome. (*in cap. 5 ad Galat.*) understandeth this place of the abominable sins that may not be named.

shall pollute my tabernacle that is among them.

32 This is the law of him that hath the flux of seed and that is polluted by copulation,

33 and the woman that is separated in her menstrual times, or that hath a continual flux of blood, and of the man, that sleepeth with her.

Chapter 16

When and how the high Priest must enter into the Sanctuary. 14. How he shall expiate (or reconcile) the same, 16. and the Tabernacle, 18. and the Altar. 20. How he shall offer a live goat, and send him into the wilderness. 29. And all must celebrate the feast of expiation, or Cleansing from sins.

(a) Only once in the year the high priest, and no other, entered into *Sancta Sactorum*. v. 34. signifying that heaven was not open to any Saint, before Christs passion: *Heb. 9. v. 8.*

1 **AND** our Lord spake to Moyses, after the death of the two sons of Aaron, when they were slain offering strange fire:

2 and he commanded him, saying: Speak to Aaron thy brother, that he (a) enter not at all times into the Sanctuary, that is within the veil before the Propitiatory, Wherewith the ark is covered, lest he die (for in a cloud will I appear over the oracle)

3 unless he do these things before: He shall offer a calf for sin, and a ram for an holocaust.

4 He shall be revested with a linen tunic, he shall hide his privities with linen femorales: he shall be girded with a linen girdle, a linen mitre shall he put upon his head: for these are holy vestments: withal which, when he is washed, he shall be revested.

5 And he shall receive of the whole multitude of the children of Israel two buck goats for sin, and one ram for an holocaust.

6 And when he hath offered the calf, and prayed for him self, and for his own house,

7 he shall make the two buck goats to stand before the Lord in the door of the tabernacle of testimony:

8 and casting lots upon both, one for the Lord, & another for the goat of dismissal:

9 that, whose lot fell to the Lord, he shall offer for sin:

(b) Praying that all their sins may be remitted.

10 but that, whose lot was to be the goat of dismissal, he shall set alive before the Lord that he may (b) pour our prayers upon him, and Dismiss him into the wilderness.

11 After that these things be duly celebrated, he shall offer the calf, and praying for him self and for his house, he shall immolate it:

12 and taking the thurible, which he hath filled of the burning coals of the altar, and taking up with his hand of the compounded perfume for incense, he shall go in beyond the veil into the holy place:

13 that when the incense is put upon the fire, the cloud thereof and

the vapor may cover the oracle, which is over the testimony, and he die not.

14 He shall take also of the blood of the calf, and sprinkle with his finger seven times against the Propitiatory to the east.

15 And when he hath killed the buck goat for the sin of the people, he shall carry in the blood thereof within the veil, as hath been commanded of the blood of the calf, that he may sprinkle it against the oracle,

(c) Sins do so defile the soul that the very holiest of all places is accounted as contaminate thereby. *Theodo. q. 22. in Levit. in sin.*

16 and (c) expiate the Sanctuary from the uncleanness of the children of Israel, and from their prevarications, and all their sins. According to this rite shall he do to the tabernacle of testimony, which is fixed among them in the midst of the filth of their habitation.

17 Let no man be in the tabernacle when the high priest goeth into the Sanctuary, to pray for him self and for his house, & for the whole assembly of Israel, until he come forth.

18 And when he is come forth to the altar that is before the Lord, let him pray for him self and taking the blood of the calf, and of the buck goat, let him pour it upon the horns thereof round about:

19 and sprinkling with his finger seven times, let him expiate, and Sanctify it from the uncleanness of the children of Israel.

20 After he hath cleansed the Sanctuary, and the tabernacle, and the altar, then let him offer the live goat:

21 and putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: which praying to light on his head, he shall send him forth by a man ready thereto, into the desert.

(d) God so remitteth sins to those that are truly penitent, as that which is carried into a wilderness and Never returneth.

22 And (d) when the goat hath carried all their iniquities into the solitary ground, and shall be let go into the desert,

23 Aaron shall return into the tabernacle of testimony, and putting of the vestments, which he had on him before when he entered into the Sanctuary, and leaving them there,

24 he shall wash his flesh in a holy place, and shall be clothed with his own garments. And after that he hath gone forth and offered his own holocaust, and the peoples, he shall pray as well for him self, as for the people:

25 and the fat, that is offered for sins, he shall burn upon the altar.

26 but he, that hath let go the goat of dismissal, shall wash his clothes, and body with water, and so shall enter into the camp.

27 But the calf & the buck goat, that were immolated for sin, and whose blood was carried into the Sanctuary, to accomplish the expiation, they shall carry forth without the camp, and shall burn with fire as well the skins as their flesh, and the dung:

28 and whosoever burneth them, shall wash his clothes, and his flesh with water, and so shall enter into the camp.

(e) Besides particular sacrifices for every ones sins, once in the year was instituted a general expiation of all.

29 And this shall be to you an Everlasting ordinance: The (e) Seventh month, the tenth day of the month you shall afflict your souls, and no work shall you do, whether he be of the same country, or a stranger that sojourneth among you.

30 upon this day shall be the expiation of you, and Cleansing from all your sins: before the Lord you shall be cleansed.

31 for it is a Sabbath of rest, and you shall afflict your souls by a perpetual religion.

32 And the priest shall expiate, that is anointed, and whose hands are consecrated to do the function of priesthood for his father: and he shall be revested with the linen stole and the holy vestments,

33 and he shall expiate the Sanctuary and the tabernacle of testimony and the altar, the priests also and all the people.

34 And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once in a year. He did therefore as our Lord had commanded Moyses.

Chapter 17

Al Sacrifices must be offered at the door of the Tabernacle. 7. with special prohibition of Idolatry. 10. None must eat blood. 15. whosoever eateth carrion flesh is contaminate, and must be washed.

(a) If any killed for sacrifice he must offer it at the door of the tabernacle, that a priest 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 David also being no Priest. 2. Reg. 24 so St. Aug. explicateth, this text. q. 56. in *Levit.*

1 **AND** our Lord spake to Moyses, saying:

2 Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word, which our Lord hath commanded, saying:

3 any man whosoever of the house of Israel, if he (a) kill an ox or a sheep, or a goat in the camp or without the camp,

4 and offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood: as if he had shed blood, so shall he perish out of the midst of his people.

5 Therefore shall the children of Israel bring to the priest their hosts, which they kill in the field, that they may be sanctified to our Lord before the door of the tabernacle of testimony, & they may immolate them pacific hosts to our Lord.

6 And the priest shall pour the blood upon the altar of our Lord, at the door of the tabernacle of testimony, and shall burn the fat for a sweet odor to our Lord:

7 and they shall no more immolate their hosts to Devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity.

8 And to them thou shalt say: The man of the house of Israel, and of the strangers, which sojourn with you, that offereth an holocaust or victim,

9 and bringeth it not to the door of the tabernacle of testimony, that

it may be offered to our Lord, shall perish out of his people.

10 any man whosoever of the house of Israel, and of the strangers, that sojourn among them, if he eat blood, I will set my face against his life, and will destroy it out of his people,

11 because the life of the flesh is in the blood: and I have given it to you, that upon the altar you may make expiation with it for your souls, and the blood may be for an expiation of the soul.

12 Therefore have I said to the children of Israel: No soul of you shall eat blood, nor of the strangers, that sojourn with you.

13 any man whosoever of the children of Israel, and of the strangers that sojourn with you, if by hunting or fowling, he take wild beast or fowl, which it is lawful to eat, let him pour out the blood thereof, and cover it with earth.

14 For the life of all flesh is in the blood: Whereupon I said to the children of Israel: The blood of no flesh shall you eat, because the life of the flesh is in the blood: and whosoever eateth it, shall die.

15 The soul that eateth carrion, or that which is taken of a beast, as well of them of the same country as of strangers, shall wash his clothes, and him self with water, and shall be contaminated until Even: and in this order he shall be made clean.

16 And if he do not wash his clothes, and his body, he shall bear his iniquity.

Chapter 18

Marriage prohibited in certain degrees of consanguinity and affinity. 18. And diverse, carnal, and execrable sins committed in other nations, are strictly forbidden.

1 **AND** our Lord spake to Moyses, saying:

2 Speak to the children of Israel, and thou shalt say to them: I the Lord your God,

3 according to the custom of the Land of Ægypt, wherein you have dwelt, you shall not do: and according to the manner of the Country of Chanaan, into the which I will bring you, you shall not do, nor walk in their ordinances.

4 You shall do my judgments, and shall observe my precepts, and shall walk in them: I the Lord your God.

5 Keep my laws and judgments, which a man doing, shall live in them. I the Lord.

6 No man shall Approach to her that is next of his blood, to reveal her (b) turpitude. I the Lord.

7 The turpitude of thy father, and the turpitude of thy mother thou shalt not discover: she is thy mother thou shalt not reveal her turpitude.

(b) It is then turpitude when the act is unlawful. But honest in lawful Marriage. St. Aug. li: 3. Locutionum. & li. de bono

coniugali.

8 The turpitude of thy fathers wife thou shalt not discover: for it is the turpitude of thy father.

9 The turpitude of thy sister by father, or by mother, which was born at home or abroad, thou shalt not reveal.

10 The turpitude of thy sons daughter or of thy niece by thy daughter, thou shalt not reveal: because it is thy turpitude.

11 The turpitude of thy fathers wives daughter, which she bare to thy father, and is thy sister, thou shalt not reveal.

(c) See Chapter 20: the difference of punishments, for violating these laws in the first and second degree. Also between consanguinity & affinity, in the same collateral degree.

12 The turpitude of (c) thy fathers sister thou shalt not discover: because she is the flesh of thy father.

13 The turpitude of thy mothers sister thou shalt not reveal, because she is of the flesh of thy mother.

14 The turpitude of thy fathers brother thou shalt not reveal, neither shalt thou Approach to his wife, who is joined to thee by affinity.

15 The turpitude of thy daughter in law thou shalt not reveal, because she is thy sons wife, neither shalt thou discover her ignominy.

16 The turpitude of thy brothers wife thou shalt not reveal: because it is the turpitude of thy brother.

17 The turpitude of thy wife, and her daughter thou shalt not reveal. Her sons daughter, and her daughters daughter, thou shalt not take, to reveal her ignominy: because they are her flesh, and such copulation is incest.

18 Thou shalt not take thy wives sister for an harlot, to vex her withal, neither shalt thou reveal her turpitude, whiles she is yet living.

19 To a woman, having her flowers, thou shalt not Approach, neither shalt thou reveal her turpitude.

20 With thy neighbors wife thou shalt not company, nor be polluted with commixtion of seed.

21 Of thy seed thou shalt not give to be consecrated to the idol Moloch, nor pollute the name of thy God: I the Lord.

22 Company not with mankind, as with womankind, because it is abomination.

23 With no beast shalt thou company, neither shalt thou be polluted with it. A woman shall not lie down to a beast, nor company with it: because it is an heinous fact.

24 Neither be ye polluted in any of the things Wherewith all the nations have been contaminated, which I will cast out before your sight,

25 and Wherewith the land is polluted: whose abominations I will visit, that it vomit out the inhabitants thereof.

26 Keep my ordinances and judgments, and do not any of these abominations, as well the same countryman as the stranger, that

sojourneth with you.

27 For all these execrable things did the inhabitants of the land, that have been before you, and have polluted it.

28 Beware therefore lest in like manner it vomit out you also, when you shall do the like things, as it vomitd out the nation that was before you.

29 every soul, that shall do any of these abominations, shall perish from the midst of his people.

30 Keep my commandments. do not the things which they have done, that have been before you, and be not polluted in them: I the Lord your God.

ANNOTATIONS

Chapter 18

Marriage forbid in all degrees in the right line, by the law of nature.

Secondarily in the first collateral degree of consanguinity.

Beza belieth Pope Martin.

All other degrees depend on positive laws: which have been & maybe altered Proved by Scriptures, and reasons.

First proof.
2 proof.

6 *Next of his blood.*] Marriage is forbid first and most strictly by the law of nature, in all degrees in the right line ascending and descending, both in consanguinity and affinity St. Paul testifying that *among the heathen, no man could have his fathers wife*. And in the right line God himself (who only can) Never dispensed. Secondarily, the first collateral degree in consanguinity, that is, between brother and sister, by one parent, or by both, is also unlawful by the law of nature, except in the beginning of the world, when Adams children must needs marry together, God so ordaining that all mankind should be propagated by one man (for of him also the first woman was made) but after this beginning it was Never allowed, nor perhaps can be dispensed withal, at least Never was by any man. Though Beza (*li. de repudijs & diuortijs*) and some English Bezites charge Pope Martin the fifth, to have dispensed with one, that had married his own natural sister: which is a false report. For it was with one, who having committed fornication with one sister, afterwards married the other, from whom he could not be separated without great scandal, the pretended Marriage being public, and the impediment secret: as St. Antoninus writeth. *par. 3 sum. Theol. tit. 1. c. 11*. But besides the right line, and the first collateral degree in consanguinity, no other collateral degrees are prohibited by the law of nature, but by positive only. So this present law, written by Moyses, forbade to marry in the first collateral degree of affinity, but the same law commanded (*Deut. 25.*) that in case a married man died without issue, his brother should marry the widow. Whereby is clear that this degree, and others more remote, were not prohibited by the law of nature. For then God would not have made a contrary general law, in any case, for the whole nation of the Jews, his people; and that under penalty to be observed, which is contrary to the quality of indulgence or dispensation, and no such necessity, as in the beginning of the world. Wherefore all protestants that say, the whole law written by Moyses concerning degrees of consanguinity and affinity, is the law of nature, and so pertaineth to

1. Cor. 5. v.
1.

Act. 17. v.
26. St. Aug.
de bono co
iug. c. 1

3 proof.

4 proof.

5 proof.

Ceremonial &
judicial laws of
Moyses are
abrogated by
Christ.

And new are
established.

Christians, must necessarily say also, that if now a married man die without issue, his brother must marry his wife. Which specially they deny. It is also proved that this and some other degrees expressed in this place, were not against the law of nature (which is common to all nations, commonly or easily known to all 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 deceived Jacob by giving him one sister for another, offered him also the former promised, whom without difficulty of conscience he accepted (Gen. 29.) neither did that holy Patriarch think it unlawful to keep them both. And when Judas matched his second son, and promised the third to the wife of his first son, he did it according to the custom of that place & time. Gen. 38. And Noemi spoke according to the same custom. Ruth. 1. v. 11. Again where this law forbiddeth a man to marry, or company with his wives sister, it addeth, *whiles she is living*, not prohibiting marriage, when his first wife is dead. Yet his wives sister is as near in affinity, as his brothers wife. Likewise the diversity of punishments (*Chapter 20.*) for transgression of this law, either in the right line, or in the first collateral degree of consanguinity, who were punished by death; and for transgressing in the first collateral degree of affinity, or in the second either of consanguinity or affinity, who had less punishments, sheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation should be like sin, and punished alike. Finally it is evident, that certain of these degrees are not against the law of nature, by the example of holy Abraham, who in, and according, to the law of nature, married his brothers daughter called Sarai, otherwise Iescha, *Gen. 11* which Marriage God approved by many blessings. Also Jacob married two sisters together. Two sons of Judas married the same woman successively. And Amram (Moyses father) married his aunt, his fathers sister. *Exod. 6. v. 20. Num. 26. v. 59.* Wherefore Seeing neither the first collateral degree in affinity, nor the second collateral in consanguinity or affinity, is forbid by the law of nature but by positive only, and that both ceremonial and judicial laws of the old Testament ceased in the New, and are abrogated by Christ, it resteth proved that the same bind not Christians, but as they are renewed and established by the Church, or Christian commonwealths. And as this is done in temporal causes by temporal States, partly by renewing and establishing the same, which was in the law of Moyses, as by punishing Willful murder by death; *Exod. 21. v. 12.* partly with alteration, as by punishing theft in some countries with death, but not adultery, which were contrary in the old Testament, *Gen. 38. v. 24. 44. 17. Exod. 22. v. 1. Levit. 20. v. 10:* in like sort the Church of Christ ordaineth laws, altereth, & upon just occasions dispenseth, in all degrees of consanguinity and affinity, not forbid by the law of nature

*Aristot. li.
2. Pol..*

*St. Hiero.
quest. Heb.
in Gen.*

Chapter 19

Diverse Moral, Ceremonial, and Judicial precepts are briefly recited.

(a) The Epistle on
Wednesday in
Passion week.

1 **OUR** Lord spake to Moyses, saying: (a)

2 Speak to all the assembly of the children of Israel, and thou shalt say to them: Be ye holy, because I the Lord your God am holy.

3 Let every one fear his father, and mother. Keep my Sabbaths. I the Lord your God.

4 Turn not yourselves to idols, neither make you to yourselves molten Gods. I the Lord your God.

5 If ye immolate an host of pacifics to the Lord, that it may be placable,

6 that day wherein it is immolated, shall you eat it, and the next day: and whatsoever shall be left until the third day, you shall burn with fire.

7 if after two days any man eat thereof, he shall be profane, and guilty of impiety:

8 and shall bear his iniquity, because he hath polluted the holy of the Lord, and that soul shall perish out of his people.

9 And when thou reapest the corn of thy land, thou shalt not shear the face of the earth to the very ground: neither shalt thou gather the ears that remain.

10 Neither in thy vineyard shalt thou gather the clusters, and grapes that fall down, but shalt leave them to the poor, and the strangers to take. I the Lord your God.

11 You shall not commit theft. You shall not lie, neither shall any man deceive his neighbor.

12 Thou shalt not forswear thy self in my name, nor pollute the name of thy God. I the Lord.

13 Thou shalt not calumniate thy neighbor, nor oppress him by violence. The work of thy hireling shall not abide with thee until morning.

14 Thou shalt not speak evil of the deaf man, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, because I am the Lord.

15 Thou shalt not do that which is unjust, nor judge unjustly. Consider not the person of a poor man, neither honor thou the countenance of him that is mighty. Judge justly to thy neighbor.

16 Thou shalt not be a criminatour, nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbor. I the Lord.

17 Thou shalt not hate thy brother in thy heart, but controle him openly, lest thou incur sin through him.

(b) These diversities are not prohibited for them selves, for the ornaments of the tabernacle and of Priests were made of diverse things; but schism, and all participation with heretics, and other infidels is forbid. 2. Cor. 6. *Draw not in yoke with infidels. Theodoret. q. 27. in Levit*

(c) See Gen. 40. v. 8.
.

18 seek not Revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thy self. I the Lord.

19 Keep ye my laws. Thou shalt not make thy cattle to gender with the beasts of another kind. Thy field thou shalt not sow with diverse seed. A garment, (b) that is woven of two sorts, thou shalt not put on.

20 If a man lie with a woman by carnal copulation, that is a bondwoman also marriable, and yet not redeemed with a price, nor made free, both shall be beaten, and they shall not die, because she was not free.

21 And for his offence he shall offer to the Lord, at the door of the tabernacle of testimony a ram:

22 and the priest shall pray for him, and for his sin before the Lord, and he shall become propitious to him again, and the sin shall be forgiven.

23 When you shall be entered into the land, and have planted in it fruit trees, you shall take away the prepuces of them: the fruit, that come forth shall be unclean to you, neither shall you eat of them.

24 But in the fourth year, all their fruit shall be sanctified, laudable to the Lord.

25 And the fifth year you shall eat the fruits, gathering the offspring, that they bring forth. I the Lord your God.

26 You shall not eat with blood. You shall not Divine, (c) nor observe dreams.

27 Neither shall you cut your hair round wise: nor shave your beard.

28 And for the dead you shall not cut your flesh, neither shall you make in yourselves any figures or Marks, I the Lord.

29 Make not thy daughter a common strumpet, lest the land be contaminated, and filled with wickedness.

30 Keep ye my Sabbaths, and fear my Sanctuary. I the Lord.

31 Decline not to magicians, neither ask any thing of soothsayers, to be polluted by them. I the Lord your God.

32 Before the hoary head rise up, and honor the person of an old man: and fear the Lord thy God. I am the Lord.

33 If a stranger dwell in your land, and abide among you, do not upbraid him:

34 but let him be among you as the same country man: and you shall love him as yourselves: for you also have been strangers in the Land of Ægypt. I the Lord your God.

35 Do not any unjust thing in judgment, in rule, in weight, or measure.

36 Let the balance be just, and the weights equal, the bushel just, and the sextary equal. I the Lord your God, that brought you out of the Land of Ægypt.

37 Keep all my precepts, and all my judgments, & do them. I the Lord.

Chapter 20

Whosoever giveth of his seed to Moloch must be stoned to death. 6. all that decline to Magic, 9. curse their parents, 10. commit adultery, certain incest, or bestiality shall die 19. Other incest is deprived of children. 22. The Israelites also shall be cast out of the Land, if they commit such sins

(a) Violating this law in any degree in the right line, either of consanguinity, or affinity, or in the first collateral degree of consanguinity, was punished with death; but in the first collateral of affinity, and in the second collateral degree as well of consanguinity, as affinity, with less punishment. Which showeth greater obligation, & greater sin, concerning the right line, then the collateral; also in the first degree of consanguinity then in the second; and more in consanguinity then in affinity.

(b) Violating this law in any degree in the right line, either of consanguinity, or affinity, or in the first collateral degree of consanguinity, was punished with death; but in the first collateral of affinity, and in the second collateral degree as well of consanguinity, as affinity, with less punishment. Which

1 **AND** our Lord spake to Moyses, saying:

2 These things thou shalt speak to the children of Israel: If any man of the children of Israel, and of the strangers, that dwell in Israel, give of his seed to the idol Moloch, dying let him die: the people of the land shall stone him.

3 And I will set my face against him: and will cut him of from the midst of his people, because he hath given of his seed to Moloch, and hath contaminated my Sanctuary, and polluted my holy name.

4 And if the people of the land neglecting, and as it were little esteeming my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him:

5 I will set my face upon that man, and his kindred and will cut of both him, and all that consented with him, to commit fornication with Moloch, out of the midst of their people.

6 The soul, that shall decline to Magicians, and sooth sayers, and shall commit fornication with them, I will set my face against it, and destroy it out of the midst of his people.

7 Sanctify yourselves, and be holy, because I am the Lord your God.

8 Keep my precepts, and do them. I the Lord that Sanctify you.

9 He that curseth his father, or mother, dying let him die: he hath cursed father, and mother, his blood be upon him.

10 If any man commit adultery with another mans wife, and commit adultery with his neighbors wife, dying let them die, both the adulterer and the adulteress.

11 He that lieth with his stepmother, and revealeth the ignominy of his father, dying let both die: their blood be upon them.

12 If any man lie with his daughter in law, let both die, because they have done an heinous fact: their blood be upon them.

13 He that lieth with man as if he should company with woman, both have committed abomination dying let them die: their blood be upon them.

14 He that besides his wife the daughter, (a) marrieth her mother, hath done wickedness: he shall burn alive with them, neither shall there so great abomination remain in the midst of you

showeth greater obligation, & greater sin, concerning the right line, then the collateral; also in the first degree of consanguinity then in the second; and more in consanguinity then in affinity.

(c) Not for every kind of sin (though every one is punishable,) but for the more heinous, & for all together the Chananites were cast out of their land.

15 He that shall company with beast and cattle dying let him die: the beast also do ye kill.

16 The woman that shall lie under any beast, shall be killed together with the same: their blood be upon them.

17 He that taketh his sister the daughter of his father, or the daughter of his mother, and seeth her turpitude, and she beholdeth her brothers ignominy: they have committed a shameful thing: they shall be slain, in the sight of their people, because they have revealed one anothers turpitude, and they shall bear their iniquity.

18 He that companyeth with a woman in her menstrual flux, and revealeth her turpitude, and she openeth the fountain of her blood, both shall be destroyed out of the midst of their people.

23 Walk not in the ordinances of the nations, which I will expel before you. For (c) all these things have they done, and I have abhorred them.

24 But to you I speak: Possess their land, which I will give you for an inheritance, a land flowing with milk and honey. I the Lord your God, that have separated you from other peoples.

25 Therefore do you also separate the clean beast, from the unclean, and the clean fowl from the unclean: pollute not your souls, in beasts, and birds, and all things that move on the earth, and which I have showed unto you, to be polluted.

26 You shall be holy unto me, because I the Lord am holy, and I have separated you from other peoples, that you should be mine.

27 Man, or woman, in whom is a pythonical or divining spirit, dying let them die, they shall stone them: their blood be upon them.

Chapter 21

At what funerals Priests may not be present. 7. What women they may not marry, 9. a priests daughter committing fornication must be burned. 10. The high Priest shall not uncover his head, nor rent his garment, nor be present at any funeral, nor at all go forth of the holy place. 13. when he marrieth he must take a virgin. 16. None that hath a blemish in his body (though he be of Aarons stock) shall minister in the Sanctuary, nor Approach to the Altar.

1 **OUR** Lord said also to Moyses: Speak to the priests the sons of Aaron, and thou shalt say to them: Let not a priest be contaminated in the deaths of his citizens,

2 but only in his kin, and nigh of blood, that is to say, upon his father and mother, and son, and daughter, brother also,

3 and sister being a virgin which hath not been married to a husband:

4 but neither in (a) the prince of his people shall he be contaminated.

5 Neither shall they shave their head, nor beard, nor make incisions in their flesh.

(a) By the price St. Paul. understood the high Priest.

Act. 23.

6 They shall be holy to their God, and shall not pollute his name: for the burnt sacrifice of the Lord, and Breads of their God do they offer, and therefore they shall be holy.

7 A whore and a vile strumpet he shall not take to wife, nor her, that is put away from her husband: because they are consecrated to their God,

8 and offer the Breads of proposition. Be they holy therefore, because I also am holy, the Lord, that Sanctify them.

9 The daughter of a priest if she be taken in whoredom, & dishonor the name of her father, shall be burnt with fire.

(b) Caiphas ret his garments (*Mat. 26.*) contrary to this law, malice making him neglect his own dignity

10 The grand bishop, that is to say the priest that is greatest among his brethren, upon whose head hath been poured the oil of unction, and whose hands were consecrated in priesthood, and who was revested with the holy vestments, shall not uncover his head, he shall (b) not rent his garments:

11 and to no dead person shall he enter in at all. upon his father also, and mother shall he not be contaminated.

12 Neither shall he go forth out of the holy places, lest he pollute the Sactuarie of the Lord, because the oil of the holy unction of his God is upon him. I the Lord.

13 He shall take a virgin unto his wife:

14 but a widow and her that is put away, and a filth, and a whore he shall not take, but a maid of his own people:

15 that he mingle not the stock of his kindred with the common people of his nation: because I am the Lord that Sanctify him.

16 And our Lord spake to Moyses, saying:

(c) If such deformites and defects made men irregular, and unmeet to exercise Priestly function in the old testament, how much more in the Church of Christ?

17 Speak to Aaron: The man of thy seed throughout their families, that hath (c) a blemish, shall not offer Breads to his God,

18 neither shall he Approach to his ministry: If he be blind, if lame, if he have a little, or a great, or a crooked nose,

19 if his foot be broken, if his hand,

20 if he be crook backed, or bleary eyed, or have a pearl in his eye, or a continual scab, or dry scurf in his body, or be burnt.

21 every one that hath a blemish of the seed of Aaron the priest, shall not approach to offer the hosts to the Lord, nor the Breads to his God.

22 He shall eat notwithstanding of the Breads, that are offered in the Sanctuary,

23 yet so that he enter not within the veils, or approach to the altar, because he hath a blemish, and he must not contaminate my Sanctuary. I the Lord that Sanctify them.

24 Moyses therefore spake to Aaron, and to his sons and to all Israel, all things that had been commanded him.

Chapter 22

Who may eat of sanctified things. 17. And what things may be offered.

1 **OUR** Lord also spake to Moyses, saying:

2 Speak to Aaron and to his sons, that they beware of those that are the consecrated things of the children of Israel, and contaminate not the name of the things sanctified to me, which they offer. I the Lord.

3 Say to them, and to their posterity: every man of your stock, that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.

(a) By these accidental uncleanness, was prefigured the censure of suspension in Clergymen.

4 The man of the seed of Aaron, that is a leper, or hath a flux of seed, (a) shall not eat of those things that are sanctified to me until he be healed. He that toucheth a thing unclean by occasion of that is dead, and he from whom issueth seed as it were of copulation,

5 and he that toucheth a creeping beast, and whatsoever unclean thing, the touching whereof is filthy,

6 shall be unclean until evening, and shall not eat those things that are sanctified: but when he hath washed his flesh with water,

7 and the Sun is down, then being cleansed he shall eat of the sanctified things, because it is his meat.

8 Carrion and that which was taken of a beast, they shall not eat, nor be polluted in them. I am the Lord.

9 Let them keep my precepts, that they be not subject to sin, and die in the Sanctuary, when they shall have polluted it. I the Lord that Sanctify them.

10 No stranger shall eat of the sanctified things, the priests guest, and hireling shall not eat of them.

11 But whom the priest hath bought, and he that is his servant born in his house, these shall eat of them.

12 If the daughter of a priest be married to any of the people: of those things that are sanctified, and of the first fruits she shall not eat.

13 But if she be a widow, or put away, and without children return to her fathers house: as she was wont being a maid, she shall be fed with her fathers meats. No stranger hath power to eat of them.

14 He that eateth of the sanctified things by ignorance, shall add the fifth part with that which he did eat, and shall give it to the priest into the Sanctuary.

15 Neither shall they contaminate the sanctified things of the children of Israel, which they offer to the Lord:

16 lest perhaps they sustain the iniquity of their offence, when they

shall have eaten the sanctified things. I the Lord that Sanctify them.

17 And our Lord spake to Moyses, saying:

18 Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers which dwell with you, that offereth his oblation, either paying his Vows, or offering of his own accord, whatsoever that be which he presenteth for an holocaust of the Lord,

19 to be offered by you, it shall be a male without spot of beeves, and muttons, & of goats.

20 If it have a blemish, you shall not offer it, neither shall it be acceptable.

21 The man that offereth a victim of pacifics to the Lord, either paying his vows, or offering of his own accord, as well of beeves as of muttons, shall offer it without blemish that it may be acceptable: there shall be no blemish in it.

22 If it be blind, if it be broken, if it have a scar, if blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn of them upon the Lords altar.

23 An ox and a sheep, having the ear and the tail cut of, thou mayest offer voluntarily but a vow can not be paid of them.

24 No beast that hath the stones bruised, or crushed, or cut and taken away, shall you offer to the Lord, and in your land make not this at all.

25 Of the hand of a stranger you shall not offer Breads to your God, and what other thing soever he would give: because they are all corrupted, and blemished: you shall not receive them.

26 And our Lord spake to Moyses saying:

27 An ox, a sheep, and a goat, when they are brought forth, shall be seven days under the udder of their dam: but the eight day, and so forward they may be offered to the Lord.

28 Whether it be a beef, or a sheep, they shall not be immolated in one day with their young ones.

29 If you immolate an host for thanks giving to the Lord, that he may be placable,

30 the same day you shall eat it, there shall not ought remain until the morning of the next day. I the Lord.

31 Keep my commandments, and do them. I the Lord.

32 Pollute not my holy name, that I may be sanctified in the midst of the children of Israel. I the Lord that Sanctify you,

33 and brought you out of the Land of Ægypt, that I might be your God. I the Lord.

Chapter 23

The fourth part.
Of Feasts, times of
rest, & Jubilee.
with privileges,
rewards &
punishments.

(a) There were
eight several,
Feasts commanded
by this law
(besides the daily
sacrifice)
mentioned. *Num.*
28. & 29. of which
only seven are here
expressed.

(b) 1. The Sabbath
in memory that
God created all
things in six days
& rested the
Seventh.

(c) 2. Pasch in
memory of their
delivery from
Ægypt.

(d) 3. Pentecost in
remembrance of
receiving the law.

(e) See Chapter 7.
v. 14.

The solemnities of the Sabbath, 5. of Pasch and first fruits. 15. of Pentecost, 23. of Trumpets, 26. of Expiations, 33. of Tabernacles; and with what rites the same shall be celebrated.

1 **AND** our Lord spake to Moyses, saying:

2 Speak to the children of Israel, and thou shalt say to them: These are the festivities of our Lord, which you shall call holy.

3 Six days ye shall do work: (a) the Seventh day, because it is the rest of the sabbath, shall be called holy. No work shall you do in it: it is (b) the Sabbath of the Lord in all your habitations.

4 These therefore are the holy festivities of the Lord, which you must celebrate in their times.

5 The first month, the fourteenth day of the month at Even, is the (c) Phase of the Lord:

6 and the fifteenth day of this month is the solemnity of the Azymes of the Lord. seven days shall you eat azymes.

7 The first day shall be most solemn unto you, and holy: no servile work shall you do in it:

8 but you shall offer sacrifice in fire to the Lord seven days. but the Seventh day shall be more solemn, and more holy: and you shall do no servile work in it.

9 And our Lord spake to Moyses, saying:

10 Speak to the children of Israel, and thou shalt say to them. When you shall be entered into the land, which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first fruits of your harvest to the priest:

11 who shall elevate the bundle before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shall Sanctify it.

12 And in the self same day that the sheaf is consecrated, shall be killed a lamb without spot of a year old for an holocaust of the Lord.

13 And the libaments shall be offered with it, two tenths of flour tempered with oil, for a burnt sacrifice of the Lord, and a most sweet odor: libaments also of wine, the fourth part of an hin.

14 Bread, and fried barley, and frumenty, you shall not eat of the corn, until the day that you offer thereof to your God. It is a precept for ever in your generations, and all your habitations.

15 You shall number therefore from the morrow after the Sabbath, wherein you did offer the sheaf of the first fruits, seven full weeks,

16 unto the morrow after the Seventh week be expired, that is to say (d) fifty days, and so you shall offer a new sacrifice to the Lord.

17 out of all your habitations, two loaves of first fruits, of two tenths of flour (e) leavened, the which you shall bake for the first fruits of

the Lord.

18 And you shall offer with the Breads seven lambs without spot of a year old, and one calf from the heard, and two rams, and they shall be for an holocaust with their libaments, for a most sweet odor to the Lord.

19 You shall make a buck goat also for sin, and two lambs of a year old for hosts of pacifics.

20 And when the priest hath elevated them with the Breads of the first fruits before the Lord, they shall turn to his use.

21 And you shall call this day most solemn, and most holy: no servile work shall you do in it. It shall be an everlasting ordinance in all your habitations, and generations.

22 And after you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain, but you shall let them alone for the poor and for strangers. I am the Lord your God.

(f) 4. Feast of trumpets, in memory that a ram sticking by the horns was offered by Abraham instead of Isaac.

23 And our Lord spake to Moyses, saying:

24 Speak to the children of Israel: The Seventh month, on (f) the first day of the month, shall be a Sabbath, a memorial, by sounding of Trumpets, and shall be called holy:

25 no servile work shall you do in it, and you shall offer holocaust to the Lord.

26 And our Lord spake to Moyses, saying:

(g) 5. Feast of Expiation in memory of the sin in worshipping the calf, and for all sins forgotten, or unknown.

27 upon the tenth day of this Seventh month shall be the day of (g) expiations most solemn, and it shall be called holy: and you shall afflict your souls in it, and shall offer holocaust to the Lord.

28 No servile work shall you do the time of this day: because it is a day of propitiation, that the Lord your God may become propitious unto you.

29 every soul, that is not afflicted this day, shall perish out of his people:

30 and which shall do any work, the same will I destroy out of his people.

31 No work therefore shall you do in it: it shall be an Everlasting ordinance unto you in all your generations, and habitations.

32 It is a Sabbath of resting, and you shall afflict your souls the ninth day of the month: from even until even you shall celebrate your sabbaths.

33 And our Lord spake to Moyses, saying:

(h) 6. Feast of Tabernacles, to remember Gods protection in the wilderness, where they dwelled in

34 Speak to the children of Israel: From the fifteenth day of this Seventh month, shall be the festivity of (h) tabernacles seven days to the Lord.

35 The first day shall be called most solemn and most holy: no servile work shall you do in it. And seven days you shall offer

tabernacles 40.
years.

(i) 7. Feast of
Assembly and
collection in
memory of peace
given in the land of
promise.

(j) These feasts
were *Everlasting* to
the Jews *in their
generations*, that is,
Never to be altered
by them, nor
during their state.
St. Aug. q. 43. in
Exod.

Festival days
pertain to the
service of God.

It is heresy to
keep the Sabbath
holy day.

holocausts to the Lord.

36 The eight day also shall be most solemn and most holy, and you shall offer holocausts to the Lord: for it is of (i) assembly and collection: no servile work shall you do in it.

37 These are the festivities of the Lord, which you shall call most solemn and most holy, and shall offer in them oblations to the Lord, holocausts and libaments according to the rite of every day:

38 beside the sabbaths of the Lord, and your gifts, and those that you shall offer by vow, or which you shall give to the Lord voluntarily.

39 Therefore from the fifteenth day of the Seventh month, when you shall have gathered all the fruits of your land, you shall celebrate the festivity of the Lord seven days, on the first day and the eight shall be a sabbath, that is rest.

40 And you shall take to you the first day the fruits of a most fair tree, and the branches of palms, and boughs of the tree with thick leaves, and willows of the brook, and you shall rejoice before the Lord your God.

41 And you shall celebrate the solemnity thereof seven days in the year. It shall be an (j) Everlasting ordinance in your generations. The Seventh month shall you celebrate the festivity,

42 and shall dwell in bowers seven days. every one, that is of the stock of Israel, shall abide in tabernacles:

43 that your posterity may learn that I made the children of Israel, to dwell in tabernacles, when I brought them out of the Land of Ægypt. I the Lord your God.

44 And Moyses spake concerning the solemnities of our Lord to the children of Israel.

ANNOTATIONS

Chapter 23

2. *The festivities*] As other laws written by Moyses concerning Sacrifices, Sacraments, Degrees hindering marriage, punishments of sins, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or judicial, which may be altered: so this law of festivities is partly moral, for that all men are bound to keep some festival days in honor of God, partly ceremonial, aid so the Sabbath day was kept holy in the old Testament, the Seventh day of the week, and other Feasts, the days here prescribed. But these particular Feasts and times are abrogated by Christ, whom they prefigured. In so much that now it is not lawful to keep them, for it would signify that Christ were not come, as St. Paul teacheth (*Rom. 14. Galat. 4. Colloss. 2.* and in other places) and it were plain Judaism, and Heresy condemned by the Council of Laodicea *cap. 29. accursing them that Judaize abstaining that day from works.* St. Gregory also refuteth this heresy, li. 11. Epist. 3 showing that AntiChrist will embrace it favoring the Jews: In place whereof the next day (which we call Sunday) is made a perpetual holy day, by authority of the Church, and called *dies Dominica*

In place thereof
we keep Sunday.

Other Feasts also
changed, and
new instituted by
the same
authority.

our Lords day (Apoc. 1.) And this change the Protestants confess to be lawful and necessary, though we have no other express scripture, when, or by whom it was done, but only that St. John had his revelation *in our Lords day*, but by perpetual tradition all Christians know, that the day after the sabbath is our weekly holy day, in memory of Christs Resurrection the same day, and in figure of the general resurrection of all men, and of life Everlasting to the blessed. St. *Aug. li. 22. c. 30. civit. & Epist. 119. c. 15.* and St. Jerome *Epist. ad Hedib.* The same reason and authority do also warrant the change of other Feasts, and institution of new, in honor of God, our Saviour Jesus Christ, his Mother, and other Saints, and in memory of benefits received, as here we see in the old Testament diverse were commanded by God, some also instituted long after Moyses, as by Mardocheus and other Jews, Ester. 9. and the restoration with new dedication of the altar 1. Machab. 4. observed by our Saviour Joan. 10. v. 22.

Chapter 24

Provision of oil for lamps in the Tabernacle. 5. The making, and disposing the loaves of proposition, 10. The punishment of blasphemy, and man slaughter. 18. And the pain of equal Revenge.

1 **AND** our Lord spake to Moyses, saying:

2 Command the children of Israel, that they bring unto thee: oil of olives most pure, and clear, to furnish the lamps continually,

3 without the veil of the testimony in the tabernacle of covenant.
And Aaron shall set them from even until morning before the Lord,
by a perpetual service and rite in your generations.

4 upon the candlestick most clean shall they be put always in the sight of the Lord.

(a) Two tenths 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. v. 16. & 36. so
that one of these
loaves was as
much as all the
meat which two do
ordinarily eat in
one day.

5 Thou shalt take also flour, and shalt bake thereof twelve Breads,
which shall have every one (a) two tenths:

6 which thou shalt set six one against another upon the most clean
table before the Lord,

7 and thou shalt put upon them the clearest frankincense, that the
bread may be for a monument of the oblation of the Lord.

8 every sabbath they shall be changed before the Lord, received of
the children of Israel by an Everlasting covenant:

9 and they shall be Aarons and his sons, that they may eat them in a
holy place: because it is most holy of the sacrifices of the Lord by a
perpetual right.

10 And behold there went forth the son of a woman of Israel, whom
she had born of an Ægyptian among the children of Israel, and fell
at words in the camp with a man of Israel.

11 And when he had blasphemed the name, and had cursed it, he
was brought to Moyses: (And his mother was called Salumith, the
daughter of Dabri of the tribe of Dan.)

12 And they did cast him into prison, till they might know what our

Lord would command.

13 Who spake to Moyses,

14 saying: Bring forth the blasphemer without the camp, and let all that heard him, put their hands upon his head, and let all the people stone him.

15 And to the children of Israel thou shalt speak: The man that curseth his God, shall bear his sin:

16 and he that blasphemeth the name of the Lord, dying let him dye: all the multitude of the people shall stone him, whether he be a natural, or stranger. He that blasphemeth the name of the Lord, dying let him die.

17 He that striketh, and killeth a man, dying let him die.

18 He that striketh a beast, shall render one for it, that is to say, soul for soul,

19 He that giveth any of his neighbors a blemish (a) as he did, so shall it be done to him:

20 fracture for fracture, eye for eye, tooth for tooth he shall restore. What blemish he gave, the like shall he be compelled to sustain.

21 He that striketh a beast, shall render another. He that striketh a man, shall be punished.

22 Let there be equal judgment among you, whether a stranger, or a natural sin: because I am the Lord, your God.

23 And Moyses spake to the children of Israel: and they brought him forth that had blasphemed, without the camp, and they stoned him. And the children of Israel did as our Lord had commanded Moyses.

(a) This Law designing equality, was to put a limit, not to enforce to Revenge, for the party damaged, if he would, might remit all or part. St. Aug. li. 19. c. 25. cont. Faustum.

Chapter 25

The law of the Seventh year, 8. and fiftieth year, which is the Jubilee. 13. when all inheritance sold returneth to the former owner. (24. as also it may in the mean time be redeemed) 35. Usury prohibited, 39. and servitude among the Israelites, only they may be hired till the Jubilee year. 47. and may be redeemed from servitude of strangers: 54. at least they shall be free in the year of Jubilee.

1 **AND** our Lord spake to Moyses in the mount Sinai, saying:

2 Speak to the children of Israel, and thou shalt say to them: When you shall be entered to the land which I will give you, thou shalt sabbatize the sabbath to the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt cut thy vineyard, and shalt gather the fruits thereof:

4 but in the Seventh year a sabbath shall be to the earth, of the resting of the Lord: the field thou shalt not sow, and the vineyard thou shalt not cut.

5 The things that the ground shall bring forth of itself, thou shalt not

reap: and the grapes of thy first fruits thou shalt not gather as a vintage: for it is a year of the resting of the earth:

6 but they shall be unto you for meat, to thee and thy manservant, to thy woman servant and hireling, and to the stranger that sojourneth with thee:

7 to thy beasts and cattle all things that grow shall give meat.

8 Thou shalt number thee also seven weeks of years, that is to say, seven times seven, which together make forty nine, years:

(a) Of sounding with trumpets, which is pleasant & joyful, cometh the name of Jubilee: the effect of it is remission of all bonds, restoration of former liberty, and recovery of inheritance. In the old Testament of temporal things in the new of spiritual, prefigured thereby: as remission of sin; delivery from bondage thereof; recovery of grace; and preparation to eternal Glory.

9 and thou (a) shalt sound with the trumpet the Seventh month, the tenth day of the month, in the time of propitiation in all your land.

10 Thou shalt Sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of Jubilee. every man shall return to his possession, and every one shall go back to his old family:

11 because it is the Jubilee and the fiftieth year. You shall not sow nor reap the things that grow in the field of their own accord, and the first fruits of vintage you shall not gather,

12 because of the sanctification of the Jubilee, but forthwith as they grow you shall eat them.

13 In the year of Jubilee all shall return to their possessions.

14 When thou shalt Sell any thing to thy neighbor, or shalt buy of him, press not thy brother, but according to the number of the years of Jubilee thou shalt buy of him,

15 and according to the supputation of the fruits he shall Sell to thee.

16 The more years remain after the Jubilee, so much more shall the price increase: and the less time that thou shall account, so much the less shall the purchase: be valued. for the time of the fruits he shall Sell to thee.

17 do not afflict your countrymen, but let every one fear his God, because I the Lord your God.

18 Do my precepts, and keep my judgments, and fulfill them: that you may dwell in the land without any fear,

19 and the ground may yield you her fruits, which you may eat unto your fill, fearing no mans invasion.

20 But if you say: What shall we eat the Seventh year, if we sow not, nor gather our fruits?

21 I will give you my benediction the sixth year, and it shall yield the fruits of three years:

22 and the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new be grown, you shall eat the old.

23 The land also shall not be sold for ever: because it is mine, and you are my strangers and sojourners.

24 For the which cause all the country of your possession shall be

sold under the condition of redemption.

25 If thy brother impoverished Sell his little possession, and his kinsman will, he may redeem that which he had sold.

26 but if he have no kinsman, and him self can find the price to redeem it:

27 the fruits shall be accounted from that time when he sold it: and the residue he shall restore to the buyer, and so he shall receive his possession again.

28 but if his hand find not to repay the price, the buyer shall have that he bought, until the year of Jubilee. For in it all sale shall return to the owner, and to the old possessor.

29 He that selleth a house within the walls of a city, shall have license to redeem it, until one year be expired,

30 if he redeem it not, and the compass of the year be fully out, the buyer shall possess it, and his posterity for ever, and it can not be redeemed, no not in the Jubilee.

31 But if the house be in a village, that hath not walls, it shall be sold according to the law of fields. if it be not redeemed before, in the Jubilee it shall return to the owner.

32 The houses of Levites, which are in cities, may always be redeemed:

33 if they be not redeemed, in the Jubilee they shall return to the owners, because the houses of the cities of the Levites are for possessions among the children of Israel.

34 But let not their suburbs be sold, because it is a perpetual possession.

35 If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee,

36 take not usuries (b) of him, nor more then thou gavest. fear thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money to usury, and an over plus of the fruits thou shalt not exact of him.

38 I the Lord your God, that brought you out of the Land of Ægypt, that I might give you the Land of Chanaan, and might be your God.

39 If thy brother constrained by poverty, Sell him self to thee, thou shalt not oppress him with the servitude of servants,

40 but he shall be as an hireling, and a sojourner: until the year of Jubilee he shall work with thee,

41 and afterward he shall go out with his children, and shall return to his kindred and to the possession of his fathers.

42 for they are my servants, and I brought them out of the Land of Ægypt, let them not be sold by the condition of servants:

43 afflict him not by might, but fear thy God.

(b) Jews for their advantage hold it lawful, to take usury of strangers, not observing that it is also commanded often in scripture, *not to afflict, but to love strangers. Exod. 22. 23. Levit. 19*

44 Let your man servant, and woman servant, be of the nations that are round about you.

45 And of the strangers, that sojourn with you, or that were born of them in your land, these you shall have for servants:

46 and by right of inheritance shall leave them to your posterity, and shall possess them for ever. but your brethren the children of Israel do ye not oppress by might.

47 If the hand of a stranger or sojourner grow strong among you, and thy brother impoverished Sell him self to him, or to any of his stock:

48 after the sale he may be redeemed. He that will of his brethren shall redeem him,

49 both the uncle by father, and the uncles son, and the kinsman, and the allied. But and if him self be able also, he shall redeem himself,

50 accounting only the years from the time of his selling unto the year of Jubilee: and accounting the money, that he was sold for, according to the number of the years and the reckoning of an hireling.

51 If they be more years that remain until the Jubilee, according to these also shall he repay the price.

52 if few, he shall make the reckoning with him according to the number of the years, and shall repay to the buyer for that which remaineth of the years,

53 his wages being allowed for the which he served before: he shall not afflict him violently in thy sight.

54 And if by these means he can not be redeemed, in the year of Jubilee he shall go out with his children.

55 For the children of Israel are my servants, whom I brought forth out of the Land of Ægypt.

Chapter 26

With new prohibition of Idolatry, and commandment to keep the Sabbath 3. rewards are promised to all that observe Gods precepts. 14. And many miserable punishments are threatened to all transgressors.

(a) Heretics holding their corrupt course, will needs have an image of Christ, or Saint, to be the graven thing, which is forbidden in holy Scriptures: & therefore falsely translate, *Pesel a graven image*

1 **I THE** Lord your God: you shall not make to yourselves an idol and (a) thing graven, neither shall you erect titles, nor set a notorious stone in your land, for to adore it. for I am the Lord your God.

2 Keep my sabbaths, and dread my Sanctuary. I the Lord.

3 If you walk in my precepts, and keep my commandments, and do them, I will give you rain in their seasons,

4 and the earth shall bring forth her spring, and the trees shall be

where in deed it signifieth an image, picture or portraiture of an idol. that is, a *graven idol*. So here as in other places, it is forbid to make an idol, or similitude, of any idol.

replenished with fruits.

5 The threshing of your harvest shall reach unto vintage, and the vintage shall reach unto sowing time: and you shall eat your bread to your fill, and without fear shall you dwell in your land.

6 I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters.

7 You shall pursue your enemies, and they shall fall before you.

8 five of yours shall pursue an hundred strangers, and an hundred of you ten thousand: your enemies shall fall by the sword in your sight.

9 I will respect you, and make you increase: you shall be multiplied, and I will establish my covenant with you.

10 You shall eat the eldest of the old store, and new coming upon it you shall cast forth the old.

11 I will set my tabernacle in the midst of you, and my soul shall not cast you off.

12 I will walk among you, and will be your God, and you shall be my people.

13 I the Lord your God: that have brought you out of the Land of the Egyptians, that you should not serve them, and that have broken the chains of your necks, that you might go upright.

14 But if you will not hear me, nor do all my commandments,

15 if you despise my laws, and contemn my judgments that you do not those things which are appointed by me, and bring my covenant to nothing worth:

16 I also will do these things to you: I shall quickly visit you with poverty, and burning heat, which shall waist your eyes, and consume your lives. you shall sow your seed in vain, which shall be devoured of the enemies.

17 I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you. you shall flee, when no man pursueth you.

18 But if you will not obey me so neither, I will increase your chastisements seven fold for your sins,

19 and will break the pride of your stubbornness. and I will make to you the heaven, from above as iron, and the earth as brass.

20 Your labor shall be spent in vain, the earth shall not bring forth her spring, nor the trees yield their fruits.

21 If you walk contrary to me, and will not hear me, I will increase your plagues until seven fold for your sins:

22 and I will send in upon you the beasts of the field, which may consume you, and your cattle, and may bring all things to a small number, and that your ways may be made desert.

23 And if you will neither so receive discipline, but walk rather contrary to me:

24 I also will go opposite against you, and will strike you seven times for your sins.

25 and I will bring in upon you the sword a Revenger of my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you, and you shall be delivered in the hands of the enemies,

26 after I shall have broken the staff of your bread: so that ten women shall bake your Breads in one oven, and shall render them by weight: and you shall eat, and shall not be filled.

27 But if you will neither by these means hear me, but walk against me:

28 I also will go against you in contrary fury, and will chastise you with seven plagues for your sins,

29 so that you shall (b) eat the flesh of your sons and of your daughters.

30 I will destroy your excelses, and break your idols. You shall fall among the ruins of your idols and my soul shall abhor you,

31 in so much that I will bring your cities into a wilderness, and I will make your Sanctuaries desert, neither will I receive any more the most sweet odor.

32 And I will destroy your land, and your enemies shall be astonished upon it, when they shall be inhabitants thereof.

33 And you I will disperse into the Gentiles, and will draw out the sword after you, and your land shall be desert, and your cities destroyed.

34 Then shall the land take pleasure in her sabbaths all the days of her desolation: when you shall be

35 in the enemies land, she shall sabbatize, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when you dwelt in it.

36 And they that shall remain of you, I will put fear in their hearts in the countries of their enemies, the sound of a flying leaf shall terrify them, and they shall fly it as it were a sword: they shall fall, when no man pursueth,

37 and they shall every one fall upon their brethren, as flying from wars, none of you shall be so hardy as to resist your enemies.

38 You shall perish among the Gentiles, and the enemies land shall consume you.

39 And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies, and for the sins of their fathers, and their own they shall be afflicted:

40 until they confess their own and their ancestors iniquities,

(b) This extreme famine fell upon some of them in Samaria. 4. Reg. 6. upon others in Jerusalem 4. Reg. 25. most specially when they were besieged by Titus. *Josephus li. 7. c. 6. de bello Judaico.*

(c) Jacob is first here named, because he had no

other children but this people, for Isaac was also father of the Idumeans, and Abrahah moreover of the Ismaelites and Madianites, and because the great promises made to Abraham and Isaac pertained only to the Israelites.

Theodoret. q. 36. in Levit.

(d) The church never wholly decayeth.

Whereby they have prevaricated against me, and walked contrary unto me.

41 I also therefore will walk against them, and bring them into their enemies land, until their uncircumcised mind be ashamed: then shall they pray for their impieties.

42 And I will remember my covenant, that I made with (c) Jacob, and Isaac, and Abraham. Of the land also I will be mindful:

43 which when it shall be left of them, shall take pleasure in her sabbaths, being desolate for them. But they shall pray for their sins, for that they rejected my judgments, and despised my laws.

44 Howbeit even when they were in the land of their enemies, (d) I did not cast them of altogether, neither did I so despise them, that they should be consumed, and I should make my covenant with them frustrate. For I am the Lord their God,

45 and I will remember mine old covenant, 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 judgments, and precepts, and laws, which our Lord gave between him self and the children of Israel in Mount Sinai by the hand of Moyses.

Chapter 27

The fifth part.
Of Vows and
Tithes.

(a) Because no other but the tribe of Levi could serve about the tabernacle, and yet others might desire to serve there, they might instead thereof give a price: & have the reward of their good will.

How some Vows of diverse persons may be redeemed, but some may not be changed. 28. all, one way or other, must be discharged. 30. Tithes also must be paid, either the same that are due or more.

1 **AND** our Lord spake to Moyses, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and (a) bound his soul to God, by estimation he shall give the price.

3 If it be a man from the twentieth year until three score, he shall give fifty sicles of silver, after the measure of the Sanctuary:

4 if a woman, thirty.

5 But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten.

6 From one month until the fifth year, for a man shall be given five sicles: for a woman three.

7 One that is three score and above a man shall give fifteen sicles: a woman ten.

8 if he be poor, and not able to pay the estimation he shall stand before the priest: and as much as he shall esteem, and see him able to pay, so much shall he give.

9 But the beast, that may be immolated to the Lord, if a man do vow it, shall be holy,

10 and can not be changed, that is to say, (b) neither a better for a

(b) The thing that is vowed, if it may

be performed,
pleaseth God
better, then a
change.

bad, nor a worse for a good. and if he change it: both itself that was changed, and that for the which it was changed, shall be consecrated to the Lord.

11 The unclean beast, which can not be immolated to the Lord, if any man vow it shall be brought before the priest.

12 Who judging whether it be good or Evil, shall set the price.

13 which if he that offereth will give, he shall add above the estimation the fifth part.

14 If a man vow his house, and Sanctify it to the Lord, the priest shall consider it, whether it be good or bad, and according to the price, which he shall appoint, it shall be sold.

15 But if he that had vowed, will redeem it, he shall give the fifth part of the estimation besides, and shall have the house.

16 And if he vow the field of his possession, and consecrate it to the Lord, the price shall be esteemed according to the measure of the seed. If the ground be sowed with thirty bushels of barley, let it be sold for fifty sicles of silver.

17 If he vow his field immediately from the year of Jubilee, that is beginning, how much it can be worth, at so much it shall be esteemed:

18 but if sometime after: the priest shall account the money according to the number of years, that remain until the Jubilee, and there shall be diminished of the price.

19 And if he that had vowed, will redeem his field, he shall add the fifth part of the esteemed money, and shall possess it.

20 And if he will not redeem it, but it be sold to any other man, he that had vowed it, can redeem it no more:

21 for when the day of Jubilee cometh, it shall be sanctified to the Lord, and the possession consecrated. pertaineth to the right of the priests.

22 If the field be bought, and being not of his ancestors possession be sanctified to the Lord,

23 the priest shall account the price according to the number of years, unto the Jubilee: and he that had vowed, shall give that to the Lord.

24 but in the Jubilee, it shall return to the former owner, that sold it, and had it in the lot of his possession.

25 all estimation shall be weighed by the (c) sicle of the Sanctuary. A sicle hath twenty oboles.

26 The first born, which pertain to the Lord, no man may Sanctify and vow: whether it be ox, or sheep, they are the Lords

27 And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another for how much

(c) A sicle was
about 15. d. obolus
three farthings.

(d) A vow made approved and consecrated to God, can not be changed by any man, *Theoret. q. vlt. in Levit.*

soever it was esteemed by thee.

28 any thing that is (d) consecrated to the Lord, whether it be man, or beast, or field, shall not be sold, neither can it be redeemed. Whatsoever is once consecrated, shall be holy of holies to the Lord.

29 And any consecration, that is offered of a man, shall not be redeemed, but dying shall die.

30 all tithes of the land, whether of corn, or of the fruits of trees, are the Lords, and are sanctified to him.

31 And if any man will redeem his tithes, he shall add the fifth part of them.

32 Of all the tithes of oxen, and sheep and goats, that pass under the shepherds rod, every tenth that cometh shall be sanctified to the Lord.

33 It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it: both that which was changed, and that for the which it was changed, shall be sanctified to the Lord, and shall not be redeemed.

34 These are the precepts, which our Lord commanded Moyses unto the children of Israel in the mount Sinai.

ANNOTATIONS

Chapter 27

Vows are properly of things not commanded.

And are grateful to God.

Also in the New Testament.

26. *The first born.*] God here forbiddeth to vow the first born, and giveth the reason, for that *they are the Lords*, showing that those things, whereto 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, unto which we were not bound. And that the same is very grateful to God, appeareth not only in this chapter, and in many other places of Moyses law, but also in the law of nature *Gen. 28*. Jacob vowed, and God accepted thereof. *Gen. 31. v. 13*. And the royal Prophet in diverse Psalms pertaining to the new Testament commendeth Vows. It is certain also & manifest. 1. Tim. 5. that widows did lawfully vow chastity in the primitive Church: and such as did afterward break the same, did violate their promise to God. Innumerable also most learned and most godly fathers, have Ever from Christs time both taught and practiced religious Vows, of obedience to superiors, who otherwise had no authority over them, and of perpetual chastity, and voluntary poverty. It is likewise, and continually hath been, a most common practice in the Church, to vow other good works of piety, as to visit holy places, to build Churches, Colleges, Hospitals, and the like, being no way bound thereto but of mere devotion. *See Annotations. 1. Tim. 5.*

*Num. 6.
30. Deut.
23. Psal.
21. 49. 75.
115. 131.*

THE ARGUMENT OF THE BOOK OF NUMBERS.

Mysteries contained in these histories.	<p>IN <i>this book called Numbers</i>, are contained (<i>saith St. Jerome</i>) the Mysteries of all Arithmetic, or numbering, of the Prophecy of Balaam, and of the forty two Mansions of the Israelites, in the desert. Which mystical sense the same great Doctor, as also St. Augustine and other Fathers do gather of the literal, written by Moyses. Who here prosecuteth the sacred history after Genesis and Exodus (Leviticus also containing one month) from the second month of the second year, after the delivery of the Israelites out of Ægypt, near 39. years, to the last of Moyses life. First therefore he reporteth how all the men of twelve tribes, of the age of twenty years and upward, were numbered. Likewise the tribe of Levi was numbered and employed partly in Priestly function, the rest to assist the priests. He describeth also the order of marching and encamping, the Levites always next and round about the Tabernacle: the other twelve tribes in circuit of them on all sides. He moreover recordeth certain notable murmurings, tumults, schisms, and rebellions with the Events thereof, and miserable ends of chief seducers. Whose great injuries Moyses meekly sustained with singular patience, still executing his own function with heroical fortitude. Among which, diverse precepts and laws are partly repeated partly added, as well concerning Religion and Gods service, as godly policy and civil government of the people, with chastisement of offenders. How also their enemies endeavored to annoy them, Balac king of Moab procuring Balaam the sorcerer, so much as in him lay, to curse them, but all in vain. Yet by carnal fornication many were drawn to spiritual. Both which being punished God again prospered his people, in diverse encounters and battles against Infidels. Finally the promised Land of Chanaan on both sides Jordan is described by limits, which they shall part amongst them by lot, the Levites mingled in every tribe, with their appointed cities and commodities for habitation, and the tithes, first fruits, oblations and abundant provision for their maintenance. Cities also of refuge are designed for casual manslaughterers: and a law established that all shall marry within their own tribes, to avoid confusion of inheritances. So this book may be divided into three parts. In the first the principal and most perfect sort of the people are numbered, and disposed in order according to diverse states and offices, before they depart from the desert of Sinai. in the nine first chapters.</p>	Epist. ad Paulin.
The contents according to the letter.		qq. in Num. Exod. 40 Levit. 1.
Wicked life draweth to Idolatry.		Num. 1. Chapter 1 v. 26.
Three parts of this book.		Chapter 3. v. 4, 18.
Wicked life draweth to Idolatry.		Chapter 2. 10
Three parts of this book.		Chapter 11, 12, 13, 14.
Wicked life draweth to Idolatry.		Chapter 16, 20. v. 5, 6, 15.
Three parts of this book.		Chapter 17, 19, 27, 28, 29, 30.
Wicked life draweth to Idolatry.		Chapter 21, 22, 23, 24, 25, 31, 32, 33.

Then are related sundry things, which happened unto them in the rest of their journey, especially many and great impediments, through all which God punishing some, brought the residue to enjoy the promised land. from the 10. Chapter to the end of the 33. Lastly the country of Chanaan is again promised, with order so to possess and enjoy it, that every tribe may have and keep their several parts. in the three last chapters.

Chapter 34,
35, 18, 35,
36.

THE BOOK NUMERI (OR NUMBERS) IN HEBREW VAIEDABBER.

Chapter 1

The first part. Of those which are numbered of the 12. Tribes fit for war, & of the Levites designed to serve the Tabernacle.

Al the men of twelve tribes of Israel, of the age of twenty years and upwards (but not under, nor women,) are numbered: 20. and are found in all six hundred thirty thousand five hundred fifty. 47. The Levites not yet numbered, are designed to serve about the Tabernacle.

1 **AND** our Lord spake to Moyses in the desert of Sinai in the tabernacle of covenant, the first day of the second month, the second year of their going out of Ægypt, saying:

2 Take the sum of the whole assembly of the children of Israel by their kindreds, & houses, and the names of every one, whatsoever of the male sex,

3 from the twentieth year and upward, of all the strong men of Israel, and you shall number them by their troops, thou and Aaron.

4 And there shall be with you the princes of the tribes, and of the houses in their kindreds,

5 whose names are these: Of Ruben, Elizur the son of Sedeur.

6 Of Simeon, Salamiel the son of Surisaddai.

7 Of Juda, Nahasson, the son of Aminadab.

8 Of Issachar, Nathanael the son of Suar.

9 Of Zabulon Eliab the son of Helon.

10 And of the sons of Joseph, of Ephraim, Elisama the son of Ammiud. of Manasses, Gamaliel, the son of Phadassur.

11 of Benjamin, Abidan the son of Gedeon.

12 of Dan, Ahjezer the son of Ammisaddai.

13 of Aser, Phegiel the son of Ochan.

14 Of Gad, Eliazaph the son of Ducl.

15 Of Nephthali, Ahira the son of Enan.

16 These are the most noble princes of the multitude by their tribes and kindreds, and the heads of the host of Israel:

17 whom Moyses and Aaron took with all the multitude of the common people:

18 and assembled them the first day of the second month, reckoning them by the kindreds, and houses, and families, and heads, and names of every one from the twentieth year and upward,

19 as our Lord had commanded Moyses. And they were numbered in the desert of Sinai.

20 Of Ruben the first begotten of Israel, by their generations and families and houses, and names of every heade, all that is of the male sex, from twentieth year and upward, of them that go forth to war,

21 forty six thousand five hundred.

22 Of the sons of Simeon by the generations and families, and houses of their kindreds were reckoned by the names and heads of every one, all that is of the male sex, from twentieth year and upward, of them that go forth to war,

23 fifty nine thousand three hundred.

24 Of the sons of Gad, by the generations and families and houses of their kindreds were reckoned by the names of every one from twenty years and upward, all that went forth to war,

25 forty five thousand six hundred fifty.

26 Of the sons to Juda by the generations and families and houses of their kindreds, by the names of every one from the twentieth year and upward, all that could go forth to war,

27 were reckoned seventy four thousand six hundred.

28 Of the sons of Issachar, by the generations and families and houses of their kindreds, by the names of every one from the twentieth year and upward, all that went forth to war,

29 were reckoned fifty four thousand four hundred.

30 Of the sons of Zabulon, by the generations and families and houses of their kindreds, were reckoned by names of every one from the twentieth year and upward, all that could go forth to war,

31 fifty seven thousand four hundred.

32 Of the sons of Joseph, namely of the sons of Ephraim by the generations families and houses of their kindreds were reckoned by the names of every one, from the twentieth year and upward, all that could go forth to war,

33 forty thousand five hundred.

34 Moreover of the sons of Manasses, by the generations and families and houses of their kindreds, were reckoned by the names of every one from twenty years and upward, all that could go forth to war,

35 thirty two thousand two hundred.

36 Of the sons of Benjamin by the generations and families and houses of their kindreds were reckoned by names of every one from the twentieth year and upward, all that could go forth to war,

37 thirty five thousand four hundred.

38 Of the sons of Dan, by the generations and families, and houses of their kindreds, were reckoned by the names of every one from twenty years and upward, all that could go forth to war,

39 sixty two thousand seven hundred.

40 Of the sons of Aser, by the generations and families and houses of their kindreds, were reckoned by the names of every one from the twentieth year and upward, all that could go forth to war,

41 forty thousand and a thousand five hundred.

42 Of the sons of Nephthali, by the generations, and families, and houses of their kindreds were reckoned by the names of every one from the twentieth year and upward, all that could go forth to war,

43 fifty three thousand four hundred.

44 These are they, whom Moyses and Aaron numbered, and the twelve princes of Israel, every one by the houses of their kindreds.

45 And the whole number of the children of Israel by their houses and families, from the twentieth year and upward, that could go to war.

(a) Coming into Ægypt they were but 70. *Exo. 1.* increased in 216. years unto 603550. not counting the tribe of Levi, nor women, nor any under 20. years, nor old men unable to go to war.

46 Were (a) six hundred three thousand men five hundred fifty.

47 But the Levites in the tribe of their families were not numbered with them.

48 And our Lord spake to Moyses, saying:

49 Number not the tribe of Levi, neither shalt thou put the sum of them with the children of Israel:

50 but appoint them over the tabernacle of testimony, and all the vessel thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall be in the ministry, and shall pitch round about the tabernacle.

(b) all other tribes were in respect of serving about the tabernacle called strangers. *St. Aug. q. 3. in Num.*

51 When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. what (b) stranger soever cometh to it, he shall be slain.

52 And the children of Israel shall camp every man by his troops and bands and host.

53 Moreover the Levites shall pitch their tents round about the

tabernacle, lest there come indignation upon the multitude of the children of Israel, and they shall watch in the custodies of the tabernacle of testimony.

54 The children of Israel therefore did according to all things which our Lord had commanded Moyses.

Chapter 2

At the east side of the Tabernacle the tribe of Juda as chief, 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 erected by the Levites, who lodge and march round about it) 18. on the west side, Ephraim with Manasses and Benjamin: 25. on the north, Dan with Aser and Nephthali.

1 **AND** our Lord spake to Moyses and Aaron saying:

2 every one of the children of Israel by the troops, ensigns, and standards, and houses of their kindreds shall camp, round about the tabernacle of covenant.

3 On the east Judas shall pitch his tents by the troops of his band: and the prince of his sons shall be Nahasson the son of Aminadab.

4 And the whole sum of the warriors of his stock, seventy four thousand six hundred.

5 Beside him camped they of the tribe of Issachar, whose prince was Nathanael the son of Suar.

6 and all the number of his warriors fifty four thousand four hundred.

7 In the tribe of Zabulon the prince was Eliab the son of Helon

8 and all the host of warriors of his stock, fifty seven thousand four hundred.

9 all that were numbered in the camp of Judas, were an hundred eighty six thousand four hundred: and they by their troops shall march first.

10 In the camp of the sons of Ruben on the south side the prince shall be Elisur the son of Sedeur:

11 and the whole host of his warriors, that were numbered, forty six thousand five hundred.

12 Beside him camped they of the tribe of Simeon: whose prince was Salamiel the son of Surisaddai.

13 and the whole host of his warriors, that were numbered, fifty nine thousand three hundred.

14 In the tribe of Gad, the prince was Eliasaph the son of Duel.

15 and the whole host of his warriors, that were numbered, forty five thousand six hundred fifty.

16 all that were reckoned in the camp of Ruben, an hundred fifty

thousand and a thousand four hundred fifty by their troops: they shall march in the second place.

17 But the tabernacle of testimony shall be lifted up by the offices of the Levites and their troops. As it shall be set up, so shall it be taken down. every one shall march by their places, and orders.

18 On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama the son of Ammiud.

19 the whole host of his warriors, that were numbered, forty thousand five hundred.

20 And with them the tribes of the sons of Manasses, whose prince was Gamaliel, the son of Phadassur.

21 and the whole host of his warriors, that were numbered, thirty two thousand two hundred.

22 In the tribe of the sons of Benjamin the prince was Abidan the son of Gedeon.

23 and the whole host of his warriors, that were reckoned, thirty five thousand four hundred.

24 all that were numbered in the camp of Ephraim, an hundred eight thousand one hundred by their troops: they shall march the third.

25 On the north part camped the sons of Dan: whose prince was Ahiezar the son of Ammisaddai.

26 the whole host of his warriors, that were numbered, sixty two thousand seven hundred.

27 Besides him they of the tribe of Aser pitched their tents: whose prince was Phegiel the son of Ochran:

28 the whole host of his warriors, that were numbered, forty thousand and a thousand five hundred.

29 Of the tribe of the sons of Nephthali the prince was Ahira the son of Enan.

30 the whole host of his warriors, fifty three thousand four hundred.

31 all that were numbered in the camp of Dan, were an hundred fifty seven thousand six hundred: and they shall march last.

32 This is the number of the children of Israel, by the houses of their kindreds and troops of the host being divided, six hundred three thousand five hundred fifty.

33 And the Levites were not numbered among the children of Israel: for so our Lord had commanded Moyses.

34 And the children of Israel did according to all things, that our Lord had commanded. They camped by their troops, and marched by their families and houses of their fathers.

Chapter 3

The Levites are assumed to the service of the Tabernacle, 14. numbered by their several families, and their offices distinguished, 45. They are taken to God in place of the first born of the children of Israel. The residue of the first born, above the number of Levites, are redeemed with price.

1 **THESE** are the generations of Aaron and Moyses in the day that our Lord spake to Moyses in Mount Sinai.

2 And these be the names of the sons of Aaron: his first begotten Nadab, then Abiu, and Eleazar, and Ithamar.

3 These are the names of the sons of Aaron the priests that were anointed, and whose hands were filled and consecrated, to do the function of priesthood.

4 For Nadab and Abiu 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.

5 And our Lord spake to Moyses, saying:

6 Bring the tribe of Levi, and make them stand in the sight of Aaron the priest to minister unto him, and let them watch,

7 and observe whatsoever pertaineth to the service of the multitude before the tabernacle of testimony,

8 and let them keep the vessel of the tabernacle, serving in the ministry thereof.

9 And thou shalt give the Levites for a gift,

10 to Aaron and to his sons, to whom they are delivered of the children of Israel. But Aaron and his sons thou shalt appoint over the service of priesthood. (a) The stranger, that Approacheth to minister, shall die.

11 And our Lord spake to Moyses, saying:

12 I have taken the Levites from the children of Israel, for every first born, that openeth the matrice among the children of Israel, and the Levites shall be mine.

13 For the first born is mine: since I struck the first born in the Land of Ægypt: I have sanctified to me whatsoever is first born in Israel from man unto beast, they are mine: I the Lord.

14 And our Lord spake to Moyses in the desert of Sinai, saying:

15 Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.

16 Moyses numbered, as our Lord had commanded,

17 and there were found the sons of Levi by their names, Gerson and Caath and Merari.

(a) As none but Levites might serve in the tabernacle: so none but of Aarons stock might do the office of Priesthood.

18 The sons of Gerson: Lebni and Semei.
 19 The sons of Caath: Amram, and Iesaar, Hebron and Oziel.
 20 The sons of Merari: Moholi and Musi.
 21 Of Gerson were two families, the Lebnitical, and Semeitical:
 22 of whom were numbered the people of male sex from one month and upward, seven thousand five hundred.
 23 These shall pitch behind the tabernacle on the West.
 24 under their prince Heliasaph, the son of Lael.
 25 And their charge shall be in the tabernacle of covenant,
 26 the tabernacle itself and the cover thereof, the hanging that is drawn before the doors of the roof of covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever pertaineth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.
 27 The kindred of Caath shall have the peoples of the Amramites, and Iesaarites, and Hebronites, and Ozielites. These are the families of the Caithites reckoned by their names:
 28 all of the male sex from one month and upward, eight thousand six hundred, they shall have the guard of the Sanctuary,
 29 and shall camp on the south side.
 30 And their prince shall be Elizaphan the son of Oziel:
 31 and they shall keep the ark, and table and the candlestick, the altars, and the vessel of the Sanctuary, wherein the ministration is, and the veil, and all such kind of implements.
 32 And (b) the prince of the princes of the Levites, Eliazar, the son of Aaron the priest, shall be over them that watch for the custody of the Sanctuary.
 33 But of Merari shall be the peoples of the Moholites, and Musites, reckoned by their names:
 34 all of the male kind from one month and upward, six thousand two hundred.
 35 Their prince Suriel the son of Abihaiel: they shall camp on the north side.
 36 Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their feet, and all things that pertain to this kind of service:
 37 and the pillars of the court round about with their feet, and the pins with the cords.
 38 Before the tabernacle of covenant, that is to say, on the east side, shall (c) Moyses and Aaron camp, with (d) their sons, having the custody of the Sanctuary, in the midst of the children of Israel. what stranger soever cometh thereto, shall die.

(b) One chief Monarch in the Church to whom all other Superiors are subordinate.

(c) Moyses is still counted, and hath chief place and office among the Priests, which were absurd, saith St.

Augustine (*in Psal.* 98.) if he were not a priest.

(d) The sons of Moyses were with him so long as he lived, but after his death they served the Priests, as other Levites did, and were numbered with the Caathites. *1. Paral. 23. v. 12.*

(e) This number exceedeth the other by reason that 300. Levites are omitted in the general sum, otherwise the number of Israelites should exceed the first born, by 27. *See the Annotation.*

39 all the Levites, that Moyses and Aaron numbered according to the precept of our Lord by their families in the male kind from one month and upward, were twenty two thousand.

40 And our Lord said to Moyses: Number the first born of the male sex of the children of Israel, from one month and upward, and thou shalt have the sum of them.

41 And thou shalt take the Levites unto me for all the first born of the children of Israel, I am the Lord: and their cattle for all the first born of the cattle of the children of Israel.

42 Moyses reckoned, as our Lord had commanded, the first born of the children of Israel.

43 and the males by their names, from one month and upward, were twenty two thousand two hundred seventy three.

44 And our Lord spake to Moyses, saying:

45 Take the Levites for the first born of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine. I am the Lord.

46 But for the price of two hundred seventy three, of the first born of the children of Israel, (e) that exceed the number of the Levites,

47 thou shalt take five sicles for every head, after the measure of the Sanctuary. A sicle hath twenty oboles.

48 And thou shalt give the money to Aaron and to his sons the price of them that are above.

49 Moyses therefore took their money, that were above, and whom he redeemed of the Levites,

50 for the first born of the children of Israel, a thousand three hundred sixty five sicles, according to the weight of the Sanctuary,

51 and gave it to Aaron and his sons, according to the word that our Lord had commanded him.

ANNOTATIONS

Chapter 3

Why 300. are omitted in the total sum of the Levites.

39. *Twenty two thousand.*] Immediately before were numbered of Gersonites (v. 22.) 7500. of Caathites (v. 28.) 8600. and of Merarites (v. 34.) 6200. which make in all 22300. Why then are 300. left out of the total sum? especially Seeing by and by (v. 43.) a smaller, and other odd numbers of 273. are expressed, and thereupon inferred (v. 46.) that the first born of the Israelites did so much exceed the Levites. Whereas if the whole number of Levites had been also expressed in the general sum, as it is contained in the three particular sums, the Levites should exceed the first born of Israelites by the number of 27. For answer to this difficulty, some suppose that the first born of the Levites were just 300. and therefore so many supplying only their own places, there remained just twenty two thousand to supply the places of the first born of other Israelites, and so the Levites were fewer then those for whom they were taken unto Gods service, by the number of 273. But that the first born of Levites were neither more nor

Perfect numbers
signify perfection.

fewer than 300. is not evident by the text. Howsoever therefore this doubt be solved, sure it is, by St. Jerome's judgment (*cited in the argument*) that these numbers are mystical. And the just number of 22. thousand Levites may signify (*saith Origen, homil. 4. in Num.*) perfection, required in those that are designed to the particular service of God; as there be also just 22. Hebrew letters; and 22. Patriarchs from Adam to Jacob, from whom the Israelites descended.

Chapter 4

Distinct offices are assigned to the families of Aaron, 15. of the other sons of Caath, 21. of Gerson, 29. and of Merari. 34. who are all numbered from the age of thirty years to fifty, and so employed to their offices and burdens.

1 **AND** our Lord spake to Moyses, and Aaron, saying:

2 Take the sum of the sons of Caath out of the midst of the Levites, by their houses and families,

3 from the thirtieth year & upward, unto the fiftieth year, of all that go in to stand and to minister in the tabernacle of covenant.

4 This is the service of the sons of Caath:

(a) In this case it was necessary for the priests to enter in, where otherwise none entered but the high Priest, and that but once in the year. And all being folded up, others also entered to carry it away. v. 15.

5 when the camp is to remove, Aaron and his sons shall enter into the tabernacle of covenant, and (a) Sanctum sanctorum, and shall take down the veil that hangeth before the door, and shall wrap in it the ark of testimony,

6 and shall cover it again with a cover of ianthine skins, and shall spread over it a cloth all of hyacinth, and shall draw in the bars.

7 The table also of proposition they shall wrap in a cloth of hyacinth, and shall put with it the censers and little mortars, the goblets and cups to power the libaments: the Breads shall be always on it:

8 and they shall spread over it a cloth of scarlet, which again they shall cover with a veil of ianthine skins, and shall put in the bars.

9 They shall take also a cloth of hyacinth Wherewith they shall cover the candlestick with the lamps and tongs thereof and snuffers and all the vessels of oil, which are necessary for the dressing of the lamps:

10 and over all they shall put a cover of ianthine skins, and put in the bars.

11 Moreover the golden altar also they shall wrap in a cloth of hyacinth, and shall spread over it a cover of ianthine skins, and put in the bars.

12 all the vessel Wherewith the ministration is done in the Sanctuary, they shall wrap in a cloth of hyacinth and shall spread over it a cover of ianthine skins, and put in bars.

13 But the altar also they shall make clean from the ashes, and shall wrap it in a purple cloth,

14 and shall put with it all the vessel, that they use in the ministry thereof, that is to say, fire pans, flesh hooks and forks, pothooks and shovels. all the vessel of the altar together they shall cover with a veil of ianthine skins, and shall put in the bars.

15 And when Aaron & his sons have wrapped up the Sanctuary and the vessel thereof in the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessel of the Sanctuary, lest they die. These are the burdens of the sons of Caath in the tabernacle of covenant:

16 over whom shall be Eleazar the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the incense of composition, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessel, that are in the Sanctuary.

17 And our Lord spake unto Moyses and Aaron, saying:

(b) See that by your negligence those that are next unto you incur not offence, for so none shall be excused.

18 (b) Destroy not the people of Caath out of the midst of the Levites:

19 but do this to them, that they may live, and not die, if they touch Sancta sanctorum. Aaron and his sons shall enter, and they shall dispose the charges of every one, and shall divide what every one must carry.

20 Let others by no curiosity see the things that are in the Sanctuary before they be wrapped up, otherwise they shall die.

21 And our Lord spake to Moyses, saying:

22 Take the sum of the sons of Gerson also by their houses and families and kindreds,

23 from thirty years and upward, unto fifty years. Number them all that go in and minister in the tabernacle of covenant.

24 This is the office of the family of the Gersonites,

25 for to carry the curtains of the tabernacle, and the roof of the covenant the other cover, and over all the ianthine cover, and the hanging that hangeth in the entry of the tabernacle of covenant,

26 the curtains of the court, and the veil in the entry that is before the tabernacle. all things that pertain to the altar, the cords, and vessel of the ministry,

27 shall the sons of Gerson carry, by the commandment of Aaron & his sons: and every one shall know to what burden they must be assigned.

28 This is the service of the family of the Gersonites in the tabernacle of covenant, and they shall be under the hand of Ithamar the son of Aaron the priest.

29 The sons of Merari also by the families and houses of their fathers thou shalt reckon,

30 from thirty years and upward, until fifty years, all that enter in to

the office of their ministry, and to the service of the covenant of testimony.

31 These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and the feet of them,

32 the pillars also of the court round about, with their feet and pins and cords. all the vessel and implements they shall receive by account, and so shall carry them.

33 This is the office of the family of the Merarites, and their ministry in the tabernacle of covenant: and they shall be under the hand of Ithamar the son of Aaron the priest.

34 Moyses therefore and Aaron and the princes of the synagogue reckoned the sons of Caath, by their kindreds and houses of their fathers,

35 from thirty years and upward, unto the fiftieth year, all that enter in to the ministry of the tabernacle of covenant:

36 and they were found two thousand seven hundred fifty.

37 This is the number of the people of Caath that enter into the tabernacle of covenant: these did Moyses and Aaron number according to the word of our Lord by the hand of Moyses.

38 The sons of Gerson also were numbered by the kindreds and houses of their fathers,

39 from thirty years and upward, unto the fiftieth year, all that enter in to minister in the tabernacle of covenant:

40 and they were found two thousand six hundred thirty.

41 This is the people of the Gersonites, whom Moyses and Aaron numbered according to the word of our Lord.

42 The sons of Merari also were numbered by the kindreds and houses of their fathers,

43 from thirty years and upward, unto the fiftieth year, all that enter in to accomplish the rites of the tabernacle of covenant:

44 and they were found three thousand two hundred.

45 this is the number of the sons of Merari, whom Moyses, and Aaron reckoned according to the commandment of our Lord by the hand of Moyses.

46 all that were reckoned of the Levites, and whom Moyses and Aaron and the princes of Israel took by name, by the kindreds and houses of their fathers,

47 from thirty years and upward, unto the fiftieth year, entering in to the ministry of the tabernacle, and to carry the burdens,

48 were in all eight thousand five hundred eighty.

49 According to the word of our Lord did Moyses reckon them, every one according to their office and burdens, as our Lord had commanded him.

Chapter 5

Lepers and all polluted persons must be cast out of the camp. 5. Confession of sin, and satisfaction for trespass. 9. First fruits and oblations pertain to the Priests. 11. The law of jealousy.

(a) still by the less (saith Theodoret) God instructeth in the greater. *q 8 in Nu.* If therefore lepers were cast out of the camp, how much more justly are heretics cast out of the Church?

1 **AND** our Lord spake to Moyses, saying:

2 Command the children of Israel, that they cast out of the camp (a) every leper, and whosoever hath a flux of seed, and is polluted upon the dead:

3 as well man as woman cast ye out of the camp, lest when they shall dwell with you, they contaminate it.

4 And the children of Israel did so, and they did cast them forth without the camp, as our Lord had spoken to Moyses.

5 And our Lord spake to Moyses, saying:

6 Speak to the children of Israel: man, or woman, when they shall do any of all the sins, that are wont to chance to men, and by negligence have transgressed the commandment of the Lord, and have offended,

7 they shall confess their sin, and restore the principal it self, and the fifth part over to him, against whom they sinned.

8 But if there be none to receive it, they shall give it to the Lord, and it shall be the priests, the ram excepted, that is offered for expiation, to be a placable host.

9 all the first fruits also, which the children of Israel do offer, pertain to the priest:

10 and whatsoever is offered into the Sanctuary of every one, and is delivered to the hands of the priest, it shall be his.

11 And our Lord spake to Moyses, saying:

12 Speak to the children of Israel, and thou shalt say to them: The man, whose wife erreth, and contemning her husband

13 hath slept with another man, and her husband could not find it, but the adultery is secrete, and can not be proved by witnesses, because she was not found in the adulterous fact:

(b) God ordained this law, and miraculously concurred therein, to avoid wives slaughter, upon vehement jealousy. *Theod. q. 10. in Num.*

14 (b) if the spirit of jealousy stir up the husband against his wife, which either is polluted, or is charged with false suspicion,

15 he shall bring her to the priest, and shall offer an oblation for her the (c) tenth part of a satum of barley meal: he shall not power oil thereon, nor put frankincense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery.

16 The priest therefore shall offer it, and set it before the Lord.

(c) about the eight part of our pck.

17 And he shall take (d) holy water in an earthen vessel, and he shall cast a little gravel of the pavement of the tabernacle into it.

(d) Water sanctified by special rites is called holy water, and serveth to holy use. *Chapter 8. v. 7. c. 19. v. 9.*

(e) The water whereon the priest laid curses to light on the woman if she were guilty.

18 And when the woman shall stand in the sight of the Lord, he shall uncover her head, and shall put upon her hands the sacrifice of recordation, and the oblation of jealousy: and himself shall hold the most bitter waters, whereon he heaped curses with execration.

19 and he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not polluted by forsaking thy husbands bed, these most bitter waters shall not hurt thee, Whereupon I have heaped curses.

20 But if thou hast declined from thy husband, & art polluted, and hast lien with another man:

21 thou shalt be subject to these maledictions: Our Lord give thee for a malediction, and an example of all among his people: make he thy thigh to rot, and belly swelling burst asunder.

22 the (e) cursed water enter into thy belly, and thy womb being swollen let thy thigh rot. And the woman shall answer, Amen, amen.

23 And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, Whereupon he heaped the curses,

24 and he shall give them her to drink. Which when she hath drunk up,

25 the priest shall take of her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so notwithstanding that first,

26 he take a handful of the sacrifice of that, which is offered, & burn it upon the altar: and so give the most bitter waters to the woman to drink.

27 Which when she hath drunk, if she be polluted, and by contempt of her husband guilty of adultery, the waters of malediction shall go through her, and her belly being puffed up her thigh shall rot withal: and the woman shall be for a malediction, and an example to all the people.

28 But if she be not polluted, she shall be blameless, and shall bear children.

29 This is the law of jealousy. If the woman decline from her husband, and if she be polluted,

30 and the husband stirred with the spirit of jealousy brought her in the sight of the Lord, and the priest have done to her according to all things that are written:

31 the husband shall be without fault, and she shall bear her iniquity.

ANNOTATIONS

Chapter 5

7. *Shall confess their sin.*] General confesion (such as Protestants make) sufficed not here for purging sins: but whosoever transgressed any of Gods

confession of sins,
& satisfaction,
required by the law
of God.

commandments, were bound by this Divine positive law, to confess expressly and distinctly *their sin*, which in particular they had committed. Also to make restitution, if wrong were done to any other, with a fifth part above the principal. And for further satisfaction to God they must offer sacrifice. all which did plainly prefigure & foreshow the necessity of particular confession of sins, and satisfaction, in the Sacrament of Penance, instituted by Christ. *Joan. 20.*

Chapter 6

Consecration, 14. and oblation of Nazarites. 22. A set form how the Priest shall bless the people.

1 **AND** our Lord spake unto Moyses, saying:

2 Speak to the children of Israel, and thou shall say to them: Man, or woman, when they shall make a vow to be sanctified, and will consecrate them selves to the Lord:

3 they shall abstain from wine, & every thing, that can make one drunk, vinegar of wine, and of any other potion, and whatsoever is pressed out of the grape, they shall not drink: new grapes and dry they shall not eat

4 all the days wherein they are by vow consecrated to the Lord: whatsoever may be of the vineyard, from the raisen to the kernel they shall not eat.

(a) When Samson
was deprived of
these hairs he lost
his strength *Iudic.*
16.

5 all the time of his separation a razor shall not pass over his head until the day be expired, that he is consecrated to the Lord. He shall be holy, (a) whiles the bush of hair on his head doth grow.

6 all the time of his consecration he shall not enter in to the dead,

7 neither shall he be contaminated no not on his fathers and mothers and brothers and sisters corps, because the consecration of his God is upon his head.

8 all the days of his separation he shall be holy to the Lord.

9 But if any man die suddenly before him, the head of his consecration shall be polluted: which he shall shave forthwith in the same day of his purgation, and again the Seventh day.

10 and in the eight day he shall bring two turtles, or two young pigeons to the priest in the entry of the covenant of testimony.

11 and the priest shall offer one for sin, and the other for an holocaust, and shall pray for him, because he hath sinned by occasion of the dead: and he shall Sanctify his head that day:

12 and shall consecrate to the Lord the days of his separation, offering a lamb of a year old for sin: yet so that the former days be made frustrate, because his sanctification was polluted.

13 This is the law of consecration. When the days, that by vow he had determined, shall be expired: he shall bring him to the door of the tabernacle of covenant,

14 and shall offer his oblation to the Lord, a male lamb of a year old without spot for an holocaust, and an ewe lamb of a year old without spot for sin, and a ram without spot, for a pacific host,

15 a basket also of unleavened Breads that are tempered with oil, and wafers without leaven anointed with oil, and the libaments of every one:

16 which the priest shall offer before the Lord, and shall offer as well for sin, as for an holocaust.

17 But the ram he shall immolate for a pacific host to the Lord, offering withal the basket of azymes, and the libaments that by custom are dew.

18 Then shall the Nazarite be shaven before the door of the tabernacle of covenant, from the bush of the hair of his consecration: and he shall take his hairs, and lay them upon the fire, that is put under the sacrifice of pacifics.

19 And a shoulder of the ram boiled, and one cake without leaven out of the basket, and one wafer unleavened, and he shall deliver them into the hands of the Nazarite, after that his head be shaven.

20 And receiving them again from him, he shall elevate them in the sight of the Lord: and being sanctified they shall be the priests, as the breast, which was commanded to be separated, and the shoulder. after these things the Nazarite may drink wine.

21 This is the law of the Nazarite, when he shall vow his oblation to the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so shall he do to the fulfilling of his sanctification.

(b) A special and determinate form of blessing.

22 And our Lord spake to Moyses, saying: 23 Speak to Aaron and his sons: (b) Thus shall you bless the children of Israel, and you shall say to them:

24 Our Lord bless thee, and keep thee.

25 Our Lord show his face to thee, and have mercy upon thee.

(c) When the priest uttereth the words God giveth the effect.

26 Our Lord turn his countenance unto thee, and give thee peace.

27 And (c) they shall invoke my name upon the children of Israel, and I will bless them.

ANNOTATIONS

Chapter 6

God prescribed the rule of Nazarites, & the rites of their consecration.

The same was a figure of Vows both temporal and

2. will *consecrate themselves.*] To such as of their own accord, would bind them selves by vow to certain things not commanded, God prescribeth a Rule containing three special observations; not to drink wine, or any thing that may make drunk; not to cut their hair; and not to touch a dead corps. He appointeth likewise rites in making this profession, and calleth the professed *Nazarites*, that is, *segregated* or *separated* from the Ordinary state of people; though it was, for most part, but for a time, to be limited by the parties them selves, and in some

St.
Aug. q. 52.
in lib Iudic.

perpetual.

perpetual, as in Samson. *Iudic. 13.* Now *what do Nazarites signify*, saith St. Gregory (*li. 33. c. 23. Moral.*) *but those that abstain, and contain voluntarily from things otherwise lawful?* As from eating flesh, either for certain days and times, or altogether; from Marriage; from propriety in worldly goods; and the like.

Chapter 7

In dedication of the Tabernacle, the princes of the twelve tribes offer jointly six waynes, and twelve oxen. 11. Then every prince several days make other oblations. 89. And God speaketh to Moyses from the Propitiatory.

1 **AND** it came to pass in the day that Moyses finished the tabernacle, and erected it: he anointed also and sanctified it with all the vessel thereof, the altar likewise and all the vessel thereof.

2 The princes of Israel and the heads of the families, that were in every tribe, and the rulers of them, that had been numbered, offered

3 gifts before our Lord six waynes covered, with twelve oxen. Two princes offered one wayne, and every man one ox and they offered them before the tabernacle.

4 And our Lord said to Moyses:

5 Take them of their hands to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.

6 When Moyses therefore had taken the waynes and the oxen, he delivered them to the Levites.

7 Two waynes and four oxen he gave to the sons of Gerson, according to that which was necessary for them.

8 the other four waynes, and the eight oxen he gave to the sons of Merari according to their offices and service, under the hand of Ithamar the son of Aaron the priest.

(a) Of great reverence they carried the ark, and Propitiatory, and the holy vessel ordinarily upon their shoulders, yet the same were sometimes carried on waynes. 2. Reg. 6.

9 but to the sons of Caath he gave not waynes and oxen: because they serve in the Sanctuary, and carry their burdens (a) upon their own shoulders.

10 The princes therefore offered unto the dedication of the altar, the day wherein it was anointed, their oblation before the altar.

11 And our Lord said to Moyses: Let the princes one and one every day offer their gifts unto the dedication of the altar.

12 The first day Nahaslon the son of Aminadab of the tribe of Juda offered his oblation:

13 and there were in it a silver plate of an hundred and thirty sicles weight, a phial of silver having seventy sicles according to the weight of the Sanctuary, both full of flower tempered with oil for a sacrifice:

14 a little mortar of ten sicles of gold full of incense:

15 an ox out of the herd, and a ram, and a lamb of a year old for an holocaust:

16 and a buck goat for sin:

17 and for a sacrifice of pacifics, two oxen, five rams, five buck goats, five lambs of a year old. this is the oblation of Nahasson the son of Aminidab.

18 The second day offered Nathanael the son of Suar, prince of the tribe of Issachar,

19 a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles, according to the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice:

20 a little mortar of gold having ten sicles full of incense:

21 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

22 and a buck goat for sin:

23 and for a sacrifice of pacifics, two oxen, five rams, five buck goats five lambs of a year old. this was the oblation of Nathanael the son of Suar.

24 The third day the prince of the sons of Zabulon Eliab the son of Helon,

25 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flower tempered with oil for a sacrifice:

26 a little mortar of gold weighing ten sicles full of incense:

27 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

28 and a buck-goat for sin,

29 and for a sacrifice of pacifics, two oxen, five rams, five buck goats, five lambs of a year old. this is the oblation of Eliab the son of Helon.

30 The fourth day the prince of the sons of Ruben, Elisur the son of Sedeur,

31 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flower tempered with oil for a sacrifice:

32 a little mortar of gold weighing ten sicles full of incense:

33 an ox out of the heard, and a ram, and a lamb of a year old, for an holocaust:

34 and a buck goat for sin:

35 and for pacifics hosts two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Elisur the son of Sedeur.

36 The fifth day the prince of the sons of Simeon Salamiel the son of Surisaddai.

37 offered a plate of silver weighing an hundred thirty sicles, a phial a silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice:

38 a little mortar of gold weighing ten sicles full of incense:

39 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

40 and a buck goat for sin:

41 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Salamiel the son of Surisaddai.

42 The sixth day the prince of the sons of Gad, Eliasaph the son of Duel

43 offered a plate of silver weighing a hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice:

44 a little mortar of gold weighing ten sicles full of incense:

45 an ox out of the heard, and a ram, & a lamb of a year old for an holocaust:

46 and a buck goat for sin:

47 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Eliasaph the son of Duel.

48 The Seventh day the prince of the sons of Ephraim, Elisama the son of Ammiud

49 offered a plate of silver weighing a hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice:

50 a little mortar of gold weighing ten sicles full of incense:

51 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

52 and a buck goat for sin:

53 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Elisama the son of Ammiud.

54 The eight day the prince of the sons of Manasses, Gamaliel the son of Phadassur,

55 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice:

56 a little mortar of gold weighing tens sicles, full of incense:

57 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

58 and a buck goat for sin:

59 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Gamaliel the son of Phadassur.

60 The ninth day the prince of the sons of Benjamin, Abidan the son of Gedeon,

61 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flower tempered with oil for a sacrifice:

62 a little mortar of gold weighing ten sicles full of incense:

63 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

64 and a buck goat for sin:

65 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Abidan the son of Gedeon.

66 The tenth day the prince of the sons of Dan, Ahjezer the son of Ammisaddai

67 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles, after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice:

68 a little mortar of gold weighing ten sicles full of incense:

69 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

70 and a buck goat for sin:

71 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Ahjezer the son of Ammisaddai.

72 The eleventh day the prince of the sons of Aser, Phegiel the son of Ochron

73 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice:

74 a little mortar of gold weighing ten sicles full of incense:

75 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

76 and a buck goat for sin:

77 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Phegiel the son of Ochron.

78 The twelfth day the prince of the sons of Nephthali, Ahira the son of Enan

79 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice:

80 a little mortar of gold weighing ten sicles, full of incense:

81 an ox out of the heard, and a ram, and a lamb of a year old for an holocaust:

82 and a buck goat for sin:

83 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Ahira the son of Enan.

84 These things were offered of the princes of Israel in the dedication of the altar, in the day wherein it was consecrated, plates of silver twelve: vials of silver twelve: little mortars of gold twelve:

85 so that one plate had an hundred and thirty sicles of silver, and one phial had seventy sicles: that is, in the whole of all the vessel of silver two thousand four hundred sicles, by the weight of the Sanctuary.

86 little mortars of gold twelve full of incense weighing ten sicles a piece, by the weight of the Sanctuary: that is, in the whole an hundred twenty sicles of gold:

87 oxen out of the heard for an holocaust twelve, rams twelve, lambs of a year old twelve, and their libaments: twelve buck goats for sin.

88 For pacific hosts, oxen twenty four, rams sixty, buck goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed.

89 And when Moyses entered into the tabernacle of covenant, to consult the oracle, he heard the voice of him that spake to him from the Propitiatory, that was over the ark between he two Cherubs, from whence also he spake to him.

Chapter 8

Seven lamps are so placed on the golden candlestick, that they may shine towards the Breads of proposition. 5. The ordination of the Levites. 24. And at what age they shall serve in the tabernacle.

1 **AND** our Lord spake to Moyses, saying:

2 Speak to Aaron, and thou shalt say to him: When thou shalt place the seven lamps, let the candlestick be set up in the south part over against the north, toward the table of the Breads of proposition, over against that part toward which the candlestick looketh, shall they shine.

3 And Aaron did so, and he put the lamps upon the candlestick, as our Lord had commanded Moyses.

(a) This water was mixed with ashes of a red cow sacrificed without the camp. *Chapter 19.*

4 this was the making of the candlestick, of beaten gold, as well the middle shaft, as all things that arose out of both sides of the branches: according to the example which our Lord showed to Moyses, so wrought he the candlestick.

5 And our Lord spake to Moyses saying:

6 Take the Levites out of the midst of the children of Israel, and thou shalt purify them,

7 according to this rite: Let them be sprinkled with (a) the water of lustration, & shave all the hairs of their flesh. And when they have washed their garments, and are cleansed,

8 they shall take an ox out of the herds, and his libament flour tempered with oil: and another ox out of the heard thou shalt take for sin:

9 and thou shalt bring the Levites before the tabernacle of covenant, calling together all the multitude of the children of Israel.

10 And when the Levites are before the Lord, the children of Israel shall put their hands upon them.

11 and Aaron shall offer the Levites, a gift in the sight of the Lord from the children of Israel, that they may serve in his ministry.

12 The Levites also shall put their hands upon the heads of the oxen, of the which thou shalt make one for sin, and the other for holocaust of the Lord, to pray for them.

13 And thou shalt set the Levites in the sight of Aaron and of his sons, and being offered shall consecrate them to the Lord,

14 and shall separate them from the midst of the children of Israel, to be mine.

15 And afterward they shall enter into the tabernacle of covenant, to serve me. And thou shalt so purify and consecrate them for an oblation of the Lord: because they were given me for a gift of the children of Israel.

16 For the first born that open every matrice in Israel, I have taken them.

17 For mine are all the first born of the children of Israel, as well of men as of beasts. From the day that I smote every first born in the Land of Ægypt, have I sanctified them to me:

18 and I have taken the Levites for all the first born of the children of Israel:

19 and have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of covenant, and to pray for them that there be no plague among the people, if they should presume to Approach unto my Sanctuary.

20 And Moyses and Aaron and all the multitude of the children of Israel did concerning the Levites the things that our Lord had commanded Moyses:

(b) Aaron having received the Levites, presented them to God, and so addicted them to their designed offices.

21 and they were purified, and washed their garments. And Aaron (b) elevated them in the sight of our Lord, and prayed for them,

22 that being purified they might enter to their offices into the tabernacle of covenant before Aaron & his sons. even as our Lord had commanded Moyses touching the Levites, so was it done.

23 And our Lord spake to Moyses, saying:

24 This is the law of the Levites, From twenty five years and upward, they shall enter in to minister in the tabernacle of covenant.

25 And when they shall have accomplisheth the fiftieth year of their age, they shall cease to serve:

26 and shall be the ministers of their brethren in the tabernacle of covenant, to keep the things that are commended to them, but not to do the very works. Thus shalt thou dispose to the Levites in their custodies.

Chapter 9

The precept of Pasch to be made the fourteenth day of the first Moon, is renewed. 6. But the unclean, and travelers in a journey the fourteenth day of the second month. 15. The camp must rest or march, as the cloud or pillar of fire, remaineth over the tabernacle, or departeth.

1 **AND** our Lord spake to Moyses, in the desert of Sinai the second year, after they went out of the land of Ægypt, the first month saying:

2 Let the children of Israel make the Phase in his time,

3 the fourteenth day of this month at Even, according to all the ceremonies and justifications thereof.

4 And Moyses commanded the children of Israel that they should make the Phase.

5 Who made it in his time: the fourteenth day of the month at even in mount Sinai. According to all things that our Lord had commanded Moyses the children of Israel did.

(a) By touching the dead. St. Aug. q. 15. in Num.

6 But behold certain unclean (a) upon the soul of man, which could not make the Phase on that day, coming to Moyses and Aaron,

7 said to them: We are unclean upon the soul of man. why are we defrauded that we can not offer the oblation to our Lord in the dew time among the children of Israel?

8 To whom Moyses answered: Stand that I may ask counsel what our Lord will command concerning you.

(b) God answered by a voice framed by an Angel from the Propitiatory. Chapter 7. v. 89.

9 And our Lord (b) spake to Moyses, saying:

10 Speak to the children of Israel: The man that shall be unclean upon a soul, or in his journey far of in your nation, let him make the Phase to the Lord

11 in the second month, the fourteenth day of the month at Even: with azymes and wild lettuce shall they eat it:

12 they shall not leave any thing thereof until morning, and a bone thereof they shall not break, all the rite of the Phase they shall observe.

13 But if any man both be clean, and was not in his journey, and yet did not make the Phase, that soul shall be destroyed out from among his peoples, because he offered not sacrifice to the Lord in his dew time: he shall bear his sin.

14 The sojourner also and stranger if they be with you, shall make the Phase to the Lord, according to the ceremonies and justifications thereof. The self same precept shall be among you as well to the stranger, as to him that is born in the country.

15 Therefore the day that the tabernacle was erected, a cloud covered it. And from Evening over the tabernacle there was as it were the likeness of fire until morning.

16 So was it done always: by day the cloud covered it, and by night as it were the likeness of fire.

17 And when the cloud that protected the tabernacle, had been taken away, then the children of Israel marched: and in the place where the cloud had stood, there they camped.

18 At the commandment of our Lord they marched, and at his commandment they pitched the tabernacle. all the days that the cloud stood over the tabernacle, they remained in the same place:

19 and if it chanced that it did continue over it a long time, the children of Israel were in the watches of our Lord, and marched not

20 for as many days soever as the cloud had been over the tabernacle. At the commandment of our Lord they pitched their tents, and at his commandment they took them down.

21 If the cloud had been from even until morning, and immediately at day break had forsaken the tabernacle, they marched: and if it had departed after a day and a night, they took down their tents.

22 But if for two days or one month or a longer time it had been over the tabernacle, the children of Israel remained in the same place, and marched not: but immediately as it had departed, they removed the camp.

23 By the word of the Lord they pitched their tents, and by his word they marched: and were in the watches of our Lord according to his commandment by the hand of Moyses.

Chapter 10

The second part.
Of diverse
impediments,
which happened to

Trumpets are sounded by the priests, diversely for diverse purposes. 11. The camp marcheth from the desert of Sinai. 29. Moyses entreateth Hobab the Midianite to remain with them. 35.

the Israelites, and renovation of sundry precepts, in their journey from the desert of Sinai to the camp of Moab.

(a) Before the whole multitude, plain and necessary points of doctrine must only be uttered, but before the learned and wiser sort, higher mysteries may be treated and taught. *Theod. q. 15. in Num.*

His prayer when the ark is taken up, and set down.

1 **AND** our Lord spake to Moyses, saying:

2 Make thee two Trumpets of beaten silver, Wherewith thou mayest call together the multitude when the camp is to be removed.

3 And when thou shalt sound with the Trumpets, all the multitude shall gather unto thee to the door of the tabernacle of covenant.

4 If thou sound but once, the princes shall come to thee, and the heads of the multitude of Israel.

5 But if the trumpeting found in length and with a broken tune, they shall move their camp first that are on the east side.

6 And at the second sound and the like noise of the trumpet, they shall take up their tents that dwell toward the south. and after this manner shall the rest do, when the Trumpets shall sound to the marching.

7 But when the people is to be gathered together, the sound of the trumpet shall be plain, and they (a) shall not make a broken sound.

8 And the sons of Aaron the priests shall sound with the Trumpets: and this shall be an ordinance for ever in your generations.

9 If you go forth to war out of your land against the enemies that fight against you, you shall sound with Trumpets in length, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies.

10 If at any time you shall have a banquet, and festival days, and Calends, you shall sound with Trumpets over the holocausts, and pacific victims, that they may be unto you for a remembrance of your God. I the Lord your God.

11 The second year, in the second month, the twentieth day of the month was the cloud lifted up from the tabernacle of covenant.

12 and the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan.

13 And the first moved their camp according to the commandment of our Lord by the hand of Moyses.

14 The sons of Judas by their troops: whose prince was Nahasson the son of Aminadab.

15 In the tribe of the sons of Issachar, the prince was Nathanael the son of Suar.

16 In the tribe of Zabulon, the prince was Eliab the son of Helon.

17 And the tabernacle was taken down, which the sons of Gerson and Merari carrying, marched.

18 And the sons of Ruben also marched, by their troops and order, whose prince was Helisur the son of Sedeur.

19 And in the tribe of Simeon, the prince was Salamiel the son of Surisaddai.

(b) Either this Hobab was otherwise called Raguel, *Exo. 2.* and also Jethro, *Exo. 3.* and was father in law to Moyses, or else he was son of the same Raguel, and brother in law to Moyses.

(c) Moyses meaneth, that when by the cloud. and pillar of fire (their special guides) the people should come to new places, this Madianite his allied might direct them, where to find best pasture, water and like commodities, near to them.

(d) Besides general prayers for all purposes, some are composed, and applied for special times and occasions.

20 Moreover in the tribe of Gad, the prince was Eliasaph the son of Duel.

21 And the Caathites also marched carrying the Sanctuary. So long was the tabernacle carried, till they came to the place of erecting it.

* *cognato*
vel *affini*.

22 The sons of Ephraim also moved their camp by their troops, in whose host the prince was Elisama the son of Ammiud.

23 And in the tribe of the sons of Manasses, the prince was Gamaliel the son of Phadassur.

24 And in the tribe of Benjamin the prince was Abidan the son of Gedeon.

25 The last of all the camp marched the sons of Dan by their troops, in whose host the prince was Ahjezer the son of Ammisaddai.

26 And in the tribe of the sons of Aser, the prince was Phegiel the son of Ochran.

27 And in the tribe of the sons of Nephthali the prince was Ahira the son of Enan.

28 These are the camps, and the marchings of the children of Israel by their troops when they marched

29 And Moyses said to Hobab the son of Raguel the Madianite, (b) his * allied: We march toward the place, which our Lord will give us: come with us, that we may do thee good: for our Lord hath promised good things to Israel.

30 To whom he answered: I will not go with thee, but I will return to my country, wherein I was born.

31 And he said: do not forsake us: for thou knowest in what places through the desert we may camp, and (c) thou shalt be our guide.

32 And when thou comest with us, whatsoever shall be best of the riches, which our Lord shall deliver us, we will give thee.

33 They marched therefore from the Mount of our Lord three days journey, and the ark of the covenant of our Lord went before them, for three days providing a place for the camp.

34 The cloud also of our Lord was over them by day when they marched.

35 And when the ark was lifted up, Moyses said: (d) Arise Lord, and be thine enemies dispersed, and let them flee that hate thee, from thy face.

36 And when it was set down, he said: Return Lord to the multitude of the host of Israel.

Chapter 11

The people murmuring are punished with fire. 7. Manna is again described. 10. Moyses being afflicted with solicitude of troublesome people, 16. God adjoineth seventy Ancients to sustain part of his

burden. 18. promiseth to give all the people flesh. 25. The ancients do prophecy. 31. The people have their fill of flesh. 33. but forthwith many die of the plague. whereof the place is called, The sepulchers of concupiscence.

1 **IN** the mean time there arose a murmuring of the people, as it were repining for labor, against our Lord. Which when our Lord had heard, he was angry. And the fire of our Lord being kindled against them, devoured the uttermost part of the camp.

2 And when the people had cried to Moyses, Moyses prayed to our Lord, and the fire was quenched.

3 And he called the name of that place, Kindling: for that the fire of our Lord had been kindled against them.

(a) These were Ægyptians that parted out of their country with the Israelites, and now murmuring draw others by example to the same sin.

4 For (a) the common vulgar people, that came up with them, burned with desire, sitting and weeping, the children of Israel being joined together with them, and said: Who shall give us flesh to eat?

5 We remember the fishes that we did eat in Ægypt gratis: the cucumbers come unto our mind, and the melons, and leeks and onions and garlic.

6 Our soul is dry, our eyes behold nothing else but Manna.

7 And the Manna was as it were the seed of Coriander, of the color of bdellion.

8 And the people went about, & gathering it, ground it in a mill, or braied it in a mortar, boiling it in a pot, and making cakes thereof of the taste as it were of oiled bread.

9 And when the dew fell in the night upon the camp, the Manna also fell withal.

10 Moyses therefore heard the people weeping by their families, every one at the doors of his tent. And the fury of our Lord was exceeding wrath: but to Moyses also it seemed an intolerable thing.

11 and he said to our Lord: Why hast thou afflicted thy servant? wherefore do I not find grace before thee? and why hast thou laid the weight of all this people upon me?

12 Have I conceived all this multitude, or begotten them, that thou shouldest say to me: Carry them in thy bosom as the nurse is wont to carry the little infant, and bear them into the land, for the which thou hast sworn to their fathers?

13 Whence shall I have flesh to give to so great a multitude? they whine against me, saying: Give us flesh that we may eat.

14 I alone can not sustain all this people, because it is heavy for me.

(b) Prayers of holy men are with submission of their wills to Gods will, either expressed or implied.

15 But (b) if it seem unto thee otherwise, I beseech thee to kill me, and let me find grace in thine eyes, that I be not molested with so great evils.

16 And our Lord said to Moyses: Gather me seventy men of the ancients of Israel, whom thou knowest to be the ancients of the

(c) God imparted of the same spirit to these Ancients, whereof he had give to Moyses, that they might have so much help of grace as pleased God, and Moyses have Nevertheless. *St. Aug. q. 18. in Num.*

people and masters: and thou shalt bring them to the door of the tabernacle of covenant, and shalt make them to stand there with thee,

17 that I may descend and speak to thee: and (c) I will take of thy spirit, and will deliver to them, that they may sustain with thee, the burden of the people, and thou only be not burdened.

18 To the people also thou shalt say: Be sanctified: to morrow you shall eat flesh? for I have heard you say: Who shall give us meats of flesh? it was well with us in Ægypt. That the Lord may give you flesh, and you may eat:

19 not one day, nor two, or five or ten, no nor twenty,

20 but even to a month of days, till it go out a your nostrils, and be turned to loathsomeness, because you have rejected the Lord, who is in the midst of you, and have whined before him, saying: Wherefore came we out of Ægypt?

21 And Moyses said: There are six hundred thousand footmen of this people, & sayest thou: I will give them flesh to eat a whole month?

22 Why, shall a multitude of sheep and oxen be killed, that it may suffice for meat? or shall all the fishes of the sea be gathered together, for to fill them?

23 To whom our Lord answered: Why, is the hand of the Lord unable? Now presently thou shalt see whether my word shall be accomplished in deed.

24 Moyses therefore came, and told the people the words of our Lord, assembling seventy men of the ancients of Israel, whom he caused to stand about the tabernacle.

25 And our Lord descended in a cloud, and spake to him, taking away of the spirit that was in Moyses, and giving to the seventy men. And when the spirit had rested on them, they prophesied, neither ceased they any more.

(d) Gods grace sometimes preventeth the Ordinary means. *Theodoret. q. 21. in Num.*

26 And there had remained in the camp two men, of the which one was called Eldad, and the other Medad, upon whom the spirit rested. (d) for they also had been enrolled, and were not gone forth to the tabernacle.

27 And when they prophesied in the camp, there ran a boy, and told Moyses, saying: Eldad and Medad do prophecy in the camp.

28 Forthwith Josue the son of Nun, the minister of Moyses, and chosen of many, said: My Lord Moyses forbid them.

29 But he said: Why hast thou emulation for me? O that all the people might prophecy, and that our Lord would give them his spirit?

30 And Moyses returned, and the ancients of Israel into the camp.

31 And a wind coming forth from our Lord, taking quails over the sea brought them, and let them fall into the camp the space of one

days journey, on every side of the camp round about, and they did fly in the air two cubits high over the earth.

(f) By this example and figure St. Paul sheweth that all shall not be saved, which are baptised, & communicate in the same faith & Sacraments, but those only which also please God in their works. *1. Cor. 10.*

32 The people therefore rising up all that day, and the night, and the next day, gathered together a multitude of quails, he that did least, ten cores: and they dried them round about the camp.

33 As yet the flesh was in their teeth, neither had that kind of meat failed: and behold the fury of our Lord being provoked against the people, struck them with an exceeding great plague.

34 And that place was called, (f) The Sepulchers of concupiscence: for there they buried the people that had lusted. And departing from the Sepulchers of concupiscence, they came unto Haseroth, and tarried there.

Chapter 12

Mary and Aaron murmur against Moyses. 6. whom God praiseth above other Prophets. 10. Mary being stricken with leprosy, Aaron confesseth his fault. 13. Moyses prayeth for her, and after seven days separation from the camp, she is restored.

(a) Madianites were also called Æthiopians. *St. Aug. q. 20. in Num.*

(b) The holy Ghost forced Moyses to utter his own praise, which of him self, he desired not.

1 **AND** Mary and Aaron spake against Moyses, for his wife the (a) *Exod. 2.* Æthiopian,

2 and they said: hath our Lord spoken by Moyses only? hath he not spoken to us also in like manner? Which when our Lord had heard,

3 (b) For Moyses was the mildest man above all men, that dwelt upon the earth)

4 immediately he spake to him, and to Aaron and Marie: go forth you three only to the tabernacle of covenant. And when they were come forth,

5 our Lord descended in the pillar of a cloud, and stood in the entry of the tabernacle calling Aaron and Marie. Who going unto him,

6 he said to them: Hear my words: If there shall be among you a Prophet of the Lord, in vision will I appear to him, or in sleep I will speak ho him.

7 But my servant Moyses is not such an one, who in all my house is most faithful:

8 for mouth to mouth I speak to him: and plainly, and not by riddles and figures doth he see the Lord. Why therefore did you not fear to detract from my servant Moyses?

9 And being wrath against them, he went away:

(c) Aaron was not publicly punished, lest thereby he had been made contemptible to the people, but was otherwise chastised.

10 the cloud also departed that was over the tabernacle: and behold Mary appeared white with leprosy as it were snow. And (c) when Aaron had looked on her, and saw her wholly covered with leprosy,

11 he said to Moyses: I beseech thee my Lord, lay not upon us this sin which we have foolishly committed,

12 let not this woman be as it were dead, and as an abortive that is cast forth of the mothers womb. Lo now the one half of her flesh is devoured with the leprosy.

13 And Moyses cried to our Lord, saying: God, I beseech thee, heal her.

14 To whom our Lord answered: If her father had spit upon her face, ought she not to have been ashamed seven days at the least? Let her be separated seven days without the camp, and afterwards she shall be called again.

15 Mary therefore was shut forth without the camp seven days: and the people moved not from that place, until Mary was called again.

Chapter 13

From the desert of Pharan Moyses sendeth twelve men (of every tribe one) to view the Land of Chanaan. 17. changeth Osee his name into Josue, 18. instructeth them which way to go, and what to note in the land: 22. which they perform: 26. and after forty days return, bringing with them fruits, in token of the lands fertility. 29. but in other respects (the rest besides Caleb and Josue) discouraging the people make them to murmur.

1 **AND** the people marched from Haseroth pitching their tents in the desert of Pharan.

2 And there our Lord spake to Moyses, saying;

3 Send men, that may view the Land of Chanaan, which I will give to the children of Israel, one of every tribe, of the princes.

4 Moyses did that which our Lord had commanded, from the desert of Pharan sending principal men, whose names be these.

5 Of the tribe of Ruben, Samua the son of Zechur.

6 Of the tribe of Simeon, Saphat the son of Huri.

7 Of the tribe of Juda, Caleb the son of Jephone.

8 Of the tribe of Issachar, Igal the son of Joseph.

9 Of the tribe of Ephraim, Osee the son of Nun.

10 Of the tribe of Benjamin, Phalti the son of Raphu.

11 Of the tribe of Zabulon, Geddiel the son of Sodi.

12 Of the tribe of Joseph, of the scepter of Manasses Gaddi, the son of Susi.

13 Of the tribe of Dan, Ammiel the son of Gemalli.

14 Of the tribe of Aser, Sthur the son of Michael.

15 Of the tribe of Nephthali, Nahabi the son of Vapsi.

16 Of the tribe of Gad, Guel the son of Machi.

17 These are the names of the men, whom Moyses sent to view the

(d) Changing of his name literally

imported the great
office of chief
Duke unto which
he was designed
mystically
prefigured our
Lord JESUS, for it
is the same name in
Hebrew, and
signifieth
SAVIOUR. *Theod.*
q. 25. in Num.

(e) Pretending
falsely that the
Land had an
unwholesome air,
devouring the
inhabitants, & not
possible to be
obtained by reason
of the giants,
covertly they
detracted fro Gods
power, or his good
will towards them,
who had promised
the same. And
therefore he gave it
to their children,
but not to these
seducers and
murmurers.
Chapter 14. v. 23,
29.

Land: and he called Osee the son of Nun, (d) Josue.

18 Moyses therefore sent them to view the Land of Chanaan, and said to them: go up by the south side. And when you shall come to the mountains,

19 view the Land, what it is: and the people that are the inhabitants thereof, whether they be strong or weaken: few in number or many:

20 the land it self, whether it be good or bad: what manner of cities, walled or without walls:

21 the ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the Land. And it was the time when now the first ripe grapes are to be eaten.

22 And when they were gone up, they viewed the Land from the desert of Sin, unto Rohob as you enter to Emath.

23 And they went up at the south side, and came to Hebron, where were Achiman and Sisai and Tholmai the sons of Enac. for Hebron was built seven years before Tanis the city of Ægypt.

24 And going forward as far as the Torrent of cluster, they cut of a branch with the grapes thereof, which two men carried upon a leaver. They took of the pomegranates also and of the figs of that place:

25 which was called Nehelescol, that is to say, the Torrent of cluster, for that thence the children of Israel had carried a cluster.

26 And the discoverers of the Land returning after forty days, having circuited all the country,

27 came to Moyses & Aaron and to all the assembly of the children of Israel into the desert of Pharan, which is in Cades. And speaking to them & to all the multitude they showed the fruits of the Land:

28 and reported, saying: We came into the Land to which thou didst send us, which in very deed floweth with milk and honey, as by these fruits may be known:

29 but it hath very strong inhabitants, and cities great and walled. The stock of Enac we saw there.

30 Amalec dwelleth in the south, the Hethite and the Jebusite and the Amorrheite in the mountains: but the Chananite abideth beside the sea and about the streams of Jordan.

31 Among these things Caleb appeasing the murmuring of the people that rose against Moyses, said: Let us go up and possess the Land, because we may obtain it.

32 But the others, that had been with him, said: No, we are not able to go up to this people, because it is stronger then we.

33 And they detracted from the Land, which they had viewed, before the children of Israel, saying: The Land, which we have viewed, (e) devoureth her inhabitants: the people, that we beheld, is of a tall stature.

34 There we saw certain monsters of the sons of Enac, of the giants kind: to whom being compared, we seemed as it were locusts.

Chapter 14

The mutinous murmuring people being unplaceable, 11. God expostulateth their ingratitude, threateneth to destroy them. 13. Yet Moyses pacifieth his wrath, 22. but so that all which were numbered coming from Ægypt, except Caleb and Josue, shall die in the wilderness. 31. and their children shall possess the promised land. 40. Then fighting contrary to Moyses admonition are beaten, and many slain by their enemies.

1 **THEREFORE** all the multitude crying out wept that night,

2 and all the children of Israel murmured against Moyses and Aaron, saying:

a) These
murmurers had
their wish, to their
own punishment.
*Chapter 14. v. 29.
26. v. 64.*

3 Would God we had died in Ægypt: and (a) in this vast wilderness would God we might die, and that our Lord would not bring us into this Land, lest we fall by the sword, and our wives and children be led captive. Is it not better to return into Ægypt?

(b) It is so
absolutely
necessary in every
community to have
one Superior of all,
that very mutineers
themselves do
Ever choose such a
one, & call him,
the Elector.

4 And one said to another: (b) Let us appoint a captain, and let us return into Ægypt.

5 Which Moyses and Aaron hearing fell flat upon the ground before all the multitude of the children of Israel.

6 But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

7 and spake to all the multitude of the children of Israel: The Land, which we have circuited, is very good.

8 If our Lord be propitious, he shall bring us into it, and deliver us a ground flowing with milk and honey.

9 Be not rebellious against our Lord: neither fear ye the people of this land, for even as bread so we may devour them. all aide is gone from them: our Lord is with us, fear ye not.

10 And when all the multitude cried, and would have stoned them, the Glory of our Lord appeared over the roof of covenant in the sight of all the children of Israel.

11 And our Lord said to Moyses: How long will this people detract me? How long will they not believe me in all the signs, that I have done before them?

12 I will strike them therefore with pestilence, and will consume them: but thee I will make prince over a great nation, and a stronger then this is.

13 And Moyses said to our Lord: That the Ægyptians, from the midst of whom thou hast brought forth this people,

14 and the inhabitants of this Land, which have heard that thou Lord art among this people, and art seen face to face, and thy cloud

protecteth them, and in a pillar of a cloud thou goest before them by day, and in a pillar of fire by night:)

15 may hear that thou hast killed so great a multitude as it were one man, and may say:

16 He could not bring in the people into the Land, for which he had sworn: therefore did he kill them in the wilderness.

17 Let therefore the strength of our Lord be magnified as thou hast sworn, saying:

18 The Lord is patient and full of mercy, taking away iniquity and wicked deeds, & leaving no man innocent, which visiteth the sins of the fathers upon the children unto the third and fourth generation.

Forgive, I beseech thee, the sin of this thy people, according to the greatness of thy mercy, as thou hast been propitious to them since their going out of Ægypt unto this place.

20 And our Lord said: I have forgiven it according to thy word.

21 Live I: and the whole earth shall be replenished with the Glory of the Lord.

(c) After the sin is forgiven, yet punishment remaineth to be inflicted.

22 (c) But yet all the men that have seen my Majesty, and the signs that I have done in Ægypt, and in the wilderness, and have tempered me now ten times, neither have obeyed my voice,

23 they shall not see the Land for the which I sware to their fathers, neither shall any of them that hath detracted me, behold it.

(d) Although grace be first give without desert: yet good works done by grace do merit reward. *St. Aug. de Grat. & lib. arb. c. 6.*

24 My servant Caleb, who (d) being full of another spirit hath followed me, will I bring in unto this Land which he hath circuted: and his seed shall possess it.

25 Because the Amalecite and the Canaanite dwell in the valleys. To morrow remove the camp, and return into the wilderness by the way of the Red Sea.

26 And our Lord spake to Moyses and Aaron, saying:

27 How long doth this ungracious multitude murmur against me? I have heard the complaints of the children of Israel.

28 Say therefore to them: live I, sayeth our Lord: According as you have spoken I hearing it, so will I do to you.

29 In this wilderness shall your carcasses lie. all you that are numbered from twenty years & upward, and have murmured against me,

30 you shall not enter into the Land, over the which I have lifted up my hand to make you inhabit it, except Caleb the son of Jephone, and Josue the son of Nun.

31 But your little ones, of whom you said, that they should be a pray to the enemies, will I bring in: that they may see the Land, that hath misliked you.

32 Your carcasses shall lie in the wilderness.

(e) Temporal punishment laid upon the children for their fathers sins, is for their own spiritual good. St. Aug. Epist. 75. ad Austum.

33 Your children shall wander in the desert forty years, and (e) shall bear your fornication, until the carcasses of their fathers be consumed in the desert,

34 according to the number of the forty days, wherein you viewed the Land: a year shall be reputed for a day. And forty years you shall receive your iniquities, and shall know my Revenge:

35 for as I have spoken, so will I do to all this wicked multitude, that hath risen together against me: in this wilderness shall it fail, and die.

36 Therefore all the men, whom Moyses had sent to view the Land, and which returning had made all the multitude to murmur against him, detracting from the Land that it was naught,

37 died and were stricken in the sight of our Lord.

38 But Josue the son of Nun, and Caleb the son of Jephone lived of all them, that had gone to view the Land.

39 And Moyses spake all these words to all the children of Israel, and the people mourned exceedingly.

40 And behold very early in the morning rising they went up to the top of the mountain, and said: We are ready to go up to the place, whereof our Lord hath spoken: for we have sinned.

41 To whom Moyses said: Why transgress you the word of our Lord, which shall not succeed prosperously with you?

42 go not up, for our Lord is not with you: lest you fall before your enemies.

43 The Amalecite and the Chananite are before you, by whose sword you shall fall, for that you would not consent to our Lord, neither will our Lord be with you.

44 But they being blinded went up to the top of the mountain. But the ark of the testament of our Lord & Moyses departed not from the camp.

45 And the Amalecite came down and the Canaanite, that dwelt in the mountain: and striking and hewing them, pursued them as far as Horma.

Chapter 15

Certain precepts concerning Sacrifices, 17. and first fruits, are repeated, 22. also touching different punishment of sin committed by ignorance and by set willfulness. 32. and accordingly one is stoned to death, for gathering sticks on the Sabbath day. 37. all are commanded to carry a sign in their garments, thereby to remember the commandments of God.

1 **AND** our Lord spake to Moyses, saying:

2 Speak to the children of Israel, and thou shalt say to them: When you shall be entered into the Land of your habitation, which I will

give you,

3 and shall make oblation to the Lord for an holocaust, or victim, paying Vows, or voluntarily offering gifts, or in your solemnities burning a sweet savor unto the Lord, of oxen or of sheep:

4 whosoever immolated the victim, shall offer a sacrifice of flour, the tenth part of an ephi tempered with oil, which shall have in measure the fourth part of an hin:

5 and wine of the same measure to power the libaments shall he give for the holocaust or for the victim. For every lamb

6 and ram there shall be a sacrifice of flour of two tenths, which shall be tempered with oil the third part of the an hin:

7 and wine for the libamente, the third part of same measure, shall he offer for a sweet savor to the Lord.

8 But when thou makest an holocaust or host of oxen, to fulfill thy vow or for pacific victims,

9 thou shalt give for every ox three tenths of flour tempered with oil, which shall have half the measure of a hin:

10 and wine to power libaments of the same measure for an oblation of most sweet savor to the Lord.

11 So shalt thou do

12 for every ox and ram and lamb and buck goat.

13 As well they that are born in the country as the strangers

14 after one rite shall offer sacrifices.

15 There shall be all one precept and judgment as well to yourselves as to the strangers of the land.

16 Our Lord spake to Moyses, saying:

17 Speak to the children of Israel, and thou shalt say to them:

18 When you are come into the land, which I will give you,

19 and shall eat of the Breads of that country, you shall separate first fruits to the Lord

20 of your meats. As of your barn floors you separate first fruits,

21 so of your pastes shall you give first fruits to the Lord.

22 And if through ignorance you omit any of these things, which the Lord hath spoken to Moyses,

23 and by him hath commanded you, from the day that he began to command and so forward,

24 and the multitude have forgotten to do it: they shall offer a calf out of the heard, an holocaust for a most sweet savor to the Lord, and the sacrifice and libaments thereof, as the ceremonies require, and a buck goat for sin:

25 and the priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned not

wittingly, offering notwithstanding burnt sacrifice to the Lord for them selves and for their sin and error:

26 and it shall be forgiven all the people of the children of Israel, and the strangers, that sojourn among them: because it is the fault of all the people through ignorance.

27 But if one soul shall sin unwitting, he shall offer a she goat of a year old for his sin:

28 and the priest shall pray for him, because he sinned unwitting before the Lord: and he shall obtain him pardon, and it shall be forgiven him.

29 As well to them that are born in the country as to the strangers one law shall be for all, that sin by ignorance.

(a) Though sins wittingly committed, proceeding of pride and contempt of Gods commandment, could not be pardoned by the law: yet such may also be remitted through true repentance. *St. Aug. q. 25. in Num.*

30 But the soul, that (a) through pride committeth any thing, whether he be born in the country, or a stranger, (because he hath been rebellious against the Lord) shall perish out of his people:

31 for he hath condemned the word of the Lord, and made his precept of no effect: therefore shall he be destroyed, and shall bear his iniquity.

32 And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the Sabbath day,

33 they presented him to Moyses and Aaron and the whole multitude.

34 Who shut him into prison, not knowing what they should do with him.

(b) Severity is used towards those that knowing Gods will do contrary. *Luc. 12. v. 47.*

35 And our Lord said to Moyses, (b) dying let this man die, let all the multitude stone him without the camp,

36 And when they had brought him out, they stoned him, and he died as our Lord had commanded.

(c) The Jews in Christs time hypocritically enlarged these fringes, for vain show of holiness. *Mat. 23.*

37 Our Lord also said to Moyses:

38 Speak to the children of Israel, and thou shalt say to them, that they make them selves (c) fringes in the corners of their garments, putting in them ribbons of hyacinth:

39 which when they shall see, they may remember all the commandments of the Lord, and not follow their own cogitations and eyes fornicating after diverse things,

40 but rather mindful of the precepts of the Lord may do them, and be holy to their God.

41 I the Lord your God, that brought you out of the Land of Ægypt, that I might be your God.

Chapter 16

Core and his accomplices, making schism against Moyses and

Aaron, 31. some are swallowed in the earth, with their families and substance; 35. other two hundred and fifty offering incense, 41. and fourteen thousand seven hundred of the common people, murmuring in behalf of the seditious, are consumed with fire from heaven.

a) So Luther (*li. de abrog. Missa*) and other enemies of Ecclesiastical Hierarchy, will have no proper Priesthood in the Church of Christ because all Christians are called *a holy priesthood. 1: Pet. 2 and Priests. Apoc. 1.*

1 **AND** behold Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, Hon also the son of Pheleth of the children of Ruben,

2 rose against Moyses, and other of the children of Israel two hundred fifty men, princes of the synagogue, and which in the time of assembly were called by name.

3 And when they had stood up against Moyses and Aaron, they said: Let it suffice you, that (a) (all the multitude consisteth of holy ones, and our Lord is among them: Why lift you up yourselves above the people of our Lord?

4 Which when Moyses had heard, he fell flat on his face:

5 and speaking to Core and all the multitude, he said: In the morning our Lord will make it known who pertain to him, and the holy the will join to himself: and whom he shall choose, they shall Approach to him.

6 This do therefore: Take every man their censers, thou Core, and all thy Council:

7 and taking fire in them to morrow, put upon it incense before our Lord: and whom soever he shall choose, the same shall be holy: you do much exalt yourselves ye sons of Levi.

8 And he said again to Core: Hear ye sons of Levi,

9 Is it a small thing unto you, that the God of Israel hath separated you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the full assembly of the people, and should minister to him?

10 did he therefore make thee and all thy brethren the sons of Levi to Approach unto him, that you should challenge unto you the priesthood also,

11 and all thy company should stand against our Lord? for what is Aaron that you murmur against him?

12 Moyses therefore sent to call Dathan and Abiron the sons of Eliab. Who answered: We come not.

13 Why, is it a small matter to thee that thou hast brought us out of a land, that followed with milk and honey, to kill us in the desert, unless thou rule also like a lord over us?

14 In deed hast thou brought us into a land, that floweth with rivers of milk and honey, & hast thou given us possessions of fields & vineyards? What, wilt thou pluck out our eyes also? We come not.

15 Moyses therefore being very wrath, said to our Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much

as a little ass at any time, neither have afflicted any of them.

16 And he said to Core: Thou, and all thy congregation stand ye apart before our Lord, and Aaron to morrow apart.

17 Take every one your censers, and put incense upon them, offering to our Lord two hundred fifty censers: Let Aaron also hold his censer.

18 Which when they had done, Moyses and Aaron standing,

19 and had heaped together all the multitude against them to the door of the tabernacle, the Glory of our Lord appeared to them all.

20 And our Lord speaking to Moyses and Aaron, said:

21 Separate yourselves from the midst of this congregation, that I may suddenly destroy them.

22 Who fell flat on their face, and said: Most mighty God of the spirits of all flesh, when one sinneth, shall thy wrath rage against al?

23 And our Lord said to Moyses:

24 Command the whole people that they separate them selves from the tabernacles of Core and Dathan and Abiron.

25 And Moyses arose, and went to Dathan and Abiron: and the ancients of Israel following him,

26 he said to the multitude: Depart from the tabernacles of the impious men, and touch not the things that pertain to them, (b) lest you be wrapped in their sins.

27 And when they were departed from their tents round about, Dathan and Abiron coming forth stood in the entry of their pavilions with their wives and children, and all the multitude.

28 And Moyses said: (c) In this you shall know that our Lord hath sent me to do all things that you see, and that I have not forged them of my own mind:

29 If they die the accustomed death of men, and if the plague, Wherewith others also are wont to be visited, do visit them, our Lord did not send me:

30 but if our Lord do a new thing, that the earth opening her mouth swallow them down, & all things that pertain to them, and they descend quick into hell, you shall know that they have blasphemed our Lord.

31 Immediately therefore as he ceased to speak, the earth brake asunder under their feet:

32 and opening her mouth, devoured them with their tabernacles & all their substance.

33 and they went down into hell quick covered with the ground, and perished out of the midst of the multitude.

34 But all Israel, that stood round about, fled at the cry of them that perished, saying: Lest perhaps the earth swallow us also.

(b) Those that touch things pertaining to impiety, or depart not from the tabernacles of schismatics are enwrapped in their sins: much more to go unto heretical Synagogues is condemned. *See St. Cyprian. li. de lapsis. Parag. 5*

(c) Moyses proved before by miracles, (*Exod. 4.*) that he was sent of God: and now he proveth again by miracle, that he and Aaron, and not these schismatics were called and sent by God to govern his people..

(d) Aaron being already established high Priest, God again confirmeth in *Eleazar the progeny of Priestly succession, in Aarons stock, and not in other Levites. St. Aug. q. 30. in Num.*

35 But a fire also coming forth from our Lord, slew the two hundred fifty men, that offered the incense.

36 And our Lord spake to Moyses, saying:

37 Command (d) Eleazar the son of Aaron the priest that he take up the censers that lie in the burning fire, and that he sprinkle the fire hither and thither: because they be sanctified

38 in the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because there hath been offered incense in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a monument.

39 Eleazar therefore the priest took the brazen censers, wherein they had offered, whom the burning fire devoured, and beat them into plates, fastening them to the altar:

40 that the children of Israel afterward might have, Wherewith to be admonished, that no stranger Approach, and he that is not of the seed of Aaron, to offer incense to our Lord, lest he suffer as Core hath suffered, and all his congregation, according as our Lord spake to Moyses.

41 And all the multitude of the children of Israel murmured the day following against Moyses and Aaron, saying: You have killed the people of our Lord.

42 And when there rose a sedition, and the tumult grew farther,

43 Moyses and Aaron fled to the tabernacle of covenant. Which after they were entered the cloud covered it, and the Glory of our Lord appeared.

44 And our Lord said to Moyses:

(e) This multitude did only in words favor schismatics, what judgment then remaineth to those which in external acts participate with heretics?

45 Depart from the midst of this multitude, (e) even now will I destroy them. And as they lay upon the ground,

46 Moyses said to Aaron: Take the censer, and drawing fire from the altar, put incense upon it, going quickly to the people to pray for them: for even now is the wrath come forth from our Lord, and the plague rageth.

47 Which when Aaron had done, and had run to the midst of the multitude, which now the burning fire did waste, he offered the incense:

48 and standing between the dead and the living, he prayed for the people, and the plague ceased.

49 And there were, that were stricken, fourteen thousand and seven hundred men, beside them that had perished in the sedition of Core.

50 And Aaron returned to Moyses unto the door of the tabernacle of covenant after that the destruction was ceased.

ANNOTATIONS

Chapter 16

This history & others were writ for our admonition. *1. Cor. 10.* Core and his complices were not heretics, but only schismatics.

God accepteth not sacrifice done against his ordinance.

God by speedy punishment prevented heresy, whereto all schism tendeth.

Not only the Authors of wickedness, *but all that consent*, much more that cooperate, *are Worthy of death.* *Rom. 1.*

2. *Rose against Moyses.*] By this most famous Schism and terrible punishment thereof, all are warned to keep order, unity, and peace within the Church of God; and in nowise to communicate with heretics, or schismatics in the act of heresy or schism. A necessary admonition especially in such times and places as we live in, and see greater breaches made from Ordinary and lawful Pastors, then this was. For as St. Ignatius well noteth (*Epist. 3. ad Magnatianos*) Core Dathan and Abiron impugned not directly the law, but resisted Moyses and Aaron: Yet were they and many thousands with them, severely punished for their conspiracy. St. Cyprian (*lib. 1. Epist. 6*) observeth the same, saying: Core Dathan and Abiron acknowledged the same God with Aaron and Moyses, living under the same law and religion, and invocated one true God, yet because, passing the appointed ministry of their own place, opposite to Aaron (who by Gods favor and ordinance had received lawful Priesthood) they took upon them to sacrifice, they were forthwith punished by God for their unlawful attempts: neither could their sacrifices irreligiously and unlawfully offered against Gods ordinance be ratified, nor profit them at all. thus teacheth St. Cyprian the glorious Martyr. And the text is clear, that they were neither Idolaters nor Heretics, but the chief of them being Levites, of the family of Caath, (who were nearest in kindred and in office to the priests) and other principal men of diverse tribes, envying the superiority of Moyses and Aaron, and that priesthood was established only in Aarons progeny, arrogated to themselves the office of priests and offered incense, further pretending, for upholding their schism, that there should be no Superior at all above the holy people of God, which albeit they did not believe, yet thereby they drew the multitude to favor and follow them. But God deciding this debate, to take away the contradiction, made the earth to open, and swallow up those that first refused to obey Moyses, with their tabernacles and substance; and fire from heaven to consume two hundred and fifty which offered incense; and fourteen thousand seven hundred of the common people, for imputing to their Superiors the destruction of the seditious, were also consumed with fire, raging amongst the whole multitude, till Aaron sent by Moyses, and offering incense appeased Gods wrath, and saved the rest. And will any Christians, (that know they have immortal souls, and that God is a just Judge) think to escape with less damnation, who for any worldly gain, favor, or fear, yield their bodily and personal presence at service or sermon of heretics, or any way communicate with heretics in practice of heresy?

Chapter 17

Moyses taking of the princes of twelve tribes twelve rods, and one of Aaron for the tribe of Levi, layeth them all in the tabernacle all night, 8. where Aarons rod (and none of the rest) buddeth, bloometh, and bringeth forth fruit, 9. And all being showed to the people, Aarons is carried back, and kept for a monument in the tabernacle.

(a) For more satisfaction to the whole people God confirmeth Aarons authority by a new miracle. v. 10.

1 **AND** our Lord spake to Moyses, saying:

2 Speak to the children of Israel, and (a) take a rod of every one of their kindreds, of all the princes of their tribes, twelve rods, and the name of every one thou shalt write upon his rod.

3 and the name of Aaron shall be in the tribe of Levi, and one rod shall contain all their families:

4 and thou shalt lay them in the tabernacle of covenant before the testimony, where I will speak to thee.

5 Whomsoever of these I shall choose, his rod shall blossom: and I shall stay from me the grudging of the children of Israel, Wherewith they murmur against you.

6 And Moyses spake to the children of Israel: and all the princes gave him rods by every tribe: and they were twelve rods besides Aarons rod.

7 Which when Moyses had laid before our Lord in the tabernacle of testimony:

(b) The rod signified the B. Virgin mother; and the
(b) *deformati, fully formed.*

8 returning the day following he found that Aarons (b) rod in the house of Levi was budded: and the buds thereof swelling, the blossoms were shot forth, which spreading the leaves, were (b) fashioned into (c) almonds.

(c) almonds Christ, to wit, the utter pill his humanity, the shell his cross, the kernel his divinity; Who *pacified by the blood of his cross, all things in earth and in heaven. Collos. 1. St. Aug. ser. 3. de temp.*

9 Moyses therefore brought forth all the rods from the sight of our Lord to all the children of Israel: and they saw and every one received their rods.

10 And our Lord said to Moyses: Carry back Aarons rod into the tabernacle of testimony, that it may be kept there for a sign of the rebellious children of Israel, and let their complaints cease from me, lest they die.

11 And Moyses did as our Lord had commanded.

12 And the children of Israel said to Moyses: Behold we are consumed, we are all perished.

13 Whosoever Approacheth to the tabernacle of our Lord, he dieth. Are we all to be destroyed unto utter consumption?

ANNOTATIONS

Chapter 17

Example of one miracle proveth the possibility of another.

8. *Aarons rod*] This rod without root, neither it self planted, nor any live branch engrafted therein, all dry without juice or moisture, bringing forth buds, flowers, and fruit, was a figure that our Blessed Lady should bear a son, and remain a Virgin. And this example evidently demonstrateth that she could so do, it being no more contrary to nature, that a virgin should conceive, and bear a child without loss of virginity, then that the dry rod should bud and bear fruit, without ordinary concurrence of nature. *St. Aug. ser. 3. de temp. St. Greg. Nicea. de natiuit. Dom. St. Bernard. ho. 2. in Euang. Missus est.*

Chapter 18

The charge and burden of Priests within the tabernacle, and of Levites about the same. 8. First fruits, and oblations are due to the Priests; 21. the tithes to the Levites; 26. who of the same pay tithes to the Priests.

1 **AND** our Lord said to Aaron: Thou, and thy sons, and the house of

thy father with thee shall bear the iniquity of the Sanctuary: both thou & thy sons together shall bear the sins of your priesthood.

2 but thy brethren also of the tribe of Levi, and the scepter of thy father take with thee, and let them be ready at hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of testimony.

3 And the Levites shall watch upon thy precepts, and upon all the works of the tabernacle: so not withstanding, that they Approach not to the vessel of the Sanctuary and to the altar, lest both they die, and you perish withal.

4 but let them be with thee, and watch in the custodies of the tabernacle, and in all the ceremonies thereof. A stranger shall not join with you.

5 Watch in the custody of the Sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel.

6 I have given you your brethren the Levites out of the midst of the children of Israel, and have delivered them a gift to the Lord, to serve in the ministries of his tabernacle.

(a) Oza was slain
for touching the
ark 2. Reg. 6.

7 And thou and thy sons look to your priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. if any stranger approach, (a) he shall be slain.

8 And our Lord spake to Aaron, behold I have given thee the custody of my first fruits. all things that are sanctified of the children of Israel, have I delivered to thee and to thy sons for the Priestly office, as Everlasting ordinances.

9 These things therefore shalt thou take of those, that are sanctified, and are offered to the Lord. all oblation, and sacrifice, and whatsoever is rendered to me for sin and offence, & becometh holy of holies, shall be thine, and thy sons.

10 In the Sanctuary shalt thou eat it: males only shall eat thereof, because it is to thee a consecrated thing.

11 But the first fruits, which the children of Israel shall vow and offer, I have given thee, and thy sons, and thy daughters for a perpetual right. he that is clean in thy house, shall eat them.

12 all the best of oil, and wine, and corn, whatsoever first fruits they offer to the Lord, I have given them to thee.

13 Of fruits all the first, that the ground bringeth forth, and are brought to the Lord, shall turn to thy uses: he that is clean in thy house, shall eat them.

14 every thing that the children of Israel render by vow, shall be thine.

15 Whatsoever first breaketh forth from the matrix of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall be thy right: yet so, that for the first born of man thou take a

price, and every beast that is unclean thou cause to be redeemed,

16 whose redemption shall be after one month, for five sicles of silver, by the weight of the Sanctuary. A sicle hath twenty oboles.

17 But the first born of beef and sheep and goat thou shalt not cause to be redeemed, because they are sanctified to the Lord, only the blood of them thou shalt pour upon the altar, and the fat thou shalt burn for a most sweet odor to the Lord.

18 But the flesh shall turn to thy use, as the consecrated breast, and the right shoulder, shall be thine.

19 all the first fruits of the Sanctuary which the children of Israel offer to the Lord, have I given thee and thy sons, and daughters for a perpetual right. (b) A covenant of salt is it for ever before the Lord, to thee and to thy sons.

(b) This covenant of first-fruits and other rights given to the Priests shall be perpetual, as salt is in every sacrifice. *Levit. 2.*

20 And our Lord said to Aaron: In their land you shall possess nothing, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel.

21 And to the sons of Levi I have given all the tithes of Israel in possession for the ministry Wherewith they serve me in the tabernacle of covenant:

(c) Punishable with death.

22 that the children of Israel Approach not any more to the tabernacle, nor commit (c) deadly sin,

23 only the sons of Levi serving me in the tabernacle, and bearing the sins of the people. it shall be an Everlasting ordinance in your generations. No other thing shall they possess,

24 being content with the oblation of tithes, which I have separated for their uses and necessities.

25 And our Lord spake to Moyses, saying:

26 Command the Levites, and denounce unto them: When you shall receive of the children of Israel the tithes, which I have given you, offer first fruits of them to the Lord, that is to say, the tenth part of the tenth:

27 that it may be reputed to you for an oblation of first fruits, as well of the barn floors as of the presses,

28 and of all things whereof you receive tithes, the first fruits offer to the Lord, and give them to Aaron the priest.

29 all things that you shall offer of the tithes, and shall separate for the gifts of the Lord, they shall be the best and chosen things.

30 And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it shall be reputed to you as if you had given first fruits of the barn floor and the press:

31 and you shall eat them in all your places, as well you as your families: because it is the reward for the ministry, Wherewith you serve in the tabernacle of testimony.

32 And you shall not sin in this point, reserving the principal and fat

things to yourselves lest you pollute the oblations of the children of Israel, and die.

Chapter 19

A read cow is offered in burnt victim for sin: 9. whose ashes are mingled in water, for expiation of diverse legal uncleans, 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 unclean toucheth.

* The same things
faith St. August.
(q. 33.) and
Theodore

(q. 36. in Num)
which were
shadowed and
prefigured in the
old Testament, are
revealed and
manifested in the
New. And this
special sacrifice
prefigured diverse
particular things in
Christs Passion.

(a) His body of
Adam signifying
read earth

(b) At the age of
33. years

(c) Always most
pure from sin.

(d) Free from all
bondage.

(e) Crucified
without the gate of
Jerusalem.

(f) All Sacraments
have their virtue of
Christs blood.

(g) From the sole
of his feet to the
top of his head all
wounded, with the
whips, crown,
nails. &c.

(h) Wood of the
cross brought life
to the world.

(i) Lively heat of
so infinite charity
dissolveth the
coldness of death.

(j) Christs
suffering an
example that we
must also sustain
afflictions.

(k) Those that

1 **AND** our Lord spake to Moyses and Aaron, saying:

2 This is the religion of * the victim, which the Lord hath appointed. Command the children of Israel, that they bring unto thee (a) a read cow of (b) full age, wherein is (c) no blemish, and that hath (d) not carried yoke:

3 and you shall deliver her to Eleazar the priest. who bringing her forth (e) without the camp, shall immolate her in the sight of all:

4 and dipping his finger in her (f) blood, shall sprinkle it against the doors of the tabernacle seven times,

5 and shall burn her in the sight of all, committing (g) as well her skin and the flesh as the blood, and the dung to the fire.

6 (h) Wood also of the cedar, and (i) hyssop, and scarlet (j) twice died shall the priest cast into the flame, that wasteth the cow.

7 And then at length washing his garments, and his body, he shall enter into the camp, and (k) shall be polluted until Even.

8 But he also that burneth her, shall wash his garments and his body, and shall be unclean until Even.

9 And (l) a man that is clean shall gather the ashes of the cow, and shall power them out without the camp in (m) a most clean place, that they may be reserved for the multitude of the children of Israel, and for water of aspersion: because the cow was burnt for sin.

10 And when he that carried the ashes of the cow, hath washed his garments, (n) he shall be unclean (o) until Even. The children of Israel, and the strangers that dwell among them, shall have this for a holy thing by a perpetual ordinance.

11 He that toucheth the dead corpse of a man, and is unclean therefore seven days:

12 shall be sprinkled of (p) this water the third day, and the Seventh, and so shall be cleansed. If he were not sprinkled, the third day (q) the Seventh day he can not be cleansed.

13 every one that toucheth the dead corpse of mans soul, and is not sprinkled with this commistion, shall pollute the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his filthiness shall remain upon him.

procured, or cooperated to Christs death were polluted with sin.

(l) Joseph and Nicodemus buried Christ.

(m) His sepulcher was glorious.

(n) Those also that buried him, needed cleansing by his Passion, not for that work. but for their sins.

(o) The old law did not remit sins but the new.

(p) Baptism in the name of the B. Trinity

(q) without which no other Sacrament availeth.

14 This is the law of the man that dieth in a tabernacle: all that enter into his tent, and all the vessel that are there, shall be polluted seven days.

15 The vessel, that hath no cover, nor binding over it, shall be unclean.

16 If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or grave, he shall be unclean seven days.

17 And they shall take of the ashes of combustion and of sin, and shall power living water upon them into a vessel.

18 in the which when a man that is clean hath dipped hyssop, he shall sprinkle therewith all the tent, and all the implements, and the men polluted with such contagion:

19 and in this manner he that is clean shall purge the unclean the third and Seventh day. And being expiated the Seventh day, he shall wash both himself and his garments, and be unclean until Evening.

20 If any man be not expiated after this rite, his soul shall perish out of the midst of the Church: because he hath polluted the Lords Sanctuary, and is not sprinkled with water of lustration.

21 This precept shall be an ordinance for ever. He also that sprinkleth the waters, shall wash his garments: every one that toucheth the waters of expiation, shall be unclean until Even.

22 Whatsoever he toucheth that is unclean, he shall make it unclean: and the soul, that toucheth any of these things, shall be unclean until Even.

Chapter 20

Mary the sister of Moyses dieth. 2. The people murmur for lack of water; 7. Moyses and Aaron being commanded to draw some out of a rock, do it doubtfully: 12. and for the same are foretold that they shall die in the desert. 14. Not obtaining license to pass through Edom, 22. they come into Mount Hor; where Eleazar is ordained high Priest, Aaron dieth, and is mourned by the people thirty days.

The Epistle on Friday in the third week of Lent.

1 **AND** the children of Israel, and all the multitude came into the desert Sin, the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

2 And when the people lacked water, they came together against Moyses and Aaron:

3 and being turned into sedition, said: Would God we had perished among our brethren before our Lord.

4 Why have you brought forth the Church of our Lord into the wilderness, that both we and our cattle should die?

5 Why did you make us ascend out of Ægypt, and have brought us into this exceeding naughty place which can not be sowed, which

bringeth forth neither fig, nor vines, nor pomegranates, moreover also hath no water for to drink?

6 And Moyses and Aaron, the multitude being dismissed, entering into the tabernacle of covenant, fell flat upon the ground, and cried to our Lord, and said: Lord God hear the cry of this people, and open unto them thy treasure the fountain of living water, that being satisfied, their murmuring may cease. And the Glory of our Lord appeared over them.

(a) The rock signified Christ, the rod his cross. *St. Aug. q. 35. in Num.*

7 And our Lord spake to Moyses, saying: 8 Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to (a) the rock before them, and it shall give waters. And when thou hast brought forth water out of the rock, all the multitude shall drink and their cattle.

9 Moyses therefore took the rod, which was in the sight of our Lord, as he commanded him,

(b) By this the cross is more evidently signified, which was made of two pieces of wood. *St. Aug. ibidem.*

10 the multitude being assembled before the rock, and he said to them: Hear ye rebellious and incredulous: Can we out of this rock bring you forth water?

(c) Not doubting of Gods power, but supposing it unmeet, that God should still work miracles for so stubborn a people, they did not speak to the rock, as they were commanded, but chiding the incredulous multitude, spake to them ambiguously, & so by occasion of others sin, also offended, and for the same were punished. *See. Deut. 1, v. 37 3, v. 16. & 4, v. 21. St. Aug. q. 19. Theod. q. 38. in Num.*

11 And when Moyses had lifted up his hand striking the rock, (b) twice with the rod, there came forth great plenty of water, so that the people drunk and their cattle.

12 And our Lord said to Moyses and Aaron: Because (c) you have not believed me, to Sanctify me before the children of Israel, you shall not bring in these peoples into the land, which I will give them.

13 This is the water of contradiction, where the children of Israel quarreled against our Lord, and he was sanctified in them.

14 In the mean time Moyses sent messengers from Cades to the King of Edom, which should say: Thus thy brother Israel biddeth us to say: Thou knowest all the labor, that hath taken us,

15 in what manner our fathers went down into Ægypt, and there we dwelt a great time, and the Ægyptians afflicted us, and our fathers:

16 and in what manner we cried to our Lord, and he heard us, and sent an Angel, that hath brought us out of Ægypt. Loe being presently in the city of Cades, which is in thy uttermost borders,

17 we beseech thee that we may have license to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go the common high way, declining neither to the right hand, nor to the left, till we be past thy borders.

18 To whom Edom answered: Thou shalt not pass by me, otherwise I will come armed against thee.

19 And the children of Israel said: We will go by the beaten way: and if we and the cattle drink thy waters, we will give thee that which is just: there shall be no difficulty in the price, only let us

pass speedily.

20 But he answered: Thou shalt not pass: And immediately he came forth to meet them with an infinite multitude, and a strong hand,

21 neither would he condescend to them desiring to grant them passage through his borders. For the which cause Israel turned another way from him.

22 And when they had removed the camp from Cades, they came into the mountain Hor, which is in the borders of the land of Edom:

23 Where our Lord spake to Moyses:

24 Let Aaron, sayeth he, go to his people: for he shall not enter to the Land, which I have given the children of Israel, for that he was incredulous to my mouth, at the Waters of contradiction.

25 Take Aaron and his son with him, and thou shalt bring them into the mountain Hor.

26 And when thou hast unvested the father of his vesture, thou shalt revest therewith Eleazar his son: Aaron shall be gathered, and die there.

27 Moyses did as our Lord had commanded: and they went up into the mountain Hor before all the multitude.

28 And when he had spoiled Aaron of his vestments, be revested Eleazar his son with them.

29 After that he was dead in the top of the mountain, he went down with Eleazar.

30 And all the multitude seeing that Aaron was dead, (d) mourned upon him thirty days throughout all their families.

(d) Mourning the dead was long before this observed by tradition. *Gen.* 23. 50.

Chapter 21

Israelites at the first encounter with the Canaanites having the worse, after their vow kill the King of Arad, and destroy his cities. 4. The people again murmuring are stricken with fiery serpents, 7. but confessing their fault, Moyses by Gods commandment setteth up a brazen serpent for a remedy. 10. They march through diverse places. 17. and sing a Canticle at a well which God gave them. 21. They kill Sehon King of the Amorrites, and conquer his land. 33. Likewise Og King of Basan.

1 **WHICH** when the Chananite 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 victor, he took the pray of them.

2 But Israel binding himself, by vow to our Lord, said: If thou wilt deliver this people into my hand, I will destroy their cities.

3 And our Lord heard the prayers of Israel, and delivered the Chananite, whom they slew overthrowing their cities: and they

called the name of that place Horma, that is to say, Anathema.

4 And they marched also from the mountain Hor, by the way that leadeth to the Red Sea, that they might compass the land of Edom. And the people began to be weary of the journey and labor:

5 and speaking against God and Moyses, they said: Why didst thou bring us out of Ægypt, to die in the wilderness? There wanteth bread, waters there are none: our soul now loatheth at this most light meat.

6 Wherefore our Lord sent upon the people fiery serpents, at whose plagues and the deaths of very many,

7 they came to Moyses, and said: We have sinned, because we have spoken against our Lord and thee: Pray that he take from us the serpents. And Moyses prayed for the people,

(a) God forbidding images of idols, yet commandeth to make an image for a good purpose.

8 and our Lord spake to him: (a) Make a brazen serpent, and set it for a sign: he that being stricken looketh on it, shall live.

(b) Christ expoundeth this erecting of the brazen serpent, of him self to be crucified. *Joan. 3.*

9 Moyses therefore made (b) A BRAZEN SERPENT, and set it for a sign: whom when they that were stricken, looked on, they were healed.

10 And the children of Israel marching camped in Oboth.

11 Whence departing they pitched their tents in Ieabarim, in the wilderness, that looketh toward Moab against the east part.

12 And removing from thence, they came to the Torrent Zared.

13 Which they forsaking camped against Arnon, which is in the desert, & standeth out in the borders of the Amorrhite. For Arnon is the border of Moab, dividing the Moabites & the Amorrhites.

(c) As the Ægyptians were drowned in the sea; so the Amorrhites were oppressed by the rocks falling upon them, & the waters carried their carcasses into the valley of Moab.

14 Whereof it is said in the book of the wars of our Lord: (c) As he did in the Red Sea, so will he do in the streams of Arnon.

15 The rocks of the torrents were bowed, that they might rest in Ar, and lie in the borders of the Moabites.

16 From that place appeared the well, whereof our Lord spake to Moyses: Gather the people together, and I will give them water.

17 Then Israel sang this verse: Arise the well. They sang thereto:

18 The well, which the princes digged, and the captains of the multitude prepared in the lawgiver, and in their staves. And they marched from the wilderness to Mathana.

19 From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

20 From Bamoth is a valley in the country of Moab, in the top of Phasga, which looketh toward the desert.

21 And Israel sent messengers to Sehon King of the Amorrhites, saying:

22 I beseech thee that I may have license to pass through thy land: we will not go aside into the fields and the vineyards, we will not drink waters of the wells, we will go the Kings high way, till we be

past thy borders.

23 Who would not grant that Israel should pass by his borders: but rather gathering an army, went forth to meet them in the desert, and came unto Iasa, and fought against them.

24 Of whom he was stricken in the edge of the sword, and his land was possessed from Arnon unto Ieboc, and to the children of Ammon: for the borders of the Ammonites were kept with a strong garrison.

25 Israel therefore took all his cities, and dwelt in the cities of the Amorrheite, to wit, in Hesebon, and the villages thereof.

26 The city Hesebon was Sehons the king of the Amorrheite, who fought against the king of Moab: and took all the land, that had been of his dominion, as far as Arnon.

27 Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built and erected:

28 A fire went forth from Hesebon, a flame from the town of Sehon, and devoured Ar of the Moabites, and the inhabitants of the high places of Arnon.

29 Woe to thee Moab, thou art undone people of Chamos. He hath given his sons into flight, and his daughters into captivity to Sehon the King of the Amorrhites.

30 Their yoke is perished from Hesebon unto Dibon, they came weary into Nophe, and unto Medaba.

31 Israel therefore dwelt in the Land of the Amorrhite.

32 And Moyses sent some to take a view of Jazer: Whose villages they took, and possessed the inhabitants.

33 And they turned them selves, and went up by the way of Basan, and Og the King of Basan came against them with all his people, to fight iu Edrai.

34 And our Lord said to Moyses: Fear him not, for into thy hand I have delivered him, and all his people, and land: and thou shalt do to him as thou didst to Sehon the King of the Amorrhites, the inhabitator of Hesebon.

35 They therefore smote him also With his sons, and all his people unto utter destruction, and they possessed his land.

Chapter 22

Balac King of Moab fearing the Israelites, sendeth for Balaam a soothsayer to curse them. 8. Who consulting his false god, is forbid by God Almighty to go, and so excuseth him self. 15. Balac sendeth again offering greater reward, 19. he again consulteth, and God biddeth him go. 22. but sendeth an Angel to meet him in the way, whom his ass Seeing, shunneth three times, and so often he beateth her, 28. then she speaketh, expostulating his hard usage. 31. he also

seeth the Angel. 35. and is charged to speak nothing but that the Angel shall suggest.

1 **AND** marching forward they camped in the champion country of Moab, where Jericho is situated beyond Jordan.

2 And Balac the son of Sephor seeing all things that Israel had done to the Amorrheite,

3 and that the Moabites were in great fear of him, and could not sustain his assault,

4 he said to the elders of Madian: So will this people destroy all that dwell in our coasts, as the ox is wont to eat the grass unto the very roots. And he was at the same time King in Moab.

5 He sent therefore messengers to Balaam the son of Behor a Soothsayer, who dwelt upon the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Ægypt, that hath covered the face of the earth, sitting against me.

6 Come therefore, and curse this people, because it is mightier then I: if by any means I may strike them and cast them out of my land. for I know that he is blessed whom thou shalt bless, and cursed upon whom thou shalt heap curses.

7 And the ancients of Moab went, and the elders of Madian, having the price of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac:

(a) He consulted his false god, whom he served, & called him the Lord, not knowing our Lord God Almighty.
Theodoret. q. 40. Procopius. in Num.

8 he answered: tarry here this night, and I will answer whatsoever (a) the Lord shall say to me. And whiles they stayed with Balaam, (b) God came, and said to him:

9 What would these men that are with thee?

10 He answered: Balac the son of Sephor king of the Moabites hath sent to me,

11 saying: Behold a people that is come out of Ægypt, hath covered the face of the land: come, and curse them, if by any means fighting I may drive them away.

12 And God said to Balaam: go not with them, neither do thou curse the people: because it is blessed.

13 Who in the morning arising said to the princes: go into your country, because the Lord hath forbid me to come with you.

14 The princes returning, said to Balac: Balaam would not come with us.

15 Again he sent many more and more noble, then he had sent before.

16 Who when they were come to Balaam, said: Thus sayeth Balac the son of Sephor: Slack not to come to me:

17 for I am ready to honor thee, and whatsoever thou wilt I will give thee: Come, and curse this people.

18 Balaam answered: If Balac would give me his house full of silver

(c) Being sufficiently

informed before,
for worldly lucre
he demandeth
again, & God for
his punishment
letteth him go: but
suffereth him not
to curse, nor speak
evil of the
Israelites, but
contrariwise to
prophecy much
good, which should
come unto them.

(d) Nothing is here
to be more
marveled (*sayeth*
St. Augustine) then
that he was not
afraid when he
heard his ass speak
unto him. But
being accustomed
to such monstrous
things he replied
familiarly, nothing
therewith
astonished.

(e) Yet Seeing an
Angel, he fell
down terrified, and
adored him. *q. 48.*
in Num.

(f) Balaam
knowing him to be
an Angel that
appeared, neither
adored him with
Divine honor as
God, nor with civil,
as a mortal man,
but with religious
honor, less then
Divine, & more
then civil. *See*
Exod. 20.

(g) God sometimes
maketh false
Prophets to utter a
truth, because
prejudicate¹² minds

and gold, I can not change the word of the Lord my God, to speak either more, or less.¹⁹ I beseech you that you will also tarry here this night, and I may know what the Lord will answer me (c) once more.

20 God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them: yet so, that thou do that which I shall command thee.

21 Balaam arose in the morning, and saddling his ass went with them.

22 And God was angry. And an Angel of our Lord stood in the way against Balaam, who sat upon the ass, and had two servants with him.

23 The ass seeing the Angel standing in the way, with a drawn sword, turned her self out of the way, and went by the field. Whom when Balaam had beat, and had brought her again to the beaten way,

24 the Angel stood in the streets of two walls, Wherewith vineyards were enclosed.

25 Whom the ass seeing, joined her self close to the wall, and bruised the foot of him that ride. But he beat her again:

26 and nevertheless the Angel passing to a narrow place, where there could be no going a side neither to the right hand nor to the left, stood to meet him.

27 And when the ass had seen the Angel standing, she fell under the feet of the rider. Who being angry, beat her sides with a staff more vehemently.

28 And our Lord opened the mouth of the ass, and she spake: What have I done to thee? why strikest thou me? loe now the third time?

29 Balaam (d) answered: Because thou hast deserved, and hast abused me: I would I had a sword, that I might kill thee.

30 The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? tell me what like thing did I ever to thee. But he said: never.

31 Forthwith our Lord opened the eyes of Balaam, and he (e) saw the Angel standing in the way with a drawn sword, and he (f) adored him flat to the ground.

32 To whom the Angel said: Why beatest thou thy ass the third time? I am come to withstand thee, because thy way is perverse, and contrary to me:

33 and unless the ass had turned out of the way, giving place to me resisting thee, I had slain thee, and she should have lived.

34 Balaam said: I have sinned, not knowing that thou didst stand

¹² prejudicate: prejudiced

do rather give ear
to such, the to true
Prophets. *Theod. q.*
45. in *Num.*

against me: and now if it displease thee that I go, I will return.

35 The Angel said: (g)] go with these men, and see thou speak no other thing then I shall command thee. He went therefore with the princes.

36 Which when Balac heard, he came forth to meet him in a town of the Moabites, that is situated in the uttermost borders of Arnon.

37 And he said to Balaam: I sent messengers to call thee, why didst thou not come immediately unto me? was it because I can not reward thy coming?

38 To whom he answered: Loe here I am: Shall I be able to speak any other thing, but that which God shall put in my mouth?

39 They therefore went on together, and came into a city, that was in the uttermost borders of his kingdom.

40 And when Balac had killed oxen, & sheep, he sent thereof to Balaam, and to the princes that were with him, presents.

41 And when morning was come, he brought him to the excelses of Baal, and he beheld the uttermost part of the people.

Chapter 23

Balaam endeavoreth to curse Israel, but God forceth him to bless them. 11. Again he urgeth him to curse them, but he still prophesieth good things of them. 26. Yet Balac insisteth willing him to curse, or not to bless them.

(a) Before the
Devil would curse
Gods people he
required sacrifice;
which being
offered yet he
could not work his
malice. For by
Gods
commandment
(saith *St. Jerome.*
de mans. 42.) Israel
is blessed, cursing
turned into praise
and Gods voice is
heard sounding
from a profane
mouth.

1 **AND** Balaam said to Balac: (a) Build me here seven altars, and prepare as many calves, and rams of the same number.

2 And when he had done according to the word of Balaam, they together laid a calf and a ram upon an altar.

3 And Balaam said to Balac: Stand a while beside thy holocaust, until go, if happily the Lord will meet me, and whatsoever he shall command, I will speak to thee.

4 And when he was gone in hast, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid thereon a calf and a ram.

5 And our Lord put a word in his mouth, and said: Return to Balac, and thus shalt thou speak.

6 Returning he found Balac standing beside his holocaust, and all the princes of the Moabites:

7 and taking up his parable, he said: From Aram hath Balac King of the Moabites brought me, from the mountains of the East: Come, quoth he, and curse Jacob: make hast, and detest Israel.

8 How shall I curse, whom God hath not cursed? By what means may I detest, whom the Lord detesteth not?

9 From the highest flints shall I see him, and from the hills shall I

view him. The people shall dwell alone, and among the Gentiles shall not be accounted.

(b) Heretics, & other infidels desire sometimes to die in state of Catholics, though they will not live as they do. *St. Greg. li. 33. c. 27. Moral.*

10 Who may be able to number the dust of Jacob, and to know the number of the stock of Israel? (b) My soul die the death of the just, and my last ends be made like to them.

11 And Balac said to Balaam: What is this that thou doest? That thou shouldest curse mine enemies I called thee: and thou contrary wise blessest them.

12 To whom he answered: Can I speak ought else, but that which the Lord commandeth?

13 Balac therefore said: Come with me into another place whence thou mayest see part of Israel, and canst not see the whole, from thence curse them.

14 And when he had brought him into a high place, upon the top of the mountain Phasga, Balaam builded seven altars, & laying thereon calves and rams,

15 he said to Balac: Stand here beside thy holocaust, whiles I go to meet him.

16 Whom when our Lord had met, and had put the word in his mouth, he said: Return to Balac and thus thou shalt speak to him.

17 Returning he found him standing beside his holocaust, and the princes of the Moabites with him. To whom Balac said: what hath the Lord spoken?

18 But he taking up his parable, said: Stand Balac, and harken, hear thou son of Sephor:

19 God is not as man, that he may lie, nor as the son of man, that he may be changed. Hath he said then, and will he not doe? hath he spoken, and will he not fulfill?

20 I was brought to bless, the blessing I am not able to stay.

(c) *likeness of idol.*

21 There is no Idol in Jacob, neither is there (c) simulacra to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him.

22 God hath brought him out of Ægypt, whose strength is like to the unicorn.

23 There is no soothsaying in Jacob, nor divination in Israel. In their times it shall be said to Jacob and Israel what God hath wrought.

24 Behold the people shall rise up as a lioness, and as a lion shall raise it self: It shall not lie down till it devour the pray, and drink the blood of the slain.

(d) When Infidels can not draw others to false worship, or cursing, they are content that men profess no God, not religion at all.

25 And Balac said to Balaam: (d) neither curse, nor bless him.

26 And he said: Did I not tell thee, that whatsoever God should command me, that would I doe?

27 And Balac said to him: Come, and I will bring thee to another

place: if happily it please God that thence thou mayest curse them.

28 And when he had brought him upon the top of the mountain Phogor, which looketh to the wilderness,

29 Balaam said to him: Build me here seven altars, and prepare as many calves, and rams of the same number.

30 Balac did as Balaam had said: and he laid the calves and the rams on every altar.

Chapter 24

Balaam forced by the evidence of truth (though not converted in will to serve God, whom he confesseth to be omnipotent) prophesieth still more good of Israel: 10. Wherefore Balac interrupteth him; and he answereth plainly that God Almighty will have it so. 15. And so proceeding he prophesieth of CHRIST. 20. Also of Amalacheites, Cineites, and Italians.

(a) The spirit of prophecy came more upon him, but not grace justifying: many do prophecy, and cast out Devils, and work other miracles, and yet be damned *Mat. 7. v. 22.*

1 **AND** when Balaam had seen that it pleased our Lord that he should bless Israel, he went not as before he had gone, to seek valleys Soothsaying: but directing his countenance against the desert,

2 and lifting up his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God coming (a) vehemently upon him,

3 taking up his parable he said: Balaam the son of Beor hath said: The man hath said: whose eye is stopped:

4 The hearer of the words of God hath said, he that hath beheld the vision of the Omnipotent, he that falleth, and so his eyes are opened:

5 How beautiful are thy tabernacles o Jacob, and thy tents o Israel!

6 As woody valleys, as watered gardens beside the rivers, as tabernacles which the Lord hath pitched, as cedars by the waters side.

7 Water shall flow out of his bucket, and his seed shall be into many waters. For Agag shall his king be taken away, and his kingdom shall be taken away.

8 God hath brought him out of Ægypt, whose strength is like to the rhinoceros. They shall devour nations his enemies, and break their bones, and pierce them with arrows.

9 Lying he hath slept as a lion, and as a lioness, whom none shall be bold to raise up. He that blesseth thee, him self also shall be blessed: he that curseth thee, shall be reputed accurst.

10 And Balac being angry against Balaam, clapping his hands together said: To curse mine enemies I called thee, whom thou contrary wise hast blessed the third time:

11 return to thy place. I was determined verily to honor thee magnifically, but the Lord hath deprived thee of the honor

appointed.

12 Balaam made answer to Balac: did I not say to thy messengers, whom thou didst send to me:

13 If Balac would give me his house full of silver and gold, I can not pass the word of the Lord my God, to utter of my own mind either any good, or evil: but whatsoever the Lord shall say, that will I speak?

14 But yet going to my people, I will give thee counsel, what thy people shall do to this people in the last time.

15 Therefore taking up his parable, again he said: Balaam the son of Beor hath said: The man whose eye is stopped, hath said:

16 the hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Omnipotent, who falling hath his eyes opened.

(b) In some sort this prophecy was fulfilled in King David. 2. Reg. 5. 8. & seq. but perfectly in Christ the bright, and morning star. Apoc. 22. To whom not any one, or many, but in general all nations are give for inheritance, and the ends of the world, in possession. Psal. 2. Act. 1. v. 8.

17 I shall see him, but not now: I shall behold him but not near. (b) A STAR SHALL RISE out of Jacob, and a rod shall arise from Israel: and shall strike the dukes of Moab, and shall waist all the children of Seth.

18 And Idumea shall be his possession: the inheritance of Seir shall come to their enemies: but Israel shall do manfully.

19 Of Jacob shall he be that shall rule, and shall destroy the remains of the city.

20 And when he had seen Amalec, taking up his parable, he said: Amalec the beginning of Gentiles, whose latter ends shall be destroyed.

21 He saw also the Cineite: and taking up his parable, he said: Thy habitation in deed is strong: but if thou build thy nest in a rock,

22 and thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee.

(c) Not to his country, but to his place of abode among the Madianites: for there he was slain shortly after. Chapter 31. v. 8.

23 And taking up his parable again he spake: Alas, who shall live, when God shall do these things?

24 They shall come in galleys from Italy, they shall overcome the Assyrians, and shall waist the Hebrews, and at the last them selves also shall perish.

25 And Balaam rose, and returned into (c) his place: Balac also returned the way that he came.

Chapter 25

By carnal fornication many are drawn to spiritual. For which twenty four thousand are slain. 10. Phinees his Zeal in stabbing to death two fornicators, is commended by God, and rewarded.

(a) Balaam gave this Devilish counsel to allure

1 **AND** Israel at that time abode in Settim, and the people (a) fornicated with the daughters of Moab,

men by bellichere
and lecherie unto
Idolatry. *Chapter*
31. v. 16. And even
so Heretics draw
many in these days
to heresy. *See*
Apoc. 2. v. 14.

(b) By assistance
of the princes hang
the idolaters. v. 5.

(c) Either Phinees
was one of the
Judges, and so an
example for such
Magistrates to do
justice; or he had a
particular
inspiration, which
is no warrant for
private men, to do
the like. For by
Catholic doctrine,
killing of men is
neither allowed,
nor excused but
when it is done by
public authority, or
by mere casualty,
against the killers
will. *Catechis.*
Rom. p. 3. c. 6. q.
5. D. Tbo. 2. 2. q.
60 a. 6.

2 who called them to their sacrifices. And they did eat and adore
their Gods.

3 And Israel was professed to Beelphegor, and our Lord being angry,

4 said to Moyses: Take all the princes of the people, and hang (b)
them up against the Sun on gibbets: that my fury may be averted
from Israel.

5 And Moyses said to the Judges of Israel: kill every man his
neighbors, that are professed to Beelphegor.

6 And behold one of the children of Israel entered in before the face
of his brethren to a whore a Madianite in the sight of Moyses, and
of all the multitude of the children of Israel, who wept before the
doors of the tabernacle.

7 Which thing when Phinees had seen the son of Eleazar the son of
Aaron the priest, he arose out of the midst of the multitude, and
catching a dagger,

8 went in after the man of Israel into the brothel house, and thrust
them through both together, to wit, the man and the woman in the
genitals. And the plague ceased from the children of Israel,

9 and there were slain four and twenty thousand men.

10 And our Lord said to Moyses:

11 Phinees the son of Eleazar the son of Aaron the priest (c) hath
averted my wrath from the children of Israel: because he was moved
with my zeal against them, that my self might not destroy the
children of Israel in mine own zeal.

12 Therefore speak to him: Behold I give him the peace of my
covenant,

13 and there shall be as well to him as to his seed the covenant of
priesthood for ever, because he hath been zealous for his God, and
hath expiated the wicked fact of the children of Israel.

14 And the name of the man of Israel, that was slain with the woman
of Madian, was Zambri the son of Salu, a prince of the kindred and
tribe of Simeon.

15 Moreover the Madianesse, that was slain with him, was called
Cozbi the daughter of Sur a most noble prince of the Madianites.

16 And our Lord spake to Moyses, saying:

17 Let the Madianites find you their enemies, and strike you them:

18 Because they also have done like enemies against you, and have
guilefully deceived you by the Idol Phogor, and Cozbi the daughter
of the duke of Madian their sister, who was stricken in the day of
the plague for the sacrilege of Phogor.

Chapter 26

Al the men of twelve tribes being again numbered, from the age of

twenty years and upward, are found to be six hundred one thousand seven hundred and thirty. 57. Of the tribe of Levi also, numbered of the male sex from the age of one month and upward, are found twenty three thousand. 64. all being dead in the desert, which were numbered before, except Caleb and Josue.

(a) Gods wrath being pacified by extirpation of the old bad people, the new progeny is numbered which shall possess the promised land St. Jerome. *de Mans. 42. to. 3.*

1 **AFTER** (a) the blood of the offenders was shed, our Lord said to Moyses and Eleazar the son of Aaron, the priest:

2 Number the whole sum of the children of Israel from twenty years and upward, by their houses and kindreds, all that can go forth to wars.

3 Moyses therefore and Eleazar the priest spake, in the champion country of Moab upon Jordan against Jericho, to them that were

4 from twenty years and upward, as our Lord had commanded, of whom this is the number:

5 Ruben the first born of Israel, his son, Henoeh, of whom is the family of the Henoehites: and Phallu, of whom is the family of the Phalluites:

6 and Hesron, of whom is the family of the Hesronites: and Charmi, of whom is the family of the Charmites.

7 These are the families of the stock of Ruben: whose number was found forty three thousand, and seven hundred thirty.

8 The son of Phallu, Eliab.

9 his sons, Namuel and Dathan and Abiron. These are Dathan and Abiron the princes of the people, that rose against Moyses and Aaron in the sedition of Core, when they rebelled against our Lord:

10 and the earth opening her mouth devoured Core, very many dying, when the fire burnt two hundred fifty men. And there was a great miracle done,

(b) They were retained in the air, till the earth broken under them was closed again.

11 that Core perishing, (b) his sons perished not.

12 The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites: Jachin, of him is the family of Jachinites:

13 Zare, of him is the family of the Zareites: Saul, of him is the family of the Saulites.

14 these are the families of the stock of Simeon, of which the whole number was two and twenty thousand two hundred.

15 The sons of Gad by their kindreds: Sephon, of him is the family of the Sephonites: Aggi of him is the family of the Aggites: Suni, of him is the family of the Sunites:

16 Ozni, of him is the famile of the Oznites: Her, of him is the family of the Herites:

17 Arod of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

18 these are the families of Gad, of which the whole number was

forty thousand five hundred.

19 The sons of Judas, Her, and Onan, who died both in the land of Chanaan.

20 And the sons of Judas by their kindreds were: Sela, of whom is the family of the Selaïtes: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zareïtes.

21 Moreover the sons of Phares: Hesron, of whom is the family of the Hesronites: and hamul, of whom is the family of the Hamulites.

22 these are the families of Judas, of which the whole number was seventy six thousand five hundred.

23 The sons of Issachar, by their kindreds: Thola, of whom is the family of the Tholaïtes: Phua, of whom is the family of the Phuaïtes:

24 Jasub, of whom is the family of the Jasubites: Semran, of whom is the family of the Semranites.

25 these are the kindreds of Issachar, whose number sixty four thousand three hundred.

26 The sons of Zabulon by their kindreds: Sared, of whom is the family of the Saredites: Elon of whom is the family of the Elonites: Ialel, of whom is the family of Ialelites.

27 These are the kindreds of Zabulon, whose number was sixty thousand five hundred.

28 The sons of Joseph by their kindreds, Manasses and Ephraim.

29 Of Manasses was born Machir, of whom is the family of the Machirites. Machin begat Galaad, of whom is the family of the Galaadites.

30 Galaad had sons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites.

31 and Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites.

32 and Semida, of whom is the family of the Semidaïtes: and Hepher, of whom is the family of the Hepherites.

33 And Hepher was the father of Salphaad, who had no sons, but only daughters, whose names are these: Maala, and Noa, and Hegla, and Melcha, and Tersa.

34 these are the families of Manasses, and the number of them is fifty two thousand seven hundred.

35 And the sons of Ephraim by their kindreds were these: Suthala, of whom is the family of the Suthalaïtes: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites.

36 Moreover the son of Suthala was Heran, of whom is the family of the Heranites.

37 these are the kindreds of the sons of Ephraim: whose number was thirty two thousand five hundred.

38 These are the sons of Joseph by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaites: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites:

39 Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites.

40 The sons of Bela: Hered, and Noeman. Of Hered, the family of the Heredites: of Noeman, the family of the Noemanites.

41 These are the sons of Benjamin by their kindreds, whose number was forty five thousand six hundred.

42 The sons of Dan by their kindreds: Suham, of whom is the family of the Suhamites: these are the kindreds of Dan by their families.

43 all were Suhamites, whose number was sixty four thousand four hundred.

44 The sons of Aser by their kindreds: Jemna, of whom is the family of the Jemnaïtes: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites.

45 The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites.

46 And the name of the daughter of Aser, was Sara.

47 these are the kindreds of the sons of Aser, and their number fifty three thousand four hundred.

48 The sons of Nephthali by their kindreds: Iesiel, of whom is the family of the Iesielites: Guni, of whom is the family of the Gunites,

46 Jeser, of whom is the family of the Jeserites: Sellem, of whom is the family of the Sellemites.

50 these are the kindreds of the sons of Nephthali by their familys: whose number was forty five thousand four hundred.

51 This is the sum of the children of Israel, that wete reckoned, six hundred thousand, and a thousand seven hundred thirty.

52 And our Lord spake to Moyses saying:

53 To these shall the land be divided according to the number of names for their possessions.

54 To the greater number thou shalt give a greater portion, and to the fewer a lesse: to every one, as they have now been reckoned, shall possession be delivered:

55 yet so that lot do divide the Land to the tribes and the families.

56 Whatsoever shall chance by lot, that let either the more take, or the fewer.

57 This also is the number of the sons of Levi by their familys: Gerson, of whom the family of the Gersonites: Caath, of whom the

(c) Amram married his aunt: which showeth that the second degree in consanguinity is not for bid by the law of nature; though it was after prohibited by a positive law. *Levit. 18.*

family of the Caathites: Merari, of whom the family of the Merarites.

58 these are the families of Levi: The family of Lobni, the family of Hebroni, the family of Moholi, the family of Musi, the family of Core. Howbeit Caath begat Amram:

59 who had to wife Iochabed (c) the daughter of Levi, who was born to him in Ægypt. She bare to Amram her husband sons, Aaron and Moyses, and Mary their sister.

60 Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar:

61 of the which Nadab and Abiu died, when they had offered the strange fire before our Lord

62 And all that were numbered, were twenty three thousand of the male kind from one month and upward: who were not reckoned among the children of Israel, neither was their possession given with the rest.

63 This is the number of the children of Israel, that were enrolled by Moyses and Eleazar the priest, in the champion country of Moab upon Jordan against Jericho.

64 Among whom there was none of them that were numbered before by Moyses and Aaron in the desert of Sinai

65 For our Lord had foretold that all should die in the wilderness And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

Chapter 27

Salphaads daughters succeed to their fathers inheritance. 8. And the law is established that for lack of sons daughters shall inherit, and for lack also of daughters the next of kin. 12. God commandeth Moyses to ascend into Mount Abarim, and thence view the promised Land, but foretelleth him that he shall die, and not go into it. 15. He then prayeth God to provide another to lead the people, 18. and Josue is designed in presence of Eleazar and the people.

1 **AND** there came the daughters of Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: whose names are, Malaa, and Noa, and Hegla, and Melcha, and Thersa.

2 And they stood before Moyses and Eleazar the priest, and all the princes of the people at the door of the tabernacle of covenant, and said:

(a) For the general murmuring, whereof all the people were guilty. *cha. 14. v. 29.*

3 Our father died in the desert, neither was he in the sedition, that was raised against our Lord under Core, but he died in (a) his own sin: he had no men children. Why is his name taken away out of his family, because he hath not a son? Give us possession among the kin of our father.

4 And Moyses referred their cause to the judgment of our Lord.

5 Who said to him:

6 The Daughters of Salphaad require a just thing: give them possession among their fathers kin, and let them succeed him in the inheritance.

7 And to the children of Israel thou shalt speak these things:

8 When a man dieth without a son, his inheritance shall pass to his daughter.

9 If he have no daughter, he shall have his brethren his successors.

10 And if he have no brethren neither, you shall give the inheritance to his fathers brethren.

11 but if he have no such uncles by the father neither, the inheritance shall be given to them that are the next of kin. and this shall be to the children of Israel a holy ordinance by a perpetual law, as the Lord hath commanded Moyses.

12 Our Lord also said to Moyses: go up into this mountain Abarim, and view from thence the Land which I will give to the children of Israel.

13 and when thou shalt have seen it, thou also shalt go to thy people, as thy brother Aaron is gone:

14 because you did offend me in the desert Sin in the contradiction of the multitude, neither would you Sanctify me before them upon the waters. these are the waters of contradiction in Cades of the desert Sin.

15 To whom Moyses answered:

16 Our Lord the God of the spirits of all flesh provide a man, that may be over this multitude:

17 and may go out and enter in before them, and bring them out, or bring them in: lest the people of our Lord be as sheep without a (b) pastor.

18 And our Lord said to him: Take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him.

19 Who shall stand before Eleazar the priest and all the multitude:

20 and thou shalt give him precepts in the sight of all, and part of thy Glory, that all the synagogue of the children of Israel may hear him.

21 For him, if any thing be to be done, Eleazar the priest shall consult the Lord. At his word shall he go out and shall go in, and all the children of Israel with him, and the rest of the multitude.

22 Moyses did as out Lord had commanded. And when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people.

23 And imposing his hands on his head, he repeated all things that our Lord had commanded.

(b) Temporal Princes are also pastors, or shepherds of the people: but this made not Josue supreme in spiritual causes. For it is clear in the next lines that he had but *part of Moyses his Glory*, 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*.

Chapter 28

Special sacrifices are appointed for every day in the morning and Evening. 9. Likewise for every Sabbath day, 11. for the first day of every month, 16. for Pasch, 26. and for Penticost.

1 **OUR** Lord also said to Moyses:

(a) Variety of
Sacrifices for
diverse times.

2 Command the children of Israel, and thou shalt say to them: My oblation and Breads, and burnt sacrifice of most sweet odor offer ye (a) in their times.

(b) 1. every day
wise.

3 These are the sacrifices which you must offer: Two lambs of a year old without blemish daily for (b) the Everlasting holocaust:

4 one you shall offer in the morning, and the other at Even:

5 the tenth part of an ephi of flour, which shall be tempered with the purest oil, and shall have the fourth part of an hin.

6 It is the continual holocaust which you offered in Mount Sinai for a most sweet odor of the burnt sacrifice of the Lord.

7 and for a libament you shall offer of wine the fourth part of an hin for every lamb in the Sanctuary of the Lord.

8 And the other lamb in like manner you shall offer at even according to all the rite of the morning sacrifice, and of the libaments thereof, an oblation of most sweet odor to the Lord.

(c) 2. On the
Sabbath day.

9 And on the day of (c) the Sabbath, you shall offer two lambs of a year old without blemish, and two tenths of flour tempered with oil in sacrifice, and the libaments

10 which are rightly poured every Sabbath for an Everlasting holocaust.

(d) 3. The
Neomenia, or new
Moon.

11 And in (d) the Calendes you shall offer an holocaust to the Lord, two calves of the heard, one ram, seven lambs of a year old without blemish,

12 and three tenths of flour tempered with oil in sacrifice for every calf: and two tenths of flour tempered with oil to every ram:

13 and the tenth part of a tenth of flour tempered with oil in sacrifice to every lamb. it is an holocaust of most sweet odor and burnt sacrifice to the Lord.

14 And the libaments of wine, that are to be poured for every victim, shall be these: The half part of an hin for every calf, the third to a ram, the fourth to a lamb. this shall be the holocaust through all months, that succeed one another as the year turneth about.

15 A buck goat also shall be offered to the Lord for sins an Everlasting holocaust with his libaments.

(e) 4. Pasch, or
Phase.

16 And in the first month, (e) the fourteenth day of the month shall be the Phase of the Lord,

17 and the fifteenth day of the solemnitie: seven days shall they eat azymes.

18 Of the which the first day shall be venerable and holy: no servile work shall you do therein.

19 And you shall offer burnt sacrifice an holocaust to the Lord, two calves of the heard, one ram, seven lambs of a year old without blemish:

20 and the sacrifice of every one of flour which shall be tempered with oil, three tenths to every calf, and two tenths to every ram,

21 and the tenth part of a tenth, to every lamb, that is to say, to the seven lambs.

22 And one buck goat for sin, that expiation may be made for you,

23 beside the morning holocaust which you shall always offer.

24 So shall you do every day of the seven days for a food of the fire, and for a most sweet odor to the Lord, which shall rise of the holocaust, and of the libaments of every one.

25 The Seventh day also shall be most solemn and holy unto you: no servile work shall you do therein.

(f) 5. Pentecost.

26 The day also of (f) first fruits when you shall offer new fruits to the Lord, after that the weeks be accomplished, shall be venerable and holy: no servile work shall you do therein.

27 And you shall offer an holocaust for a most sweet odor to the Lord, two calves of the heard, one ram, and seven Lambs of a year old without blemish:

28 and in the sacrifices of them three tenths of flour tempered with oil to every calf, to every ram two,

29 every lamb the tenth part of a tenth, which together are seven lambs. a goat also

30 which is slain for expiation: beside the Everlasting holocaust and the libaments thereof.

31 all shall you offer without blemish with their libaments.

Chapter 29

In the Seventh month are celebrated with particular sacrifices the Feasts of Trumpets, 7. of Expiation, 12. of Tabernacles, 35. and of Assembly and Collection.

(a) 6. Feast of Trumpets.

1 **THE** (a) first day also of the Seventh month shall be venerable and holy unto you no servile work shall you do therein, because it is the day of sounding and of trumpets.

2 And you shall offer an holocaust for a most sweet odor to the Lord, one calf of the heard one ram, and seven lambs of a year old without blemish:

3 and in their sacrifices of flour tempered with oil three tenths to every calf, two tenths to a ram,

4 one tenth to a lamb, which together are seven lambs:

5 and a buck goat for sin, which is offered for the expiation of the people,

6 besides the holocaust of the Calendes with the sacrifices thereof, and the Everlasting holocaust with the accustomed libaments. With the same ceremonies shall you offer burnt sacrifice for a most sweet odor to the Lord.

(b) 7. Feast of Expiation.

7 The (b) tenth day also of this Seventh month shall be holy and venerable unto you, and you shall (c) afflict your souls: no servile work shall you do therein.

(c) For remissio of sins the penitents did cooperate by penal works of fasting and abstinence, *from even until Even. Levit. 23. v. 32. St. Aug. q. 57. in Num. Theod. q. 32. in Levit.*

8 And you shall offer an holocaust to the Lord for a most sweet odour, one calf of the heard, one ram, seven Lambs of a year old without blemish:

9 and in their sacrifices of flour tempered with oil three tenths to every calf, two tenths to the ram,

10 the tenth part of a tenth to every lamb, which are in all seven lambs:

11 and a buck goat for sin, besides these things that are wont to be offered for offence unto expiation, and for the Everlasting holocaust with their sacrifice & libaments.

(c) 8. Feast of Tabernacles.

12 But the (c) fifteenth day of the Seventh month, which shall be unto you holy and venerable, no servile work shall you do therein, but you shall celebrate the solemnity to the Lord seven days.

13 and you shall offer an holocaust for a most sweet odor to the Lord, calves of the heard thirteen, rams two, lambs of a year old without blemish fourteen:

14 & in their libaments of flour tempered with oil three tenths to every calf, which are together thirteen calves: and two tenths to every ram, that is, together to two rams,

15 and the tenth part of a tenth to every lamb, which are together fourteen lambs:

16 and a buck goat for sin, beside the Everlasting holocaust, and the sacrifice, and the libament thereof.

17 The next day you shall offer calves of the heard twelve, two rams, lambs a year old without blemish fourteen:

18 and the sacrifices and libaments of every one to the calves and the rams and the lambs you shall rightly celebrate:

19 and a buck goat for sin, beside the Everlasting holocaust, and the sacrifice and libament thereof.

20 The third day you shall offer eleven calves, two rams, lambs of a year old without blemish fourteen:

21 and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall rightly celebrate:

22 and a buck goat for sin, beside the Everlasting holocaust, and the

sacrifice, and libament thereof.

23 The fourth day you shall offer ten calves, two rams, lambs a year old without blemish fourteen:

24 and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall titely celebrate.

25 and a buck goat for sin, beside the Everlasting holocaust, and the sacrifice thereof and libament.

26 The fifth day you shall offer nine calves, two rams, lambs of a year old without blemish fourteen:

27 and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall rightly celebrate:

28 and a buck goat for sin, beside the Everlasting holocaust, and the sacrifices thereof and libament.

29 The sixth day you shall offer eight calves, two rames, lambs of a year old without blemish fourteen:

30 and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall rightly celebrate:

31 and a buck goat for sin, beside the Everlasting holocaust, and the sacrifice thereof and libament.

32 The Seventh day you shall offer seven calves, and two rams, lambs of a year old without blemish fourteen:

33 and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall rightly celebrate:

34 and a buck goat for sin, beside the Everlasting holocaust and the sacrifice thereof and libament.

(d) 9. Feast of
Assembly, and
Collection.

35 The (d) eight day, which is most solemn, no servile you do therein,

36 offering an holocaust for a most sweet odor to the Lord, one calf, one ram, lambs of a year old with out blemish seven.

37 and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall rightly celebrate:

38 and a buck goat for sin, besides the Everlasting holocaust, and the sacrifice thereof and libament.

39 These things shall you offer to the Lord in your solemnities: besides your Vows and voluntary oblations in holocaust, in sacrifice, in libament, and in pacific hosts.

Chapter 30

Voluntary Vows or oaths of men; 14. of maids in their fathers houses, 7. or newly married; 10. of widows, or wives divorced, 11. and of wives in their husbands houses: and how they bind, or are made frustrate.

1 **AND** Moyses told the children of Israel all things that our Lord had commanded him:

2 and he spake to the princes of the tribes of the children of Israel: This is the word that our Lord hath commanded:

(a) He that voweth abstinence from a thing lawful, maketh it unlawful to himself by his vow. *St. Aug. q. 56. in Num.*

3 If any man (a) make a vow to our Lord, or bind him self by an oath: he shall not make his word frustrate, but all that he promised he shall fulfil.

4 If a woman vow any thing, and bind her self with an oath, she that is in her fathers house, and as yet in maidens age: if her father know the vow that she promised, and the oath Wherewith she bound her soul, and hold his peace, she shall be bound to the vowe:

5 Whatsoever she promised and sware, she shall fulfill in deed.

6 but if immediately as he hearth it, her father do gain say it, both her Vows and her othes shall be frustrate, neither shall she be bound to the promisse, for that her father hath gainesaid it.

7 If she have a husband, and vow any thing, and the word once going out of her mouth bind her soul by an oath:

8 the day that her husband hearth it, and doth not gain say it, she shall be bound to the vow, and shall render whatsoever she promised.

(b) In this case God will not impute it to her for a sin. *St. Aug. q. 58.*

9 but if as sown as he hearth he gain say it, and make her promises frustrate, and the words Wherewith she had bound her soul: our Lord will be (b) propitious to her.

10 The widowe, and she that is deuorced whatsoever they vow, they shall render.

11 The wife in the house of her husband, when she hath bound her self by vow and by oath,

12 if her husband hear, and hold his peace, neither do gainsay the promisse, she shall render whatsoever she had promissed.

13 but if forth with he gainsay it, she shall not be held bound to the promisse: because her husband gainsaid it, and our Lord will be propitious to her.

(c) By afflicting of the soul it, here understood, restraining sensual delectation. *St. Aug. q. 57. in Num.*

14 If she vow and bind her self by oath, to (c) afflict her soul by fasting, or abstinence from other things, it shall be in the arbitrement of her husband, whether she shall do it, or not do it.

15 and if the husband hearing it hold his peace, and differre sentence till another day: whatsoever she had vowed and promised, she shall render: because immediately as he heard it, he held his peace.

(d) The husbad revoking his consent, once given by word, or by silence to his wives vow, sinned, but the wife was bound to obey him, and so was excused.

16 but if he gainsay it after that he knew it, (d) himself shall bear her iniquity.

17 These are the laws, which our Lord appointed to Moyses between the husband and the wife, between the father and the daughter, that is as yet in maidens age, or that abideth in her fathers house.

ANNOTATIONS

Chapter 30

Vows of things
not commanded.

6. *Shall be frustrate*] Vows, which fathers and husbands could frustrate? in their daughters and wives, must needs be meant of things not commanded by God. For it was not in their power to dispense in Gods precepts. As for example, touching the feast of Expiration, it was not *in the arbitrement* of fathers and husbands (as here it was v. 14.) whether their daughters and wives should fast or no: but was absolutely said: (*Levit. 23. v. 29.*) *every soul that is not afflicted* (that is, which fasteth not) *this day, shall perish out of his people*. And so in other precepts were necessary obligations. Besides which it is grateful also to God, that his servants bind them selves to other good works, whereto they are not otherwise bound.

6. Aug, q.
57. in
Num.

Chapter 31

The Madianites are slain in battle, for that they had drawn the people of Israel to sin. 11. The prey is brought to Moyses, 14. Who being angry that the women (which were the occasion of sin) are saved alive, commandeth to kill all the male children, and all the women saving only virgins. 19. The soldiers are purified, as also the prey, 26. and then divided among the victours, and other people, taking out portions for the Levites. 48. The princes of the host give free offerings to our Lord.

1 **AND** our Lord spake to Moyses, saying:

2 Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people.

3 And Moyses forthwith said: arm of you men to fight, which may take the Revenge of our Lord on the Madianites.

4 Let a thousand men of every tribe be chosen of Israel to be sent to the war.

5 And they gave a thousand of every tribe, that is to say, twelve thousand well appointed to fight:

6 whom Moyses sent with Phinees the son of Eleazar the priest, and the holy vessel, and the Trumpets to sound he delivered to him.

7 And when they had fought against the Madianites and had overcome, all the men they slew,

(a) With who he
sinned, with them
he was also justly
punished.

8 and their Kings Eui, and Recem, and Sur, and Hur, and Rebe, five princes of the Nation: (a) Balaam also the son of Beor they killed with the sword.

9 And they took their wives, and little ones, and all their goods: whatsoever they had been able to make, they spoiled:

10 as well cities as towns and castles the fire did consume.

11 And they took the prey, and all things that they had taken as well of men as of beasts,

12 and they brought them to Moyses, and Eleazar the priest, and to

all the multitude of the children of Israel. but the rest of the implements they carried to the camp in the champion countries of Moab, beside Jordan against Jericho.

13 And Moyses and Eleazar the priest went forth, and all the princes of the synagogue to meet them without the camp.

(b) These women bringing images of Beelphegor, caused the Israelites to offer sacrifice to him, before they should commit fornication with them.

14 And Moyses being angry with the princes of the host, the tribunes, and the centurions that were come from the battle,

15 said: Why have you reserved the women?

16 Are not these they, that deceived the children of Israel at the suggestion of Balaam, and made you prevaricate against our Lord upon (b) the sin of Phogor, whereupon also the people was stricken?

(c) In more detestation of the parents sin, God commanded to kill these children & so they were prevented, from committing the like crimes. But ordinarily, women & children ought not to be slain after the victory. *Deut. 20. v. 14.*

17 Therefore kill all whatsoever is of the male sex, among (c) the little ones also: and the women, that have known men in carnal copulation, slay ye:

18 but the girls and all the women that are virgins reserve to you:

19 and tarrying without the camp seven days. He that hath killed a man, or touched him that is killed, shall be expiated the third day and the Seventh.

20 And of all the prey, whether it be garment, or vessel, and some thing prepared for implements, of goats skins, and hear, and wood shall be expiated.

21 Eleazar also the priest spake to the host, that had fought, in this manner: This is the precept of the law, which our Lord hath commanded Moyses:

22 Gold, and silver, and brass, and iron, and lead, and tinn,

23 and all that may pass through the fire, shall be purged by fire, but whatsoever: can not abide the fire, shall be sanctified with the water of expiation:

24 and you shall wash your garments the Seventh day, and being purified, afterward you shall enter into the camp.

25 And our Lord said to Moyses:

26 Take the sum of those things, that were taken from man unto beast, thou and Eleazar the priest and the princes of the multitude:

27 and thou shalt divide the prey equally between them, that fought & went forth to the war, and between the rest of the multitude.

28 and thou shalt separate a portion to the Lord from them, that fought and were in the battle, one soul of five hundred as well of mankind as of oxen and asses and sheep,

29 and thou shalt give it to Eleazar the priest, because they are the first fruits of the Lord.

30 Out of the half part also of the children of Israel thou shalt take the fiftieth head of mankind, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the Levites, that watch in

the custodies of the tabernacle of the Lord.

31 And Moyses and Eleazar did, as our Lord commanded.

32 And the prey which the host had taken, was of sheep six hundred seventy five thousand,

33 of oxen seventy two thousand,

34 of asses sixty one thousand.

35 The souls of the folkes of the female sex, that had not known men, thirty two thousand.

36 And the half part was given to them, that had been in the battle, of sheep three hundred thirty seven thousand five hundred:

37 of the which for the portion of our Lord were reckoned sheep six hundred seventy five.

38 And of the thirty six thousand oxen, oxen seventy and two:

39 of the thirty thousand five hundred asses, asses sixty one:

40 of the souls of mankind sixteen thousand, there fell to the portion of our Lord thirty two souls.

41 And Moyses delivered the number of the first fruits of our Lord to Eleazar the priest, as it had been commanded him,

42 of the half part of the children of Israel, which he had separated to them, that had been in the battle.

43 But of the half part that had chanced to the rest of the multitude, that is to say, of the three hundred thirty seven thousand five hundred sheep,

44 and of the thirty six thousand oxen,

45 and of the thirty thousand five hundred asses,

46 and of the sixteen thousand of mankind,

47 Moyses took the fiftieth head, and gave it to the Levites, that watched in the tabernacle of our Lord, as our Lord had commanded.

48 And when the princes of the host were come to Moyses, and the tribunes, and centurions, they said:

49 We thy servants have reckoned the number of the warriors, which we had under our hand: and not so much as one verily was lacking.

50 For this cause we offer in the donaties of our Lord every one that which we could find in the prey of gold, garters and tablettes, rings and bracelets, and chains, that thou mayest pray to our Lord for us.

51 And Moyses and Eleazar the priest received all the gold in diverse forms,

52 in weight sixteen thousand, seven hundred fifty sicles of the tribunes and of the centurions.

53 For that which every one had spoiled in the prey, was his own.

54 And that which was received they brought into the tabernacle of

testimony, for a monument of the children of Israel before our Lord.

Chapter 32

The children of Ruben and Gad, demanding to have inheritance on that side Jordan, where they yet are, 7. Moyses justly rebuketh them; 16. yet upon condition that they will march first over Jordan, and remain the first in battle, till the land be subdued to the children of Israel, 28. he granteth to them, and the half tribe of Manasss, that which they request.

1 **AND** the children of Ruben and Gad had much cattle, and they had in beasts an infinite substance. And when they had seen Jazer and Galaad fit countries for to feed cattle,

2 they came to Moyses and Eleazar the priest, and the princes of the multitude, and said:

3 Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Sabam, and Nebo, and Beon,

4 the land, which our Lord smote in the sight of the children of Israel, is of a very plentiful soil for the feeding of beasts: and we thy servants have very much cattle:

5 and we pray thee if we have found grace before thee, that thou give us thy servants the same in possession, and (a) make us not pass over Jordan

6 To whom Moyses answered: Why shall your brethren go to fight, and will you sit here?

7 Why subvert you the mindes of the children of Israel, that they may not be bold to pass into the place, which our Lord will give them?

8 Did not your fathers so, when I sent from Cadesbarne to view the Land?

9 And when they were come as far as the Valley of cluster, having viewed all the country, they subverted the heart of the children of Israel, that they should not enter the coastes, which our Lord gave them.

10 Who being wrath sware, saying:

11 If these men, that came up out of Ægypt, from twenty years and upward, shall see the land, which under oath I promised to Abraham, Isaac, and Jacob: and they would not follow me,

12 except Caleb the son of Jephone the Cenezeite, and Josue the son of Nun: these have fulfilled my will.

13 And our Lord being wrath against Israel, led him about through the desert forty years, until the whole generation was consumed, that had done evil in his sight.

14 And behold, quoth he, you are risen up instead of your fathers, the offspring and disciples of sinful men, to augment the fury of our

(a) A right figure of those that would possess heaven without labor or danger. *But none shall be crowned unless he striue lawfully. 2. Tim. 2.*

Lord against Israel.

15 But if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the death of all.

16 But they coming near, said: We will make shepcottes, and stalls for our cattle, for our little ones also fenced cities:

17 and we ourselves armed and girded will march on to battle before the children of Israel, until we bring them in unto their places. Our little ones and whatsoever we can have, shall be in walled cities, because of the lying of wait of the inhabitants.

18 We will not return into our houses, until the children of Israel possess their inheritance:

19 neither will we seek any thing beyond Jordan, because already we have our possession on the east side thereof.

20 To whom Moyses said: If you do that you promise, march on well appointed before our Lord to fight:

21 and let every man of war pass over Jordan, until our Lord subvert his enemies,

22 and all the Land be subdued to him: then shall you be blameless before our Lord and before Israel, and you shall obtain the countries that you would in the sight of our Lord.

23 But if you do not, that which you say, no man can doubt but you sin against God: and know ye that your sin shall apprehend you.

24 Build therefore cities for your little ones, and sheepcotes and stalls for your sheep and cattle: and accomplish that which you have promised.

25 And the children of Gad and Ruben said to Moyses: We are thy servants, we will do that which our lord commandeth,

26 We will leave our little ones, and our wives, and sheep, and cattle in the cities of Galaad:

27 and we thy servants all well appointed will march on to the war, as thou my lord speakest.

28 Moyses therefore commanded Eleazar the priest, and Josue the son of Nun, and the princes of the families by the tribes of Israel, and he said to them:

29 If the children of Gad, and the children of Ruben pass with you over Jordan all armed to the war before our Lord, and the Land be subdued to you: give them Galaad in possession.

30 But if they will not pass armed with you into the Land of Chanaan, let them take places to dwell in among you.

31 And the children of Gad, and the children of Ruben answered: As our lord hath spoken to his servants, so will we do:

32 ourselves armed will march before our Lord into the Land of Chanaan, and we confess that we have already received our

possession beyond Jordan.

33 Moyses therefore gave to the children of Gad and Ruben, and to the half tribe of Manasses the son of Joseph, the kingdom of Sehon king of the Amorrheite, and the kingdom of Og king of Basan, and their land and the cities thereof round about.

34 Therefore the sons of Gad built Dibon, and Ataroth, and Aroer,

35 and Ettoth, and Sophan, and Iazar, and Iegbaa,

36 and Bethnemra, and Betharan, cities sensed, and sheepcotes for their sheep.

37 But the children of Ruben builded Hesebon, and Eleale, and Cariathaim,

38 and Nabo, and Baalmeon changing their names, Sabama also: giving names to the cities, which they had built.

39 Moreover the children of Machir, the son of Manasses went into Galaad, and wasted it killing the Amorrheite, the inhabitator thereof.

40 Moyses therefore gave the land of Galaad to Machir the son of Manasses, who dwelt in it.

41 And Iair the son of Manasses went, and took the villages thereof, which he called Havoth Iair, that is to say, the Villages of Iair.

42 Nobe also went, and took Canath with the villages thereof: and he called it by his own name Nobe.

Chapter 33

The 42. mansions of The children of Israel between Ægypt and the Land of promise are recited. 50. they are commanded to kill all the inhabitants, to purge the land of Idolatry, and divide it among them.

(a) These removings, and camping places signify by what degrees Christians leaving sins, and following Christ (our guide) may come to perfect piety. St. Jerome. *de mans. 42. ad Fabiol.*

1 **THESE** are (a) the mansions of the children of Israel, that went out of Ægypt by their troops in the hand of Moyses and Aaron,

2 which Moyses described according to the places of the camp, which by our Lords commandment they changed.

3 The children of Israel therefore departing from Ramesses the first month, the fifteenth day of the first month, the morrow after they made the Phase, in a mighty hand, all the Ægyptians seeing them,

4 and burying their first born, which our Lord had stricken (yea and on their Gods also he had exercised vengeance)

5 they camped in Soccoth.

6 And from Soccoth they came into Etham, which is in the uttermost borders of the wilderness.

7 Departing thence they came over against Phihahiroth, which looketh toward Beelsephon, and camped before Magdal.

8 And departing from Phihahiroth, they passed through the midst of the sea into the wilderness: and walking three days through the

desert Etham, they camped in Mara.

9 And departing from Mara, they came into Elim, where there were the twelve fountains of waters, and the seventy palm trees: and there they camped.

10 But departing thence also, they pitched their tents upon the Red Sea. And departing from the Red Sea,

11 they camped in the desert Sin.

12 From whence departing, they came into Daphca.

13 And departing from Daphca, they camped in Alus.

14 And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink.

15 And departing from Raphidim, they camped in the desert of Sinai.

16 But departing also from the desert Sinai, they came to the Sepulchers of concupiscence,

17 And departing from the Sepulchers of concupiscence, they camped in Haseroth.

18 And from Haseroth they came into Rethma.

19 And departing from Rethma, they camped in Remmonphares.

20 Whence departing they came into Lebna.

21 From Lebna they camped in Ressa.

22 And departing from Ressa, they came into Ceelatha.

23 Whence departing, they camped in the mountain Sepher.

24 Departing from the mountain Sepher, they came into Harada.

25 Thence departing, they camped in Maceloth.

26 And departing from Maceloth, they came into Thahath.

27 From Thahath they camped in Thare.

28 Whence departing, they pitched their tents in Methca.

29 And from Methca they camped in Hesmona.

30 And departing from Hesmona, they came into Moseroth.

31 And from Moseroth they camped in Beneiaacan.

32 And departing from Beneiaacan, they came into the mount Gadgad.

33 Whence departing, they camped in Ietebatha.

34 And from Ierebatha they came into Hebrona.

35 And departing from Hebrona, they camped in Asiongaber.

36 Thence departing, they came into the desert Sin, this is Cades.

37 And departing from Cades, they camped in the mount Hor, in the uttermost borders of the Land of Edom.

38 And Aaron the priest went up into the mountain Hor at the

commandment of our Lord: and there he died the fourtith year of the coming forth af the children of Israel out of Ægypt, the fifth month, the first day of the month,

39 when he was an hundred three and twenty years old.

40 And the Chananite king of Arad, who dwelt toward the south. heard that the children of Israel were come into the Land of Chanaan.

41 And departing from the mountain Hor, rhey camped in Salmona,

42 Whence departing, they came into Phunon.

43 And departing from Phunon, they camped in Oboth.

44 And from Oboth they came into Iieabarim, which is in the borders of the Moabites.

45 And departing from Iieabarim they pitched their tents in Dibongad.

46 Whence departing, they camped in Helmondeblathaim.

47 And departing from Helmondeblathaim, they came to the mountains Abarim against Nabo.

48 And departing from the mountains Abarim, they passed to the champion countries of Moab, von Jordan, against Jericho.

49 And there they camped from Bethsimoth unto Abelsatim in the plainer places of the Moabites,

50 where our Lord spake to Moyses:

51 Command the children of Israel, and say to them: When you shall have passed Jordan, entering the Land of Chanaan,

52 destroy all the inhabitants of that Land: break their titles, and burst to fitters their statues, and wast all their excelses,

53 cleansing the Land, and dwelling in it. for I have given it you in possession,

54 which you shall divide among you by lot. To the more you shall give the larger, and to the fewer the straiter. To every one as the lot shall fall, so shall the inheritance be given. By the tribes and the families the possession shall be divided.

55 But (b) if you will not kill the inhabitants of the Land: they that remain, shall be unto you as it were nails in your eyes, and spears in your sides, and they shall be your adversaries in the Land of your habitation:

56 and whatsoever I had thought to do to them, I will do to you.

(b) Danger to those that destroy not infidelity, and all enormous sins, which dwelt in their souls before their conversion.

ANNOTATIONS

Chapter 33

Two hands which work salvation.

1. *Moyse and Aaron.*] Moyse by whom te Law was given, and Aaron in whom Priesthood was established, signified good works, and the right

worship of God. Of which (saith St. Jerome) each one needeth the other. For neither doth it profit thee to exercise virtues unless thou knowest thy Creator: nor the worshiping of God availeth thee to salvation, unless thou fulfill the precepts of thy Maker. By these two hands, as with two Seraphims we break out into confession of the holy Trinity, saying: Holy, holy, holy Lord God of Hosts. *Epist. ad Fabiol de 42. Mans.*

Chapter 34

The situation and limits of Chanaan, towards the South, the Weast, the North, and the East. 13. which must be divided by lot among nine tribes and a half (the other two and a half having their parts over Jordan) 16. with the names of the persons that shall make the division.

1 **AND** our Lord spake to Moyses, saying:

2 Command the children of Israel, and thou shalt say to them: When you are entered into the Land of Chanaan, and it shall be fallen unto you by lot in possession, it shall be limited by these borders:

(a) Otherwise called *the dead sea*, where Sodom and Gomort had stood.

3 The southside shall begin from the wilderness Sin, which is beside Edom: and it shall have toward the East (a) the most salt sea for the limites.

(b) A mountain so called of the multitude of scorpions, which were in it.

4 The which shall compass the south side by the ascending of (b)] the Scorpion, so that they shall pass into Senna, and reach toward the South as far as Cadesbarne, from whence the frontiers shall go forth to the town named Adar, and shall reach as far as Asemona.

(c) Mediterraneal sea, called great in respect of the lakes in the holy Land.

5 And the border shall go round about from Asemona to the Torrent of Ægypt, and shall end in the shore of the (c) great sea.

(d) Mount of Libanus.

6 And the west side shall begin from the great sea, and the same shall be the limit thereof.

7 Moreover toward the North part the borders shall begin from the great sea, reaching unto the (d) most high mountain,

8 from he which they shall come unto Emath as far as the borders of Sedada:

9 and the frontiers shall go as far as Sephorna, and the town Enan. These shall be the borders in the North part.

10 From thence they shall Mark out the bounds toward the East side from the village Enan unto Sephama,

11 and from Sephama the bounds shall go down unto Rebla against the fountain Daphnim: from thence they shall come eastward to the sea Cenearth,

12 and shall reach as far as Jordan, and at the last shall be closed in by the most salt sea. This you shall have for your Land by the bounds thereof round about.

13 And Moyses commanded the children of Israel, saying: This shall be the Land, which you shall possess by lot, and which our Lord

hath commanded to be given to the nine tribes, and to the half tribe.

14 For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, the half also of the tribe of Manasses,

15 that is, two tribes and an half, have taken their portion beyond Jordan against Jericho at the east side.

16 And our Lord said to Moyses:

17 These are the names of the men, that shall divide the Land unto you, Eleazar the priest, and Josue the son of Nun,

18 and one prince of every tribe,

19 whose names are these: Of the tribe of Juda, Caleb the son of Jephone.

20 Of the tribe of Simeon, Samuel the son of Ammiud.

21 Of the tribe of Benjamin Elidad the son of Chaselon.

22 Of the tribe of the children of Dan, Bocci the son of Iogli.

23 Of the children of Joseph of the tribe of Manasses, Haniel the son of Ephod.

24 Of the tribe of Ephraim, Camuel the son of Sephthan.

25 Of the tribe of Zabulon, Elisaphan the son of Pharnach.

26 Of the tribe of Issachar, duke Phaltiel the son of Ozan.

27 Of the tribe of Aser, Ahiud the son of Salomi.

28 Of the tribe of Nephthali: Phedael the son of Ammiud.

29 These are they whom our Lord commanded to divide the Land of Chanaan to the children of Israel.

Chapter 35

Cities and suburbs are appointed for the Levites, among the other tribes. 6. Of which six shall be for refuge of such as unwittingly kill any man, 22. where, keeping them selves till the death of the high Priest, they shall be safe. 30. Witful murderers convicted (so it be by more then one witnes) must die forthwith.

1 **THESE** things also spake our Lord to Moyses in the champion countries of Moab upon Jordan, against Jericho:

2 Command the children of Israel that they give unto the Levites of their possessions

3 cities to dwell in, and their suburbs round about: that them selves may abide in the towns, and the suburbs may be for their cattle and beasts:

4 which from the walls of the cities outward, round about, shall reach the space of a thousand paces.

5 Toward the East shall be two thousand cubits: and toward the

South in like manner shall be two thousand: toward the sea also, which looketh to the West, shall be the same measure: and the North part shall be limited with equal bounds. And the cities shall be in the midst, and the suburbs without.

6 And of the same towns, which you shall give to the Levites, six shall be separated for the aid of fugitives, that he may flee to them which hath shed blood: and beside these other forty two towns, 7 that is, in all forty eight with their suburbs.

8 And those cities, that shall be given of the possessions of the children of Israel, from them that have more, more shall be taken away: and that have less, fewer. Each shall give towns to the Levites according to the measure of their inheritance.

9 Our Lord said to Moyses:

10 Speak to the children of Israel, & thou shalt say to them: When you shall have passed over Jordan into the Land of Chanaan,

11 determine what cities shall be for the succor of fugitives, that have not voluntarily shed blood:

12 in which when the fugitive shall be, the kinsman of him that is killed can not kill him, until he stand in the sight of the multitude, and his cause be judged.

13 And of those cities, that are separated for refuge of the fugitives, 14 three shall be beyond Jordan, and three in the Land of Chanaan, 15 as well for the children of Israel as for strangers and sojourners, that he may flee to them, which hath not voluntarily shed blood.

16 If any man strike with iron, and he die that was stricken, he shall be guilty of murder, and him self shall die.

17 If he cast a stone, and he that is stricken die: he shall be punished in like manner.

18 If he that is stricken with wood die, he shall be Revenged by the strikers blood.

(a) Yet not before
sentence of death.
v. 12. & 24. St.
Aug. q. 65. in Num.

19 The kinsman of him that is slain, shall kill the murderer, (a) as sown as he apprehendeth him, he shall kill him.

20 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 shall be guilty of murder. the kinsman of him that is slain as sown as he findeth him, shall kill him.

22 But if by chance medlie, and without hatred,

23 and enmitie, he do any of these things,

24 and this be proved in the hearing of the people, and the question debated between him that stroke, & the next of blood:

25 the innocent shall be delivered from the hand of the Revenger, & by sentence shall be brought back into the city, to which he had fled,

(b) Mystically this signified, that the way to true life was not open before Christs death. *Theodor. q. 51. in Num. St. Greg. ho. 6. in Ezechielem.*

and he shall tarry there, (b) until the High priest, that is anointed with the holy oil, do die.

26 If the murderer be found without the limits of the cities, that are deputed to the banished,

27 and be stricken of him that is the Revenger of blood: he shall be guiltless that killed him.

28 For the fugitive ought to have stayed in the city until the death of the High priest. And after he is dead, then shall the murderer return into his country.

29 These things shall be perpetual, and for an ordinance in all your habitations.

30 The murderer shall be punished by witnesses: none shall be condemned, at the testimony of one man.

31 You shall not take a price of him, that is guilty of blood, he also shall die forthwith.

32 The banished and fugitives before the death of the High priest may by no means return into their own cities.

33 Pollute not the land of your habitation, which is polluted with the blood of innocents: neither can it otherwise be expiated, but by his blood, that sheddeth another mans blood.

34 And so shall your possession be cleansed my self abiding with you. For I am the Lord that dwell among the children of Israel.

Chapter 36

That the inheritances may not be alienated from one tribe to another, all must marry within their own tribes.

1 **AND** the princes also of the families of Galaad, the son of Machir, the son of Manasses of the stock of the children of Joseph came: and spake to Moyses before the princes of Israel, and said:

2 Our Lord hath commanded thee our lord that thou shouldest by lot divide the Land to the children of Israel, and that to the daughters of Salphaad our brother thou shouldest give the possession dew to their father:

3 Whom if men of another tribe take to wives, their possession shall follow, and being translated to another tribe, it shall be a diminishing of our inheritance.

4 And so it shall come to pass, that when the Jubilee, that is the fiftieth year of remission is come, the distribution of the lots shall be confounded, and the possession of one shall pass to others.

5 Moyses answered the children of Israel, and as our Lord commanded, said: The tribe of the children of Joseph hath spoken rightly.

6 And this law is promulgated of our Lord touching the daughters of

(a) all were not bound by this law to marry; but all that would marry must contract within their own tribe.

Salphaad: Let them marry to whom they will, only that it be to the men of their own tribe:

7 lest the possession of the children of Israel be mingled from tribe into tribe. For (a) all men shall marry wives of their own tribe and kindred:

8 and all women shall take husbands of the same tribe: that the inheritance may remain in the families,

9 and that the tribes be not mingled among themselves, but remain so

10 as they were separated by our Lord. And the daughters of Salphaad did as it had been commanded:

11 and Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sons of their uncle by their father

12 of the family of Manasses, who was the son of Joseph: and the possession, that had been allotted to them, remained in the tribe and family of their father.

13 These are the commandments and judgments, which our Lord commanded by the hand of Moyses to the children of Israel, in the champion countries of Moab upon Jordan against Jericho.

ANNOTATIONS

Chapter 36

Restraint in Marriages also for a temporal cause.

4. *Distribution of lots*] By reason of two former laws, the one (*Levit. 25.*) providing that inheritance of lands should not be sold, nor otherwise alienated, but until the Jubilee year, and then return to him, or his heirs, to whom it pertained before; the other (*Num. 27.*) ordaining that for lack of a son, daughters should inherit; this difficulty did rise; in case an enheretrix did marry a man of another tribe, her lands by that means should pass from tribe to tribe, and not be restored in the Jubilee year. For avoiding of which inconuenience a further law is made, that none shall marry out of their own tribe.

Tradition

Nevertheless the tribe of Levi made marriages with the tribe of Juda: as appeareth by that Zacharie the priest married Elizabeth cousin to our Blessed Lady of the tribe of Juda; though in the old Testament there is no such express dispensation, nor explication of the law, but by tradition was held for lawful and practiced by so holy a man as Zacharie. And not without Mystery (as St. Augustine noteth *li. 2. c. 2. de consen. Evang.*) for that Christ the Anointed of God, was prefigured by the anointing of Kings, and Priests, and born of the royal and Priestly tribes, being both a King and a Priest.

Christ a King and a Priest.

Luc. 1. v. 36.

THE ARGUMENT OF DEUTERONOMY

This book is a repetition, explication, and supplement of the Law.

It prefigured the Gospel.

Containeth five parts.

DEUTERONOMY, in English The second law, so called not that there be two laws of Moyses, but because the same which was first given in Mount Sinai, fifty days after the children of Israel parted from Ægypt, is here repeated, in the eleventh month of the fortieth year of their abode in the desert. In which repetition albeit Moyses explicateth the same law, adding also diverse things not expressed before: yet is it but an Abridgement conceived and uttered in fewer words. Whereupon St. Bede (in princ. Levit.) compareth this book with the four precedent, as one made of them all. For whereas the former four prefigured the four Gospels, this signified the whole Gospel, contained in all four. Likewise St. Jerome calleth it A prefiguration of the Evangelical law: so iterating former things, that all become new of old. (Epist ad Paulin. ca. 7. & de Mans. 42.) But touching the literal sense, Moyses here compriseth four general things: unto which after his death the fifth is added; and so the whole containeth five parts. First, he briefly reciteth Gods special benefits bestowed on this people, and their ingratitude, incredulity, murmurings, and punishments. in the three first chapters. Secondly he repeateth and explicateth Gods precepts, moral, ceremonial, and judicial, with the functions and offices of Priests, and Levites. from the 4. Chapter to the 27. Thirdly he denounceth Gods promises of many blessings, and threats of punishments, for keeping or breaking his commandments. from the 27 chap to 31. Fourthly he exhorteth them to serve and love God, but withal foretellet, that they will often fall to great sins, and for the same shall be punished, and at last forsaking Christ, shall be forsaken: yet finally blesseth their tribes, in figure of the Gentiles, that shall be called in their place. Chapter 31. 32. and 33. Fifthly, in the last chapter, Josue writeth the death, burial, and singular commendation of Moyses.

S. Aug. q. 49. in Deuteron.

et princ. Deutero.

Mans. vls. Chapter 2, 4, 12, 27, 31, 34.

THE BOOK OF DEUTERONOMY, IN HEBREW ELLE HADDEBARIM.

Chapter 1

The first part, A repetition of Gods benefits, the peoples ingratitude, and punishment.

Moyses beginneth, the first day of the eleventh month and fortieth year after the children of Israel parted from Ægypt, to repeat and explicate the Law; 6. first putting them in mind of Gods munificence, his own and other superiors care over them, their ingratitude, incredulity, murmuring, 34. and punishment for the same.

1 **THESE** are the words, which Moyses spake to all Israel beyond

Jordan, in the champion wilderness, against the Red sea, between Pharan and Thophel and Laban and Haseroth, where there is very much gold:

2 eleven days from Horeb by the way of mount Seir to Cadesbarne.

3 The fortieth year, the eleventh month, the first day of the month Moyses spake to the children of Israel all things that our Lord had commanded him to say unto them:

4 after that he had struck Sehon king of the Amorrhites, which dwelt in Hesebon: and Og the king of Basan which abode in Aseroth, and in Edrai,

5 beyond Jordan in the Land of Moab. And Moyses began to expound the law, and to say:

6 The Lord our God spake to us in Horeb, saying: It is sufficient for you that you have stayed in this mountain:

7 return, and come to the mountain of the Amorrhites, and to the rest that are next to it champion and hilly and lower places against the South, and beside the shore of the sea, the Land of the Chanannites, and of Libanus unto the great river Euphrates.

8 Behold (quoth he) I have delivered it to you: enter it and possess it, upon the which our Lord sware to your fathers Abraham, Isaac, and Jacob, that he would give it to them, and to their seed after them.

9 And I said to you at that time:

10 I alone can not sustain you: because the Lord your God hath multiplied you, and you are this day as the stars of heaven, very many.

11 (The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.)

12 I alone am not able to sustain your businesses, and the charge of you and your quarrels.

13 Give from among you wise and skillful men, and such whose conversation is approved in your tribes, that I may appoint them your princes.

14 Then you answered me: The thing is good which thou meanest to do.

15 And I took of your tribes men wise and noble, and appointed them princes, tribunes, and centurions, and quinquagenarians, and deans, that might teach you all things.

16 And I commanded them, saying: Hear them, and judge that which is just: whether he be the same country man, or a stranger.

17 There shall be no difference of persons, so shall you hear the little as the great: neither shall you accept any mans person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it.

18 And I commanded all things that you ought to do.

19 And departing from Horeb, we passed through the terrible and huge wilderness, which you saw, by the way of the mountain of the Amorrheite, as the Lord our God had commanded us. And when we were come into Cadesbarne,

20 I said to you: You are come to the mountain of the Amorrheite, which the Lord our God will give to us.

21 See the Land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, neither dread you any thing.

22 And you came all unto me, and said: Let us send men that may view the Land: and may bring us word what way we shall ascend, and to what cities to go.

23 And because the saying pleased me, I sent of you twelve men, one of every tribe.

24 Who when they had gone, and were ascended into the mountains, they came as far as the Valley of cluster: and the Land being viewed,

25 taking of the fruits thereof, to show the fruitfulness, they brought unto us, and said: The land is good, which the Lord our God will give us.

26 And you would not go up, but being incredulous at the word of the Lord our God,

27 you murmured in your tabernacles, and said: Our Lord hateth us, and therefore hath brought us out of the Land of Ægypt, that he might deliver us into the hand of the Amorrheite, and destroy us.

28 Whither shall we go up? the messengers have feared our heart, saying: The multitude is very great, and taller of stature then we: the cities great, and fenced even unto heaven, the sons of the Enacims we have seen there.

29 And I said to you: (a) Fear not, neither be ye afraid of them:

30 Our Lord God, which is your conductor, him self will fight for you, as he did in Ægypt in the sight of all.

31 And in the wilderness (thy self hast seen) the Lord thy God hath carried thee, as a man is wont to bear his little son, all the way, that you have walked, until you came to this place.

32 And neither so did you believe the Lord your God,

33 who went before you in the way, and marked out the place, wherein you should pitch your tents, in the night showing you the way by fire, and in the day by the pillar of a cloud.

34 And when our Lord had heard the voice of your words, being wrath he sware and said:

35 There shall not any of the men of this wicked generation see the good Land, which by oath I promised to your fathers:

36 beside Caleb the son of Jephone. For he shall see it, and to him I

(a) God so helpeth his servants, that they also must cooperate. *St. Aug. q. 1. in Deut.*

(b) Difference of sins.

(c) God is also angry with his good servants, and punisheth the temporally, for small sins. St. Aug. q. 1. in Josue.

will give the Land, that he hath trodden, and to his children, because he hath followed the Lord.

37 Neither is (b) his indignation against the people to be marveled at, whereas our Lord being (c) angry with me also for you, said: Neither shalt thou enter in thither.

38 But Josue the son of Nun thy minister, he shall enter for thee: exhort and strengthen him, and he shall by lot divide the Land to Israel.

39 Your little ones, of whom you said that they should be led captives, and your sons that this day know not the difference of good and evil, they shall enter in: and to them I will give the Land, and they shall possess it.

40 But return you and go into the wilderness by the way of the Red Sea.

41 And you answered me: We have sinned to our Lord: we will go up and fight, as the Lord our God hath commanded. And when you ready armed went unto the mountain,

42 our Lord said to me: Say to them: go not up, and fight not, for I am not with you: lest you fall before your enemies.

43 I spake, and you heard not: but resisting the commandment of our Lord, and swelling with pride you went up into the mountain.

44 Therefore the Amorrhite that dwelt in the mountains issuing forth, and coming to meet you, pursued you, as bees are wont to pursue: and smote you from Seir as far as Horma.

45 And when returning you wept before our Lord, he heard you not, neither would he condescend to your voice.

46 You abode therefore in Cadesbarne a great time.

Chapter 2

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, kill him and all his, and possess his land.

1 **AND** departing thence we came into the wilderness, that leadeth to the Red Sea, as our Lord had said to me: and we compassed the mountain Seir a long time.

2 And our Lord said to me:

3 It is sufficient for you to have compassed this mountain: go toward the North.

4 And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, which dwell in Seir, and they will be afraid of you.

5 Look diligently therefore that you stir not against them. For I will

not give you of their land so much as the steppe of one foot can tread, because I have given the mountain Seir to be the possession of Esau.

6 Meats you shall buy of them with money, and shall eat: bought water shall you draw, and drink.

7 The Lord thy God hath blessed thee in every work of thy hands: he knoweth thy journey, how thou hast passed this great wilderness, for forty years the Lord thy God dwelling with thee, & thou hast wanted nothing.

8 And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the champion way from Elath & from Asiongaber, we came to the way, that leadeth into the desert of Moab.

9 And our Lord said to me: Fight not against the Moabites, neither make battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.

(a) These were men of very great stature, but not equal to the giants before the flood.

10 Emim first were the inhabitors thereof, a great people, and valiant, and so tall that (a) they were thought,

11 as it were giants, of the Enacims stock, & were like the children of the Enacims. Moreover the Moabites call them Emim.

12 But in Seir before dwelt the Horrins: who being expelled and destroyed, the children of Esau did inhabit it, as Israel did in the land of his possession, which our Lord gave him.

13 rising up therefore to pass the Torrent Zared, we came to it.

14 And the time, that we walked from Cadesbarne unto the passage of the torrent Zared, was thirty and eight years: until all the generation of the men that were warriors was consumed out of the camp, as our Lord had sworn:

15 whose hand was against them, that they should perish from among the camp.

16 And after all the warriors were dead,

17 our Lord spake to me, saying:

18 Thou shalt pass this day the borders of Moab, the city named Ar:

19 and Approaching unto the frontiers of the children of Ammon, beware thou fight not against them, neither once move to battle: for I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot in possession.

20 It was reputed the land of giants: and giants in old time dwelt in it, whom the Ammonites call Zomzommim,

21 a great and huge people, and of long stature, as the Enacims whom our Lord destroyed before their face: and he made them to dwell in their stead,

22 as he had done to the children of Esau, that dwelt in Seir, destroying the Horrheites, and delivering their land to them, which they possess until this present.

(b) By this we are instructed to fight against infidels, but not without special cause against Christians, signified by the children of Lot and Esau.

(c) The Idumeans once denied them passage *Num. 20. v. 20.* but afterward granted thereto.

(d) God permitted him for his former sins, to indurate himself. See *Exod. 7. v. 3.*

23 The Hethites also, that dwelt in Haserim as far as Gaza, the Capadocians expelled: who issuing out of Capadocia, destroyed them, and dwelt in their stead.

24 Arise ye, and pass the torrent Arnon: behold I have delivered in thy hand Sehon king of Hesebon the Amorrheite, and begin to possess his land, and (b) make war against him.

25 This day will I begin to send thy terror and fear upon the peoples, that dwell under the whole heaven: that hearing thy name they may quake, and tremble after the manner of women in travail, and be pinched with sorrow.

26 I sent therefore messengers from the wilderness of Cademoth to Sehon the king of Hesebon with peaceable words, saying:

27 We will pass through thy land, we will go the common high way: we will not decline neither to the right hand, nor to the left.

28 Sell us meats for money, that we may eat: Give us water for money, and so we will drink. Only this that thou wilt grant us passage,

29 as (c) the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to Jordan, and pass to the Land, which the Lord our God will give us.

30 And Sehon the king of Hesebon would not give us passage: because the Lord thy God had (d) indurated his spirit, and hardened his heart, that he might be delivered into thy hands, as now thou seest.

31 And our Lord said to me: Behold I have begun to deliver Sehon unto thee, and his land, begin to possess it.

32 And Sehon came forth to meet us with all his people to battle in Iasa.

33 And the Lord our God delivered him to us: and we smote him with his sons and all his people.

34 And all his cities we took at that time, killing the inhabitants thereof, men and women and little ones. we left nothing among them.

35 Except the cattle, which came to their portion that took preys: and the spoils of the cities, which we took

36 from Aroer, which is upon the bank of the torrent Arnon, a town that is situated in a valley, as far as Galaad. There was not a village or city, that escaped our hands: the Lord our God delivered all unto us.

37 Except the land of the children of Ammon, to the which we approached not: and all that adjoin to the torrent Ieboc, and the cities on the mountain, and all the places, from which the Lord our God prohibited us.

Chapter 3

The victory against Og king of Basan of the giants stock is repeated, 12. Ruben Gad and half tribe of Manasses have possession on the other side Jordan from their brethren. 23. Moyses praying that he may go over Jordan, for the sins of the people is denied.

1 **THEREFORE** turning we went up by the way of Basan: and Og the king of Basan came forth to meet us with his people to fight in Edrai.

2 And our Lord said to me: Fear him not: because he is delivered into thy hand with all his people and his land: and thou shalt do to him as thou hast done to Sehon king of the Amorrhites, that dwelt in Hesebon.

3 Therefore the Lord our God delivered into our hands Og also the king of Basan, and all his people: and we struck them to utter destruction,

4 wasting all his cities at one time, there was not a town that escaped us: sixty cities, all the country of Argob the kingdom of Og in Basan.

5 all the cities were fenced with very high walls, and with gates and bars, beside innumerable towns that had no walls.

6 And we destroyed them, as we had done to Sehon the king of Hesebon, destroying every city, and men and women and children:

7 but the cattle, and the spoils of the cities we took for our prey.

8 And we took at that time the land out of the hand of two Kings of the Amorrhites, that were beyond Jordan: from the torrent Arnon unto the mountain Hermon,

9 which the Sidonians call Sarion, and the Amorrhites Sanir:

10 all the cities, that are situated in the plain, and all the Land of Galaad and Basan as far as Selcha, and Edrai cities of the kingdom of Og in Basan.

11 For only Og the king of Basan remained of the stock of giants. his bed of iron is showed, which is in Rabbath of the children of Ammon, having nine cubits in length, and four in breadth after the measure of (a) the cubit of a mans hand.

12 And we possessed the Land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half part of mount Galaad: and the cities thereof I gave to Ruben and Gad.

13 And the other part of Galaad, and all Basan of the kingdom of Og, I delivered to the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants.

14 Iair the son of Manasses possessed all the country of Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Iair, that is to say, the towns of Iair, (b) until this present day.

(a) Longer sort of cubits are a foot and 9. inches: so this bed was 15. foot and nine inches long, and 7. foot broad.
Vitruvius Agricola.

(b) Esdras adding these words, and often times the like, did not against the law, because such additions are

agreeable and not
contrary to that
which was written
before.

15 To Machir also I gave Galaad.

16 And to the tribes of Ruben and Gad I gave of the Land of Galaad as far as the Torrent Arnon, half of the torrent, and the confines unto the torrent Icboc, which is the border of the children of Ammon:

17 and the plain of the wilderness, and Jordan, and the borders of Cenearth unto the sea of the desert, which is most salt, at the foot of mount Phasga against the east.

18 And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance, go well appointed before your brethren the children of Israel all you strong men:

19 except your wives, and little ones and your cattle. For I know you have much cattle, & they must remain in the cities, which I have delivered you,

20 until our Lord give rest to your brethren, as he hath given to you: and they also possess the Land, which he will give them beyond Jordan: then shall every man return to his possession, which I have given you.

21 Josue also at that time I commanded, saying: Thine eyes have seen what the Lord your God hath done to these two Kings: so will he do to all the kingdoms, to the which thou shalt pass.

22 Fear them not: for the Lord your God will fight for you.

23 And I prayed our Lord at that time, saying:

24 God thou hast begun to show unto thy servant thy greatness, and most mighty hand. for neither is there other God either in heaven, or in earth, that is able to do thy works, and to be compared to thy strength.

25 I will pass over therefore, and will see this excellent Land beyond Jordan, and this goodly mountain, and Libanus.

(c) See Num. 20.
v. 12.

26 And our Lord was angry with me (c) for you, and heard me not, but said to me: It sufficeth thee: speak no more to me of this matter.

27 go up to the top of Phasga, and cast thine eyes round about to the west, and to the north, and the south, and the east, and behold it. for thou shalt not pass this Jordan.

28 Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the Land, which thou shalt see.

29 And we abode in the valley against the temple of Phogor.

Chapter 4

The second part. A
repetition &
explication of the
law.

Moyses exhorteth the people to keep Gods commandments. 15. Namely that they make no similitude nor image of man, nor of beast, bird, fish, sun, Moon, nor of any creature to serve the same for the Creator. He foretelleth his own death, 23. threateneth them if they forsake God. 41. and appointeth three cities of refuge, on the

same side Jordan.

1 **AND** now Israel hear the precepts and judgments, which I teach thee: that doing them, thou mayest live, and entering in mayest possess the Land, which the Lord the God of your fathers will give you.

2 You shall not add to the word, that I speak to you, neither shall you take away from it: keep the commandment of the Lord your God which I command you.

3 Your eyes have seen all things that our Lord hath done against Beelphegor, how he hath destroyed all his worshippers out of the midst of you.

4 But you that cleave to the Lord your God, live all until this present day.

5 You know that I have taught you precepts and justices, as the Lord my God hath commanded me: so shall you do them in the Land, which you shall possess:

(a) To keep Gods commandments is counted by all nations the most excellent wisdom.

6 and you shall observe, and fulfill them in work. For (a) this is your Wisdom, and understanding before peoples, that hearing all these precepts, may say: Behold a people full of Wisdom and understanding, a great nation.

7 Neither is there other nation of great, that hath Gods Approaching unto them, as our God is present at all our petitions.

8 For what other nation is there so renowned that hath the ceremonies, and just judgments, and the whole law, which I will set forth this day before your eyes.

9 Keep thy self therefore, and thy soul carefully. Forget not the words, that thine eyes have seen, and let them not fall out of thy heart all the days of thy life. Thou shalt teach them thy sons and thy nephews,

10 the day wherein thou didst stand before the Lord thy God in Horeb, when our Lord spake to me, saying: Assemble unto me the people, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

11 And you came to the foot of the mount, which burned even unto heaven: and there was in it darkness, and a cloud and mist.

12 And our Lord spake to you from the midst of the fire. The voice of his words you heard, and form you saw not at all.

(b) Here and in other places it is manifest that the commandments, called the *Decalogue*, are just ten.

13 And he showed you his covenant, which he commanded you to do, and the (b) ten words, that he wrote in two tables of stone.

14 And he commanded me at that time that I should teach you the ceremonies and judgments, which you should do in the Land, that you shall possess.

15 Keep therefore your souls carefully. You saw not any similitude in the day, that our Lord spake to you in Horeb from the midst of

the fire:

16 lest perhaps deceived you might make you a graven similitude,
or image of male or female,

17 the similitude of all cattle, that are upon the earth, or of birds,
that fly under heaven,

18 and of creeping beasts, that move on the earth, or of fishes, that
under the earth abide in the waters:

19 lest perhaps lifting up thine eyes to heaven, thou see the Sun and
the Moon, and all the stars of heaven, and deceived by error thou
adore and serve them, which the Lord thy God created to serve all
nations, that are under heaven.

20 But you our Lord hath taken, and brought out of the iron furnace
of Ægypt, to have you his people by inheritance, as it is this present
day.

(c) Venial and least
sins pass not with
out temporal
punishment.

21 And our Lord was angry with me for your words, and he sware
(c) that I should not pass over Jordan, nor enter into the excellent
Land, which he will give you.

(d) This was also a
Mystery, that the
old law, signified
by Moyses, could
not bring to heaven,
the true land of
promise, but the
law of Christ,
signified by Josue.
*Theodoret, q. 43. in
Deut.*

22 Behold I die (d) in this ground, I shall not pass over Jordan: you
shall pass, and possess the goodly Land.

23 Beware lest at any time thou forget the covenant of the Lord thy
God, which he hath made with thee: and make to thee a graven
similitude of those things, which our Lord hath prohibited to be
made:

24 because the Lord thy God is a consuming fire, jealous God.

25 If you shall beget sons and nephews, and abide in the Land, and
being deceived make to you some similitude, committing evil
before the Lord your God, to provoke him to wrath:

26 I call this day heaven and earth witnesses, that you shall quickly
perish from out of the Land, which being passed over Jordan you
shall possess. You shall not dwell therein long time, but our Lord
will destroy you,

27 and disperse you into all nations, and you shall remain a few
among the nations, to the which our Lord will lead you.

28 and there you shall serve Gods, that were framed with mens
hand, wood and stone that see not, nor hear, nor eat, nor smell.

29 And when thou shalt seek there the Lord thy God, thou shalt find
him: yet so, if thou seek him with all thy heart, and all tribulation of
thy soul.

(e) Conversion of
the Jews in the end
of the world.

30 After that all the things aforesaid shall find thee, and in (e) the
latter time thou shalt return to the Lord thy God, and shalt hear his
voice.

31 Because the Lord thy God is a merciful God: he will not leave
thee, nor altogether destroy thee, nor forget the covenant, wherein
he sware to thy fathers.

32 Ask of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if Ever there was done the like thing, or it hath been known at any time,

33 that a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived:

34 if God so did that he went in, and took unto him a Nation out of the midst of nations, by temptations, signs, and wonders, by fight and strong hand, and stretched out arm, and horrible visions according to all things, that the Lord your God did for you in Ægypt, thine eyes seeing it:

35 that thou mightest know that our Lord, he is God, and there is none other beside him,

36 from heaven he made thee to hear his voice, that he might teach thee. And in earth he showed thee his fire, very great, and thou didst hear his words out of the midst of the fire,

37 because he loved thy fathers, and chose their seed after them. And he brought thee out of Ægypt, going before thee in his great power,

38 to destroy very great nations and stronger then thou at thy entering in, and to bring thee in, and give thee their land in possession, as thou seest this present day.

39 Know therefore this day, and think in thy heart that our Lord he is God in heaven above, and in the earth beneath, and there is none other.

40 Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayest remain a long time upon the Land, which the Lord thy God will give thee.

41 Then Moyses separated three cities beyond Jordan at the east side,

42 that he might flee to them which should kill his neighbor not voluntarily, neither was his enemy a day or two before, and he might escape to some of these cities:

43 Bosor in the wilderness, which is situated in the champion country of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Basan, which is in the tribe of manasses.

44 This is the law, that Moyses set before the children of Israel,

45 and these are the testimonies and ceremonies and judgments, which he spake to the children of Israel, when they came out of Ægypt,

46 beyond Jordan in the valley against the temple of Phogor in the land of Sehon king of the Ammorheite, that dwelt in Hesebon, whom Moyses stroke. The children of Israel also coming out of

Ægypt

47 possessed his land, and the land of Og the king of Basan, the two Kings of the Amorrhites, which were beyond Jordan toward the rising of the sun:

48 from Aroer, which is situated upon the bank of the torrent Arnon, unto the mountain Sion, which is also Hermon,

49 all the plain beyond Jordan at the east side, unto the sea of the wilderness, and unto the foot of mount Phasga.

ANNOTATIONS

Chapter 4

As other Scriptures are included in the law, so also Traditions are contained in the Scriptures.

The Church, commended by Scriptures, approveth Traditions.

2. *You shall not add.*] Moyses can not mean, that no more should be written, nor commanded; for then the last chapter of this book, and the rest of the Bible should not have been written after his death; neither ought the Priests or Prophets to have commanded any thing not expressed in the law. And whereas Protestants say that all other Scriptures are included in the law, or pertain to the explication or performance thereof: we also answer that unwritten Traditions both in the old and new Testament are likewise implied, included, or pertain to the explication or performance of the law. For even as the written doctrine of the Prophets, yea and of Christ, and his Apostles, in general is contained in the law of Moyses, so also are certain fasts, Feasts, rites, ceremonies and other traditions proved and confirmed by general speeches and axioms written in holy Scriptures, as by our Saviours words to his Apostles Luc. 10. *He that hearth you, hearth me.* St. Pauls to other Christians (I. Cor. 10.) *other things when I come I will dispose* (2. Thess. 2.) *Hold the traditions which you have learned:* and the like. Whereupon St. Augustine *Li. 1. cont. Crescon. c. 33.* giveth this rule, that *albeit an evident example can not be produced of holy Scripture, yet the truth of the same Scriptures is held by us, when we do that pleaseth the whole Church, which the authority of Scriptures commendeth.* The same he teacheth. *Epist. 80.* and in many other places. So do St. Epiphanius *in compend. fidei Cathol.* S Jerome. *Dialog. cont. Lucifer. c. 4.* St. Chrysost. *ho. 4. in 1. Thossal 4.* St. Basil. *de Spiritu Sancto, c. 39.* St. Ireneus *li. 3. c. 4.*

Brentius
Kenisius
Calvin.

Chapter 5

The ten commandments are repeated and explained. 23. with commemoration of their dread and fear, when they heard the voice from the cloud, and saw the mountain burn.

(a) It is not enough to believe only, or to know the commandments, but necessary also to fulfill them in work.

(b) The title of

1 **AND** Moyses called all Israel, and said to them: Hear Israel the ceremonies & judgments, which I speak in your ears this day: learn them, and (a) fulfill them in work.

2 The Lord our God made a covenant with us in Horeb.

3 Not with our fathers did he make the covenant, but with us at this present, and do live.

4 Face to face did he speak to us in the mount out of the midst of the fire.

mediator lawfully
ascribed to Gods
lieutenant in earth.

5 I was arbiter and (b) Mediator betwixt our Lord and you at that time, to show you his words, for you feared the fire, and went not up into the mount, and he said:

6 I the Lord thy God, that brought thee out of the Land of Ægypt out of the house of servitude.

7 Thou shalt not have strange Gods in my sight.

8 Thou shalt not make to thee a thing graven, nor the similitude of any things, that are in heaven above, and that are in the earth beneath, and that abide in the waters under the earth.

9 Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a Jealous God, rendering the iniquity of the fathers upon the children unto the third and fourth generation to them that hate me,

10 and doing mercy upon many thousands to them that love me, and keep my precepts.

11 Thou shalt not usurp the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing.

12 Observe the day of the Sabbath, to Sanctify it, as the Lord thy God hath commanded thee.

13 Six days shalt thou work, and shalt do all thy works.

14 The Seventh is the day of the Sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou, and thy son and daughter, man servant and woman servant, and ox, and ass, and all thy cattle, and the stranger that is within thy gates: that thy man servant may rest, and thy woman servant, even as thy self.

15 Remember that thou also didest serve in Ægypt, and the Lord thy God brought thee out from thence in a strong hand, and stretched out arm. Therefore hath he commanded thee that thou shouldest observe the Sabbath.

16 Honor thy father and mother, as our Lord thy God hath commanded thee, that thou mayest live a long time, and it may be well with thee in the Land, which the Lord thy God will give thee.

17 Thou shalt not murder.

18 Neither shalt thou commit adultery.

19 And thou shall not steal.

20 Neither shalt thou speak against thy neighbor false testimony.

(c) Coveting
another mans wife,
and coveting his
goods, differ as
much, as the
exterior acts of
adultery and of
theft. And so these
two
commandments are

21 Thou shalt not covet thy neighbors wife: (c) Nor house, nor field, nor man servant, nor woman servant, nor ox, nor ass, and all things that are his.

22 These words spake our Lord to all your multitude in the mount, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in the two tables of stone, which he delivered unto me.

23 And you after you heard the voice out of the midst of the

as distinct as the former two.

darkness, and saw the mount burn, came to me all the princes of the tribes and the elders, and you said:

24 Behold the Lord our God hath showed us his Majesty and greatness, for we have heard his voice out of the midst of the fire, and have proved this day that God speaking with man, man hath lived.

25 Why shall we die therefore, and this exceeding great fire devour us? For if we hear the voice of the Lord our God any more, we shall die.

26 What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire as we have heard, and may live?

27 Approach thou rather: and hear all things that the Lord our God shall say to thee: and thou shalt speak to us, and we hearing will do them.

28 Which when our Lord had heard, he said to me: I have heard the voice of the words of this people, which they spake to thee: they have spoken all things well.

29 Who shall give them to have such a mind, that they would fear me, and keep all my commandments at all time, that it may be well with them and with their children for ever?

30 go and say to them: Return into your tents.

31 But thou stand here with me, and I will speak to thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they may do them in the Land, which I will give them in possession.

32 Keep therefore and do the things which our Lord God hath commanded you: you shall not decline neither to the right hand, nor to the left:

33 but the way that the Lord your God hath commanded shall you walk, that you may live, and it may be well with you, and your days may be prolonged in the land of your possession.

ANNOTATIONS

Chapter 5

Images of Idols forbid, but not of other things.

8. *Thou shalt not make.*] If our adversities would quietly consider the coherence of the holy text, they might easily see, that this prohibition of making, and worshipping the similitude of any creature, pertaineth to the former sentence: *Thou shalt not have strange Gods*: more particularly forbidding either to make Idols, or to worship such as others make; and that with commination, because our Lord is a jealous God, and will not suffer his honor to be given to any creature. But other Images were made in the old Testament, by Gods commandment, and likewise Images of Christ and his Saints are lawful and profitable among Christians. as before is noted. *Exod. 20.*

Chapter 6

God is diligently to be served, and loved with thy whole heart, thy whole soul, and whole strength. all his precepts, ceremonies and judgments must be carefully kept, and commended to posterity.

1 **THESE** are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and you should do them in the Land, whereunto you pass over to possess it:

2 that thou mayest fear the Lord thy God, and keep his commandments and precepts, which I command thee, and thy sons, and nephews, all the days of thy life, that thy days may be prolonged.

3 Hear Israel, and observe that thou do the things which our Lord hath commanded thee, and it may be well with thee, and thou mayest be greatly multiplied, as the Lord God of thy fathers hath promised thee a land flowing with milk and honey.

4 Hear Israel, The Lord our God, is one Lord.

5 Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

6 And these words, which I command thee this day, shall be in thy heart:

7 and thou shalt tell them to thy children, and thou shalt meditate sitting in thy house, and walking on thy journey, sleeping, and rising.

8 And thou shalt bind them as a sign on thy hand, and they shall be & shall move between thine eyes,

9 and thou shalt write them in the entry, and on the doors of thy house.

10 And when the Lord thy God shall have brought thee into the Land, for the which he sware to thy fathers Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build,

11 houses full of all riches, which thou didst not erect, cisterns which thou didst not dig, vineyards and olive yards, which thou didst not plant,

12 and thou shalt have eaten and be full:

13 take heed diligently lest thou forget our Lord, that brought thee out of the Land of Ægypt, out of the house of servitude. Thou shalt fear the Lord thy God, and (a) him only shalt thou serve, and by his name shalt thou swear.

14 You shall not go after the strange Gods of all Nations, that are round about you:

15 because the Lord thy God is a Jealous God in the midst of thee: lest sometime the fury of the Lord thy God be wrath against thee, and take thee away from the face of the earth.

(a) Some adoration agreeth to creatures, but service of Latria to God only. St. Aug. q. 61. in Gen.

16 Thou shalt not tempt the Lord thy God, as thou didst tempt him in the place of tentation.

17 Keep the precepts of the Lord thy God, and the testimonies and ceremonies, which he hath commanded thee:

18 And do that which is pleasant and good in the sight of our Lord, that it may be well with thee: and entering in thou mayest possess the goodly Land, whereof our Lord sware to thy fathers,

19 that he would destroy all thy enemies before thee, as he hath spoken.

20 And when thy son shall ask thee to morrow, saying: What mean these testimonies, and ceremonies, and judgments, which the Lord our God hath commanded us?

21 thou shalt say to him: We were the bondmen of Pharaoh in Ægypt, and our Lord brought us out of Ægypt in a strong hand:

22 and he did signs & wonders great and very sore in Ægypt against Pharaoh, and all his house, in our sight,

23 and he brought us out from thence, that being brought in he might give us the Land, Whereupon he sware to our fathers.

24 And our Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

25 And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he commanded us.

Chapter 7

No league nor fellowship to be had with the Gentiles: 5. but their altars, groves, and all their Idols to be destroyed. 17. God promiseth victories to his people, willing them to trust in him, and serve him.

1 **WHEN** the Lord thy God shall have brought thee into the land, which thou doest enter in to possess, and shall have destroyed many Nations before thee, the Hethite, and the Gergezeite, and the Amorrheite, and the Chananite, and the Pherezeite, and the Hethite, and the Jebusite, seven nations of much greater number then thou art, and stronger then thou:

2 and the Lord thy God shall have delivered them to thee, thou shalt strike them unto utter destruction. Thou shalt not make league with them, nor pity them,

3 nor make marriages with them. Thy daughter thou shalt not give to his son, nor take his daughter for thy son:

4 for he will seduce thy son, that he follow not me, and that he rather serve strange Gods, and the fury of our Lord will be wrath, and shall quickly destroy thee.

5 But these things rather you shall do to them: Overthrow their altars, and break their statues, and cut down their groves, and burn

their sculptures.

6 Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of all peoples, that are upon the earth.

7 Not because you passed all nations in number, is our Lord joined unto you, and hath chosen you, whereas you are fewer then all peoples:

8 but because our Lord hath loved 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 servitude, out of the hand of Pharaoh the king of Ægypt.

9 And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his precepts, unto a thousand generations:

(b) Not
withstanding this
commination, God
oftentimes
deferreth
punishment,
expecting the
sinners repentance.

10 and rendering forthwith to them that hate him, so that he destroyeth them, and deferreth no longer, (b) immediately rendering to them that they deserve.

11 Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do them.

(c) Gods promises
conditional, if his
people serve him.

12 (c) If after thou hast heard these judgments, thou keep and do them, the Lord also thy God will keep the covenant unto thee, and the mercy which he sware to thy fathers:

13 and he will love and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and vintage, oil, and herds, the flocks of thy sheep upon the Land, for the which he sware to thy fathers that he would give it thee.

14 Blessed shalt thou be among all peoples. There shall be none barren with thee of neither sex, as well in men as in thy flocks.

15 Our Lord will take away from thee all disease: and the sore infirmities of Ægypt, which thou knowest, he will not bring upon thee, but upon all thine enemies.

16 Thou shalt devour all the peoples, which the Lord thy God will give thee. Thine eye shall not spare them, neither shalt thou serve their Gods, lest they be the ruin of thee.

17 If thou say in thy heart: These nations are more then I, how shall I be able to destroy them?

18 Fear not, but remember what the Lord thy God did to Pharaoh and to all the Ægyptians,

19 the exceeding great plagues, which thine eyes saw, and the signs and wonders, and the strong hand, and the stretched out arm, that the Lord thy God might bring thee forth: so will he do to all peoples, whom thou fearest.

20 Moreover hornets also will the Lord thy God send upon them, until he destroy and consume all that escaped thee, and can hide

themselves.

21 Thou shalt not fear them, because the Lord thy God is in the midst of thee, a mighty God and terrible:

22 he will consume these nations in thy sight by little and little and by parts. Thou mayest not destroy them all together: lest perhaps the beasts of the earth multiply against thee.

23 And the Lord thy God will give them in thy sight: and will kill them until they be utterly destroyed.

24 And he will deliver their Kings into thy hands, and thou shalt destroy their names under heaven: no man shall be able to resist thee, until thou destroy them.

25 Their sculptures thou shalt burn with fire: thou shalt not covet the silver and gold, whereof they were made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is the abomination of the Lord thy God.

26 Neither shalt thou bring in ought of the Idol into thy house, lest thou become anathema, as also that is. As filthiness thou shalt detest it, and as uncleanness and filth thou shalt account it abominable, because it is anathema.

Chapter 8

The people is put in mind of afflictions which happened in the desert, and of benefits as well past, as promised; 11. to the end they love and serve God more effectually.

1 **EVERY** commandment, that I command thee this day, take diligent heed that thou do it: that you may live, and be multiplied, and entering in may possess the Land, for the which our Lord sware to your fathers.

2 And thou shalt remember all the journey, through the which the Lord thy God hath brought thee forty years by the desert, that he might afflict and prove thee, and that the things that were in thy heart might be made known, whether thou wouldest keep his commandments or not.

(a) God is able to make food of what he please, or to sustain men without meat.

3 He afflicted thee with penury, and gave thee for meat Manna, which thou knewest not nor thy fathers: for to show unto thee that (a) not in bread only a man live, but in every word that proceedeth from the mouth of God.

4 Thy raiment, Wherewith thou wast covered, hath not decayed for age, and thy foot is not worn, loe this is the fortieth year.

5 That thou mayest recount in thy heart, that as a man disciplineth his son, so the Lord thy God hath disciplined thee,

6 that thou shouldest keep the commandments of the Lord thy God, & walk in his ways, and fear him.

7 For the Lord thy God will bring thee in unto a good land, a land of

rivers & waters and of fountains: in the plains whereof and mountains deep floods gush out:

8 a land of wheat, of barley & vineyards, wherein fig trees and pomegranates, and olive yards do grow: a land of oil and honey.

9 Where without any penury thou shalt eat thy bread, and enjoy abundance of all things: whose stones are iron, and out of the mountains thereof are digged metals of brass:

10 that when thou hast eaten, and art full, thou mayest bless the Lord thy God for the excellent land, which he hath given thee.

11 Observe, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day:

12 lest after thou hast eaten and art filled, hast built goodly houses, and dwelled in them,

13 and shalt have herds of oxen and flocks of sheep, of gold and silver, and of all things plenty,

14 thy heart be lifted up, and thou remember not the Lord thy God, that brought thee out of the Land of Ægypt, out of the house of servitude:

(b) A serpent less
then a scorpion,
making those
whom he biteth to
die of thirst
*Solinus in
polyhist. cap. de
Africa.*

15 and was thy conductor in the huge and terrible wilderness, wherein was the serpent burning with his breath, and the scorpion and (b) the dipsas, and no waters at all: who brought forth rivers out of the hardest rock,

16 and fed thee with Manna in the wilderness, which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy upon thee,

17 lest thou shouldest say in thy heart: Mine own force, and the strength of Mine own hand, have achieved all these things for me.

18 But remember the Lord thy God, that he hath given thee strength, that he might fulfill his covenant, concerning which he sware to thy fathers, as this present day sheweth.

19 But if forgetting the Lord thy God, thou shalt follow strange Gods, and shalt serve and adore them: behold now I foretell thee that thou shalt perish utterly.

20 As the Nations, which our Lord destroyed at thine entry, so shall you also perish, if you be disobedient to the voice of the Lord your God.

Chapter 9

Lest they should impute the victories (which they shall have) to them selves, 6. they are put in mind of their often provoking Gods wrath, 12. by Idolatry, 22. by murmuring, by concupiscence, by contempt, and other sins. 25. for which they should have been destroyed, but God spared them for his promise made to Abraham

(a) holy Scripture useth the figure *Hyperbola*, following the vulgar manner of speaking as well to help the understanding, as to move affection in great and extraordinary things.

Isaac and Jacob.

1 **HEAR** Israel: Thou shalt go over Jordan this day; to possess very great nations and stronger then thy self, huge cities, and walled (a) even unto heaven,

2 a great people and tall, the sons of the Enacims, whom thou hast seen, and heard, against whom no man is able to resist.

3 Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, who shall destroy and abolish and bring them to nothing before thy face quickly, as he hath spoken to thee.

4 Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath our Lord brought me in to possess this land, whereas these nations were destroyed for their impieties.

5 For not because of thy justices, and equity of thy heart doest thou enter in to possess their lands: but because they have done impiously, at thy entering in they are destroyed: and that our Lord might accomplish his word, which by oath he promised to thy fathers Abraham, Isaac, and Jacob.

6 Know therefore that not for thy justices hath the Lord thy God given thee this excellent land in possession, whereas thou art a very stiff necked people.

7 Remember, and forget not how thou didst provoke the Lord thy God to wrath in the wilderness. From the same day, that thou camest out of Ægypt unto this place, thou hast always contended against our Lord.

8 For in Horeb also thou didst provoke him, and being wrath he would have destroyed thee,

9 when I went up into the mount, to receive the tables of stone, of the covenant which our Lord made with you: and I continued in the mount forty days and nights, not eating bread, nor drinking water.

10 And our Lord gave me two tables of stone written with the finger of God, and containing all the words that he spake to you in the mount from the midst of the fire, when the assembly of the people was gathered.

11 And when forty days were passed, and as many nights, our Lord gave me the two tables of stone, the tables of covenant,

12 and he said to me, Arise, and go down from hence quickly: for thy people, which thou didst bring out of Ægypt, have quickly forsaken the way, that thou hast showed them, and have made them (b) a molten idol.

13 And again our Lord said to me: I see that this people is stiff necked:

14 suffer me that I may destroy them, and abolish their name from under heaven, and may set thee over a Nation, that is greater and

(b) The similitude of a calf and called it their god. *Exod.* 32.

stronger than this.

15 And when I came down from the burning mount, and held the two tables of covenant with both hands,

16 and saw that you had sinned to the Lord your God, and had made you a molten calf, and had quickly forsaken his way, which he had showed you:

17 I cast the tables out of my hands, and brake them in your sight.

18 And I fell down before our Lord as before, forty days and nights not eating bread, nor drinking water, for all your sins, which you committed against our Lord, and provoked him to wrath:

19 for I feared his indignation and anger, Wherewith being moved against you, he would have destroyed you. And our Lord heard me this time also.

20 Against Aaron also being exceeding angry, he would have destroyed him, and for him, in like manner did I pray.

21 And your sin that you had committed, that is, the calf, I took, and burnt it with fire, and breaking it into pieces, and bringing it wholly into dust, I threw it into the torrent, that descendeth from the mount.

22 In the burning also and in the tentation, and in the Sepulchers of concupiscence you provoked our Lord:

23 and when he sent you from Cadesbarne, saying. go up, and possess the Land, that I have given you, and you condemned the commandment of your Lord God, and did not believe him, neither would you hear his voice:

24 but were always rebellious from the day that I began to know you.

25 And I lay before our Lord forty days and nights, in the which I humbly besought him, that he would not destroy you as he had threatened:

26 and praying I said: Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed in thy greatness, whom thou didst bring out of Ægypt in a strong hand.

27 Remember thy servants Abraham, Isaac, and Jacob: regard not the stubbornness of this people, and his impiety and sin:

28 lest perhaps the inhabitants of the land, out of which thou hast brought us, say; The Lord could not bring them in unto the Land, that he promised them, and he hated them: therefore did he bring them forth, that he might kill them in the wilderness.

29 Which are thy people and thine inheritance, whom thou didst bring forth in thy great strength, and in thy stretched out arm.

Chapter 10

Moses receiving the second tables of the ten commandments, and

making an ark put them therein. 6. with mention of certain places where the children of Israel had camped, of Aarons death, and to the Levites offices, and possessions, 12. he inculcateth the fear and love of God, and the keeping of his precepts. 16. namely to circumcise the heart. 19. to love strangers 20. and not to serve, nor Swear by false Gods.

1 **AT** that time our Lord said to me: Hew thee two tables of stone, as the former were, and come up to me into the mount: and thou shalt make an ark of wood,

2 and I will write in the tables the words that were in them, which before thou didst break, and thou shalt put them in the ark.

3 I made therefore an ark of the wood Settim. And when I had hewed two tables of stone like to the former, I went up into the mount, having them in my hands.

4 And he wrote in the tables, according as he had written before, the ten words, which our Lord spake to you in the mount from the midst of the fire, when the people was gathered: and he gave them to me.

5 And returning from the mount, I came down, and put the tables into the ark, that I had made, which are there till this present, as our Lord commanded me.

(a) This Mosera where Aaron died, is more commonly called *Hor. Num. 20. & 33.*

6 And the children of Israel removed their camp from Beroth of the children of Jacan into (a) Mosera, where Aaron died and was buried, for whom, Eleazar his soon did the function of priesthood.

7 Thence they came into Gadgad: from the which place departing, they camped in Ietebatha, in a Land of waters and torrents.

8 At that time he separated the tribe of Levi, to carry the ark of the covenant of our Lord, and to stand before him in the ministry, and to bless in his name until this present day.

9 For the which cause Levi had no part, nor possession with his brethren: because our Lord him self is his possession, as the Lord thy God promised him.

10 And I stood in the mount, as before, forty days and nights: and our Lord heard me this time also, and would not destroy thee.

11 And he said to me: go, and march before the people, that they may enter, and possess the Land, which I sware to their fathers that I would deliver to them.

12 And now Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul:

13 and keep the commandments of our Lord, and his ceremonies, which I command thee this day, that it may be well with thee?

14 Behold heaven is the Lords thy God, and the heaven of heaven, the earth and all things that are in it.

15 And yet to thy fathers was our Lord joined, and he loved them, and chose their seed after them, that is to say you, from all Nations,

as this day it is proved.

16 Circumcise therefore the prepuce of your heart, and your neck indurate no more:

17 because the Lord your God he is the God of Gods, and the Lord of lords, a great God and mighty, and terrible, that accepteth not person nor gifts.

18 He doth judgment to the pupil and the widow, loveth the stranger, and giveth him victual & raiment.

19 And do you therefore love strangers because you also were strangers in the Land of Ægypt.

(b) When just cause requireth an oath it must be made in the name of God, not of false Gods.

20 Thou shalt fear the Lord thy God, and serve him only: to him thou shalt cleave, and (b) shalt Swear in his name.

21 He is thy praise, and thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 In seventy souls did thy fathers go down into Ægypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

Chapter 11

For the benefits of God (whereof some are repeated, and others promised) the Israelites are bound to love him. 16. but if they forsake him he threateneth punishments. 26. proposing benediction and malediction as they shall deserve.

1 **LOVE** therefore the Lord thy God, and observe his precepts and ceremonies, his judgments and commandments at all time.

2 Know this day the things that your children know not, who saw not the discipline of the Lord your God, his great doings and strong hand, and stretched out arm,

3 the signs and works which he did in the midst of Ægypt to Pharao the king, and to all his land,

4 and to all the host of the Ægyptians, and to their horses and chariots: how the waters of the red sea covered them, when they pursued you, and how our Lord destroyed them until this present day:

5 and to you what things he hath done in the wilderness, till you came to this place:

6 and to Dathan and Abiron the sons of Eliab, which was the son of Ruben: whom the earth opening her mouth swallowed up with their houses and tabernacles, and all their substance, which they had in the midst of Israel.

7 Your eyes have seen all the great works of our Lord, that he hath done,

8 that you may keep all his commandments, which I command you this day, and may enter in, and possess the Land, to the which you

enter,

9 and may live in it a great time: which our Lord by oath promised to your fathers, and to their seed, flowing with milk and honey.

10 For the Land, which thou goest to possess, is not as the Land of Ægypt, which thou camest out of, where when the seed is sown, waters are brought in to water it after the manner of gardens.

11 but it is hilly and champion, expecting rain from heaven.

12 which the Lord thy God doth always visit, and his eyes are on it from the beginning of the year unto the end thereof.

13 If then you obey my commandments, which I command you this day, that you love the Lord your God, and serve him with all your heart, and with all your soul:

(a) rain after feeding and before harvest signifieth Gods grace first stirring up the soul, and assisting the same to the end.

14 he will give rain to your Land (a) the timely and the lateward, that you may gather your corn, and wine, and oil,

15 and hay out of the fields to feed your cattle, and that yourselves may eat and be filled.

16 Beware lest perhaps your heart be deceived, and you depart from our Lord, and serve strange Gods, and adore them:

17 and our Lord being wrath shut up heaven, and the rain come not down, nor the earth give her spring, and you perish quickly from the excellent Land, which our Lord will give you

18 Put these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes.

19 Teach your children that they meditate them, when thou sittest in thy house, & walkest on the way, and liest down and risest up.

20 Thou shalt write them upon the posts and gates of thy house:

21 that thy days may be multiplied, and the days of thy children in the Land, which our Lord sware to thy fathers, that he would give it them as long as the heaven hangeth over the earth.

(b) The second lesson in Mass on Ember Saturday in Lent

22 For if you keep the commandments which I command you, and do them, that you love the Lord your God, and walk in all his ways, cleaving to him, (b)

23 our Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger then you.

24 every place, that your foot shall tread, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the west sea shall be your borders.

25 None shall stand against you: your terror and fear shall the Lord your God give upon all the land that you shall tread, as he hath spoken to you.

(c) God worketh, and we cooperate, for he taketh not away, but helpeth freewill. St. Aug.

26 Behold I set forth in your sight this day (c) benediction and malediction:

27 benediction, if you obey the commandments of the Lord your

q. 15. in Deut.

God, which I command you this day:

28 malediction, if you obey not the commandments of the Lord your God, but revolt from the way, which now I do show you, and walk after strange Gods, which you know not.

29 And when the Lord thy God shall have brought thee into the Land, to the which thou goest to inhabit, thou shalt put the benediction upon Mount Garizim, the malediction upon Mount Hebal:

30 which are beyond Jordan behind the way that bendeth to the going down of the Sun in the Land of the Chananite, which dwelleth in the champion country against Galgala, which is beside the valley that reacheth and entereth far.

31 For you shall pass over Jordan, to possess the Land, which the Lord your God will give you, that you may have and possess it.

32 See therefore that you fulfill the ceremonies and judgments, which I shall set this day in your sight.

Chapter 12

All Idolatry, and whatsoever appertaineth thereto must be destroyed. 5. Sacrifices, tithes, and donaries must be offered in the special place, 15. Eating flesh they must not eat the blood. 29. In no case to imitate the Idolatry of gentiles.

1 **THESE** are the precepts and judgments, that you must do in the Land, which the Lord God of thy fathers will give thee, to possess it all the days, that thou shalt go upon the earth.

2 Subvert all places, wherein the nations, which you shall possess, worshipped their Gods upon the high mountains, and hills, and under every tree full of leaves.

3 Overthrow their altars, and break their statues, their groves burn with fire, and their Idols hew all to pieces: destroy their names out of those places.

4 You shall not do so to the Lord your God:

(a) Peculiar place appropriate to Gods service.

5 but (a) to the place, which the Lord your God hath chosen of all your tribes, to put his name there and to dwell in it, shall you come:

6 and shall offer in that place your holocausts and victims, the tithes and first fruits of your hands, and your Vows and donaries, the first born of your oxen and sheep.

7 And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your house, wherein the Lord your God hath blessed you.

(b) In the desert they could not observe the ceremonies of the Law: but coming

8 You shall not do there the things, that we do here this day (b) every man that which seemeth good to him self.

9 For until this present time you are not come to rest, and to the

to rest they were bound to keep all one set form of holy rites.

possession, which the Lord your God will give you.

10 You shall pass over Jordan, and shall dwell in the Land, which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without all fear,

11 in the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things, that I command you, holocausts, and hosts, and tithes, and the first fruits of your hands: and whatsoever is the principal in the gifts, that you shall vow to our Lord.

12 There shall you feast before the Lord your God, you and your sons and daughters, men servants and women servants, and the Levite, that dwelleth in your cities, for he hath no other part and possession among you.

13 Beware thou offer not thy holocausts in every place, that thou shalt see:

14 but in that, which our Lord shall choose, in one of thy tribes shalt thou offer hosts, and shalt do what things soever I command thee.

15 But if thou wilt eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee in thy cities: whether it be unclean, that is to say, blemished and feeble: or clean, that is to say, sound and without blemish, such as is lawful to be offered, as the doe and the hart, shalt thou eat it,

16 only without eating of the blood, which thou shalt pour out upon the earth as water.

17 Thou canst not eat in thy towns the tithe of thy corn, and wine, and oil, the first born of thy herds and cattle, and all things that thou Vowest, and that thou wilt offer voluntarily, and the first fruits of thy hands:

18 but before the Lord thy God shalt thou eat them in the place, which the Lord thy God shall choose, thou and thy son and thy daughter, and man servant, and woman servant, and the Levite, that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt extend thy hand.

19 Take heed thou forsake not the Levite all the time that thou livest in the land.

20 When the Lord thy God shall have dilated thy borders, as he hath spoken to thee, and thou wilt eat the flesh, that thy soul desireth:

21 and if the place be far of, which the Lord thy God shall choose, that his name may be there, thou shalt kill of the herds and cattle, which thou hast as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

22 As the doe is eaten and the hart, so shalt thou eat them: both the clean and unclean shall eat in common.

23 This only beware, that thou eat not the blood, for their blood is for the soul: and therefore thou must not eat the soul with the flesh:

24 but upon the earth thou shalt power it as water,

25 that it may be well with thee and thy children after thee, when thou shalt do that which pleaseth in the sight of our Lord.

26 But the things which thou hast sanctified, and vowed to our Lord, thou shalt take up, and shalt come to the place, which our Lord shall choose:

27 and shalt offer thy oblations the flesh and the blood upon the altar of the Lord thy God: the blood of thy hosts thou shalt power on the altar: and the flesh thy self shalt eat.

28 Observe and hear all things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do that which is good and pleasing in the sight of the Lord thy God.

29 When the Lord thy God shall have destroyed before thy face the nations, that thou enterest in to possess, and thou shalt possess them, and dwell in their land:

30 beware lest thou imitate them, after they be subverted at thy entering in, and thou require their ceremonies, saying: As these nations have worshipped their Gods, so will I also worship.

31 Thou shalt not do in like manner to the Lord thy God. For all the abominations, that our Lord doeth abhor, have they done to their Gods, offering their sons and daughters, and burning them with fire.

32 What I command thee, that only do to our Lord: neither add any thing, nor diminish.

ANNOTATIONS

Chapter 12

No hosts lawful in sacrifice but such as the law appointed

New precepts may be added, not contrary to the former.

32 *That only do to our Lord.*] Whereas the Gentiles offered their sons and daughters (v. 31.) and other abominable sacrifices to Idols, God commandeth his people to offer those things only, which are prescribed by the law, and neither to immolate any other thing, nor exclude any thing appointed by the same law for sacrifice. As for other precepts, it is likewise forbid to add or diminish any thing that may corrupt the law: but was Ever lawful for Superiors, to add more precepts agreeable, and not contrary to the former. So King David established a new law that such as stayed with the baggage, should have like portion of the prey, with those that fought in battle. 1. Reg. 30. And our Saviour by his presence (Joan 10) approved the feast of dedication, instituted long after Moyses law. 1. Machab. 4.

Chapter 13

False Prophets must be slain, 6. how near soever they be in kindred or friendship. 12. The whole city that shall permit false doctrine must be utterly destroyed, men, beasts, and all

(a) Novelty in Religion is a Mark of Idolatry or heresy.

moveables, and Never be built again.

1 **IF** there rise in the midst of thee a Prophet, or one that saith he hath seen a dream, and foretell a sign and a wonder,

2 and it come to pass which he spake, and he say to thee: (a) Let us go, and follow strange Gods, which thou knowest not, and let us serve them:

3 thou shalt not hear the words of that Prophet or dreamer: for the Lord your God tempteth you, that it may appear whether you love him or no, with all your heart, and with all your soul.

4 Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

5 And that Prophet or forger of dreams shall be slain: because he spake that he might avert you from the Lord your God, which brought you out of the Land of Ægypt, and redeemed you from the house of servitude: that he might make thee to err from the way, that the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

6 If thy brother the son of thy mother, or thy son or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy soul, will persuade thee secretly, saying: Let us go, and serve strange Gods, which thou knowest not, nor thy fathers,

7 of all nations round about, that be nigh or far, from the beginning unto the end of the earth,

8 consent not to him, nor hear him, neither let thine eye spare him to pity and hide him,

(b) every private man is not commanded, nor warranted by this to kill: but every one is bound to inform the Magistrate, and so by order of justice to proceed against the wicked.

9 but (b) forthwith thou shalt kill him. let thy hand be first upon him, and after thee all the people lay hand on him.

10 With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, which brought thee out of the Land of Ægypt, from the house of servitude:

11 that all Israel hearing may fear, and may do no more any thing like to this.

12 If in one of thy cities, which the Lord thy God shall give thee to inhabit, thou hear some say:

(c) Such as will not endure discipline are called *children of Bellial*, that is, *without yoke*.

13 There are gone forth (c) children of Belial out of the midst of thee, and have averted the inhabitants of their city, and have said: Let us go, and serve strange Gods which you know not:

14 inquire carefully, and diligently, the truth of the thing being looked into, if thou find it certain that is said, and that this abomination is in act committed,

15 thou shalt forthwith strike the inhabitants of that city in the edge of the sword, and shalt destroy it and all things that are in it, unto the very beasts.

16 What stuff also soever there is, thou shalt gather together in the

midst of the streets thereof, and shalt burn it with the city itself, so that thou consume all things to the Lord thy God, and it be a heap for ever: it shall be built no more,

17 and there shall nothing stick in thy hand of that anathema: that our Lord may be turned from the wrath of his fury, and may have mercy on thee, and multiply thee as he sware to thy fathers,

18 when thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayest do that which is pleasing in the sight of the Lord thy God.

Chapter 14

Gentiles manner of mourning for the dead is prohibited. 3. Likewise to eat things unclean, with mention of certain clean and unclean beasts, 9. fishes, 11. and birds. 21. Also precepts of piety, clemency, paying tithes, first fruits, 27. nourishing of Levites, strangers, orphans, and widows.

1 **BE** ye the children of the Lord your God: you shall not cut yourselves, nor make baldness for the dead.

2 because thou art a holy people to the Lord thy God: and he chose thee to be his peculiar people of all nations, that are upon the earth.

3 Eat not the things that are unclean.

4 This is the beast, that you ought to eat, The ox, and the sheep, and the goat,

5 the heart and the doe, the buffle, the chamois, the pygargue, the wild beef, the cameloparde.

6 every beast, that divideth the hoof in two parts, and cheweth the cud, shall you eat.

7 But of them, that chew the cud, and divide not the hoof, these you shall not eat, as the camel, the hare, the chirogril: because they chew the cud, and divide not the hoof, they shall be unclean to you.

8 The swine also because it divideth the hoof, and cheweth not the cud, shall be unclean. their flesh you shall not eat, and their carcasses you shall not touch.

9 These shall you eat of all that abide in the waters: Such as have fins and scales, eat:

10 them that are without fins and scales, eat not, because they are unclean.

11 all birds that are clean eat.

12 The unclean eat not: to wit, the eagle, and the grype, and the osprey,

13 the ringtail, and the vulture and kite according to their kind:

14 and all of the ravens kind,

15 and the ostriche, and the owl, and the sterne, and the hawke according to his kind:

16 the herodian and the swan, and the stork,

17 and the diver, the porphyryon, and nightcrow,

18 the onocratal, and the charadrion, every one in their kind: the lapwing also and the bat.

19 And all that creepeth and hath little wings, shall be unclean, and shall not be eaten.

20 all that is clean, eat.

(d) If these things were unclean by nature they were not lawful for any nation to eat, but being only forbid to the Jews showeth, that this prohibition was ceremonial, only for that time and people.

(e) all show of cruelty to be avoided. Mystically this prefigured, that Christ (for the similitude of sinful flesh signified by a kid) should not be slain in his infancy. St. Tho. 1. 2. q. 102. a. 6. ad 4.

21 But whatsoever is dead of itself, eat not thereof. (d) To the stranger, that is within thy gates, give it to eat, or Sell it to him: because thou art the holy people of our Lord thy God. Thou shalt (e) not boil a kid in the milk of his dam.

22 The tenth part thou shalt separate of all thy fruits that spring in the earth every year,

23 and thou shalt eat in the sight of our Lord thy God in the place, which he shall choose, that his name may be invocated therein, the tithe of thy corn, and wine, and oil, and the first born of thy herds and sheep: that thou mayest learn to fear our Lord thy God at all time.

24 But when the way, and the place which our Lord thy God shall choose, are far, and he hath blessed thee, and thou canst not carry all these things thither,

25 thou shalt sell, and bring all into a price, and shalt carry it in thy hand, and shalt go to the place, which our Lord thy God shall choose:

26 and thou shalt buy with the same money whatsoever pleaseth thee, either of herds, or of sheep, wine also and sicere, and all that thy soul desireth: and thou shalt eat before our Lord thy God, and shalt feast, thou and thy house:

27 and the Levite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession.

28 The third year thou shalt separate another tenth of all things, that grow to thee at that time: and shalt lay it up within thy gates.

29 And the Levite shall come that hath no other part nor possession with thee, and the stranger and pupil and widow, that are within thy gates, and shall eat and be filled: that our Lord thy God may bless thee in all the works of thy hands that thou shalt do.

Chapter 15

Remission of debts in the Seventh year to the Israelites, but not to strangers. 4. Albeit there will always be some poor, yet they must so lend to their needy brethren, that none be forced to beg. 12. A bought servant that is an hebrew must be set free in the Seventh

year, 16. except he desire to serve still. 19. The firstborn in all cattle must be consecrated to God, without making private profit thereof.

(a) The Israelites were bound to do their endeavor that none should be needy among them: notwithstanding for exercise of love & charity Gods providence suffered some to be poor. v. 7. & 11.

1 **IN** the Seventh year thou shalt make a remission,

2 which shall be celebrated in this order. He to whom any thing is owing of his friend or neighbor and brother, can not ask it again, because it is the year of remission of our Lord.

3 Of the sojourner and stranger thou shalt exact: of thy country man and neighbor thou shalt not have power to require it.

4 And (a) needy person and beggar there shall be none among you: that our Lord thy God may bless thee in the land, which he will give thee in possession.

5 Yet so if thou hear the voice of our Lord thy God, and keep all things that he hath bid, and which I command thee this day, he will bless thee, as he hath promised.

6 Thou shalt lend to many nations, and thy self shalt borrow of no man. Thou shalt have dominion over very many nations, and no man shall have dominion over thee.

7 If one of thy brethren that abideth within the gates of thy city in the land, which our Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand,

8 but shalt open it to the poor man, and shalt lend him, that which thou perceivest he hath need off.

9 Beware lest perhaps an impious cogitation steal in upon thee, and thou say in thy heart: The Seventh year of remission draweth nigh; & turn away thy eyes from thy poor brother denying to lend him that which he asketh: lest he cry against thee to our Lord, and (b) it become a sin unto thee.

(b) He that can and will not feed his neighbor in extremity, killeth him. *St. Amb. li. 2. de Offic. c. 7.*

10 But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that our Lord thy God may bless thee at all times, and in all things whereunto thou shalt put thy hand.

11 There shall not want poor in the land of thy habitation: therefore I command thee that thou open thy hand to thy needy and poor brother, that liveth in the Land.

12 When thy brother an Hebrew man, or Hebrew woman is sold to thee, and hath served thee six years, in the Seventh year, thou shalt let him go free:

13 and to whom thou givest freedom, thou shalt in no case suffer him to depart empty:

14 but give him his wayfare of thy flocks, and of thy barn floor, and thy press, Wherewith our Lord thy God shall bless thee.

15 Remember that thy self also didst serve in the Land of Ægypt, and our Lord thy God made thee free, and therefore do I now

command thee.

16 But if he say: I will not depart: because he loveth thee, and thy house, and feeleth that he is well with thee:

17 thou shalt take an awl, and bore through his ear in the door of thy house, and he shall serve thee for ever. to thy woman servant also thou shalt do in like manner.

18 Turn not away thine eyes from them, when thou makest them free: because he hath served thee six years after the wages of an hireling: that our Lord thy God may bless thee in all the works that thou doest.

19 Of the first born, that come forth in thy herds and sheep, whatsoever is of the male sex, thou shalt Sanctify to our Lord thy God. Thou shalt not work with the first born of an ox, and thou shalt not shear the first born of thy sheep.

20 In the sight of our Lord thy God shalt thou eat them every year in the place, that our Lord shall choose, thou and thy house.

21 But if it have blemish, and be either lame, or blind, or in any part disfigured or feeble, it shall not be immolated to our Lord thy God.

22 but within the gates of thy city shalt thou eat it: as well the clean as the unclean in like manner shall eat them as the doa, and the heart.

23 This only shalt thou observe, that their blood thou eat not, but power it out on the earth as water.

Chapter 16

The rest of the Feasts are mentioned *Levit. 23. Num. 28. & 29.*

(a) Here only three of the principal.

1. Pasch.

Three more solemn Feasts to be kept every year, Pasch, 9. Pentecost, 13. and the feast of tabernacles, 18. Just Judges to be appointed in every city. 21. all occasions of Idolatry to be avoided.

1 **OBSERVE** the month of new corn, and (a) the first of the spring time, that thou mayest make the Phase to our Lord thy God: because in this month our Lord thy God, brought thee out of Ægypt by night.

2 And thou shalt immolate the Phase to our Lord thy God, of sheep, and of oxen in the place, which our Lord thy God shall choose, that his name may dwell there.

3 Thou shalt not eat in it leavened bread: seven days shalt thou eat without leaven, the bread of affliction, because in fear didst thou come out of Ægypt: that thou mayest remember the day of thy coming out of Ægypt, all the days of thy life.

4 Leavened shall not appear in all thy coasts for seven days, and there shall not remain of the flesh of that which was immolated at even the first day until morning.

5 Thou canst not immolate the Phase in every one of thy cities, which our Lord thy God will give thee;

6 but in the place, which our Lord thy God shall choose, that his name may dwell there: thou shalt immolate the Phase at even at the going down of the sun, when thou camest out of Ægypt.

7 And thou shalt boil, and eat it in the place, which our Lord thy God shall choose, and in the morning rising up thou shalt go into thy tents.

2. Pentecost.

8 Six days shalt thou eat azymes: and in the Seventh day, because it is the collection of our Lord thy God, thou shalt do no work.

9 seven weeks shalt thou number thee from that day wherein thou didst put the sickle to the corn,

10 and thou shalt celebrate the festival day of weeks to our Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of our Lord thy God:

11 and thou shalt feast before our Lord thy God, thou, & thy son, and thy daughter, and thy man servant, and thy woman servant, and the Levite that is within thy gates, and the stranger and pupil and widow, which abide with you: in the place which our Lord thy God shall choose, that his name may dwell there:

3. Feast of
Tabernacles.

12 and thou shalt remember that thou wast a servant in Ægypt: and thou shalt keep and do the things that are commanded.

13 The solemnity also of Tabernacles thou shalt celebrate seven days, when thou hast gathered thy fruit of the barn floor and the press:

14 and thou shalt feast in the festivity, thou, thy son, and thy daughter, thy man servant and woman servant, the Levite also and stranger, and pupil and widow that are within thy gates.

15 seven days shalt thou celebrate the Feasts to our Lord thy God in the place, which our Lord shall choose: and our Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy.

16 Three times in a year shall all thy male appear in the sight of our Lord thy God in the place which he shall choose: in the solemnity of Azymes, in the solemnity of weeks, and in the solemnity of Tabernacles. There shall not appear before our Lord any empty:

17 but every one shall offer according to that he hath, according to the blessing of our Lord his God, which he shall give him.

18 Judges and masters shalt thou appoint in all thy gates, which our Lord thy God shall give thee, in every of thy tribes: that they may judge the people with just judgment,

19 and not decline to either part. Thou shalt not accept person, nor gifts: because that gifts blind the eyes of the wise, and change the words of the just.

(b) It is not enough
to do that is just
except it be done
justly, to a good

20 (b) Justly shalt thou pursue that which is just: that thou mayest live and possess the Land, which our Lord thy God shall give thee.

21 Thou shalt plant no grove, nor any tree near the altar of our Lord

end, for love of justice.

thy God.

22 Neither shalt thou make nor set to thy self a statue: which thing our Lord thy God hateth.

Chapter 17

Perfect hosts, not maimed nor defective, must be offered to God, Idolaters stoned to death. 8. When inferior judges differ, the cause must be decided, by the High Priest in consistory. Who is warranted not to err therein, and all are bound to obey his sentence. 14. The duty also of a king (whom in future time God will condescend to give them) is described, with special charge to receive the law of God at the Priests hands.

1 **THOU** shalt not immolate to our Lord thy God a sheep, and an ox, wherein there is blemish, or any fault: because it is abomination to our Lord thy God.

2 When there shall be found with thee within one of thy gates, which our Lord thy God shall give thee, man or woman that do evil in the sight of our Lord thy God, and transgress his covenant,

3 that they go and serve strange Gods, and adore them, the Sun and the Moon, and all the host of heaven, which things I commanded not:

4 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:

5 thou shalt bring forth the man and the woman, that have committed that most heinous thing, to the gates of thy city, and they shall be stoned.

6 At the mouth of two, or three witnesses shall he perish that is to be slain. Let no man be killed, one only giving testimony against him.

7 The hand of the witnesses shall be first to kill him, and the hand of the rest of the people shall be laid on last: that thou mayest take away the evil out of the midst of thee.

8 If thou perceive that the judgment with thee be hard and doubtful between blood and blood, cause and cause, leprosy and not leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which our Lord thy God shall choose.

9 And thou shalt come to the priests of the Levitical stock, and to (a) the judge, that shall be at that time: and thou shalt ask of them, who shall show thee the truth of the judgment.

10 And thou shalt do whatsoever they, that are (b) presidents of the place, which our Lord shall choose, shall say and teach thee,

11 according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand.

12 But he that shall be proud, refusing to obey the commandment of the Priest, which at that time ministereth to our Lord thy God, and

(a) In the Council of Priests one supreme Judge, which was the High Priest. v. 12.

(b) There were not many presidents at once, but in succession, one after another.

the decree of the judge, that man shall die, and thou shalt take away the evil out of Israel:

13 and the whole people hearing shall fear, that none afterward swell in pride.

14 When thou art entered the Land, which our Lord thy God will give thee, and doest possess it, and dwellest in it, and sayest: I will set a king over me, as all nations have round about:

15 him shalt thou set, whom our Lord thy God shall choose of the number of thy brethren. A man of another nation that is not thy brother, thou canst not make king.

16 And when he is made, he shall not multiply to himself horses, nor lead back the people into Ægypt, taking high courage for the number of his horsemen, especially whereas our Lord hath commanded you that in no case you return any more the same way.

17 He (c) shall not have many wives, that may allure his mind, nor huge weights of silver and gold.

18 And after he shall sit in the throne of his kingdom, he shall copy to himself the Deuteronomy of this Law in a volume, (d) taking the copy of the priests of the Levitical tribe,

19 and he shall have it with him, and shall read it all the days of his life, that he may learn to fear our Lord his God, and keep his words and ceremonies, that are commanded in the law.

20 And that his heart be not lifted up into pride over his brethren, nor decline to the right side or the left side, that he may reign a long time, and his sons over Israel.

(c) Plurality of wives is not here forbid; for king David transgressed not this precept having more then one or two: but Salomon offended in multiplying many wives. St. Aug. q. 27. in Deut.

(d) Temporal good Princes take the law, and word of God, at the Priests hands.

ANNOTATIONS

Chapter 17

Supreme Judge of Controversies.

8. *If the judgment be hard.*] For a full and assured decision of all Controversies, God here instituted to his people a supreme Tribunal, that in case inferior Judges varied in judgment, recourse might be had to the Council of Priests, where one chief Judge, the High Priest, was appointed to give sentence, and all others commanded to receive and obey the same.

Sentence of the Jews consistory infallible.

9. *who shall show the truth.*] God so assisted this consistory with his spirit of truth, that their sentence was infallible: though otherwise they might err, either in life, or in private opinion. Wherefore, our Saviour distinguishing between their public doctrine, and their works, taught the people, that for so much as the Scribes and Pharisees sat in Moyses chair, and yet transgressed Gods commandments, every one should *observe and do as they said: but not do according to their works.* Mat. 23. And St. John ascribeth the true sentence given by Caiphas in the Council, to his office of High Priest, saying: (Joan. II.) *He said not this of himself, but being the high priest of that year; he prophesied that JESUS should die for the nation and to gather into one the children of God.* Where the high priest by virtue and privilege of his office, uttered the truth, which himself neither meant nor understood. And this happened when the Law and Priesthood of the Jews was to decline & give place to Christs new ordinance, and therefore no doubt God Ever directed the sentence of the

The high priest was chief Judge.

Protestants
frivolous evasion.

high Priest: and most specially now Christ preserveth the Apostolic See from error in faith, and in general decrees touching manners: yea though the chief visible Judge were as wicked as Caiphas. And therefore the Protestants evasion is frivolous, limiting the priests sentence to bind the subjects, *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 all men rest satisfied, submitting them selves to his sentence, the controversy should be endless, and this consistory nothing worth: but still be new examinations, and new judgments, whether the former were according to Gods word or no.

*English
Bible.
1603.*

Pride in private
opinion punished
with death.

12. *He that shall be proud.]* This also convinceth, that all were bound to accept of the high priests sentence, the law condemning him of pride, that *refused to obey the commandment of the Priest, which at that time ministered to our Lords* and for his disobedience punishing him with death.

Chapter 18

*Instead of other inheritance Priests and Levites have provision by Sacrifices and oblations. 9. all superstition to be avoided. 15. Perpetuity of Prophets, and finally one special **PROPHET** (to wit, **CHRIST**) is promised. 20. False Prophets must be slain.*

1 **THE** priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of our Lord, and his oblations,

2 and nothing else shall they receive of the possession of their brethren: for our Lord himself is their inheritance, as he hath spoken to them.

3 This shall be the right of the priests from the people, and from them that offer victims: whether they immolate ox, or sheep, they shall give to the priest the shoulder and the maw:

4 the first fruits of corn, of wine, and oil, and a part of the wool of their sheep shearing.

5 For him hath our Lord chosen of all thy tribes, that he might stand, and minister to our Lord he and his sons for ever.

6 If a Levite go out of one of thy cities of all Israel in the which he dwelleth, and would come desiring the place which our Lord shall choose,

7 he shall minister in the name of our Lord his God, as all his brethren the Levites, that shall stand at that time before our Lord.

8 He shall receive the same portion of meats, that the rest do: beside that, which in his own city is dew to him by succession from his fathers.

9 When thou art entered the Land, which our Lord thy God shall give thee, beware thou be not willing to imitate the abominations of those nations.

10 Neither let there be found in thee any that shall expiate his son, or

daughter, making them to pass through the fire: or that demandeth of soothsayers, and observeth dreams and divinations, neither let there be a sorcerer,

11 nor enchanter, nor that consulteth with pithone, or Diviners, and seeketh the truth of the dead.

12 for all these things our Lord abhorreth, and for these abominations will he destroy them at thy entering in.

13 thou shalt be perfect, and without spot with our Lord thy God.

14 These nations, whose land thou shalt possess, hear soothsayers and Diviners: but thou art otherwise instructed of our Lord thy God.

15 **A PROPHET** of thy nation and of thy brethren like unto me, will our Lord thy God raise up to thee: him thou shalt hear,

16 as thou didst request of our Lord thy God in Horeb, when the assembly was gathered, and saidst: I will no more hear the voice of our Lord my God, and this exceeding great fire I will see no more, lest I die.

17 And our Lord said to me; They have spoken all things well.

18 A Prophet will I raise up to them out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak all things that I shall command him.

(a) This sort of false prophets signified Heretics, that preach false things in Christs name.

19 but he that will not hear his words, which he shall speak in my name, I will be the Revenger.²⁰ And the prophet that being depraved with arrogancy will speak in my name, the things (a) that I did not command him to say, (b) or in the name of strange Gods, shall be slain.

(b) These prefigured Apostates, which renouncing Christ, expressly profess false Gods.

21 And if in secret cogitation thou answer: How shall I understand the word, that our Lord spake not?

22 This sign thou shalt have: That which the same Prophet foretelleth, in the name of the Lord and cometh not to pass: that our Lord hath not spoken, but by the arrogancy of his mind the prophet hath forged it: and therefore thou shalt not fear him.

ANNOTATIONS

Chapter 18

The same words may have diverse literal senses.

15. *A PROPHET of thy nation.*] Amongst other places this plainly proveth that the same words in holy Scripture may have diverse literal senses. For first the coherence of the text sheweth, that God here promised to give his people another extraordinary prophet, after Moyses death, of their own nation: as well to take away occasion of seeking to soothsayers, Diviners, and other profane Prophets of false Gods, strictly forbidden in the words going immediately before; as in approbation of their convenient desire, mentioned in the words following, to hear Gods will, 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 Josue, succeeding next after Moyses in government. And as need required God ceased not to send more Prophets besides their Ordinary Priests. Again this place is also understood

of Christ our Saviour, chief Prophet, and master of all Prophets; S Peter so expounding it; *Act. 3. v. 22. & 23.*

Chapter 19

Certain cities of refuge must be assigned for casual manslaughter.

11. Willful murder punished by death without remission, 15. so it be convinced by two or three witnesses. 16. False witnesses punished with the pain, which the crime objected deserveth.

1 **WHEN** our Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou doest possess it, and dwellest in the cities and houses thereof:

2 three cities shalt thou separate to thee in the midst of the Land, which our Lord thy God will give thee in possession,

(a) The way to the cities of refuge were paved, and Marks set for direction, that he which fled might not err in his way.

3 (a) preparing diligently the way: and thou shalt divide the whole province of thy Land equally into three parts: that he which for murder is a fugitive, may have near at hand, whither to escape.

4 This shall be the law of the murderer that fleeth, whose life is to be saved: He that striketh his neighbor unwitting, and that is proved yesterday and the day before to have had no hatred against him:

5 but to have gone with him simply unto the wood to cut wood, and in cutting the wood of axe slipped out of his hand, and the iron falling from the handle struck his friend, and killed him: he shall flee to one of the cities aforesaid, and live:

6 lest perhaps the next kinsman of him, whose blood was shed, pricked with sorrow, pursue, and apprehend him if the way be too long, and strike his life, that is not guilty of death, because he is proved to have had no hatred before, against him that was slain.

7 Therefore I command thee, that thou separate three cities of equal distance one from another.

8 And when our Lord thy God shall have dilated thy borders, as he sware to thy fathers, and shall give thee all the Land, that he promised them,

9 (yet so, if thou keep his commandments, and do the things which I command thee this day, that thou love our Lord thy God, and walk in his ways at all time) thou shalt add to thee other three cities, and shalt double the number of the three cities aforesaid:

10 that innocent blood be not shed in the midst of the Land, which our Lord thy God will give thee to possess, lest thou be guilty of blood.

11 But if any man hating his neighbor, lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid,

12 the ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him,

(b) This was said to the whole people who must not entreat for the murderers pardon: but the kinsmen of him that was slain, might remit the punishment.

whose blood was shed, and he shall die.

13 (b) Thou shalt not pity him, and thou shalt take away the guilty blood out of Israel, that it may be well with thee.

14 Thou shalt not take, and transfer thy neighbors bounds, which thy predecessors did set in thy possession, which our Lord thy God will give thee in the Land, that thou shalt receive to possess.

15 One witness shall not stand against any man, whatsoever sin, or wickedness it be: but in the mouth of two or three witnesses shall every word stand.

16 If a lying witness stand against a man, accusing him of prevarication,

17 both of them, whose the cause is, shall stand before our Lord in the sight of the priests and the judges that shall be in those days.

18 And when searching most diligently, they shall find that the false witness hath said a lie against his brother:

19 they shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee:

20 that others hearing may have fear, and may not be bold to do such things.

21 (c) Thou shalt not pity him, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot shalt thou exact.

(c) This pertained to the Judge: who without partiality must do justice.

Chapter 20

Lawful wars are to be undertaken with courage and confidence. 5. Such as for special causes may be discouraged, must be dismissed from the field, 10. What to be observed towards the enemy. 19. What trees may not be cut down, and what sort may be, for the use of wars.

1 **IF** thou go forth to war against thine enemies, and see the horse men and chariots, and the multitude of the adversaries host greater then thou hast, thou shalt not fear them: because the Lord thy God is with thee, which brought thee out of the Land of Ægypt.

2 And when the battle is now at hand, the priest shall stand before the army, and shall speak to the people thus:

3 Hear Israel, you this day join battle against your enemies, let not your heart fear, be not afraid, retire not, neither dread them:

4 because our Lord your God is in the midst of you, and will fight for you against your adversaries, to deliver you from danger.

5 The Captains also through every band in the hearing of the host shall proclaim: (a) what man is there, that hath built a new house, and hath not dedicated it? let him go, and return into his house, lest perhaps he die in the battle, and another dedicate it.

6 What man is there that hath planted a vineyard, and hath not as yet

(a) Men possessed with such desires have not like valor to good soldiers. And by word or example often discourage others.

So in spiritual warfare, we must not be addicted to worldly profits, or pleasures.

made it to be common, whereof all men may lawfully eat? let him go, and return into his house: lest perhaps he die in the battle, and another man execute his office.

7 What man is there, that hath despoused a wife, and not taken her? let him go, and return into his house, lest perhaps he die in the war, and another take her.

8 These things being said they shall add the rest, and shall speak to the people: What man is there fearful, and faint hearted? let him go, and return into his house, lest he make the hearts of his brethren to fear, as himself is frighted with fear.

9 And when the Captains of the host shall hold their peace, and make an end of speaking, every man shall prepare their bands to fight.

10 If at any time thou come to win a city, thou shalt first offer peace.

11 If they receive it, and open the gates to thee, all the people that is therein, shall be saved, and shall serve thee under tribute.

12 But if they will not make peace, and shall begin battle against thee, thou shalt assault it.

13 And when our Lord thy God shall deliver it into thy hand, thou shalt strike all, that is therein of the male sex, in the edge of the sword,

14 excepting women and children, the cattle and other things, that are in the city. all the prey thou shalt divide to the army, and thou shalt eat of the spoils of thine enemies, which our Lord thy God shall give thee.

15 So shalt thou do to all cities, that be very far from thee, and be not of these cities, which thou shalt receive in possession.

16 But of those cities, that shall be given thee, thou shalt suffer none at all to live:

17 but shalt kill them in the edge of the sword, to wit, the Hethite, and Amorrheite, and Chananite, the Pherezeite, and Hethite, and Jebusite, as our Lord thy God hath commanded thee:

18 lest perhaps they teach you to do all the abominations, which them selves did work to their Gods: and you sin against our Lord your God.

19 When thou hast besieged a city a long time, and hast compassed it with munition to win it, thou shalt not cut down the trees, that may be eaten of, neither shalt thou spoil the country round about with axes: because it is a tree, and not a man, neither can it increase the number of warriors against thee.

20 But if there be any trees not fruitful, but wild, and apt for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee.

Chapter 21

How to seek out a secret murderer. 10. women taken in battle may be married, and afterwards can not be sold nor made bondwomen. 15. The eldest son may not be deprived of his birthright for hatred of his mother. 18. A stubborn son must be stoned to death. 22. When one is hanged on a gibbet, he must be taken down the same day, and buried.

1 **WHEN** there shall be found in the Land, which our Lord thy God will give thee, the corpse of a man slain, and he that is guilty of the murder is not known

2 thy ancients, and judges shall go forth, and measure from the place of the corpse the distance of every city round about:

3 and which they shall perceive to be nearer then the rest, the ancients of that city shall take an heifer out of the heard, that hath not drawn yoke, nor ploughed the ground,

4 and shall bring her to a rough and stony valley, that Never was ploughed, nor received seed: and in it they shall strike of the neck of the heifer:

5 and the priests the sons of Levi shall come, whom our Lord thy God hath chosen to minister to him, and to bless in his name, and at their word every matter dependeth, and whatsoever is clean or unclean must be judged.

6 And the ancients of that city shall come to the slain person, and shall wash their hands over the heifer, that was stricken in the valley,

7 and shall say: Our hands did not shed this blood, (a) nor our eyes see it.

8 be merciful to thy people Israel, whom thou hast redeemed o Lord, and impute not innocent blood in the midst of thy people Israel. And the guilt of blood shall be taken from them:

9 and thou shalt be free from the innocents blood, that was shed, when thou shalt have done that which our Lord hath commanded thee.

10 If thou go forth to fight against thine enemies, and our Lord thy God deliver them in thy hand and thou lead them away captive,

11 and seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife,

12 thou shalt bring her into thy house: who shall shave of her hair, and pare her nails,

13 and put of the raiment, wherein she was taken: and sitting in thy house, shall mourn her father and mother one month: and afterward thou shalt enter unto her, and shalt sleep with her, and she shall be thy wife.

14 But if afterward she content not thy mind, thou shalt let her go free, neither canst thou sell her for money, nor oppress her by might:

(a) By this ceremony and abjuration they purged themselves, that they were not negligent in doing justice.

because thou hast humbled her.

15 If a man have two wives, one beloved, and the other hated, and they have begotten children by him, and the son of the hated be the firstborn,

16 and he meaneth to divide his substance among his sons: he can not make the son of the beloved the first born, and prefer him before the son of the hated,

17 but the son of the hated he shall acknowledge for the first born, and shall give to him of those things, which he hath, all double: for this is the beginning of his children, & to this are due the first birth rights.

18 If a man beget a stubborn and froward son, that will not hear the commandments of his father and mother, and being chastened, contemneth to be obedient:

19 they shall take him, and bring him to the ancients of his city, and to the gate of judgment,

20 and shall say to them: This our son is froward and stubborn, he contemneth to hear our admonitions, he giveth himself to comessation, and to riot and banquetings:

21 the people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraide.

(b) Mystically, he is cursed that persisteth in sin, as it were hanging on the tree, by which our first parents sinned

22 When a man hath offended so that he is to be punished by death, and being condemned to die is hanged on a gibbet:

23 his body shall not remain upon the tree, but the same day shall be buried: because he is (b) accursed of God that hangeth on a tree: and thou shalt not contaminate thy Land, which our Lord thy God giveth thee in possession.

Chapter 22

Piety towards neighbors. 5. neither sex may use the apparel of the other. 6. cruelty to be avoided even towards birds, 8. battlement about the roof of a house. 9. Things of diverse kinds not to be mixed. 12. cords in the hems of a cloak. 13. Trial and punishment of adultery and of deflowering virgins. 30. the son may not marry his stepmother.

1 **THOU** shalt not see thy brothers ox, or sheep straying, and pass by: but shalt bring it back to thy brother,

2 although thy brother be not nigh, and thou know him not: thou shalt bring them unto thy house, and they shall be with thee until thy brother seek them, and receive them.

3 In like manner shalt thou do with his ass, and with his raiment, and with every thing of thy brothers, that shall be lost: if thou find it, neglect it nor as pertaining to another.

4 If thou see thy brothers ass or ox to be fallen in the way, thou shalt not contemn it, but shalt lift it up with him.

5 A woman shall not be clothed with mans apparel, neither shall a man use womans apparel: for he is abominable before God that doeth these things.

6 If walking by the way thou find a birds nest in a tree or on the ground, and the dam sitting upon the young or the eggs: thou shalt not hold her with her young,

7 but shalt let her go, taking the young and holding them: that it may be well with thee, and thou mayest live a long time.

(a) Their houses had flat roofs as many of our churches, palaces, and castles, where battlements are necessary for danger of falling when, any walk thereon.

8 When thou buildest a new house, thou shalt make (a) a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty another slipping, and falling headlong.

9 Thou shalt not sow thy vineyard with diverse seed: lest both the seed which thou didst sow, and the things that grow of the vineyard, (b) be sanctified together.

(b) For correction of so covetous a mind the whole fruit must be offered to pious uses. *Theodore. q. 23. in Deut.*

10 Thou shalt not plough with an ox and ass together.

11 Thou shalt not wear a garment that is woven of wool and linen.

12 Thou shalt make little cords in the hem at the four corners of thy cloak, Wherewith thou shalt be covered.

13 If a man marry a wife, and afterward hate her,

14 and seek occasions to put her away, objecting unto her a very ill name, and say: I took this wife, and compayning with her: I found her not a virgin:

15 her father and mother shall take her, and shall carry with them the signs of her virginity to the ancients of the city that are in the gate:

16 and the father shall say: I gave my daughter unto this man to wife: whom because he hateth,

17 he layeth unto her a very ill name, so that he sayeth: I found not thy daughter a virgin: and behold these are the signs of my daughters virginity. they shall spread the vesture before the ancients of the city:

18 and the ancients of that city shall take the man, and beat him,

19 condemning him besides in a hundred sicles of silver, which he shall give to the wenchs father, because he hath infamously spread a very ill name upon a virgin of Israel: and he shall have her to wife, and can not put her away all the days of his life.

20 But if it be true which he objected, and virginity be not found in the wench:

21 they shall cast her forth without the doors of her fathers house, and the men of her city shall stone her to death, and she shall die: because she hath done wickedness in Israel, to fornicate in her fathers house: and thou shalt take away the evil out of the midst of thee.

22 If a man lie with anothers mans wife, both shall die, that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel.

23 If a man have despoused a maid that is a virgin, and some man find her in the city, and lie with her,

24 thou shalt bring forth both of them to the gate of that city, and they shall be stoned: the maid, because she cried not, being in the city: the man, because he hath humbled his neighbors wife and thou shalt take away the evil from the midst of thee.

25 But if the man find the maid that is despoused, in the field, and taking her, lie with her, he alone shall die:

26 the maid shall suffer nothing, neither is she guilty of death: for as a thief riseth against his brother, and taketh away his life, so also did the maid suffer.

27 she was alone in the field: she cried, and there was no man to deliver her.

28 If a man find a maid that is a virgin, which hath not a spouse, and taking her lie with her, and the matter come into judgment:

29 he that lay with her, shall give to the father of the maid fifty sicles of silver, and shall have her to wife, because he hath humbled her: he can not put her away all the days of his life.

30 No man shall take his fathers wife, nor reveal his covering.

Chapter 23

Eunuchs, bastards, Moabites, & Ammonites may not enter into the Church. 7. Idumeans, and Egyptians may be admitted. 9. Observation of spiritual and corporal cleanness. 15. other precepts concerning fugitives, 17. fornication, 19. usury. 21. Vows, 24. and eating other mens grapes or corn.

(a) Such as are bare in good works can not enter into Gods house.
Theod. q. 25. in Deut.

(b) These nations not able to hurt the children of Israel, neither by denying Ordinary courtesies, nor by force, nor by hiring Balaam to curse them, yet inveigling them with carnal sins, signified obstinate perverse sinners,

1 **AN** (a) eunuch that hath his stones broken, or cut of, & his yard cut away, shall not enter into the church of our Lord.

2 Mamzer, that is to say, one born of a common woman, shall not enter into the church of our Lord, until the tenth generation.

3 The (b) Ammonite, and the Moabite yea after the tenth generation shall not enter into the church of our Lord, for ever:

4 because they would not meet you with bread and water in the way, when you came out of Egypt: and because they hired against thee Balaam, the son of Beor of Mesopotamia in Syria, to curse thee:

5 and our Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, for that he loved thee.

6 Thou shalt not make peace with them, neither do thou seek their good all the days of thy life for ever.

7 Thou shalt not abhor the Idumite, because he is thy brother: nor

that Never
amending can
Never be rightly
received into the
Church of God.

the Ægyptian, because thou wast a stranger in his land.

8 They that are born of them, in the third generation shall enter into the church of our Lord.

9 When thou goest forth against thine enemies to battle, thou shalt keep thy self from all evil thing.

10 If there be among you a man, that is polluted in a dream by night, he shall go forth without the camp,

11 and shall not return, before he be washed with water at Even: and after Sun set he shall return into the camp.

12 Thou shalt have a place without the camp, whither thou mayest go to the necessities of nature,

13 carrying on thy girdle a piked instrument. & when thou sittest down, thou shalt dig round about, and with the earth that is digged up shall cover

14 that which thou art eased of (for our Lord thy God walketh in the midst of thy camp, to deliver thee, and to give thine enemies unto thee) and let thy camp be holy, and let no filthiness appear therein, lest he forsake thee.

15 Thou shalt not deliver the servant to his Master, that is fled to thee.

16 he shall dwell with thee in the place, that shall please him, and in one of thy cities shall he rest: vex him not.

17 There shall be no whore of the daughters of Israel, nor whoremonger of the sons of Israel.

18 Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of our Lord thy God, whatsoever it be that thou hast vowed: because both is abomination before our Lord thy God.

19 Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing:

20 but (c) to the stranger. And to thy brother thou shalt lend, that which he needeth without usury: that our Lord thy God may bless thee in all thy work in the Land, which thou shalt enter to possess.

21 When thou hast vowed a vow to our Lord thy God, thou shalt not slack to pay it: because our Lord thy God will require it. and if thou delay, it shall be reputed to thee for sin.

22 (d) If thou wilt not promise, thou shalt be without sin.

23 But that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to our Lord thy God, and hast spoken with thy proper will and thine own mouth.

24 Entering into thy neighbors vineyard, eat grapes as much as shall please thee: but carry none out with thee.

25 If thou enter into thy friends corn, thou shalt break the ears, and rubbe them in thy hand: but with a sickle thou shalt not reap.

(c) Only lawful
enemies are here
called strangers:
where therefore is
just cause of war,
there only it is
lawful to exercise
usury. *St. Amb. li.
de Tobia. c. 15.*

(d) Vows bind
where otherwise
was no obligation.

Chapter 24

Divorce permitted to avoid greater evil. 5. The newly married must not go to war. 7. He that traitorously selleth a man must be slain, 8. disobedience to Priests incurreth leprosy. 10. Such things may not be taken to pledge, as can not be well spared. 14. poor laborers must be presently paid. 16 not one punished for anothers fault, but right judgment to all, 18. and liberal alms to the poor.

1 **IF** a man take a wife, and have her, and she find not grace before his eyes for some loathsomeness: he shall write a bill of divorce, and shall give it in her hand, and dismiss her out of his house.

2 And being departed when she shall have married another husband,

3 and he also hateth her, and hath given her a bill of divorce, and hath dismissed her out of his house, or is dead:

4 the former husband can not take her again to wife: because she is polluted, and is made abominable before our Lord: lest thou make thy Land to sin, which our Lord thy God shall deliver thee to possess.

5 When a man hath lately taken a wife, he shall not go forth to battle, neither shall any public necessity be enjoined him, but he shall attend to his own house without fault, that one year he may rejoice with his wife.

(a) This hebrew phrase signifieth, that pledging the thing wherein the means of life consisteth is as if he pledged his life.

6 Thou shalt not take for a pledge the nether, or the upper millstone: because (a) he hath pledged his life to thee.

7 If any man be taken soliciting his brother of the children of Israel, and selling him take a price, he shall be slain, and thou shalt take away the evil from the midst of thee.

8 Observe diligently that thou incur not the plague of leprosy, but thou shalt do whatsoever the priests of the Levitical stock shall teach thee, according to that, which I have commanded them, and fulfill thou it carefully.

9 Remember what our Lord your God did to Marie, in the way when you came out of Ægypt.

10 When thou shalt require of thy neighbor any thing, that he oweth thee, thou shalt not enter into his house to take away a pledge:

11 but thou shalt stand without, and he shall bring forth to thee that which he hath.

12 but if he be poor, the pledge shall not lodge with thee that night,

13 but forthwith thou shalt restore it to him before the going down of the sun: that sleeping in his raiment, he may bless thee, & thou mayest have justice before our Lord thy God.

14 Thou shalt not deny the hire of the needy, and poor man thy brother, or the stranger, that dwelleth with thee in the land, and is within thy gates:

(b) In case the laborer sustaineth his life by his daily wages, then not to pay him is in effect to kill him. and such sin crieth to God for Revenge.

15 but the same day thou shalt pay him the price of his labor, before the going down of the sun, (b) because he is poor, and there withal sustaineth his life: lest he cry against thee to our Lord, and it be reputed to thee for a sin.

16 The fathers shall not be slain for the children, nor the children for the fathers, but every one shall die for his own sin.

17 Thou shalt not pervert the judgment of the stranger and the pupil, neither shalt thou take away the widows raiment for a pledge.

18 Remember that thou didst serve in Ægypt, and our Lord thy God delivered thee from thence Therefore I command thee that thou do this thing.

19 When thou hast reaped the corn in thy field, and forgetting hast left a sheaf, thou shalt not return 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 bless thee in all the work of thy hands.

20 If thou have gathered the fruits of thy olive trees, whatsoever remaineth on the trees, thou shalt not return to gather it: but shalt leave it to the stranger, the pupil, and the widow.

21 If thou make vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall go to the uses of the stranger, the pupil, and the widow.

22 Remember that thou also didst serve in Ægypt, and therefore I command thee that thou do this thing.

ANNOTATIONS

Chapter 24

Whether the band of marriage could be loosed or no in the old law, amongst Christians it can not be dissolved.

No not for adultery.

1. dismiss *her*:] Whether this divorce was olerated as a less sin, to avoid a greater, as St. Jerome. (*li. 1. in Mat. c. 5. & li 3. in c. 19.*) St. Chrysostom. (*ho. 12. in Mat. 5.*) and others teach; or dispensed withal, and so made lawful to the Jews, which is also probable, for that none of the holy Prophets did ever reprehend it; sure it is, that Christ either by correcting a fault, or by recalling a former dispensation, restored the insolubility of marriage to the first institution, saying: (*Mat. 19.*) *That which God hath joined together, let not man separate.* Further answering the Pharisees, concerning this law: that *Moyses for the hardness of your heart permitted you to dismiss 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 marry again, so long as the other liveth. As St. Augustine (*li. 1. de adulter. coningijs. c. 11. & 12.*) by conference of three Evangelists words touching this point, plainly showeth, concluding that *for so much as holy Scripture calleth him* (that taketh a woman so dismissed) *not a husband, but an adulterer; she is still his wife, by whom for fornication she was dismissed.* Likewise he proveth by St. Pauls doctrine. (*Rom. 7. & 1. Cor. 7.*) that though divorce be made for adultery, yet neither the guilty nor innocent party can marry another, for the Apostle saith: *a woman is under the law of her husband, so long as he liveth, if her husband be dead, she is loosed from his law. Therefore her husband living, she shall be called an adulteress, if she be with another man. If she part let her remain unmarried, or be reconciled to her husband. A woman is bond*

Only before
consummation
Marriage is
dissolved by
solemn vow in
Religion.

to the law so long time, as her husband lieth, &c. These words of the Apostle (sayeth he, *li. 2. c. 4.*) so often repeated, so often inculcated, are true, are lively, are sound, are plain. A woman beginneth not to be the wife of a later husband, except she cease to be the wife of the former And she ceaseth to be the wife of the former, if he die, not if he (or she) commit adultery. Therefore a wife is lawfully dismissed for fornication, but the bond of the former remaineth, for which cause he is guilty of adultery, that marrieth her that is dismissed, yea though it be for fornication. Thus and much more sayeth. St. Augustine in the same, & in other Books. And all the ancient fathers, and learned schoolmen teach uniformly, that nothing but bodily death can loose the band of Marriage consummate; nor of unconsummate, but death, or solemn vow in an approved rule of religion.

Chapter 25

Punishment afflicted according to the fault, but so that he which is beaten have not above forty stripes. 4. The oxes mouth not be muzzled that treadeth corn. 5. A married man dying without issue, his brother must marry the widow. 11. The wife that taketh her husbands adversary by privities must lose her hand. 13. no false weights, nor measures to be kept. 17. Amelicitates must be utterly destroyed.

(a) St. Paul
expoundeth this of
the spiritual laborer
in Gods Church;
that he must have
his maintenance for
his travel. *1. Cor. 9.*
& *1. Tim. 5.* It was
also meant of oxen,
so it hath two literal
senses. *Theod. q.*
31. in Deut.

1 **IF** there be a controversy between some, and they call upon the judges: whom they shall perceive to be just, to him they shall give the price of justice: whom impious, him they shall condemn of impiety.

2 And if they see that the offender be Worthy of stripes: they shall cast him down, & shall cause him to be beaten before them.
According to the measure of the sin shall the measure also of the stripes be:

3 yet so, that they exceed not the number of forty: lest thy brother depart foully torn before thine eyes.

4 Thou shalt (a) not muzzle the mouth of the ox that treadeth out thy corn in the floor.

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:

6 and the first born son of her he shall call by his name, that his name be not abolished out of Israel.

7 But if he will not take his brothers wife, that by law is dew to him, the woman shall go to the gate of the city, and call upon the ancients, and say: My husbands brother will not raise up his brothers seed in Israel: nor take me to his wife.

8 And forthwith they shall cause him to be sent for, and shall ask him. If he answer: I will not take her to wife:

9 the woman shall come to him before the ancients, and shall take of his shoe from his foot, and (b) spit in his face, and say: So shall it

(b) He that
disdaineth to honor
his brother is justly
despised.

(c) A lazy family &
unprofitable to the
commonwealth.

Mystically, Pastors and Doctors must beget spiritual children to Christ, not to themselves; & so they are called Christians, not Paulians, whom St. Paul converted.

And he that is elected by the church to spiritual function, & neglecteth his duty, is Worthy of reproach and infamy. *St. Aug. li. 32. c. 10. cont. Faust. Manich.*

(d) Amalec first impugned Israel after they had passed the Red Sea. *Exo. 17.*

Marriage with the brothers wife, he dying without issue.

be done to the man, that buildeth not his brothers house.

10 And his name shall be called in Israel (c) The house of the unshod.

11 If two men fall at words betwixt them selves, and one begin to brawl against the other, and the wife of the one willing to deliver her husband out of the hand of the stronger, put forth her hand, and take his privities:

12 thou shalt cut of her hand, neither shalt thou be moved with any pity upon her.

13 Thou shalt not have diverse weights in thy bag, a greater and a less:

14 neither shall there be in thy house a greater bushel and a less.

15 Thou shalt have a weight just and true, and thy bushel shall be equal and true: that thou mayest live a long time upon the Land, which our Lord thy God shall give thee.

16 For thy Lord abhorreth him, that doth these things, and detesteth all injustice.

17 Remember what (d) Amalec did to thee in the way when thou camest out of Ægypt:

18 how he met thee: & struck the hindmost of thy army, which being weary rested them selves, when thou wast spent with famine and labor, and he feared not God.

19 Therefore when our Lord thy God shall give thee rest, and subdue all nations round about in the Land, which he hath promised thee: thou shalt destroy his name under heaven. Beware thou forget it not.

ANNOTATIONS

Chapter 25

5. *His brother shall take her.*] This proveth evidently that the prohibition, not to marry the brothers wife (*Levit. 18.*) was a positive law, binding only when the first brother dying left issue. For dying without issue, his brother was bound by this law to marry the widow. In default of the brother, the next of kin was to marry her: and for default of nearer, the more remote. so Booz married Ruth. Neither was it contrary, but agreeable to the law of nature, to marry the brothers wife when he was dead without issue, as is before noted. *Gen. 38.*

*Ruth. 3. &
4*

Chapter 26

First fruits must be offered in special place assigned to Gods service, professing of gratitude for the land possessed according to Gods promise. 12. Likewise tithes of the third year, 16. with conclusion, that the people promise to observe all the precepts of God, and so doing he will protect and prosper them.

The third lesson in
Mass on Ember
Saturday in
Whitsun week.

1 **AND** when thou art entered into the Land, which our Lord thy God will give thee to possess, and hast obtained it, and dwellest in it:

2 thou shalt take first of all thy fruits, and put them in a mound, and shalt go to the place, which our Lord thy God shall choose, that his name may be invoked there:

3 and thou shalt go to the priest, that shall be in those days, and say to him: I profess this day before our Lord thy God, that I am entered into the Land, for the which he sware to our fathers, that he would give it us.

4 and the priest taking the mound at his hand, shall set it before the altar of our Lord thy God:

(a) Laban pursued Jacob, when he parted from Mesopotamia of Syria. *Gen. 27.*

5 and thou shalt speak in the sight of our Lord God: (a) The Syrian persecuted my father, who descended into Ægypt, and sojourned there in a very small number and grew into a nation great and strong and of an infinite multitude.

6 And the Ægyptians afflicted us, and persecuted us laying on most grievous burdens:

7 and we cried to our Lord the God of our fathers: who heard us, and respected our affliction, and labor, and distress:

8 and brought us out of Ægypt in a strong hand, a stretched out arm, in great terror, in signs and wonders:

9 and brought us into this place, and delivered to us this Land flowing with milk and honey.

The first lesson in
Mass on Ember
Saturday in Lent.

10 And therefore now I offer first fruits of the Land, which our Lord hath given me. And thou shalt leave them in the sight of our Lord thy God, adoring our Lord thy God.

11 And thou shalt feast in all the good things, which our Lord thy God hath given to thee, and thy house, thou and the Levite and the stranger that is with thee

(b) The people paid every year two tithes: first to the Levites: the second for entertaining travelers to & from Jerusalem & every third year, a third tithe for relief of the poor inhabitants.

12 When thou hast finished the tithe of all thy fruits, in (b) the third year of tithes thou shalt give to the Levite, and the stranger, and the pupil, and the widow, that they may eat within thy gates, and be filled:

13 and thou shalt speak in the sight of our Lord thy God: I have brought that which is sanctified out of my house, and have given it to the Levite and the stranger, and the pupil and the widow, as thou hast commanded me: I have not transgressed thy commandments nor forgotten thy precepts.

14 I have not eaten of them in my mourning, nor separated them in any uncleanness, nor spent of them any thing in funerals. I have obeyed the voice of our Lord my God, and have done all things as thou didst command me.

15 Look from thy Sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the Land, which thou hast given us, as

thou swearest to our fathers, a land flowing with milk and honey.

16 This day our Lord thy God hath commanded thee to do these commandments and judgments: that thou keep and fulfill them with all thy heart, and with all thy soul.

(c) Mutual pact between God & his people; that they serving him, he will reward them.

17 (c) Thou hast chosen our Lord this day, to be thy God, and to walk in his ways, and keep his ceremonies, and precepts and judgments, and obey his commandment.

18 And our Lord hath chosen thee this day, that thou shouldest be his peculiar people, as he hath spoken to thee, and thou shouldest keep all his commandments:

19 and make thee higher then all nations which he created, to his praise, and name, and Glory: that thou mayest be a holy people of our Lord thy God, as he hath spoken.

Chapter 27

The third part Gods promises & threats, for keeping or breaking his commandments.

Gods commandments must be written in plastered stones. An Altar erected, and sacrifices offered. 12. Observers of the commandments must be blessed, and transgressors cursed. 14. with the form of cursing idolaters, and diverse other enormous sinners.

1 **AND** Moyses and the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day.

2 And when you are passed over Jordan into the Land, which our Lord thy God will give thee, thou shalt erect great stones, and shalt polish them with plaster,

3 that thou mayest write on them all the words of this law, when thou hast passed over Jordan: that thou mayest enter into the Land, which our Lord thy God will give thee, a land flowing with milk and honey, as he sware to thy fathers.

4 When therefore you are passed Jordan, erect the stones which I command you this day in mount Hebal, and thou shalt polish them with plaster:

5 and thou shalt build there an altar to our Lord thy God of stones, which iron hath not touched,

6 and of stones not fashioned nor polished: and thou shalt put upon it holocausts to our Lord thy God,

7 and shalt immolate pacific hosts, and eat there, and feast there before our Lord thy God.

8 And thou shalt write upon the stones all the words of this law plainly and clearly.

9 And Moyses and the priests of the Levitical stock said to all Israel: Attend, and hear Israel: This day thou art made the people of our Lord thy God:

10 thou shalt hear his voice, and do the commandments and justices,

which I command thee.

11 And Moyses commanded the people in that day, saying:

(a) The ancients of every tribe.

12 (a) These shall stand to bless the people, upon mount Garizim, when you are past Jordan: Simeon, (b) Levi, Judas, Issachar, Joseph, and Benjamin.

(b) The Levites proper office was to bless.

13 And over against them these shall stand to curse on mount Hebal. Ruben, Gad, and Aser, and Zabulon, Dan and Nephthali:

(c) But by occasion of sin their office was also to pronounce curses.

14 And the (c) Levites shall pronounce, and say to all the men of Israel with a high voice:

(d) Though the sins were secrete, yet the offenders were cursed: public sins were also publicly punished.

15 Cursed be the man that maketh a graven and molten thing, the abomination of our Lord, the work of the hands of artificers, and shall put it (d) in secrete. and all the people shall answer, and say: Amen.

16 Cursed be he that honoreth not his father and mother. and all the people shall say: Amen.

17 Cursed be he that removeth his neighbors bounds. and all the people shall say: Amen.

18 Cursed be he that maketh the blind to go amiss in his journey. and all the people shall say: Amen.

19 Cursed be he that perverteth the judgment of the stranger, of the pupil and the widow. and all the people shall say: Amen.

20 Cursed be he that sleepeth with his fathers wife, and revealeth the cover of his bed. and all the people shall say: Amen.

21 Cursed be he that lieth with any beast. and all the people shall say: Amen.

22 Cursed be he that sleepeth with his sister, the daughter of his father, or of his mother. and all the people shall say: Amen.

23 Cursed be he that sleepeth with his mother in law and all the people shall say: Amen.

24 Cursed be he that secretly striketh his neighbor. and all the people shall say: Amen.

25 Cursed be he that taketh gifts, to kill the soul of innocent blood. and all the people shall say: Amen.

26 Cursed be he that obeyeth not in the words of this law, and fulfilleth them not in work. and all the people shall say: Amen.

Chapter 28

Diverse blessings are promised to the observers of Gods commandments. 15. and curses and threatened to transgressors.

1 **BUT** if thou wilt hear the voice of our Lord thy God, that thou do and keep all his commandments, which I command thee this day, our Lord thy God will make thee higher then all nations, that be on

(a) Temporal blessings belonged to sensual people of the old testament: now the poor in spirit are blessed, that mourn, and suffer persecution for truth and justice.

(b) The poor being relieved of thy superfluity shall bless thee.

(c) Thou shalt rule over others & none over thee.

(d) Yet always with this condition: if thou serve God.

(d) Thus most commonly sinners were cursed in the old Testament, but such as now serve not God rightly, and yet prosper in this world, shall in a moment descend into hell. *Job. 21.*

the earth

2 And (a) all these blessings shall come upon thee, and overtake thee: yet so if thou hear his precepts.

3 Blessed shalt thou be in the city, and blessed in the field.

4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the troops of thy herds, & the folds of thy sheep.

5 Blessed shall thy barns be, and blessed (b) thy remains.

6 Blessed shalt thou be coming in and going out.

7 Our Lord will give thine enemies, that rise up against thee, to fall down in thy sight: one way they shall come against thee, and seven ways they shall flee from thy face.

8 Our Lord will send forth blessing upon thy cellars, and upon all the works of thy hands: and will bless thee in the land, that thou shalt receive.

9 Our Lord will raise thee up unto him self to be a holy people, as he sware to thee: If thou keep the commandments of our Lord thy God, and walk in his ways.

10 And all the people of the earth shall see that the name of our Lord is invoked upon thee, and they shall fear thee.

11 Our Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which our Lord sware to thy fathers that he would give thee.

12 Our Lord will open his most excellent treasure, the heaven, that it may give rain to thy land in due season: and will bless all the works of thy hands. And thou shalt lend to many nations, and thy self shalt take none of no man.

13 And our Lord shall make thee (c) the head, and not the tail: and thou shalt be always above, and not under: (d) yet so, if thou wilt hear the commandments of our Lord thy God which I command thee this day, and keep and do them,

14 and decline not from them neither to the right hand, nor to the left, nor follow strange Gods, nor serve them

15 But if thou wilt not hear the voice of our Lord thy God, to keep, and do all his commandments and ceremonies, which I command thee this day, (d) all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, cursed in the field.

17 Cursed shall thy barn be, and cursed thy remains.

18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

19 Cursed shalt thou be coming in, and cursed going out.

20 Our Lord shall send upon thee famine & hunger, and rebuke upon

all the works, which thou shalt do: until he consume, and destroy thee quickly, for thy most wicked intentions, wherein thou hast forsaken me.

21 Our Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt enter in to possess.

22 Our Lord strike thee with poverty, with the fever and cold, with burning and heat, and with corrupt air and blasting, and pursue thee till thou perish.

23 Be the heaven, that is over thee, of brass: and the ground, that thou treadest, of iron.

24 Our Lord give dust for rain upon thy land, and ashes descend from heaven upon thee, till thou be consumed.

25 Our Lord deliver thee to fall down before thine enemies. one way go thou forth against them, and flee seven, and be thou dispersed through out all the kingdoms of the earth.

26 and be thy carcass meat to all the fowls of the air, and beasts of the earth, and be there none to drive them away.

27 Our Lord strike thee with the boil of Ægypt, and the part of thy body, by the which dung is cast out, with scab also and itch: so that thou canst not be cured:

28 Our Lord strike thee with madness & blindness and fury of mind,

29 and grope thou at midday as the blind is wont to grope in the dark, and direct not thy ways. And at all times sustain thou wrong, and be thou oppressed with violence, neither have thou any to deliver thee.

30 Take thou a wife, and another sleep with her. Build thou a house, and dwell not therein. Plant thou a vineyard, and take not the vintage there off.

31 Be thy ox immolated before thee, and thou not eat thereof. By thy ass taken away in the sight, and not restored to thee. Be thy sheep given to thine enemies, and be there none to help thee.

32 Be thy sons and thy daughters delivered to another people, thine eyes seeing, and dazzling at the sight of them all the day, and be there no strength in thy hand.

33 The fruits of thy land, and all thy labors let a people eat, which thou knowest not: and be thou always sustaining calumny, and oppressed all days,

34 and astonished at the terror of those things, which thine eyes shall see.

35 Our Lord strike thee with a very sore botch in the knees and shanks, and be thou incurable from the sole of the foot unto the top of thy head.

36 Our Lord shall bring thee, and thy King, whom thou shalt appoint over thee, unto a nation, which thou and thy fathers know not: and

there thou shalt serve strange Gods, wood and stone.

37 And thou shalt be destroyed for a proverb and fable to all peoples, unto whom our Lord shall bring thee in.

38 Thou shalt cast much seed into the ground, and gather little: because the locusts shall devour all things.

39 Thou shalt plant a vineyard, and dig, and the wine thou shalt not Drink, nor gather any thing thereof: because it shall be wasted with worms.

40 Thou shalt have olives in all thy borders, and shalt not be anointed with the oil: because they shall drop away, & perish.

41 Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity.

42 all thy trees and the fruits of thy ground the blasting shall consume.

(e) After many other plagues and punishments, at last the Jews refusing and persecuting Christ, were rejected, and Gentiles called into the Church, and advanced above them. *Theod. q. 34. in Deut.*

43 (e) The stranger that liveth with thee in the Land, shall ascend over thee, and shall be higher: and thou shalt descend downward, and be inferior.

44 He shall lend thee, and thou shalt not lend him. He shall be as the head, and thou shalt be the tail.

45 And all these curses shall come upon thee, and pursuing shall overtake thee, till thou perish: because thou heard not the voice of our Lord thy God, nor kept his commandments and ceremonies which he commanded thee.

46 And they shall be in thee as signs and wonders, and in thy seed for ever:

47 because thou didst not serve our Lord thy God in joy, and gladness of heart, for the abundance of all things.

48 Thou shalt serve thine enemy, whom our Lord will send upon thee, in hunger, and thirst, and nakedness, and all penury: and he shall put an iron yoke upon thy neck, till he consume thee.

49 Our Lord will bring upon thee a Nation from a far, and from the uttermost ends of the earth, in likeness of an eagle that flieth with vehemency: whose tongue thou canst not understand:

50 a very malapert Nation, that will attribute nothing to the ancient, nor have pity on the little one,

51 and will devour the fruit of thy cattle, and the fruits of thy Land: until thou perish, and will not leave thee wheat, wine, and oil, herds of oxen, and flocks of sheep: until it destroy thee,

52 and consume thee in all thy cities, and thy strong and high walls be destroyed, wherein that hadst confidence in all thy Land. Thou shalt be besieged within thy gates in all thy Land, which our Lord thy God will give thee:

53 and thou shalt eat the fruit of thy womb, and the flesh of thy sons and of thy daughters, which our Lord thy God shall give thee, in the

distress and devastation wherewith thine enemy shall oppress thee.

54 The man that is delicate in thee, and very riotous, shall much envy his own brother, and his wife, that lieth in his bosom,

55 so that he shall not give them of the flesh of his children, which he will eat: because he hath nothing else in the siege and penury, Wherewith thine enemies shall waste thee within all thy gates.

56 The tender and delicate woman, that could not go upon the ground, nor set down her foot for over much niceness and tenderness, will envy her husband, that lieth in her bosom, upon the flesh of her son, and daughter,

57 and the filthiness of the after births, that come forth from the midst of her thighs, and upon the children that are born the same hour. for they shall eat them secretly because of the penury of all things, in the siege and devastation, Wherewith thine enemy shall oppress thee within thy gates.

58 Unless thou keep, and do all the words of this law, that be written in this volume, and fear his name glorious and terrible, that is. Our Lord thy God:

59 our Lord shall increase thy plagues, and the plagues of thy seed, great plagues and continuing, sore infirmities and perpetual.

60 and he shall turn upon thee all the afflictions of Ægypt, which thou didst fear, and they shall cleave to thee.

61 Moreover also all the diseases, and plagues, that be not written in the volume of this law, our Lord will bring upon thee, till he consume thee:

62 and you shall remain few in number, which before was as the stars of heaven for multitude, because thou heardst not the voice of our Lord thy God.

63 And as before our Lord rejoiced upon you, doing good to you, and multiplying you: so he shall rejoice destroying and subverting you, so that you may be taken away from the Land, which thou shalt enter to possess.

64 Our Lord shall disperse thee into all peoples, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange Gods, which thou art ignorant of and thy fathers, wood and stone.

65 In those nations also thou shalt not be quiet, neither shall there be resting for the steppe of thy foot. For our Lord will give thee a fearful heart, and dazzling eyes, and a soul consumed with pensiveness:

66 and thy life shall be as it were hanging before thee. Thou shalt fear night and day, and thou shalt not trust in thy life.

67 In the morning thou shalt say: Who will grant me Evening? and at Evening: Who will grant me morning? for the fearfulness of thy heart, Wherewith thou shalt be terrified, and for those things, which

thou shalt see with thine eyes.

68 Our Lord shall bring thee again with ships into Ægypt by the way, whereof 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 shall buy you.

Chapter 29

A covenant and oath is made between God and his people (with commemoration of sundry benefits by them received) that keeping his law they shall be more blessed: and breaking the same shall sustain the threatened punishments.

1 **THESE** are the words of the covenant which our Lord commanded Moyses to make with the children of Israel in the Land of Moab: beside that covenant which he made with them in Horeb.

2 And Moyses called all Israel, and said to them: you saw all things, that our Lord did before you in the Land of Ægypt to Pharaο, and to all his servants, and to his whole land,

3 the great tentations, which thine eyes have seen, those mighty signs, and wonders,

(a) For sins past God letteth some run into reprobate sense, permitting them to their own freewill, who being void of grace willfully obdurate themselves. *Theod. q. 37. in Deut.*

4 and our Lord (a) hath not given you a heart to understand, and eyes to see, and ears that can hear, unto this present day.

5 He hath brought you forty years by the desert: your garments are not worn out, neither are the shoes of your feet consumed with age.

6 Bread you have not eaten, wine and cider you have not drunk: that you might know that I am the Lord your God.

7 And you came to this place: and there came forth Sehon the King of Hesebon, and Og the King of Basan, meeting us to fight. And we struck them,

8 and took their land, and delivered it in possession to Ruben and Gad, and the half tribe of Manasses.

9 Keep therefore the words of this covenant, and fulfill them: that you may understand all things that you do.

10 You stand this day all before our Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Israel,

11 your children and your wives, and the strangers that abide with thee in the camp, besides the cutters of wood, and them, that carry water:

12 that thou mayest pass in the covenant of our Lord thy God, and in the oath which in this day our Lord thy God maketh with thee:

13 that he may raise thee up a people to himself, and he be thy God as he hath spoken to thee, and as he sware to thy fathers, Abraham, Isaac, and Jacob.

14 Neither with you only do I make this covenant, and confirm these

oaths,

15 but with all that be present and absent.

16 For you know how we dwelt in the Land of Ægypt, and how we have passed through the midst of nations, which passing through

17 you have seen their abominations and filth, that is to say, their Idols, wood and stone, silver and gold, which they worshipped.

(b) A mind secretly infected with Idolatry.

18 Lest perhaps there be among you man or woman, family or tribe, whose heart is turned away this day from our Lord God, to go and serve the Gods of those Nations: and there be among you (b) a root bringing forth gall and bitterness.

(c) The appetite drunken with pleasures thirsteth still more.

19 And when he shall hear the words of this oath, he bless himself in his heart, saying: I shall have place, and walk in the pravity of my heart: and the (c) drunken take to her the thirsty,

20 and our Lord forgive him not: but then his fury most specially fume, and his zeal against that man, and all the curses sit upon him, that be written in this volume: and our Lord abolish his name under heaven,

21 and consume him unto perdition out of all the tribes of Israel, according to the curses, that are contained in the Book of this law and covenant.

22 And the generation following shall say, and the children that shall be born from thence forth, and the strangers, that shall come from a far, seeing the plagues of that Land, and the infirmities, Wherewith our Lord hath afflicted it,

23 burning it with brimstone, and heat of the salt, so that it can no more be sown, nor any green thing spring thereof, after the example of the subversion of Sodom and Gomorrha, Adama, and Seboim, which our Lord subverted in his wrath and fury.

24 And all the Nations shall say: Why hath the Lord done thus to this Land? what is this exceeding wrath of his fury?

25 And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the Land of Ægypt:

26 and they have served strange Gods, and adored them, whom they knew not, and to whom they had not been designed:

27 therefore the fury of the Lord was wrath against this Land, to bring upon it all the curses, that are written in this volume:

(d) Secret things are known to God, manifest things to men *Theod. q. 38. in Deut.*

28 and he hath cast them out of their land, in wrath and fury, and in very great indignation, and hath thrown them into a strange land, as this day it is proved.

29 Things hidden, (d) to our Lord God: which are manifest, to us and to our children for ever, that we may do all the words of this Law.

Chapter 30

If the children of Israel, offending and falling into the foresaid curses shall repent, God will restore them to his blessings again. 11. leaving it in their power to serve him if they will, 17. and therefore warneth them that the impenitent shall assuredly perish, because having life and death, blessing and cursing proposed, they choose the worse.

1 **THEREFORE** when all these words shall be come upon thee, the blessing or cursing, which I have set forth before thee: & thou be touched with repentance of thy heart in all nations, into which our Lord thy God dispersed thee,

2 and shalt return to him, and obey his commandments, as I this day command thee, with thy children, in all thy heart, and in all thy soul:

3 our Lord thy God will bring thee again from thy captivity, and have mercy upon thee, and gather thee again out of all the peoples, into which he dispersed thee before.

4 If thou be dispersed as far as the poles of heaven, thence will our Lord thy God draw thee back,

5 and will take thee to him, and bring thee into the Land, which thy fathers possessed, and thou shalt obtain it: and blessing thee, will make thee to be (a) of a greater number, then were thy fathers.

6 Our Lord thy God will circumcise thy heart, and the heart of thy seed: that thou mayest love our Lord thy God in all thy heart, and in all thy soul, that thou mayest live.

7 And all these curses he will turn upon thine enemies, and them that hate and persecute thee.

8 But thou shalt return, and hear the voice of our Lord thy God, and shalt do all the commandments which I command thee this day:

9 and our Lord will make thee abound in all the works of thy hands, in the issue of thy womb, and in the fruit of thy cattle, in the fertility of thy ground, and in the plenty of all things. For our Lord will return to rejoice upon thee in all riches, as he rejoiced in thy fathers:

10 yet so, if thou hear the voice of our Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to our Lord thy God in all thy heart, and in all thy soul.

11 This commandment, that I command thee this day, is not above thee, nor so far of,

12 nor situated in heaven that thou mayest say: Which of us is able to ascend unto heaven to bring it to us, that we may hear and fulfill it in work?

13 Nor placed beyond the sea that thou mayest pretend, and say: Which of us can pass over the sea, and bring it even unto us: that we may hear, and do that which is commanded?

14 But the word is very near thee, in thy mouth and in thy heart, to

(a) Some sinners through great repentance become more virtuous, and are more rewarded then some that offended less.

do it.

15 Consider that I have set before thee this day life and good, and contrary wise death and evil:

16 that thou mayest love our Lord thy God, and walk in his ways, and keep his commandments and ceremonies and judgments: and thou mayest live, and he multiply thee, and bless thee in the Land, which thou shalt enter to possess.

17 But if thy heart be averted, and thou wilt not hear, and deceived with error thou adore strange Gods, and serve them:

18 I foretell thee this day that thou shalt perish, and abide a little time in the Land, which passing over Jordan, thou shalt enter to possess.

(b) God gave man liberty to choose, what he would follow. *St. Amb. in Psal. 40. v. 10*

19 I call for witnesses this day heaven and earth, that I have proposed to you life and death, blessing and cursing. (b) Choose therefore life, that both thou mayest live, and thy seed:

20 and mayest love our Lord thy God, and obey his voice, and cleave to him (for he is thy life, and the length of thy days) that thou mayest live in the Land, for the which our Lord sware to thy fathers, Abraham, Isaac, and Jacob, that he would give it them.

ANNOTATIONS

Chapter 30

By grace men are made able to keep Gods commandments

6. *God will circumcise thy heart.*] Most true it is, that of ourselves, without Gods grace none can keep or fulfill the commandments. But he, whose heart God doth circumcise, is thereby made able to love God with all his heart, and with all his soul. And except some hearts were thus circumcised, and so made able to love God above all, and consequently their neighbors, God should not perform his promise, that he will circumcise the heart of some.

St. Aug. de nat. and grat. c. 69. and q. 5

So the commandments are not impossible.

11. *Is not above thee.*] When thou art stirred up, assisted; and endued with Gods grace, the commandment of God *is not* (then) *above thee*, nor far of from thee, but very near thee, in thy mouth (to confess God, and his truth) and in thy heart, to do it. But you will ask: How then cometh it to pass, that many having received sufficient grace, yet do not keep Gods commandments? God him self answereth:

4. in Deut. Theod q. 38. in Deut. St. Cypri. li. 3.

Freewill.

15. That he *hath set before thee life and good, and contrary wise death and evil*; he inviteth and helpeth, yet forceth thee not: he giveth thee power & ability, helping and not destroying thy freewill, that thou mayest love our Lord thy God, walk in his ways, and keep his commandments. But if thy heart be averted and (v. 17.) *thou wilt not hear*, thou shalt perish. Again God inculcateth:

c. 52. ad Quir. St. Amb. in Psal. 40.

19. *I call for witnesses heaven and earth*, that I have *proposed* to you life and death, blessing and cursing. *Choose* therefore life &c. What Doctor can teach more plainly the possibility of keeping Gods commandments; and freewill in man, then this text of holy Scripture?

Chapter 31

The fourth part.

An exhortation to serve God, with prediction of their often sins and punishments.

(a) He meaneth that he can not exercise the office of a captain general, and bring the people into the promised land.

Moyses substituteth Josue his successor in temporal government. 9. delivereth the law to the Priests. 16. God foretelleth that the people will often forsake him, and that he will punish them. 19. commandeth Moyses to write a canticle, (an abridgement of the Law) easy to be remembered. 25. and in further testimony against them, the Levites must put this book in the ark of covenant.

1 **MOYSES** therefore went, and spake all these words to all Israel,

2 and said to them: I am this day a hundred and twenty years old, I can not (a) go out and come in any longer, especially whereas our Lord also hath said to me: Thou shalt not pass over this Jordan.

3 Our Lord therefore thy God will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them: and this Josue shall pass over before thee, as our Lord hath spoken.

4 And our Lord shall do to them as he did to Sehon and Og the Kings of the Ammorheites, and to their land, and shall destroy them.

5 Therefore when our Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you.

6 do manfully, and be strengthened: fear not, neither tremble ye at their sight: because our Lord thy God himself is thy conductor, and will not leave, nor forsake thee.

7 And Moyses called Josue, and said to him before all Israel: Take courage, and be strong: for thou shalt bring in this people into the Land, which our Lord sware that he would give to their fathers, and thou shalt divide it by lot.

8 And our Lord that is your conductor, himself will be with thee: he will not leave, nor forsake thee: fear not, neither dread thou.

9 Moyses therefore wrote this law, and delivered it to the priests the sons of Levi, which carried the ark of the covenant of our Lord, and to all the ancients of Israel.

10 And he commanded them saying: After seven years, in the year of remission, in the solemnity of tabernacles,

11 when all come together out of Israel, to appear in the sight of our Lord thy God in the place, which our Lord shall choose, thou shalt read the words of this law before all Israel, they hearing,

12 and the people being assembled together, as well men as women, children, and strangers, that are within thy gates: that hearing they may learn, and fear our Lord your God, and keep, and fulfill all the words of this law.

13 Their children also who now are ignorant; that they may hear, and fear our Lord their God, all the days that they live in the Land, which passing over Jordan you go to obtain.

14 And our Lord said to Moyses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of testimony, that I

may command him. Moyses therefore and Josue went, and stood in the tabernacle of testimony,

15 and our Lord appeared there in the pillar of a cloud: which stood in the entering of the tabernacle.

16 And our Lord said to Moyses: Behold thou shalt sleep with thy fathers, and this people rising up will fornicate after strange Gods in the Land, to the which it entereth to dwell therein: there will they forsake me, and will make the covenant, which I have made with them, of none effect.

17 And my fury shall be wrath against them in that day: and I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them, so that they shall say in that day: In truth because God is not with me, these evils have found me.

18 But I will hide, and keep close my face in that day, for all the evils, which they have done, because they have followed strange Gods.

19 Now therefore write unto you (b) this canticle, and teach the children of Israel: that they know it by heart, and sing it by mouth, and this song be unto me for (c) a testimony among the children of Israel.

20 For I will bring them into the Land, for the which I sware to their fathers, flowing with milk and honey. And when they have eaten, and are full, and fat, they will turn away to strange Gods, and serve them: and will detract from me, and make my covenant of none effect.

21 After that many evils and afflictions shall have found them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their cogitations, what things they are about to do this day, before that I bring them into the Land, which I have promised them.

22 Moyses therefore wrote the canticle, and taught it the children of Israel.

23 And our Lord commanded Josue the son of Nun, and said: Take courage, and be strong: for thou shalt bring the children of Israel into the Land, which I have promised, and I will be with thee.

24 Therefore after that Moyses wrote the words of this law in a volume, and finished it:

25 he commanded the Levites, that carried the ark of the covenant of our Lord, saying:

26 Take this book, and put it in the side of the ark of the covenant of our Lord your God: that it may be for a testimony against thee.

27 For I know thy contention, and thy most stiff neck. Whiles I yet live and go in with you, you have done always contentiously against our Lord: how much more when I shall be dead?

(b) Meter is more easily kept in memory than prose.

(c) And so by this Canticle they are convinced that they were abundantly warned, not to break covenant with God.

The eleventh prophecy in the office before Mass on Easter Eve.

And the third on Whitsun Eve.

28 Gather to me all the ancients by your tribes, and your doctors,
and I will speak these words in their hearing, and will invoke
against them heaven and earth.

29 For I know that after my death you will do wickedly, and will
decline quickly from the way, that I have commanded you: and evils
shall come upon you in the later times, when you shall do evil in the
sight of our Lord, to provoke him by the works of your hands.

30 Moyses therefore spake, in the hearing of the whole assembly of
Israel, the words of this song, and finished it even to the end.

Chapter 32

*A Canticle of the Law, wherein the people are exhorted to serve
God, for his perfect Goodness, for his singular benefits, for their
former ingratitude, and for his mercy still mixed with his
punishments. 44. all which being earnestly commended to them to
remember and teach their children, 48. Moyses is commanded to go
into a mountain, when he shall see the promised land, but not enter
into it.*

The canticle at
Laudes on
Saturday.

(a) All things in
heaven and in earth
testify, that God
dealeth well with
his people.

(b) Doctrine doth
fructify in good
souls as rain & dew
in the ground.

(c) Mans first duty
is to praise God.

(d) The next, to
acknowledge his
own sins & defects

(e) At the tower of
Babel.

(f) Israel being but
one people
possessed the
inheritance of
seven other
nations.

(g) God choice
Israel to be his
peculiar people of
mere grace and
protected them.

1 **HEAR** ye (a) heavens what things I speak, the earth hear the
words of my mouth.

2 My (b) doctrine grow together as rain, my speech flow as the dew,
as it were a shower upon the herb, and as it were drops upon the
grass.

3 (c) Because I will invoke the name of our Lord: give
magnificence to our God.

4 The works of God be perfect, and all his ways judgments: God is
faithful, and without any iniquity, just and right.

5 They (d) have sinned to him, and not his children in filthiness: a
froward and perverse generation.

6 These things doest thou render to our Lord thou foolish and
unwise people? Is not he thy father, that hath possessed thee, and
made, and created thee?

7 Remember the old days, think upon every generation: ask thy
father, and he will declare to thee: thy elders, and they will tell thee.

8 When the highest (e) divided the nations: when he separated the
sons of Adam, he appointed the limits of people according to (f) the
number of the children of Israel.

9 But our Lords part, is his people: Jacob the cord of his inheritance.

10 He (g) found him in a desert land, in a place of horror, and of wast
wilderness: he led him about, and taught him: and kept him as the
apple of his eye.

11 As the eagle provoking her young to fly, and hovering over them,
hath he spread his wings, and he hath taken him, and carried him on
his shoulders.

	12 Our Lord only was his guide: and there was not with him a strange God.
(h) Bees without mens industry made honey in the rocks.	13 He placed him over an high land: that he might eat the fruits of the fields, that he might suck (h) honey out of the rock, and (i) oil out of the hardest stone.
(i) Olive trees prospered in stony places.	14 Butter from the heard, and milk of the sheep with the fat of lambs, and of rams the sons of Basan: and buck goats with the marrow of wheat, and might drink the blood of the grape most pure.
(j) Temporal prosperity occasion of the Jews revolting from God	15 The (j) beloved was made gross, and spurned: made gross, fattened, dilated, he left God his maker, and departed from God his salvation.
(k) Novelty allureth carnal people to Idolatry and heresy.	16 They provoked him in strange Gods, and in abominations stirred him to anger.
	17 They immolated to Devils and not to God, to Gods, which they knew not: there came (k) new & fresh ones, whom their fathers worshipped not.
	18 God that begat thee thou hast forsaken, and hast forgotten our Lord thy creator.
	19 Our Lord saw, and was moved to wrath: because his sons and daughters provoked him.
(l) For their perverseness God withdrew his help from them.	20 And he said: (l) I will hide my face from them, and will consider their last: for it is a perverse generation, and unfaithful children.
(m) God first loveth, before any man loveth him, but men first forsake God, before he forsake them.	21 They (m) have provoked me in that, which was no God, and have angered me in their vanities: and I will provoke them in that, which is no people, and in (n) a foolish nation will I anger them.
(n) The Jews reputed most Gentiles foolish yet now they are inferior to all.	22 A fire is kindled in my wrath, and shall burn even to the lowest parts of hell: and shall devour the earth with her spring, and shall burn the foundations of mountains.
	23 I will heap evils upon them, and Mine arrows I will spend in them.
	24 They shall be consumed with famine, and birds shall devour them with most bitter biting: the teeth of beasts will I send upon them, with the fury of those that trail upon the ground, and creep.
	25 Without shall the sword devour them, & within fearfulness, the young man and the virgin together, the sucking child with the old man.
	26 I said: Where are they? I will make their memory to cease from among men.
(o) For just causes God some times deferreth punishment.	27 But (o) for the wrath of the enemies I have differed: lest perhaps their enemies might be proud, and would say: Our mighty hand, and not the Lord, hath done all these things.
(p) True wisdom considereth things past, understandeth	28 A nation without counsel is it, and without Wisdom.
	29 O that they were (p) wise, and understood, and would provide for their last.
	30 How should one pursue a thousand, and two put ten thousand to

things present, and
provideth for things
to come.

(q) All infidels
confess more
Majesty in the true
God and in his
Religion, then in
their own.

(r) even such
offenders as think
themselves secure,
escape not.

(s) It is impossible
that false Gods
should help their-
followers in
necessity.

(t) The vain
counsel of the
wicked being
detected shall be
punished.

flight? was it not therefore, because their God sold them, and our Lord enclosed them?

31 For our Lord is not as their Gods: (q) our enemies also are judges.

32 Of the vineyard of Sodom, is their vineyard, and of the suburbs of Gomorrha: their grape the grape of gall, and the clusters most bitter.

33 The gall of dragons their wine, and the venom of Asps uncurable.

34 Are not these things laid up with me, and signed in my treasures?

35 Revenge is mine, and I will repay them in time, that their foot may slide: the day of perdition is at hand, and the times make hast to be present.

36 Our Lord will judge his people, and will have mercy on his servants: he shall see that their hand is weakened, and (r) the shut up also have failed, and the residue be consumed.

37 And he shall say: Where are their Gods, in whom they had confidence.

38 Of whose victims they did eat fat, and drank the wine of their libaments: (s) Let them arise, and help you, and protect you in necessity.

39 See ye that I am only, and there is no other God besides me: I will kill, and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.

40 I will lift up my hand to heaven, and will say: I live for ever.

41 If I shall whet my sword as the lightening, and my hand take judgment: I will repay vengeance to Mine enemies, and them that hate me will I requite.

42 I will imbrue my arrows with blood, and my sword shall devour flesh, of the blood of the slain and of captivity, of (t) the bare head of the enemies.

43 You gentiles praise his people, because he will Revenge the blood of his servants: and will repay vengeance upon their enemies, and will be propitious to the land of his people.

44 Moyses therefore came and spake all the words of this canticle in the ears of the people, he and Josue the son of Nun.

45 And he finished all these words, speaking to the children of Israel.

46 and he said to them: set your hearts on all the words, which I testify to you this day: that you command them to your children to keep and to do, and to fulfill all things of this law that are written:

47 for not in vain are they commanded you, but that every one should live in them: which doing you may continue a long time in the Land, which passing over Jordan you enter to possess.

48 And our Lord spake to Moyses in the same day, saying:

49 go up into this mount Abarim, that is to say, of passages, into mount Nebo, which is in the Land of Moab against Jericho: and see the Land of Chanaan, which I will deliver to the children of Israel to obtain, and die thou in the mount.

50 Which going up unto thou shalt be joined to thy peoples, as Aaron thy brother died in mount Hor, and was laid to his people:

51 because you did prevaricate against me in the midst of the children of Israel at the Waters of contradiction in Cades of the desert of Sin: and you did not Sanctify me among the children of Israel.

52 Over against shalt thou see the Land, and shalt not enter into it, which I will give to the children of Israel.

ANNOTATIONS

Chapter 32

Calvin
contradicteth the
holy Scripture.

18. *Forgotten our Lord.*] Calvin (*li. 1. Instt. c. 11. parag. 9.*) contending that it is Idolatry, to worship Christ in his picture, saith the Idolatry committed about the molten calf (*Exod. 32.*) consisted in worshipping the true God in that image of a calf: affirming that *the Jews were not so inconsiderate, as not to remember, that it was God which had brought them out of the Land of Ægypt.* Quite contrary to this text, which saith: God that begat thee thou hast forsaken, and *hast forgotten* our Lord thy creator. Calvin therefore was either ignorant or forgetful, that the holy Ghost here chargeth them, to have forsaken and forgotten God the Creator, or else (which is worse) Knowing and remembering it, he was most impudent in avouching the contrary.

Always some good
in the Church of
the old Testament.

43. *Praise his people.*] In the people of the Jews were always some good, & Worthy of praise, that served God; and sometimes suffered persecution for justice; whose blood God promised here to Revenge, and for their sakes to be merciful to others. all which we see was performed, in that God reduced them from captivity, and conserved them after in their country till Christs time, for so he was *propitious to the land of his people.*

Chapter 33

Moyses blessing the tribes of Israel (Simeon omitted) prophesieth particularly of every one. 26. Again exhorteth them, that as God hath chosen them his peculiar people, so they love and honor him their only God.

(a) The ancient
fathers expound
these blessings
rather of the
Church of Christ,
then of the Jews
Synagogue. St.
Aug. q. 56. Theod.
q. 44. in Deut.

1 **THIS** is (a) the blessing, Wherewith Moyses 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 us: he hath appeared from mount Pharan, and with him thousands to Saints. In his right hand a fiery law.

3 He hath loved the peoples, all the Saints are in his hand: and they that Approach to his feet, shall receive of his doctrine.

4 Moyses commanded us a law, the inheritance of the multitude of

Jacob.

5 He shall be king with the most right, the princes of the people being assembled with the tribes of Israel.

6 Live Ruben, and die he not, and be he little in number.

7 This is the blessing of Judas: Hear Lord the voice of Judas, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his adversaries.

8 To Levi also he said: Thy perfection, and thy doctrine be to thy holy man, whom thou hast proved in tentation, and judged at the Waters of contradiction.

(b) The Priestly tribe must especially prefer Gods service before their nearest kindred.

9 He that (b) said 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 observed thy covenant,

10 thy judgments o Jacob, and thy law o Israel: they shall put incense in thy fury, and holocaust upon thine altar.

11 bless Lord his strength, and receive the works of his hands. Strike the backs of his enemies, and they that hate him, let them not rise up.

(c) The Temple was built in the tribe of Benjamin, which God more specially protected, and so they dwelt more securely. *Theod. q. 45. in Deut.*

12 And to Benjamin he said: The best beloved of our Lord (c) shall dwell confidently in him: as in a bride chamber all the day shall he abide, and between his shoulders shall he rest.

13 To Joseph also he said: Of the blessing of our Lord be his land, of the fruits of heaven, and the dew, & the depth lying underneath.

14 Of the pomes of the fruits of the Sun and Moon,

15 of the tops of the old mountains, of the pomes of the eternal hills:

16 and of the fruits of the earth, and of the fullness thereof. The blessing of him, that appeared in the bush, come upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

(d) Ephraim is preferred before his elder brother, agreeable to their grandfathers prophetic blessing. *Gen. 48.*

17 His beauty as of the first born of an ox, his horns the horns of an unicorn: in them shall he winnow the Nations even to the ends of the earth. these are the multitudes of (d) Ephraim, and these the thousands of Manasses.

18 And to Zabulon he said: rejoice Zabulon in thy going out, and Issachar in thy tabernacles.

19 They shall call the peoples to the mountain: there shall they immolate the victims of justice. Who shall suck the inundation of the sea as milk, and the hidden treasures of the sands.

20 And to Gad he said: Blessed be Gad in breadth: as a lion hath he rested, and taken the arm and the top of the head.

21 And he saw his principality, that in his part the doctor was reposed: which was with the princes of the people, and did the justices of our Lord, and his judgment with Israel.

22 To Dan also he said: Dan a lions whelp, he shall flow largely

from Basan.

23 And to Nephthali he said: Nephthali shall enjoy abundance, and shall be full of the blessings of our Lord: the sea and the south he shall possess.

24 To Aser also he said: Blessed be Aser in children, be he acceptable to his brethren, and dip he in oil his foot.

25 His shoe iron and brass. As the days of thy youth, so also thy old age.

26 There is no other God as the God of the rightest: the mounter of heaven is thy helper. By his magnificence the clouds run hither and thither,

(e) The sin of Zabri a prince of Simeons tribe, in fresh memory (*Nu. 25.*) seemeth to be the cause, why this tribe is not particularly blessed, but only in general with all Israel.

27 his habitation is above, and under the Everlasting arms: he shall cast out the enemy from thy face, and shall say: Be destroyed.

28 (e) Israel shall dwell confidently, and alone. The eye of Jacob in the land of corn and wine, and the heavens shall be misty with dew.

29 Blessed art thou Israel: who is like to thee o people, that art saved in our Lord? the shield of thy help, and the sword of thy Glory: thy enemies shall deny thee, and thou shalt tread their necks.

ANNOTATIONS

Chapter 33

The propheticall sense of these blessings is more certain, & more evident, then the historical.

2. *Came from Sinai.*] According to the histry Moyses recounteth here three benefits. First that God gave the Law in Sinai. (*Exod. 20.*) Secondly, he cured those which were bitten with serpents near to Seit. (*Num. 21.*) Thirdly in mount Pharan he appointed Seventy ancients to assist Moyses in judgments (*Num. 11.*) But according to the Mystery, which specially is intended, St. Augustine (*q. 56. in Deut.*) saith this prophecy is not to be negligently passed over. 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 own. So in this propheticall and proper sense (saith this Doctor) our Lord and Saviour cometh from *Sinai*, which is interpreted *tentation*, when he passed the tentation of his passion and death, *Heb. 2. v. 18.* Christ riseth from *Seir*, interpreted *herein*, for that in the similitude of the flesh of sin, even of sin, he damned sin in the flesh. *Rom. 8. v. 3.* He appeareth from mount *Pharan* interpreted *fruitful mountain*, in that he giveth abundance of grace in his Church of the new Testament; which is a city set upon a hill. *Mat. 5.*

Chapter 34

The fifth part. The death, burial and singular praise of Moyses.

Moyes seeth the promised land, but is not suffered to go into it, 5. He dieth at the age of 120. years. God burieth his body secretly, and all Israel mourn for him thirty days. 9. Josue replenished (by imposition of Moyses hands) with the spirit of God succeedeth. 10. But Moyses for his special familiarity with God, and for most wonderful miracles is commended above all other Prophets.

(a) God elevated his visive power above nature to see so far.

1 **MOYSES** therefore went up from the champion of Moab upon mount Nebo, into the top of Phasga against Jericho: and our Lord showed him (a) all the land of Galaad as far as Dan,

2 and all Nephthali, and the land of Ephraim and Manasses, and all the Land of Juda unto the utmost sea,

3 and the south part, and the breadth of the plain of Jericho a city of palm trees as far as Segor.

4 And our Lord said to him: This is the Land, for the which I sware to Abraham, Isaac, and Jacob, saying: To thy seed will I give it. Thou hast seen it with thine eyes, and shalt not pass over to it.

5 And Moyses the servant of our Lord died there, in the land of Moab, our Lord commanding it:

(b) Only Angels (whose ministry God used herein.) knew the place of his burial: lest the Jews prone to Idolatry might have honored him for God.

6 and he buried him in the valley of the Land of Moab against Phogor: and (b) no man hath known his sepulcher until this present day.

7 Moyses was an hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved.

8 And the children of Israel mourned him in the champion country of Moab thirty days: and the days of their mourning that mourned for Moyses were accomplished.

9 And Josue the son of Nun was replenished with the spirit of Wisdom, because Moyses did put his hands upon him. And the children of Israel obeyed him, and did as our Lord commanded Moyses.

10 And there rose no more a Prophet in Israel as Moyses, whom our Lord had known face to face,

11 in all signs and wonders, which he sent by him, to do in the Land of Ægypt to Pharao, and to all his servants, and to his whole Land,

12 and all the strong hand, and great marvels, which Moyses did before all Israel.

The End Of The Five Books Of Moyses, Containing The Law.

THE SECOND PART OF THE OLD TESTAMENT: CONTAINING HISTORICAL BOOKS.

The Argument of the BOOK OF JOSUE

Whosoever was
author, the
authority of this
book is certain.

Books of holy
Scripture
principally
treating of
several
arguments, yet in
the same
participate each
sort with others.

The contents of
this book.

Divided into four
parts.

WHETHER Josue himself writ this book (which is the common opinion) or some other; it was ver held undoubtedly by all, for Canonical Scripture: and according to the distribution of the whole Bible into Legal, Historical, Sapiential, and Prophetical Books, this is the first of the historical sort. But as the five procedent called Legal, besides the Law, comprehend also the history of the Church, from the beginning of the world near 2500. years, and withal contain much Divine Wisdom, & Prediction of things to come: so these Books now following called Historical, and likewise the Sapiential and Prophetical ensuing after, participate each with others in their several arguments: every one more or less inducing Gods servants to keep his Law; recording things done; teaching what is most meet to be done; and foreshowing before hand, things done afterwards, or which yet shall come to pass. So this book doth not only set forth the Acts of Josue, who succeeded Moyses temporal government of Gods people, commanding and directing them by law and Wisdom; but also the same things done by him, and his very name (as St. Jerome, & other Fathers teach) prefigure our Lord **JESUS** Christ. For in Hebrew **IEHOSUA** is the name both of this Captain General, the leader of The Israelites over Jordan into the Land of promise, and of our Lord and **SAVIOUR**, who by his Baptism, and other Sacraments bringeth his people of all Nations, into the true Land of the living, where is life and felicity Everlasting. Touching therefore the history, these four special things are here described. First the passage of the Israelites over Jordan. In the five first chapters. Secondly, their conquest of the promised Land. In the seven chapters following. Thirdly, the partition of the same Land amongst nine Tribes and a half. from the. 13. Chapter to the 22. Fourthly, In the three last chapters, the return of the other two Tribes and a half to their possessions, on the east side of Jordan; with Josues last admonition to them all, to serve God sincerely; and his, and Eleazars death.

Histor:
Scholast.

S. Hiero.
Epist. ad
Paulin. St.
Amb. in Psal.
47. St. Aug.
li. 12 c. 31.
& li. 16. c.
19. contra.
Faust.
Manich.

THE BOOK OF JOSUE IN HEBREW IEHOSUA

Chapter 1

Josue encouraged by our Lord, 10. admonisheth the people to

The first part. Of the passage of Israel over Jordan.

prepare themselves to pass over Jordan; 12. and all the able men of the tribes of Ruben, Gad, and half Manasses to march armed before the rest. 16. all promise to do whatsoever he commandeth.

1 **AND** it came to pass after the death of Moyses the servant of our Lord, that our Lord spake to Josue the son of Nun, the minister of Moyses, and said to him:

2 Moyses my servant is dead: arise, and pass over this Jordan thou and all the people with thee, into the Land, which I will give to the children of Israel.

3 every place, the step of your foot shall tread, will I deliver to you, as I have spoken to Moyses.

4 From the desert and Libanus unto the great river Euphrates, all the land of the Hethites unto the great sea against the going down of the sun, shall be your border.

5 No man shall be able to resist you all the days of thy life: as I have been with Moyses, so will I be with thee: I will not leave, nor forsake thee,

6 Take courage, and be strong: for thou shalt by lot divide to this people the Land, for the which I sware to their fathers, that I would deliver it to them.

7 Take courage therefore, and be very strong: that thou keep and do all the Law, which Moyses my servant hath commanded thee: decline not from it to the right hand or to the left, that thou mayest understand all things which thou doest.

8 Let not the volume of this law depart from thy mouth: but thou shalt meditate in it days and nights, that thou mayest keep and do all things that be written in it: then shalt thou direct thy way, and understand it.

9 Behold I command thee, take courage, and be strong. Fear not, and dread not: because the Lord thy God is with thee in all the things to whatsoever thou shalt go.

10 And Josue commanded the princes of the people, saying: Pass through the midst of the camp, and command the people, and say:

(a) Besides Manna, which yet ceased not, they might if they would, provide other meat: prefiguring that in the primitive Church, it should be lawful to use legal ceremonies, with evangelical rites for a time, till the old law were buried with honor.

11 Prepare for yourselves (a) victuals: for after the third day you shall pass over Jordan, and shall enter to possess the Land, which our Lord your God will give you.

12 To the Rubenites also and Gaddites, and half tribe of Manasses he said:

13 Remember the word, which Moyses the servant of our Lord commanded you, saying: Our Lord your God hath given you rest, and all this Land.

14 Your wives, and children, and cattle shall tarry in the Land, which Moyses delivered to you beyond Jordan: but pass you over armed before your brethren, all that are strong of hand, & fight for them,

15 until our Lord give rest to your brethren as to you also he hath

given, and they also possess the Land which our Lord your God will give them: and so return into the Land of your possession, and you shall dwell in it, which Moyses the servant of our Lord gave you beyond Jordan, against the rising of the sun.

16 And they made answer to Josue, and said: all things, that thou hast commanded us we will do: and whither soever thou shalt send us, we will go.

17 As we obeyed Moyses in all things, so will we obey thee also: only be our Lord thy God with thee, as he was with Moyses.

18 He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die. thou only take courage, and do manfully.

Chapter 2

Two discoverers sent into Jericho are hid, and concealed by Rahab: 8. and upon promise of like safety to her whole family, 21. she helpeth them secretly away.

1 **THEREFORE** Josue the son of Nun sent from Setim two men, to spy in secrete: and said to them: go, and view the Land, and the city of Jericho. Who going entered into the house of a woman a harlot, named Rahab, and rested with her.

2 And it was told the king of Jericho, and said: Behold there are men come in hither by night of the children of Israel, to spy the Land.

3 And the king of Jericho sent to Rahab, saying: Bring forth the men, that came to thee, and are entered into thy house: for they be spies, and are come to view all the Land.

4 And the woman taking the men, hid them, and said: I confess they came to me, but (a) I knew not whence they were:

5 and when the gate was a shutting in the dark, and they withal went out, I know not whither they be gone: pursue quickly, and you shall overtake them.

6 But she made the men to go up into the roof of her house, and covered them with the stalk of flax, which was there.

7 And they that were sent, followed them, the way that leadeth to the ford of Jordan: and they being gone out the gate forthwith was shut.

8 Neither were they yet a sleep that lay hid, and behold the woman went up to them, and said:

9 I know that the Lord hath given this Land to you: for your terror is fallen upon us, and all the inhabitants of the Land are become faint.

10 We have heard that the Lord dried up the water of the Red sea at your entering, when you came out of Ægypt: and what things you did to the two Kings of the Amorrhites, that were beyond Jordan:

(a) Notwithstanding this officious lie, (which is a venial sin) St. Paul, *Heb. 11.* and S James (c. 2.) testify, that she was justified by her faith in God, and by good works towards these men. St. *Aug. cont. Mendac. c. 17.* See *Annot. Iac: 2. v. 25.*

Sehon and Og, whom you slew.

11 And hearing these things we greatly feared, and our heart fainted, neither did there remain spirit in us at your entering in: for the Lord your God he is God in heaven above, & in the earth beneath.

12 Now therefore Swear to me by the Lord, that as I have done mercy with you, so you also do with my fathers house: and you give me a true sign,

13 that you save my father and mother, my brethren and sisters, and all things that be theirs, and deliver our souls from death.

14 Who answered her: Be our lives for you unto death, only if thou betray us not. And when our Lord shall have delivered us the land, we will do in thee mercy and truth

15 She therefore did let them down by a cord out of a window: for her house joined fast to the wall.

16 And she said to them: go up to the mountains, lest perhaps they meet you returning: and there lie hid three days, till they return, and so you shall go on your way.

17 Who said to her: We shall be quit from this oath, Wherewith thou hast sworn us:

18 if we entering the Land, there be this purple cord a sign, and thou tie it in the window, by the which thou hast let us down e: and gather thy father and mother, and brethren and all thy kindred into thy house.

19 He that shall go forth of the door of thy house, his blood shall be upon his head, and we shall be quit. But the blood of all, that shall be with thee in the house, shall redound upon our head, if any man touch them.

20 But if thou wilt betray us, and utter this talk abroad, we shall be quit from this oath, Wherewith thou hast adjured us.

21 And she answered: As you have spoken, so be it done, and dismissing them to go, she hung the purple cord in the window.

22 But they walking came to the mountains, and tarried there three days, till they returned that pursued them: for seeking every way, they found them not.

23 Who being entered into the city, the discoverers returned, and came down from the mountain: and passing over Jordan, they came to Josue the son of Nun, and told him all things that had chanced to them,

24 and said: Our Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

Chapter 3

After three days abode by the banks of Jordan, 3. the Priests with the ark of God entering first into the river; 15. the upper part

miraculously standeth and swelleth, the lower running away, they go into the mid channel, and there stay, whiles all the people pass over dry foot.

(a) In place of the cloud, and pillar of fire, the ark is now carried for their guide and direction.

(b) It pertained to the Levites office to carry the ark. *Num. 4.* but in this special service & miraculous passage the Priests did carry it: so the greater may do the office of the less not contrariwise.

(c) God showed by this miracle, that Josue had special commission from him, and that under his government the people should prosper.

1 **JOSUE** therefore rising up in the night, removed the camp: and departing from Setim, they came to Jordan, he, and all the children of Israel, and abode there for three days.

2 Which being passed, the heralds went through the midst of the camp,

3 and began to proclaim: (a) When you shall see the ark of covenant of our Lord your God, and (b) the priests of the Levitical stock carrying it, rise you also, and follow them going before:

4 and let there be between you and the ark the space of two thousand cubits: that you may see it a far off, and know which way you may go: because you have not walked by it before: and beware you Approach not to the ark.

5 And Josue said to the people: Be sanctified: for to morrow our Lord will do among you marvelous things.

6 And he said to the priests: Take up the ark of the covenant, & go before the people. Who fulfilling his commandments, took it, and walked before them.

7 And our Lord said to Josue: This day will I begin to exalt thee before all Israel: (c) that they may know as I was with Moyses, so am I with thee also.

8 And do thou command the priests, that carry the ark of the testament, and say to them: When you shall be entered into part of the water of Jordan, stand in it.

9 And Josue said to the children of Israel: Come hither, and hear the word of our Lord your God.

10 And again he said: In this you shall know that our Lord the living God is in the midst of you, and shall destroy in your sight the Chananite and Hethite, the Hethite and Pherezeite, the Gergeseite also and the Jebusite, and the Amorrheite.

11 Behold the ark of the covenant of the Lord of all the earth shall go before you into Jordan.

12 Prepare twelve men of the tribes of Israel, one of every tribe.

13 And when the priests that carry the ark of the Lord of the whole earth shall set the steps of their feet in the waters of Jordan, the waters, that are beneath, shall run down and decay: and those that come from above, shall stand together in one heap.

14 Therefore the people went out of their tabernacles, to pass over Jordan: and the priests, that carried the ark of the covenant, went on before them.

15 And they being entered into Jordan, and their feet dipped in part of the water (and Jordan in the harvest time had filled the banks of

his channel)

16 the waters that came downward stood in one place, and like a mountain swelling up appeared far from the city, that is called Adom to the place of Sarthan: but those that were beneath, ran down into the Sea of the wilderness (which now is called the dead sea) until they wholly decayed.

17 And the people went against Jericho: and the priests that carried the ark of the covenant of our Lord, stood girded upon the dry ground in the midst of Jordan, and all the people passed over through the dry channel.

ANNOTATIONS

Chapter 3

An objection for lay headship of the Church.

Answer.

Moyses chief both in spiritual and temporal authority. which was after divided between the high Priest & temporal Prince. The high priest superior. Josue executed Gods will, not by spiritual jurisdiction, but with subordination to the high priest.

Other good princes have also much advanced religion, but not taken supremacy in spiritual causes.

8. *Command the priests.*] Because Josue commanded the priests to take the ark, and stand with it in Jordan; for that also (*Chapter 5*) he ministered, or appointed others to minister, the Sacrament of Circumcision; Likewise (*Chapter 8.*) blessed the people; and (*Chapter 24.*) renewed Gods covenant with them; English Protestants infer, that he was chief superior in spiritual causes; and therefore lay princes are supreme heads, & governors of the Church immediately under God. But none of these actions, nor all put together do prove their purpose. For notwithstanding he very lawfully did these, and other like things, yet he had a spiritual superior in earth, which was Eleazar the high priest For Moyses being extraordinary superior of all, both in spiritual and temporal causes, the Ordinary priesthood, and spiritual supremacy was established in Aaron and his sons, as appeareth *Levit. 8. Num. 20.* and other places: and the temporal government after Moyses was given to Josue, succeeding to him (*Num. 27.*) not in all, but *in part of his Glory* (or authority) his whole honor (or power) being distributed between the high Priest, and the temporal Prince, as learned Theodoret (*q. 48 in Num.*) noteth upon 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 verity, *Exod. 28. Levit. 8.*) and that *Josue should go out and go in, and all the children of Israel with him* (that is, lead and govern the people) *at Eleazars word*. Where it is manifest that Josue was not set over Eleazar, but Eleazar over him. That therefore which Josue did in spiritual affairs, was in subordination to the high priest; by whose direction, approbation, or ratihabition, he commanded some of the priests to carry the ark, and with it to go into Jordan, and coming into the mid channel to stand there, whiles all the army and people passed over: also gave order that all should be circumcised; blessed the people; read the law; and after godly exhortations, renewed the covenant between God and them; all in way of execution of Gods will & commandments, not by any pretended jurisdiction in spiritual things.

In like sort many other good temporal Princes, as well in the old as the new Testament, have disposed and executed diverse things pertaining to Gods service: their office requiring that they should set forward, maintain and defend true faith and religion. Especially Christian Princes, of whom Esai prophesied (*Chapter 49.*) that *Kings should be foster fathers, and Queens the nurses of the Church*.

Conformably whereto St. Augustine teacheth (*li. 3. c. 51. cont.*

Exod. 4. 5. 6. & c. Deut. 17. Chapter 5. 8. 22. 23. 24. Peniam petiturus An. Do. 1521.

For maintaining
Catholic religion
against heretics,
the kings of Spain
have the title
Catholic. The
French Kings,
most. Christian.
Kings of England,
*Defenders of the
faith*.

Crescon) that Kings, in that they are Kings, serve God by commanding good things, and forbidding Evil, not only pertaining to human society, but also belonging to Gods religion. To this effect Constantine the great did many religious acts: yea even those things which our adversaries wrest to their own sense, show evidently his due submission to his spiritual pastors As when urged by the Donatists perverse importunity, and being desirous (as St. Augustine testifieth, *Epist. 166.*) to bridle so great impudency, he heard and judged Bishop Cecilians cause, after other Bishops sentence for him against the heretics; where he both gave judgment agreeable to the Bishops, and yet pleading pardon, excused himself for this fact. Which had not needed, if he had been the Ordinary or competent judge. Optatus also writeth (*li. 1. cont. Parmen.*) that the same Emperor Constantine exclaimed against the appellants in these words: *O rabida furoris audacia! sicut in causis Gentilium fieri solet, appellationem interposuerunt.* O outrageous boldness of fury! like as in causes of Gentiles is wont, they have interposed an appeal. The like good offices did Justinian, and Charles the great, and many other Christian Emperors and Kings; for which they are much renowned in the whole Church; and some have been honored for their religious zeal, with glorious titles given to them and their successors. To the Kings of Spain, from the time of Alfonsus King of Castile, above eight hundred years ago, for expelling the Arians, was given the title of *Catholic* as Michael Ritius a Neapolitan writeth. To the French Kings the title of *most Christian*, from the time of Philip the Emperor, about 400. years since, for expelling the Albigenses, as recordeth Nicholaus Gillius. To our King Henry the eight of England, for his book of the Sacraments against Luther, Pope Leo the tenth gave the title: *Defender of the faith*.

Chapter 4

In memory of their miraculous passage, twelve chief men, of the twelve tribes, take so many great stones from the midst of Jordan, 9. and put other twelve, where the priests stood with the ark. 18. The waters return to their former course. And the twelve stones are erected for a monument.

1 **WHO** being passed over, our Lord said to Josue:

2 Choose twelve men one in every tribe:

3 and command them that they take up out of the midst of the channel of Jordan, where the feet of the priests stood, twelve most hard stones, which you shall put in the place of the camp, where you shall pitch tents this night.

4 And Josue called twelve men, whom he had chosen out of the children of Israel, one of every tribe,

5 and he said to them: go before the ark of our Lord your God to the midst of Jordan, and carry from thence every man a stone on your shoulders, according to the number of the children of Israel,

6 that it may be (a) a sign among you: and when your children shall ask you to morrow, saying: What mean these stones?

7 You shall answer them: The waters of Jordan decayed before the ark of the covenant of our Lord, when it passed over the same:

(a) Is not the form
of a cross as
convenient a sign,
to put Christians in
mind, how our

Saviour redeemed us, as these stones were to the Jews, how God brought their fathers over Jordan?

therefore were these stones set for a monument of the children of Israel for ever.

8 The children of Israel therefore did as Josue commanded them, carrying out of the channel of Jordan twelve stones, as our Lord had commanded him, according to the number of the children of Israel, unto the place, wherein they camped, and there they set them.

9 Other twelve stones also Josue put in the midst of the channel of Jordan, where the priests stood, that carried the ark of the covenant: and they be there until this present day.

10 But the priests that carried the ark, stood in the midst of Jordan, till all things were accomplished, which our Lord had commanded Josue, to speak to the people, and Moyses had said to him. And the people made haste, and passed over.

11 And when they had all passed over, the ark also of our Lord passed over, the priests also went before the people.

12 The children of Ruben also and Gad, and the half tribe of Manasses, went armed before the children of Israel, as Moyses had commanded them:

13 and forty thousand fighting men by troops, and bands, marched through the plain and champion country of the city of Jericho.

14 In that day our Lord magnified Josue before all Israel, that they should fear him, as they had feared Moyses, whiles he yet lived.

15 And he said to him:

16 Command the priests, that carry the ark of the covenant, that they come up out of Jordan.

17 Who commanded them, saying: Come ye up out of Jordan.

18 And when they that carried the ark of the covenant of our Lord, were come up, and began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before.

19 And the people came up out of Jordan, the tenth day of the first month, and camped in Galgal against the East side of the city of Jericho.

20 The twelve stones also, which they had taken out of the channel of Jordan, Josue set in Galgal,

21 and said to the children of Israel: When your children shall ask their fathers to morrow, and shall say to them: What mean these stones:

22 You shall teach them, and say: By the dry channel did Israel pass over this Jordan,

23 your Lord God drying the waters thereof in your sight, until you passed over:

24 as he had done before in the Red Sea, which he dried till we passed through:

25 that all the people of the earth may learn the most strong hand of

our Lord, that you also may fear our Lord your God.

Chapter 5

The Kings of Chanaan are sore frightened with the news of Israels passage over Jordan. 2. Circumcision is again commanded, and observed, which had been omitted in the desert forty years. 10. They make their Pasch. 12. Manna ceaseth. 13. And an Angel appeareth to Josue.

1 **THEREFORE** after that all the Kings of the Ammorheites, which dwelt beyond Jordan at the west side, and all the Kings of Chanaan, which possessed the places nigh to the great sea, had heard that our Lord had dried the streams of Jordan before the children of Israel, till they passed over, their heart failed, and there remained no spirit in them, fearing the entering of the children of Israel.

(a) See annotations. c. 3. v. 8.

2 At that time our Lord said (a) to Josue: Make thee knives of stone, and circumcise (b) the second time the children of Israel.

(b) Circumcision had been omitted forty years, whiles they were in the desert, always uncertain when to march, & so it is now commanded the second time.

3 He did that which our Lord had commanded, and he circumcised the children of Israel in the hill of the prepuces.

4 And this is the cause of the second circumcision: all the people, that came out of Ægypt of the malekind, all the fighting men, died in the desert by the long circuits of the way,

5 who were all circumcised. But the people that was born in the desert,

6 during the forty years of the journey in the wide wilderness was uncircumcised: till they were consumed that had not heard the voice of our Lord, and to whom he had sworn before, that he would not show them a land flowing with milk and honey.

7 The children of these succeeded in the place of the fathers, and were circumcised of Josue: for they were in the prepuce even as they were born, neither had any circumcised them in the way.

8 And after that they were all circumcised, they abode in the same place of the camp, until they were whole.

9 And our Lord said to Josue: This day have I taken away the reproach of Ægypt from you. And the name of that place was called Galgal, until this present day.

10 And the children of Israel abode in Galgal, & they made the Phase, the fourteenth day of the month at even in the champion of Jericho:

11 and they did eat of the corn of the Land the next day, azyme loaves and * polent of the same year.

**Furmentie.*

12 And Manna failed after they did eat of the corn of the Land, neither did the children of Israel use that meat any more, but they did eat of the corn of the present Land of Chanaan.

13 And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing against him, holding a drawn sword, and he went to him, and said: Art thou ours, or our adversaries?

(c) Not God, but of Gods host.

14 Who answered: No: but I am a (c) prince of the host of our Lord, and now I come.

15 Josue fell flat on the ground. And adoring he said: What speaketh my Lord to his servant?

16 Loose, saith he, thy shoe from thy feet: for the place wherein thou dost stand, is holy. And Josue did as it was commanded him.

ANNOTATIONS

Chapter 5

Religious honor due to Angels.

15. *Adoring.*] Josue knowing that the person which appeared, was an Angel and not God, nor a man, neither adored him with godly honor, for that had been Idolatry, nor with civil, for that pertaineth to worldly and temporal excellency, and is not competent to sacred things, especially to immortal and glorious spirits; and therefore the honor he did to this Angel, was religious honor infinitely inferior to Divine, and yet much greater then civil.

Holy places.

16. *Loose thy shoe.*] The Angel did not only accept of the honor done unto him, but also required more, showing that the very place was holy for his presence, being otherwise the common field of Jericho.

See Annot. Exo. 20.

Chapter 6

The second part.
Of conquering the
Land of promise:

Some priests carrying the ark, others sounding Jubilee trumpets, armed men going before, and the rest of the people following, go every day once, six days together, and the Seventh day, seven times, round about Jericho. 16. at last all making a great shout, the walls fall down, and they entering in kill and destroy all (22. saving Rahab and her kindred.) The gold, silver, brass, and iron are brought into the treasury. 26. And he is cursed that shall build the city again.

(a) God appointed this long and solemn procession to the end it might appear, that the walls of Jericho fell not by chance, nor by force of mans industry, but by the mighty hand of God.

1 **AND** Jericho was shut and fenced, for fear of the children of Israel, and no man durst go out or come in.

2 And our Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

3 (a) go round about the city all you that be men of war once a day: so shall you do six days.

4 And the Seventh day the priests shall take up the seven Trumpets, which are used in the Jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound with trumpets.

5 And when the voice of the trumpet shall sound in length and with a broken tune, and shall sound in your ears, all the people shall cry

together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

6 Josue therefore the son of Nun called the priests, and said to them: Take up the ark of the covenant: and let seven other priests take up the seven trumpets of the Jubilees, and march before the ark of our Lord.

7 To the people also he said: go, and compass the city, the armed going before the ark of our Lord.

8 And when Josue had ended his words, and the seven priests sounded with seven Trumpets before the ark of the covenant of our Lord,

9 and all the armed host went before, the rest of the common people followed the ark, and all places sounded with the Trumpets.

10 But Josue had commanded the people, saying: You shall not cry, neither shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry, and shout.

11 Therefore the ark of our Lord went about the city once a day, and returning into the camp, abode there.

12 Josue therefore rising in the night, the priests took the ark of our Lord,

13 and seven of them seven Trumpets, which are used in the Jubilee: and they went before the ark of our Lord walking and sounding: and the armed people went before them, and the rest of the common people followed the ark, and they sounded with Trumpets.

14 And they went round about the city the second day once, and returned into the camp. So did they six days.

15 But the Seventh day, rising up early, they went about the city, as it was ordained, seven times.

16 And when in the Seventh going about the priests sounded with the Trumpets, Josue said to all Israel: Make a shout: for our Lord hath delivered to you the city:

17 and let this city be anathema: and all things that are in it, to our Lord. only Rahab the harlot let her live, with all that be with her in the house: for she hid the messengers whom we sent.

18 But you beware you touch not ought of those things, that are commanded, and be guilty of prevarication, and (b)] all the camp of Israel be under sin, and be troubled.

19 But whatsoever gold or silver there shall be, and of brazen vessels and iron, let it be consecrated to our Lord, laid up in his treasures.

20 Therefore all the people making a shout, and the Trumpets sounding, after that the voice and the sound thundered in the ears of the multitude, the walls forth with fell: and every man went up by

(b) many are held guilty of sin, and are justly punished for the fact of one or few, either because they consented, or concealed, or neglected to punish the offenders: or else they suffer

temporal affliction
for their warning
to abhor sin, & for
increase of their
merit. St. Aug. q.
8. & q. in Josue.

(c) Hiel fell into
this curse for
reparing Jericho. 3.
Reg. 16. v. 34.

the place, that was against him: and they took the city,

21 and killed all things that were in it, from man to woman, from the infant to the old man. The oxen also and sheep, and the asses they struck in the edge of the sword.

22 But to the two men that had been sent for spies, Josue said: go into the house of the woman the harlot, and bring her forth, and all things that be hers, as you assured her by oath.

23 And the young men going in, brought out Rahab, and her parents, her brethren also and all her stuff and kindred and made them to tarry without the camp.

24 But the city, and all things, that were found therein they burnt; except the gold and silver, and brazen vessels, and iron, which they consecrated unto the treasure of our Lord.

25 But Rahab the harlot and the house of her father, and all that she had, Josue caused to live, and they dwelt in the midst of Israel until this present day: for that she hid the messengers, which he had sent to view Jericho. At that time, Josue pronounced a curse, saying:

26 (c) Cursed be the man before our Lord, that shall raise up and build the city of Jericho. In his first born lay he the foundations thereof, and in the last of his children set he up the gates thereof.

27 Our Lord therefore was with Josue, and his name was bruited in all the earth.

Chapter 7

For the sin of Achan, reserving secretly to himself certain money, and other precious things, the Israelites are beaten in battle. 13. But the offender being found out, and stoned to death, Gods wrath is turned from them.

1 **BUT** the children of Israel transgressed the commandment, & usurped of the anathema. For Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda, took somewhat of the anathema: and our Lord was angry against the children of Israel.

2 And when Josue sent from Jericho men against Hai, which is beside Bethaven, at the East side of the town of Bethel, he said to them: go up, and view the Land: who accomplishing his commandments, viewed Hai.

3 And returning they said to him: Let not all the people go up, but let two or three thousand men go, and destroy the city: why shall all the people be vexed in vain against very few enemies?

4 There went up therefore three thousand and fighting men. Who immediately turning their backs,

5 were stricken of the men of the city of Hai, and there fell of them (a) six and thirty men: and the adversaries pursued them from the gate as far as Sabarim, and they strike them flying away by the

(a) So God
tempered his
punishment that
but few were slain,

and afterwards
gave the town to
the Israelites
without loss of any
of their men.

descent: and the heart of the people was much afraid, and melted like unto water.

6 But Josue rent his garments, and fell flat on the ground before the ark of our Lord until Evening, as well he as all the ancients of Israel: and they cast dust upon their heads,

7 and Josue said: Alas o Lord God, why wouldest thou bring this people over the river of Jordan, to deliver us into the hands of the Amorrheite, and to destroy us, would God as we began, we had tarried beyond Jordan.

8 My Lord God what shall I say, seeing Israel turning their backs to their enemies?

9 The Chanannites shall hear of it, and all the inhabitants of the Land, and being gathered together in a plump shall compass us about, & shall destroy our name from the earth: and what wilt thou do to thy great name?

(b) Prayer will not
avail till justice be
first done.

10 And our Lord said to Josue: Arise, (b) why liest thou flat on the ground?

11 Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hid it among their vessel.

12 Neither can Israel stand before his enemies, and he shall flee them: because he is polluted with the anathema. I will be no more with you, till you dispatch him, that is guilty of this wicked fact.

13 Arise, Sanctify the people, and say to them: Be sanctified against to morrow: for thus saith our Lord God of Israel: There is anathema in the midst of thee o Israel: thou canst not stand before thine enemies, till he be destroyed out of thee that is contaminated with this wicked fact.

14 And you shall come in the morning every one by your tribes: and what tribe soever the lore shall find, it shall come by the kindreds thereof, the kindred by the houses, and the house by the men.

15 And whosoever he be that shall be taken in this fact, he shall be burnt in the fire with all his substance, because he hath transgressed the covenant of our Lord, and hath done abomination in Israel.

16 Josue therefore rising in the morning, made Israel to come by their tribes, and it was found the tribe of Juda.

17 Which being presented by the families thereof, it was found the family of Zare. Presenting that also by the houses, he found it Zabdi:

18 whose house dividing into every man, he found Achan the son of Charmi, the son of Zabdi: the son of Zare of the tribe of Juda.

19 And Josue said to Achan: My son, give Glory to our Lord God of Israel, and confess, and tell me what thou hast done, hide it not.

20 And Achan answered Josue, and said to him: In deed I have sinned to our Lord the God of Israel, and thus and thus have I done.

21 For I saw among the spoils a cloak of scarlet very good, and two hundred sicles of silver, and a golden rule of fifty sicles: and coveting I took it away, and hid it in the ground against the midst of my tabernacle, and the silver I covered with the earth digged up.

22 Josue therefore sent ministers: who running to his tabernacle, found all things hid in the same place, and the silver withal.

23 And taking it away out of the tent, brought it to Josue, and to all the children of Israel, and threw it before our Lord.

24 Josue therefore taking Achan the son of Zare, and the silver and the cloak, and the golden rule, his sons also and daughters, his oxen and asses, and sheep, and the tabernacle it self, and all the stuff: (and all Israel with him) they brought them to the valley of Achor:

25 where Josue said: Because thou hast disturbed us, our Lord disturb thee in this day. And all Israel stoned him: and all things that were his, were consumed with fire.

26 And gathered together upon him a great heap of stones, which remaineth until this present day. And the fury of our Lord was averted from them. And the name of that place was called, The valley of Achor, until this day.

Chapter 8

By stratagem of an ambushment the city of Hai is taken and burned, and all the inhabitants slain. 29. the king hanged. 30. An Altar built, Sacrifice offered, 32. the law written in stones, the people blessed, and the blessings and cursings read before them all.

1 **AND** our Lord said to Josue: Fear not, neither do thou dread: take with thee all the multitude of fighting men, and rising go up unto the town of Hai. behold I have delivered into thy hand the King thereof, & the people, and the city and the land.

2 And thou shalt do to the city of Hai, and to the King thereof, as thou hast done to Jericho, and to the King thereof: but the prey and all the cattle you shall spoil for yourselves: (a) lay ambushments to the city behind it.

3 And Josue arose, and all the host of the men of war with him, to go up into Hai: and thirty thousand chosen valiant men he sent in the night,

4 and commanded them, saying: Lay ambushments behind the city: neither retire you far of: and you shall all be ready.

5 But I and the rest of the multitude, which is with me, will go up on the contrary side against the city. And when they shall issue out against us, as we did before, we will flee, and turn our backs:

6 till pursuing they be drawn forward far from the city: for they will think that we flee as before.

7 We therefore fleeing, and they pursuing, you shall rise out of the

(a) Deceits & stratagems are lawful in just war; but not falsehood, nor breach of promise. St. Aug. q. 10. in Josue.

ambushments, and shall waist the city: and our Lord your God will deliver it into your hands.

8 And when you shall take it, burn it, and you shall do all things so, as I have commanded.

9 And he dismissed them away, and they went on to the place of the ambushment, and sat between Bethel and Hai, at the West side of the city of Hai. But Josue that night stayed in the midst of the people,

10 and rising early he mustered his soldiers, and went up with the ancients in the front of the host, environed with the aid of the fighting men.

11 And when they were come, and were gone up directly against the city, they stood on the North side of the city, between which and them was a valley in the midst.

(b) These five thousand were of the thirty thousand, which were first sent. v. 3. The other 25000 joined with Josues troupe, & entered into the city.

12 And (b)] five thousand men had he chosen, and set in the ambushments between Bethel and Hai on the West side of the same city:

13 but all the rest of the host went in battle array on the North side, so that the last of the multitude did reach to the West side of the city. Josue therefore went that night, and stood in the midst of the valley.

14 Which when the King of Hai had seen, he made hast in the mourning, and issued forth with all the host of the city, and bent his army toward the desert, being ignorant that there lay ambushments secretly behind his back.

(c) Not one fit to bear arms was left.

15 But Josue, and all Israel gave back, feigning fear, and fleeing by the way of the wilderness.

16 But they cried aloud together, and encouraging one another, pursued them. And when they were gone from the city,

17 and (c) not one remained in the city of Hai and Bethel, that pursued not Israel (Even as they had rushed out leaving the towns open,)

(d) He lift his shield upon a long pike or lance, that it might be seen far off.

18 our Lord said to Josue: (d) Lift up the shield, that is in thy hand, against the city of Hai, for I will deliver it to thee.

19 And when he had lifted up his shield against the city, the ambushments, that lay hid, rose up immediately: and going to the city, took and burnt it.

20 And the men of the city, that pursued Josue, looking back and seeing the smoke of the city rise up even to heaven, they could no more flee hither and thither: especially whereas they, that had feigned running away, and went toward the wilderness, most valiantly resisted against the pursuers.

21 And Josue and all Israel seeing that the city was taken, and the smoke of the city rose up, returning he struck the men of Hai.

22 For they also that had taken and burnt the city, issuing out of the

city against their own men, began to strike the enemies in the midst of them. When the adversaries therefore were slain on both sides, so that none of so great a multitude was saved,

23 they took the King of the city of Hai alive, and presented him to Josue.

24 Therefore all being slain, that had pursued Israel fleeing to the deserts, and falling by the sword in the same place, the children of Israel returning struck the city.

25 And there were that fell that same day from man unto woman, twelve thousand men, all of the city of Hai.

26 But Josue plucked not in his hand, which he had stretched forth on high, holding the shield till all the inhabitants of Hai were slain.

27 And the cattle and the prey of the city the children of Israel divided among them, as our Lord had commanded Josue.

28 Who burnt the city, and made it a heap for ever:

29 the king also thereof he hung on a gibbet until evening and the going down of the sun. And he commanded, and they took down his corpse from the gibbet: and threw it in the very entering of the city, heaping upon it a great heap of stones, which remaineth until this present day.

30 Then Josue built an altar to our Lord the God of Israel in mount Hebal,

31 as Moyses the servant of our Lord had commanded the children of Israel, and it is written in the volume of the law of Moyses: an Altar of unhewed stones which iron hath not touched; and he offered upon it holocausts to our Lord, and immolated pacific victims.

32 And he wrote upon stones the Deuteronomy of the law of Moyses, which he had ordered before the children of Israel.

33 And all the people, and the ancients, and the princes and judges stood on both sides of the ark, in the sight of the priests that carried the ark of the covenant of our Lord, as well the stranger as also the man of the same country. the half part of them beside mount Garizim, and half beside mount Hebal, as Moyses the servant of our Lord had commanded. And first in deed he (c) blessed the people of Israel.

Deut. 27.

(c) all superiors
may bless their
subjects, Princes
their peoples, and
parents their
children.

34 After this he read all the words of the blessing & the cursing, and all things that were written in the volume of the law.

35 Nothing of those things, which Moyses had commanded, did he leave untouched, but he repeated all things before all the multitude of Israel, the women and children and strangers, that dwelt among them.

Chapter 9

Other nations fearing Israel join their forces to fight against them, 3. but the Gabaonites send ambassadors, feigning craftily to come far of, 14. with whom Josue and the ancients of Israel make league binding it by oath. 16. within three days they are detected to be near inhabitants. Whereupon the people murmur against their princes. Who yet for their oath, let the Gabaonites live. 20. only making them and their progeny perpetual servants, to cut wood, and carry water.

1 **WHICH** things being heard, all the Kings beyond Jordan, that dwelt in the mountains and champion countries, in the places by the sea side and the shore of the great sea, they also that dwelt beside Libanus, the Herheite and Amorreite, the Chananite, the Pherezeite, and the Hethite, and the Jebuseite,

2 were gathered, to fight against Josue and Israel with one mind, and one sentence.

3 But they that dwelt in Gabaon, hearing all things that Josue had done to Jericho and Hai:

4 subtly devising took provision for them selves, laying old sacks upon their asses, and bottles of wine rent and sowed again,

5 and shoes very old which for a show of oldness were clouted with specks, putting on them old garments: the loaves also, which they carried for provision by the way, were heard, and broken into pieces:

6 and they went on to Josue, who then abode in the camp at Galgal, and said to him, and withal to all Israel: We are come from a far country, desirous to make peace with you. And the children of Israel answered them, and said:

7 Lest perhaps you dwell in the Land which is dew to us by lot, and we can not enter a league with you.

8 But they said to Josue: We are thy servants. To whom Josue said: Who are you? and whence came you?

9 they answered: From a very far country are thy servants come in the name of the Lord thy God. For we have heard the fame of his might, all things that he did in Ægypt,

10 and to the two Kings of the Amorrhites that were beyond Jordan, Sehon the king of Hesebon, and Og the king of Basan, that were in Astaroth:

11 and our ancients, and all the inhabitants of our Land said to us: Take in your hands victuals for a very long way, and go meet them, and say: We are your servants, enter a league with us.

12 Behold, these loaves we took hot, when we departed from our houses to come to you, now they are become dry, and broken for over much oldness.

13 the bottles of wine we filled being new, now they are burst & dissolved. The garments and shoes that we have upon us, and which

(a) In such a case they ought to have consulted God, to wit, the high Priest putting on the Ephod & Rationale, should have prayed at the door of the tabernacle. where our Lord appointed to speak unto him. *Exo. 29 v. 42.* It was also ordained. *Num. 27. v. 21.* that Eleazar should consult our Lord, when any thing was to be done by Josue, which omitting to do they were deceived by these Gabaonites.

(b) In these Gabaonites of Chanaans race was fulfilled Noes prophecy. *Geu. 9.* that *Chanaan should be a servant to his brethren.*

we have on our feet, for the length of the long way are worn, and almost consumed.

14 They took therefore of their victuals, and (a) asked not the mouth of our Lord.

15 And Josue made peace with them, and entering a league promised that they should not be slain: the princes also of the multitude sware to them.

16 But three days after that the league was made, they heard that they dwelt nigh, and they should be among them.

17 And the children of Israel removed the camp, and came into their cities the third day, whose names are these, Gabaon, and Chaphira, and Beroth, and Chariathiarim.

18 And they struck them not, because the princes of the multitude had sworn in the name of our Lord the God of Israel. Therefore all the common people murmured against the princes,

19 Who answered them: We have sworn to them in the name of our Lord the God of Israel, and therefore we may not touch them.

20 But this we will do to them: Let them be reserved in deed alive, lest the wrath of God be stirred against us, if we shall be forsworn:

21 but so let them live, that for the uses of the whole multitude they hew wood, and carry in water. Who speaking these things,

22 Josue called the Gabaonites, and said to them: Why would you deceive us by fraud to say: We dwell very far of from you, whereas you are in the midst of us?

23 Therefore you shall be under a curse, and there shall not fail of your stock a hewer of wood, and a carrier of water into the house of my God.

24 Who answered: It was told us thy servants, that the Lord thy God had promised Moyses his servant, that he would deliver you all the Land, and would destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives, compelled by your terror, and we took this counsel.

25 And now we are in thy hand: that which seemeth unto thee good and right, do to us.

26 Josue therefore did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain.

27 And he decreed in that day, that (b) they should be in the ministry of all the people, and of the altar of our Lord, hewing wood, and carrying water, until this present time, in the place which our Lord hath chosen.

Chapter 10

Five Kings of the Amorrites besieging Gabaon, because it is confederate with Israel, 6. Josue with his army defeateth theirs,

killing and pursuing them. 11. many also are slain with hail stones. 12, At the prayer of Josue the Sun and Moon stand still the space of one day. 22. The five Kings are hanged on gibbets. 28. He taketh also and subdueth diverse cities. 40. and countries.

1 **WHICH** things when Adonisedec king of Jerusalem had heard, to wit, that Josue had taken Hai, and had subverted it (for as he had done to Jericho & the king thereof, so did he to Hai, & their king) and that the Gabaonites were fled to Israel, and were their confederates,

2 he was sore afraid. For Gabaon was a great city, and one of the kingly cities, and greater then the town of Hai, and all their men of war most valiant.

3 Therefore Adonisedec king of Jerusalem sent to Oham king of Hebron, and to Pharam king of Jerimoth, to Japhia also king of Lachis, and to Dabir king of Eglon, saying:

4 Come up to me, and bring aid, that we may overcome Gabaon, because it revolted to Josue, & to the children of Israel.

5 Therefore the five Kings of the Amorrhites being assembled went up: the king of Ierusulem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, together with their hosts, & camped about Gabaon, assaulting it.

6 But the inhabitants of the city Gabaon which was besieged, sent to Josue, who then abode in the camp at Galgal, & said to him: withdraw not thy hands from the help of thy servants: come up quickly and deliver us, and bring aid: for there are assembled against us all the Kings of the Amorrhites, which dwell in the mountains.

7 And Josue went up from Galgal, and all the host of the men of war with him most valiant men.

8 And our Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to resist thee.

9 Josue therefore came in upon them suddenly, going up all the night from Galgal.

10 And our Lord troubled them at the sight of Israel: and destroyed them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Bethoron, and struck them unto Azeca and Maceda

11 And when they fled the children of Israel, and were in the descent of Bethhoron, our Lord sent upon them great stones from heaven as far as Azeca: and there died far more with the stones of hail, then they whom the children of Israel had stricken with the sword.

12 Then spake Josue to our Lord in the day, that he delivered the Amorrite in the sight of Israel, and said before them: Thou Sun against Gabaon move not, and thou (a) Moon against the valley of Aialon.

13 And the Sun and Moon stood still, till the people Revenged

(a) Josue did think if the Moon moved the Sun also must necessarily move so he obtained the stay of both.

(b) Till after the time this book was written.

(c) God condescending to work so great a miracle at the instance of his servant.

(d) God so disposed, that they should not conquer all in one year: *lest the land had been brought into a wilderness, and beasts increased against them Exod. 23. v. 29.* Morally it signifieth, that the children of God must be exercised in tribulations and mortification lest vices grow in them. *Procop. in Exod.*

themselves of their enemies. Is not this written in the book of the just? The Sun therefore stood still in the midst of heaven, and hastened not to go down the space of one day.

14 There was not before not (b) after so long a day, our Lord (c) obeying the voice of a man, and fighting for Israel.

15 And Josue returned with all Israel into the camp of Galgal.

16 For the five Kings were fled, and had hid themselves in a cave of the city of Maceda.

17 And it was told Josue that the five Kings were found lying hid in a cave of the city of Maceda.

18 Who commanded them saying: Roll great stones into the mouth of the cave, and set industrious men, which may keep them shut in:

19 and stand not you still, but pursue the enemies, and kill all the hindermost of them that flee, neither let them enter into the fortes of their cities, whom our Lord God hath delivered into your hands.

20 The adversaries therefore being slain with a great slaughter, and almost consumed to utter destruction, they that could escape from Israel, (d) entered into fenced cities.

21 And all the host returned to Josue in Maceda, where then the camp was, safe and the full number: and no man durst once mutter against the children of Israel?

22 And Josue commanded, saying: Open the mouth of the cave, and bring forth to me the five Kings, that lie hid therein.

23 And the ministers did as it was commanded them: and they brought to him the five Kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon.

24 And when they were brought forth to him, he called all the men of Israel, and said to the princes of the host that were with him: go, and set your feet upon the necks of these Kings. Who when they had gone, and trodden with their feet the necks of them lying under,

25 again he said to them: Fear ye not, neither dread, take courage and be strong: for so will our Lord do to all your enemies, against whom you fight.

26 And Josue stroke, and slew them, and hanged them upon five gibbets: & they hung until evening.

27 And when the Sun was down, he commanded the soldiers to take them down from the gibbets. Who cast them being taken down into the cave, wherein they had lain hid, & put on the mouth thereof great stones, which continue until this present.

28 The same day Josue took Maceda and struck it in the edge of the sword, & killed the king & all the inhabitants thereof: he left not in it so much as small Relics. And he did to the king of Maceda, as he had done to the king of Jericho.

29 and he passed with all Israel from Maceda unto Lebna, and fought against it:

30 which our Lord delivered with the king thereof into the hands of Israel: and they struck the city in the edge of the sword, and all the inhabitants thereof, they left not in it any remains. And they did to the king of Lebna, as they had done to the king of Jericho.

31 From Lebna he passed unto Lachis with all Israel: and placing the host round about assaulted it.

32 And our Lord delivered Lachis into the hands of Israel, and he took it the day following, and struck it in the edge of the sword, and every soul, that was in it, as he had done to Lebna.

33 At that time went up Horam the king of Gazer, to aid Lachis: whom Josue struck with all his people to utter destruction.

34 And he passed from Lachis unto Eglon, and compassed it,

35 and won it the same day: & struck in the edge of the sword all the souls, that were in it according to all things that he had done to Lachis.

36 He went up also with all Israel from Eglon unto Hebron, and fought against it:

37 took it, and struck it in the edge of the sword, the king also thereof, and all towns of that country, & all the souls, that remained in it: he left not therein any remains: as he had done to Eglon, so did he also to Hebron, all things that he found in it consuming with the sword.

38 Thence returning unto Dabir,

39 he took it, and wasted it: the king also thereof and all the towns round about he struck in the edge of the sword: he left not in it any remains: as he had done to Hebron and Lebna and to their Kings, so did he to Dabir and the king thereof.

40 Josue therefore struck all the hilly country and south and champain, and Asedoth with their Kings: he left not in it any Relics, but every thing that could breath he slew, as our Lord the God of Israel had commanded him,

41 from Cadesbarne unto Gaza. all the Land of Gosen unto Gabaon,

42 and all their Kings, and countries he took and wasted at one assault: for our Lord the God of Israel fought for him.

43 And he returned with all Israel to the place of the camp in Galgal.

Chapter 11

Iabin a more principal king summoneth other Kings to join with him against Israel. 6. Josue animated with Gods promise of victory, 7. overthroweth them all. 16. Subdueth their countries: 12. killeth also many of the giants stock.

1 **WHICH** things when Iabin the king of Asor had heard, he sent to Jobab the king of Madon, and to the king of Semeron, and to the king of Achsaph:

2 to the Kings also of the North, that dwelt in the mountains and in the plain against the south side of Ceneroth, in the champain also and countries of Dor by the sea side:

3 the Chananite also on the East and West, and the Amorrheite and Hethite and Pherezeite & Jebusite in the mountains: the Hethite also which dwelt at the foot of Hermon in the Land of Maspha.

4 And they issued forth all with their troops, a people exceeding many as the sand, that is in the shore of the sea, their horses also and chariots of passing great multitude.

5 And all these Kings assembled together in one at the Waters of Merom, to fight against Israel.

6 And our Lord said to Josue: Fear them not: for to morrow this self same hour will I deliver all these to be wounded in the sight of Israel: their horses thou shalt hoghsinew, and their chariots thou shalt burn with fire.

7 And Josue came, and all the host with him against them to the Waters of Merom suddenly, and ran in upon them,

8 and our Lord delivered them into the hands of Israel. Who struck them, and pursued them as far as great Sidon, and the Waters of Maserephoth, and the field of Masphe, which is on the East side thereof. Therefore he struck all, so that he left no Relics of them:

9 and he did as our Lord had commanded him, their horses he hoghsinewed¹³, and their chariots he burnt.

10 And returning immediately he took Asor: and the king thereof he struck with the sword. For Asor in old time among all these kingdoms held the principality.

11 And he struck all the souls, that abode there: he left not in it any remains, but to utter destruction he wasted all things, and the city itself he destroyed with fire.

12 And all the cities round about, their Kings also he took, struck & destroyed, as Moyses the servant of God had commanded him.

13 Except the cities, that were situated on hills and higher ground, the rest Israel burnt: one only Asor very well fenced he consumed with fire.

14 And all the prey of these cities and the cattle the children of Israel divided among them selves, all the men being slain.

15 As our Lord had commanded Moyses his servant, so did Moyses command Josue, and he accomplished all things: he omitted not of all the commandments, not so much as one word, which our Lord had commanded Moyses.

¹³ hoghsinewed: hamstrung

(a) These wars continued near seven years. as appeareth. *Chapter 14. v. 10.*

(b) For their enormous sins God left them in their own reprobate sense, not imposing necessity of sinning, but permitting them to indurate their own hearts. *See An not. Exod. 7*

(c) Hence forth they had not general wars but diverse tribes had particular. as appeareth. *Chapter 15. &c..*

16 Josue therefore took all the hilly country, and south, and the land of Gosen, and plain, and the West quarter, and the mountain of Israel, and the champain country thereof:

17 and the part of the mountain, that goeth up to Seir as far as Baalgad by the plain of Libanus under mount Hermon: all their Kings he took, stroke, and slew.

18 (a) A great time did Josue fight against these Kings.

19 There was not a city that did deliver itself to the children of Israel, except the Hethite, which dwelt in Gabaon: for he took all by fight.

20 For it was (b) the sentence of our Lord, that their hearts should be indurate, and they should fight against Israel, and fall, and should not deserve any clemency, and should perish, as our Lord had commanded Moyses.

21 At that time Josue came, and slew the Enacimes of the mountains, of Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities.

22 He left not any of the stock of Enacimes, in the Land of the children of Israel: saving the cities of Gaza, and Geth, and Azotus, in the which only they were left.

23 Josue therefore took all the Land, as our Lord spake to Moyses, and delivered it in possession to the children of Israel, according to their parts and tribes. And (c) the Land rested from battles.

Chapter 12

Besides Sehon and Og Kings of Hesebon and Basan slain by Moyses, 7. are reckoned thirty one Kings slain by Josue.

1 **THESE** are the Kings, which the children of Israel stroke, and possessed, their Land beyond Jordan toward the rising of the sun, from the torrent Arnon unto mount Hermon, and all the East part, that looketh toward the wilderness.

2 Sehon the king of the Amorrhites, which dwelt in Hesebon, had dominion from Aroer, which is situated upon the bank of the torrent Arnon, and of the middle part in the valley and of half Galaad, as far as the torrent Iaboc, which is the border of the children of Ammon.

*Num. 21.
Deut. 3.*

3 and from the wilderness unto the sea of Ceneroth against the East, and unto 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 lieth under Asedoth, as far as Phasga.

4 The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in all Basan, unto the borders

5 of Gessuri, and Machati, and of the half part of Galaad: the borders of Sehon the king of Hesebon.

6 Moyses the servant of our Lord, and the children of Israel struck

them, and Moyses delivered their Land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.

7 These are the Kings of the Land, whom Josue struck and the children of Israel beyond Jordan on the West side, from Balaalgad in the field of Libanus, unto the mount, part whereof goeth up into Seir: and Josue delivered it in possession to the tribes of Israel, to every one their portions,

8 as well in the mountains as in the plain and champain countries. In Asedoth, and in the wilderness, and in the south was the Hethite and the Amorrheite, the Chananite, and the Pherezeite, the Hethite, and the Jebusite.

9 The king of Jericho one: the king of Hai, which is on the side of Bethel, one:

10 the king of Jerusalem one, the king of Hebron one,

11 the King of Jerimoth one, the King of Lachis one,

12 the King of Eglon one, the King of Gazer one,

13 the King of Dabir one, the King of Gader one,

14 the King of Herma one, the King of Hered one,

15 the King of Lebna one, the King of Adullam one,

16 the King of Maceda one, the King of Bethel one,

17 the King of Taphua one, the King of Opher one,

18 the King of Aphec one, the King of Saron one,

19 the King of Madon one, the King of Asor one

20 the King of Semeron one, the King of Acsaph one,

21 the King of Thenac one, the King of Mageddo one,

22 the King of Cades one, the King of Iachanan one,

(a) Moyses slew
two Kings, &
Josue thirty one.

23 the King of Carmel one, the King of Dor, and of the province of Dor one, the King of the Nations of Galgal one,

24 the King of Thersa one: all the Kings (a) thirty one.

Chapter 13

The third part.
Partition of the
land among nine
tribes & a half.

God commandeth Josue to divide the land (describing the limits thereof) amongst nine tribes and a half. 8. With a recapitulation of the parts already given, on the other side Jordan, to the other two tribes and a half. The tribe of Levi (v. 14. & 33.) hath their provision in other manner.

1 **JOSUE** was old, and stricken in age, and our Lord said to him: Thou art old, and of a great age, and there is a very large country left, which is not yet divided by lot:

2 to wit, all Galilee, Philistine, and all Gessuri.

3 From the troubled river, that watereth Ægypt, unto the borders of

Accaron against the North: the Land of Chanaan, which is divided unto five Lords of the Philistines, the Gazeites, the Azotians, the Ascalonites, the Getheites, and the Accaronites.

4 But on the South side are the Hethites, all the Land of Chanaan, and Maara of the Sidonians as far as Apheca, and the borders of the Amorrheite,

5 and his confines. The country also of Libanus against the East from Baalgad under mount Hermon, till thou enter into Emath.

6 Of all that dwell in the mountain from Libanus, unto the Waters Maserephoth, and all the Sidonians. I am he that will destroy them from the face of the children of Israel. (a) Let it come therefore into a portion of the inheritance of Israel, as I have commanded thee.

(a) These parts are
designed though
not yet conquered.

7 And now divide the Land in possession to the nine tribes, and to the half tribe of Manasses,

8 with the which Ruben & Gad have possessed the Land, which Moyses the servant of our Lord delivered to them beyond the streams of Jordan, on the east side.

9 From Aroer, which is situate on the bank of the torrent Arnon, and in the midst of the valley, and all the champaine of Medaba, as far as Dibon:

10 and all the cities of Cehon, the King of the Amorrheite, which reigned in Hesebon unto the borders of the children of Ammon.

11 And Galaad, and the border of Gessuri and Maccati, and all mount Hermon, and all Basan, as far as Salecha,

12 all the Kingdom of Og in Basan, which reigned in Astaroth and Edrai, he was of the Relics of the Raphaims: and Moyses stroke, and destroyed them.

13 And the children of Israel would not destroy Gessuri and Machati: and they have dwelt in the midst of Israel until this present day.

14 But to the tribe of Levi he gave no possession: but the sacrifices and victims of our Lord the God of Israel, that is his inheritance, as he spake to him.

15 Moyses therefore gave possession to the children of Ruben according to their kindreds.

16 And their border was from Aroer, which is situate on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain, that leadeth to Medaba,

17 and Hesebon, and all their villages, which are in the champayne. Dibon also, and Bamothbaal, and the town Baalmaon,

18 and Iassa, and Cedimoth, and Mephaath,

19 and Cariathaim, and Sabama, and Sarathasar in the mountain of the Valley.

20 Bethfogor and Asedoth, Phasga and Bethiesimoth,

(b) This part the Amorrites had taken and possessed; otherwise the Israelites were prohibited to take any thing from the Ammonites. *Deut* 2.

21 and all the champain cities, and all the Kingdoms of Sehon the King of the Amorrheite, that reigned in Hesebon, whom Moyses struck with the princes of Madian: the Hethite, & Recem, and Sur, and Hur, and Rebe Dukes of Sehon inhabitants of the Land.

22 And Balaam the son of Beor the soothsayer, did the children of Israel kill by the sword with the rest that were slain.

23 And the river of Jordan was made the border of the children of Ruben. This is the possession of the Rubenites by their kindreds of cities and villages.

24 And Moyses gave to the tribe of Gad and to his children possession by their kindreds, the division whereof is this.

25 The border of Jaser, and all the cities of Galaad, and the half part of the Land of (b) the children of Ammon: as far as Aroer, which is against Rabba:

26 and from Hesebon unto Ramoth, Masphe and Betonim: and from Manaim unto the borders of Dabir.

27 In the valley alo Bethhara, and Bethnemra, and Socoth, and Saphon the other part of the Kingdom of Sehon the King of Hesebon: the end of this also is Jordan, unto the uttermost part of the sea Cenearth beyond Jordan on the east side.

28 This is the possession of the children of Gad by their families, their cities, and villages.

29 He gave also to the half tribe of Manasses, and their children possession according to their kindreds,

30 the beginning whereof is this: from Manaim all Basan, and all the kingdoms of Og the King of Basan, and all the villages of Iair, which are in Basan, threescore towns.

31 And the half part of Galaad, and Astaroth, and Edrai, cities of the kingdom of Og in Basan: to the children of Machir, the son of Manasses to the half part of the children of Machir according to their kindreds.

32 This possessio divided Moyses in the champain countries of Moab, beyond Jordan, against Jericho on the East side.

33 But to the tribe of Levi he gave no possession: because our Lord the God of Israel him self is their possession, as he spake to them.

Chapter 14

Caleb of the tribe of Juda (Seeing some knew their lots already, and that the whole land was now to be divided) 6. demandeth, according to Gods promise made by Moyses (for his true and good report of the same land, when he with others viewed it) that Hebron be given him, and his seed to inherit, 13. which Josue confirmeth unto him.

1 **THIS** is it, which the children of Israel possessed in the Land of Chanaan, which Eleazar the priest, and Josue the son of Nun, & the

princes of the families by the tribes of Israel gave to them:

2 dividing all things by lot, as our Lord had commanded in the hand of Moyses, to the nine tribes, and the half tribe.

3 For to two tribes and a half Moyses had given possession beyond Jordan: besides the Levites, which received no land among their brethren:

(a) The Levites having their portions in other manner, yet there were twelve tribes to receive portions by reason that Jacob adopted Josephs two sons. *Gen. 48.*

4 but (a) into their place succeeded the children of Joseph divided into two tribes, of Manasses and Ephraim: neither did the Levites receive other portion in the Land, but cities to inhabit, and their suburbs to feed their beasts and cattle.

5 As our Lord had commanded Moyses, so did the children of Israel, and they divided the Land.

6 Therefore the children of Juda came to Josue in Galgal, and Caleb the son of Jephone the Cenezeite spake to him: Thou knowest what our Lord spake to Moyses the man of God concerning me & thee in Cadesbarne.

(b) After the viewing of the land. *Num. 13.* the Israelites remained in the desert. 38. years: so they were near seven years in wars.

7 Forty years old was I when Moyses the servant of our Lord sent me from Cadesbarne, to view the Land, and I reported to him that which to me seemed true.

8 But my brethren, that had gone up with me, discouraged the heart of the people: and I Nevertheless followed our Lord my God.

9 And Moyses sware in that day, saying: The Land, which thy foot hath trodden, shall be thy possession, and thy childrens for ever, because thou hast followed our Lord my God.

(c) Gods promise is Ever sure on his part, but because it is conditional, if we serve him sincerely, our will being free, he saith: *If perhaps our Lord be with me.*

10 Our Lord therefore hath granted me life, as he promised until this present day. It is (b) forty and five years, since our Lord spake this word to Moyses, when Israel walked through the wilderness: this day am I eighty and five years old

11 so lusty, as I was at that time when I was sent to view: the strength of that time continueth in me until this day, as well to fight as to go.

(d) Only the country of Hebron was given to Caleb, for the city it self and suburbs belonged to the Priests. *Chapter 21. v. 13.*

12 Give me therefore this mountain, which our Lord promised, thy self also hearing it, wherein are the Enacims, and great cities and fenced: (c) if perhaps our Lord be with me, and I shall be able to destroy them, as he promised me.

13 And Josue blessed him, and delivered to him Hebron in possession.

(e) See before. *Chapter 11. v. 23.*

14 And from thence forth (d) Hebron belonged to Caleb the son of Jephone the Cenezeite, until this present day: because he followed our Lord the God of Israel.

15 The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was laid there: and (e) the Land ceased from battles.

Chapter 15

The borders of the lot of Juda, 13. including Calebs particular inheritance (16. out of which he giveth Cariath Sepher, and his daughter to Othoneyl, for winning it:) 21. with the names of the cities thereof. 63. the Jebusite yet dwelling with Juda in Jerusalem.

1 **THEREFORE** the lot of the children of Judas by their kindreds was this: From the border of Edom, unto the desert of Sin against the South, and unto the uttermost part of the south coast.

2 the beginning thereof was from the top of the most salt sea, and from the brink thereof, that looketh to the South.

3 And it goeth forth against the Ascent of the Scorpion, and passeth through into Sina: and riseth up into Cadesbarne, & reacheth into Esron, ascending to Addar, and compassing Carcaa,

4 and thence passing through into Asemona, and reaching to the Torrent of Ægypt: and the borders thereof shall be the great sea. this shall be the end of the south coast.

5 But on the East side the beginning shall be the most salt sea unto the utmost parts of Jordan: and those places that look to the North from the brink of the sea unto the same river of Jordan.

6 And the border goeth up into Bethhagla, and passeth from the north into Beth Araba: ascending to the stone of Bohen the son of Ruben.

7 And reaching as far as the borders of Debera from the Valley of Achor, against the North looking toward Galgal, which is opposite to the Ascent of Adommim, on the south side of the torrent: and passeth the waters, that are called The Fountain of the sun: and the ends thereof shall be to the Fountain Rogel.

8 And it ascendeth by the valley of the Sun of Ennom on the side of the Jebusite toward the South, this is Jerusalem: and thence rearing it self to the top of the mountain, which is against Geennom toward the West in the top of the Valley of Raphaim against the North.

9 And it passeth through from the top of the mountain to the fountain of the water Nephtoa: and reacheth to the towns of mount Ephron: and bendeth into Baala, which is Cariathiarim, that is to say, a city of woods.

10 And it compasseth from Baala against the West, unto mount Seir: and passeth by the side of mount Iarim toward the North into Cheslon: and goeth down into Bethsames, and passeth into Thamna.

11 And it reacheth toward the North coast of a part of Accaron at the side: and bendeth to Sechrona, and passeth mount Baala: and cometh into Iebneel, and is shut up with the end of the great sea toward the West.

12 These are the borders of the children of Judas in circuit in their kindreds.

13 But to Caleb the son of Jephone he gave a portion in the midst of

(a) Though it was prohibited that the nephew should marry his aunt, yet the uncle was not expressly forbid to marry his niece by Moyses law. *Levit. 18*. And albeit there is the same degree of consanguinity, yet not the same inconvenience, by reason the same person remaineth subject; that was inferior before marriage?

(b) Because ordinarily the south part of the world is more dry and barren then other parts, a barren place is called a south land, in respect of more fertile ground.

the children of Judas, as our Lord had commanded him: Cariath Arbe the father of Enac, that is Hebron.

14 And Caleb destroyed out of it the three sons of Enac, Sesai and Ahiman & Tholmai of the stock of Enac.

15 And from thence going up he came to the inhabitants of Dabir, which before was called Cariath sepher, that is to say, a city of letters.

16 And Caleb said: He that shall strike Cariath-sepher, and take it, I will give him Axa my daughter to wife.

17 And Othoneyl the son of Cenez, the younger brother of Caleb took it: and he gave him (a) Axa his daughter to wife

18 Who going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. To whom Caleb said: What aileth thee?

19 But she answered: Give me a blessing: (b) a South and dry Land thou hast given me, join also a waterie. Caleb therefore gave her a waterie ground above & beneath.

20 This is the possession of the tribe of the children of Judas by their kindreds.

21 And the cities from the uttermost parts of the children of Judas by the borders of Edom on the South: were Gabseel and Eder and Iagur,

22 and Cina and Dimona and Adada,

23 and Cades, and Asor, and Jethnan,

24 Ziph and Telem and Baloth,

25 Asor the new and Carioth, Hesron, this is Asor.

26 Amam, Sama, and Molada,

27 and Asergadda and Hassemon and Bethphelet,

28 and Hasersual and Bersabee and Baziothia

29 and Baala and Jim an Esem,

30 and Eltholad and Cesil and Harma

31 and Siceleg, and Medemena and Sensenna,

32 Labaoth and Selim and Aen and Remon. all the cities twenty nine, and their villages.

33 But in the champain countries: Estaol and Sarea and Asena,

34 and Sanoc & Engannim and Taphua and Enaim,

35 and Jerimoth, and Adullam, Socho and Azeca,

36 and Saraim and Adithaim and Gedera and Gederothaim: fourteene cities, and their villages.

37 Sanan and Hadasta and Magdalgad,

38 Delean and Masepha and Jecthel,
 39 Lachis and Bascath and Eglon,
 40 Chebbon and Leheman and Cethlis
 41 and Gideroth and Bethdagon and Naama and Maceda: sixteen
 cities, and their villages.
 42 Labana and Ether and Asan,
 43 Iephtha and Esna and Nesib,
 44 and Ceila and Achzib and Mareza: nine cities, and their villages.
 45 Accaron with the towns and villages thereof.
 46 From Accaron unto the sea: all places that bend toward Azotus
 and the villages thereof.
 47 Azotus with the towns and villages thereof. Gaza with the towns
 and villages thereof, unto the torrent of Ægypt, and the great sea is
 the border thereof.
 48 And in the mountain: Samir and Jether and Socoth
 49 and Danna and Cariath senna, this is Dabir:
 50 Anab and Istemo and Anim,
 51 Gosen and Olon and Gilo: eleven cities and their villages.
 52 Arab and Ruma and Esaan,
 53 and Ianum and Beth thaphua and Apheca,
 54 Athmatha and Cariath-arbe, this is Hebron, and Sior: nine cities
 and their villages.
 55 Maon and Carmel and Ziph and Iota,
 56 Iezrael and Iucadam and Zanoë,
 57 Accain, Gabaa and Thamna: ten cities and their villages.
 58 Halhul, and Bethsur, and Gedor,
 59 Mareth, and Beth-anoth, & Eltecon: six cities and their villages.
 60 Cariathbaal, this is Cariathiarim the city of woods, and Arebba:
 two cities and their villages.
 61 In the desert Beth-araba, Meddin, and Sachacha,
 62 and Nebsan, and the city of salt, and Engaddi: six cities, and their
 villages.
 63 But the Jebusite the inhabitant of Jerusalem the children of Judas
 (c) could not destroy: and the Jebusite dwelt with the children of
 Judas in Jerusalem until this present day.

(c) The Jebusites
 kept a strong castle
 in Jerusalem, till
 king David took it
 from them. 2. Reg.
 5.

Chapter 16

*The tribe of Ephraim, (younger son of Joseph) receive their lot. 10.
 The Chananite yet dwelleth with them paying tribute.*

(a) Rnben for the sin of incest losing the privileges of birthright (*Gen.* 49) Priesthood was given to Levi, the kingdom to Juda, and double portion to Joseph.
Paraphr. Chald.

1 **THE** lot also of (a) the children of Joseph fell from Jordan against Jericho and the Waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel:

2 and goeth out from Bethel to Luza: and passeth the border of Archia, to Atharoth.

3 And descendeth Westward, by the border of Iephleti, unto the borders of Bethhoron the lower, and to Gazer: and their countries are ended by the great sea:

4 and Manasses and Ephraim the children of Joseph possessed it.

5 And the border of the children of Ephraim was made according to their kindreds: and their possession toward the East was Ataroth addar unto Beth-horon the higher.

6 And the confines go out unto the 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.

7 and it goeth down from Ianoe into Ataroth & Naaratha: and it cometh into Jericho, and goeth out to Jordan.

8 From Taphua it 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.

9 And cities with their villages were separated to the children of Ephraim in the midst of the possession of the children of Manasses,

10 and the children of Ephraim slew not the Chananite, which dwelt in Gazer: and the Chananite dwelt in the midst of Ephraim until this day tributary.

Chapter 17

The half tribe of Manasses (eldest son of Joseph) receive their lot. 3. including the daughters of Salphaad. 14. with an enlargement of inheritance to the same tribes of Ephraim and Manasses.

1 **AND** this lot fell to the tribe of Manasses (for he is the first born of Joseph) to Machir the first born of Manasses the father of Gallad, who was a warlike man, and had for possession Galaad and Basan:

2 and to the rest of the children of Manasses according to their families, to the children of AbJezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hepher, and to the children of Semida. these are the children of Manasses the son of Joseph, males by their kindreds

3 But Salphaad the son of Hepher the son of Galaad the son of Machir the son of Manasses had no sons, but only daughters: whose names be these, Maala, and Noa and Hegla and Melcha and Thersa.

4 And they came in the presence of Eleazar the priest, and of Josue the son of Nun, and of the princes, saying: our Lord commanded by the hand of Moyses, that a possession should be given us in the

midst of our brethren. And he gave them according to the commandment of our Lord a possession in the midst of their fathers brethren.

5 And the cords fell to Manasses ten, beside the Land of Galaad and Basan beyond Jordan.

6 For the daughters of Manasses possessed inheritance in the midst of his sons. And the Land of Galaad fell to the lot of the children of Manasses that remained.

7 And the border of Manasses from Aser, was Machmat hath which looketh to Sichem: and goeth out on the right hand beside the inhabitants of the Fountain of Taphua.

(b) The land or territory of Taphua fallig to the lot of Manasses, yet Taphua (that is the city itself) was the childrens of Ephraim.

8 For in the lot of Manasses was fallen the Land of Taphua, (b) which is beside the borders of Manasses, the childrens of Ephraim.

9 And the border of the Reed valley went down into the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses: the border of Manasses on the North of the torrent, and the issue thereof goeth to the sea:

10 so that the possession of Ephraim is on the South, and on the North of Manasses, and the sea incloseth both, and they be joined one to another in the tribe of Aser on the Noth, and in the tribe of Issachar on the East.

11 And the inheritance of Manasses in Issachar and in Aser was Bethsan and the villages thereof, and Ieblaam with the villages thereof, and the inhabitants of Dor, with the towns thereof, the inhabitants also of Endor with the towns thereof. and in like manner the inhabitants of Thenac with the towns thereof, and the inhabitants of Mageddo with the towns thereof, and the third part of the city of Nopheth.

(c) The Chananite remained in the Land of Manasses, for a time.

12 Neither could the children of Manasses overthrow the cities, but the Chananite began to dwell in (c) his Land.

13 But after that the children of Israel grew to be strong, they subdued the Chanannites, and made them their tributaries, neither did they kill them.

14 And the children of Joseph spake to Josue, and said: Why hast thou given me the possession of one lot and cord, whereas I am of so great a multitude, and our Lord hath blessed me?

15 To whom Josue said: If thou be a great people, go up into the wood, and cut thee room in the Land of the Pherezeite and Raphaims: because the possession of mount Ephraim is narrow for thee.

16 To whom the children of Joseph answered: We can not go up to the mountains, whereas the Chananite that dwell in the champain country, wherein are situated Bethsan with the towns thereof, and Iezrael possessing the midst of the valley, use iron chariots.

17 And Josue said to the house of Joseph, of Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not have

one lot,

18 but thou shalt pass to the mountain, and shalt cut and make glades for thee to inhabit: and mayest proceed farther, when thou hast subverted the Chananite, whom thou sayest to have iron chariots, and to be very strong.

Chapter 18

From the camp of Israel in Silo surveyors are sent to divide the rest of the Land into seven parts, for the seven tribes yet without portions. 10. Which being done, Josue casteth lots for them, 11. and the first lot falleth to Benjamin, 12. whose part is described by the limits, 21. with the names of the principal cities.

1 **AND** all the children of Israel were assembled in Silo, and there they pitched the tabernacle of the testimony, and the Land was subdued to them.

2 But there remained seven tribes of the children of Israel, which as yet had not received their possessions.

(a) Not equal but proportionable parts were assigned, for so it was commanded. *Num. 26 v. 54. To the greater number to give a greater portion, and to the fewer a less.*

3 To whom Josue said: How long are you slack with cowardice, and enter not to possess the Land, which our Lord the God of your fathers hath given you?

4 Choose of every tribe three men, that I may send them, and they may go and circuit the Land, and Mark it out according to the number (a) of every multitude: and report unto me that which they have Marked out.

5 Divide unto you the Land into seven parts: let Judas be in his bounds on the south quarter, and the house of Joseph on the North.

(b) After the portions were appointed by mens industry & discretion, God confirmed the same by lot, to take away all occasion of discontentment.

6 the Land in the midst between these Mark out into seven parts: and you shall come hither to me, that (b) before our Lord your God I may cast the lot for you:

7 for the Levites part is not among you, but the priesthood of our Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses had now received their possessions beyond Jordan at the East side: which Moyses the servant of our Lord gave them.

8 And when the men were risen up, that they might go to Mark out the land, Josue commanded them, saying: Circuit the Land and Mark it out, and return to me: that here before our Lord, in Silo I may cast the lot for you.

9 They therefore went on: and going over it, divided it into seven parts, writing it in a volume. And they returned to Josue into the camp in Silo.

10 Who did cast lots before our Lord in Silo, and divided the Land to the children of Israel into seven parts.

11 And first came up the lot of the children of Benjamin by their families, to possess the Land between the children of Judas and the

children of Joseph.

12 And their border was against the North from Jordan: going forward by the side of Jericho on the north quarter, and thence Westward rising up unto the mountains, and reaching to the wilderness of Bethaven,

13 & passing through by Luza to the South, the same is Bethel: and goeth down into Ataroth addar unto the mountain, that is on the South of Bethhoron the lower.

14 And it bendeth compassing against the sea, Southward of the mountain that looketh to Bethhoron against the South: and the issues thereof are into Cariathbaal, which is called also Cariathbaal which is called also Cariathiarim, a city of the children of Judas. 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 fountain of the waters of Nephtoa.

16 And it goeth down into part of the mountain that looketh toward the Valley of the children of Ennom: and is against the north quarter in the uttermost part of the Valley raphaim, And it goeth down into Gehennom (that is, the valley of Ennom) by the side of the Jebuseire to the South: and cometh to the Fountain of Rogel,

17 passing to the north, and going forth to Ensemes, that is to say, the fountain of the sun:

18 and it passeth unto the little hills, that are against the ascent of Adommim: and goeth down to Abenboen, that is, the stone of Boen the son of Ruben: and it passeth on the north side to the champain countries: and goeth down into the plain,

19 and passeth by against the North of Bethagla: and the issues thereof are against the brink of the most salt sea on the North in the end of Jordan to the south quarter:

20 which is the border thereof on the East. This is the possession of the children of Benjamin by their borders round about, and their families.

21 And their cities were, Jericho and Bethhagla and Vallis Casis,

22 Beth Araba and Samaraim and Bethel,

23 and Auim and Aphara and Ophera,

24 Town Emona and Ophni and Gabee: twelve cities, & their towns.

25 Gabaon and Rama and Beroth,

26 and Mesphe, and Caphara, and Amosa,

27 and Recem, Jarephel and Tharella,

28 and Sela, Eleph, and Jebus, which is Jerusalem, Gabaath and Cariath: fourteenne cities, and their towns. This is the possession of the children of Benjamin by their families.

Chapter 19

The second lot falleth to the tribe of Simeon, the situation of whose inheritance is described, with the names of their principal cities. 10. The third in like sort, to Zabulon. 17. The fourth to Issachar. 24. The fifth to Aser. 32. The sixth to Nepthali. 40. And the Seventh to Dan. 49. all the Land being distributed among the tribes, with common consent they give a special city to Josue, in the midst of them.

1 **AND** the second lot came forth of the children of Simeon by their kindreds: and their inheritance was,

2 in the midst of the possession of the children of Judas: Bersabee and Sabee and Molada,

3 and Hasersual, Bala and Asem,

4 and Eltholad, Bethul and Harma,

5 and Siceleg and Bethmarchaboth and Hasersusa,

6 and Bethlebaoth and Sarohen: thirteen cities, and their towns.

7 Ain and Remmon and Athor and Asan: four cities, and their towns:

8 all the little towns round about these cities unto Baalath Beer Ramath against the south quarter. This is the inheritance of the children of Simeon according to their kindreds,

9 in the possession and cord of the children of Judas: because it was greater. and therefore the children of Simeon possessed in the midst of their inheritance.

10 And the third lot fell of the children of Zabulon by their kindreds: and the border of their possession was made as far as Sarid.

11 And it went up from the sea and Merala, and came into Debbaseth: as far as the torrent, which is against Ieconam.

12 And it returneth from Sared against the East into the ends of Ceseleth thabor: and it goeth out to Dabereth, and riseth up against Iaphie.

13 And thence it passeth along to the east side of Geth hepher and Thacasim: and goeth out into Remmon, Amthar and Noa.

14 And it compasseth to the North of Hanathon: and the issues thereof are the valley Iephtahel,

15 and Cateth and Naalol and Semeron and Ierala and Bethlehem: twelve cities, and their towns.

16 This is the inheritance of the tribe of the children of Zabulon by their kindreds, the cities and their little towns.

17 The fourth lot came forth to Issachar by their kindreds.

18 and his inheritance was Iezrael and Casaloth and Sunem,

19 and Hapharaim and Sehon, and Anaharath

20 and Rabboth and Cesion, Abes,

21 and Rameth, and Engannim, and Enhadda and Bethpheses.

22 And the border thereof cometh to Thabor and Sehesema and Bethsames: and their issues were Jordan: sixteen cities, and their towns.

23 This is the possession of Issachar by their kindreds, the cities, and their little towns.

24 And the fifth lot fell to the tribe of the children of Aser by their kindreds:

25 and their border was Halcath and Chali and Beten and Axaph,

26 and Elmelec and Amaad and Messal: and it reacheth to Carmel of the sea and Sihor and Labanath.

27 And it returneth against the east of Bethdagon: and passeth along to Zabulon and the Valley Iephthael against the North into Bethemec and Nehiel. And it goeth out to the left side of Cabul,

28 and Abran and Rohob and Hamon and Cana, as far as great Sidon.

29 And it returneth into Horma unto the very well fenced city Tyre, and unto Hosa: and the issues thereof shall be into the sea from the cord of Achziba:

30 and Amma and Aphec and Rohob. cities twenty two, and their towns.

31 This is the possession of the children of Aser by their kindreds, and the cities and their towns.

32 Of the sons of Nepthali fell the sixth lot by their familys:

33 and the border began from Heleph and Elon into Saanaim, and Adami, which is Neceb, and Iebnael unto Lecum: and their issues unto Jordan:

34 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 Juda unto Jordan against the rising of the sun.

35 cities very well fenced, Assedim, Ser, and Emath, and Reccath and Ceneath,

36 and Edema and Arama, Asor

37 and Cedes and Edrai, Enhasor

38 and Ieron and Magdalel, Horem and Bethanath and Bethsames: nineteen cities, and their towns.

39 This is the possession of the tribe of the children of Nepthali by their kindreds, the cities and their towns.

40 To the tribe of the children of Dan by their families came forth the Seventh lot:

41 and the border of their possession was Sara and Esthaol, and Hirisemes, that is the sun.

42 Selebin and Aialon and Jethela,
 43 Elon and Themna and Acron,
 44 Elthece, Gebbethon and Balaath,
 45 and Iud and Bane and Barac and Gethremmon:
 46 and Meiarcon & Arecon, with the border that looketh toward
 Ioppe,
 47 and is shut up with the same end. And the children of Dan went
 up, and fought against Lesem, and they took it: and they struck it in
 the edge of the sword, and possessed, and dwelt in it, calling the
 name of it Lesem Dan, by the name of Dan the father thereof.
 48 This is the possession of the tribe of the sons of Dan, by their
 kindreds, the cities and their towns.
 49 And when he had made an end of dividing the Land by lot to
 every one by their tribes, (a) the children of Israel gave possession to
 Josue the son of Nun in the midst of them,
 50 according to the commandment of our Lord, the city which he
 requested, Thamnath Saraa in mount Ephraim: and he built the city,
 and dwelt in it.
 51 These are the possessions, which Eleazar the priest, and Josue the
 son of Nun, and the princes of the families, and of the tribes of the
 children of Israel, divided by lot in Silo, before our Lord at the door
 of the tabernacle of testimony, and they parted the Land.

(a) Of modesty
 Josue would not
 assign to him self
 any place, but the
 whole people
 freely granted his
 request.

Chapter 20

*Six cities of refuge for such as commit casual manslaughter are
 named, 6 in which remaining till the death of the high priest, they
 may then return to their proper dwelling place, and be safe.*

(a) At first entering
 it sufficed to allege
 in general his
 innocency, but
 after he must be
 tried in particular.

1 **AND** our Lord spake to Josue, saying: Speak to the children of
 Israel, and say to them:
 2 Separate the cities of the fugitives, of the which I spake to you by
 the hand of Moyses;
 3 that he may flee to them whosoever shall strike a soul unwitting:
 and may escape the wrath of the nigh kinsman, which is the
 Revenger of blood:
 4 when he shall be fled to one of these cities: he shall stand before
 the gate of the city, and shall speak to the ancients of that city (a)
 those things, that may prove himself innocent: and so they shall
 receive him, and give him place to inhabit.
 5 And when the Revenger of the blood shall pursue him, they shall
 not deliver him into his hands: because he struck his neighbor by
 ignorance, neither is he proved to be his enemy two or three days
 before.
 6 And he shall dwell in that city, till he stand before judgment

rendering a cause of his fact, and the high priest die, which shall be at that time: then shall the manslayer return, and enter into the city and his house out of the which he had fled.

7 And they appointed Cedes in Galilee of the mount of Nepthali, and Sichein in the mount of Ephraim, and Cariatharbee, the same is Hebron in the mount of Juda

8 And beyond Jordan against the East quarter of Jericho, they appointed Bosor, which is situated in the champain wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses.

9 These cities were appointed to all the children of Israel, and to the strangers, that dwelt among them: that he might flee to them which unwittingly had stricken a soul, and might not die in the hand of the kinsman, coveting to Revenge the blood shed, until he might stand before the people to declare his cause.

Chapter 21

Cities with suburbs are assigned to the tribe of Levi. 4. To the sons of Caath by the line of Aaron being priests, thirteen, 5. to the rest of Caaths progeny, being Levites, ten. 6. To the sons of Gerson Levites thirteen 7. To the sons of Merari Levites (34. of a lower degree) twelve. 9. with the names of all the cities: 39. in all forty eight. 41. So Gods promise is fully performed having given the whole Land to Israel in peaceable possession.

1 **AND** the princes of the families of the Levi came to Eleazar the priest, and Josue the son of Nun, and to the chief of the kindreds in every tribe of the children of Israel:

2 and they spake to them in Silo of the Land of Chanaan, and said: Our Lord commanded by the hand of Moyses, that cities should be given us to inhabit, and their suburbs to feed cattle.

3 And the children of Israel gave of their possessions according to the commandment of our Lord, cities and their suburbs.

4 And the lot came forth unto the family of Caath of the children of Aaron the priest out of the tribe of Judas, and Simeon, and Benjamin, thirteen cities.

5 And to the rest of the children of Caath, that is to the Levites, which remained, out of the tribes of Ephraim, and Dan, and the half tribe of Manasses, ten cities.

6 Moreover to the children of Gerson came forth a lot, that they should take of the tribes of Issachar and Aser and Nephtali, and the half tribe of Manasses in Basan, cities in number thirteen.

7 And to the sons of Merari by their kindreds, of the tribe of Ruben and Gad and Zabulon, twelve cities.

8 and the children of Israel gave to the Levites cities and their suburbs, as our Lord commanded by the hand of Moyses, giving to

every one by lot.

9 Of the tribes of the children of Judas and Simeon Josue gave cities: whose names be these,

10 to the children of Aaron by the families of Caath of the Levitical stock (for the first lot came forth to them)

11 Cariatharbe the father of Enac, which is called Hebron, in the mountain of Judas, and the suburbs thereof round about.

12 But the fields and the towns thereof he had given to Caleb the son of Jephone to possess.

13 He gave therefore to the children of Aaron the priest Hebron a city of refuge, and the suburbs thereof: & Lobna with the suburbs thereof:

14 and Jether and Estemo,

15 and Holon, and Dabir,

16 and Ain, and Ieta, and Bethsames, with the suburbs thereof: nine cities of two tribes, as hath been said.

17 And of the tribe of the children of Benjamin, Gabaon, and Gabae,

18 and Anathoth and Almon, with their suburbs: four cities.

19 all the cities together of the children of Aaron the priest, thirteen, with their suburbs.

20 But to the rest by the families of the children of Caath of the Levitical stock was given this possession.

21 Of the tribe of Ephraim, the cities of refuge, Sichem with the suburbs thereof in the mountain of Ephraim, and Gazer

22 and Cibsaim, and Beth horon, with the suburbs thereof, four cities.

23 Of the tribe of Dan also, Eltheco and Gabathon,

24 and Aialon and Gethremmon, with the suburbs thereof, four cities.

25 Moreover of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs two cities.

26 all the cities ten, and their suburbs, were given to the children of Caath of the inferior degree.

27 To the children of Gerson also of the Levitical stock he gave of the half tribe of Manasses the cities of refuge, Gaulon in Basan, and Bosram, with their suburbs, two cities.

28 Moreover of the tribe of Issachar, Cesion, and Dabereth,

29 and Iatamoth, and Engannim, with their suburbs, four cities.

30 And of the tribe of Aser, Masal and Abdon,

31 and Helcath, and Rohob, with their suburbs, four cities.

32 Of the tribe also of Nephthali the cities of refuge, Cedec in

Galilee: and Hammoth Dor, and Carthan, with their suburbs, three cities.

33 all the cities of the families of Gerson, thirteen, with their suburbs.

34 And to the children of Merari Levites of the inferior degree by their families was given of the tribe of Zabulon, Iecnam and Cartha

35 and Damna and Naalol, four cities with their suburbs

36 Of the tribe of Ruben beyond Jordan against Jericho the cities of refuge, Bosor in the wilderness, Misor and Jaser and Jethson and Mephaath, four cities with their suburbs.

37 Of the tribe of Gad the cities of refuge, Ramoth in Galaad, and Manaim and Hesebon and Jaser, four cities with their suburbs.

38 all the cities of the children of Merari by their families and kindreds, twelve.

39 Therefore all the cities of the Levites in the midst of the possession of the children of Israel were forty eight

40 with their suburbs, every one distributed by the families.

(a) God gave all the Land in due time, but not all at once, for the causes expressed. *Exo. 23. v. 29.*
Deut. 7. v. 22.

41 And our Lord God gave to Israel ab) all the Land, that he had sworn he would give to their fathers: and they possessed it, and dwelt in it.

42 And peace was given by him on all nations round about: and none of their enemies durst resist them, but all were brought into their dominion.

43 Not so much certes as one word, which he had promised, that he would perform unto them, was frustrate, but all things were accomplished in deeds.

Chapter 22

The fourth part.
Two tribes & a half return to their possessions; Josues godly admonitions; & his, and Eleazars death.

The tribes of Ruben and Gad, and half Manasses return to their possessions. 10. Who building an altar by the side of Jordan, the other tribes suspect that they will make a schism, and therefore purpose to fight against them. 13. But first sending an embassye 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 Jordan, yet they are of the same people of God, 30. Wherewith all Israel is satisfied.

1 **THE** same time Josue called the Rubenites, and Gadites, and the half tribe of Manasses,

2 and said to them: You have done all things that Moyses the servant of our Lord commanded you: me also have you obeyed in all things,

3 neither have you left your brethren a long time, until this present day, keeping the commandment of our Lord your God.

(a) It pertaineth to all magistrates, and other superiors to admonish their subjects of their duty towards God, before all other things.

(b) all superiors may impart blessing to their subjects.

(c) So it behooveth all the servants of God to see in time, that no schism be made. and therefore orderly to inquire of every show of evil. 1. *Thes. 5.*

(d) Sins past are imputed to such as fall again as aggravating their new sins by reason of more ingratitude.

4 Therefore because our Lord your God hath given your brethren quietness and peace, as he promised: return, and go into your tabernacles, and to the land of your possession, which Moyses the servant of our Lord delivered to you beyond Jordan:

5 (a) always so that you keep attentively, and in work fulfill the commandment, and the law which Moyses the servant of our Lord commanded you, that you love our Lord your God, and walk in all his ways, and observe all his commandments, & cleave to him, and serve him in all your heart, and in all your soul.

6 And Josue (b) blessed them, and dismissed them. Who returned into their tabernacles.

7 And to the half tribe of Manasses Moyses had given possession in Basan: and therefore to the half that remained, Josue gave a lot among the rest of their brethren beyond Jordan at the West side. And when he dismissed them into their tabernacles, & had blessed them,

8 he said to them: In much substance and riches return to your seats, with silver and gold, brass and iron, and Variety of raiment: divide the prey of your enemies with your brethren.

9 And the children of Ruben, and the children of Gad, and the half 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 obtained according to the commandment of our Lord in the hand of Moyses.

10 And when they were come to the little banks of Jordan, into the Land of Chanaan, they built beside Jordan an altar of an infinite greatness.

11 (c) Which thing when the children of Israel had heard, and certain messengers had reported to them that the children of Ruben, and Gad, and the half tribe of Manasses had builded an altar in the Land of Chanaan, upon the little banks of Jordan, against the children of Israel:

12 they assembled all in Silo, that they might go up, and fight against them.

13 And in the mean time they sent to them into the Land of Galaad, Phinees the son of Eleazar the priest,

14 and ten princes with him, one of every tribe.

15 Who came to the children of Ruben, and Gad, and the half tribe of Manasses into the Land of Galaad, and said to them:

16 This message doth all the people of our Lord send to you: What is this transgression? Why have you forsaken our Lord the God of Israel, building a sacrilegious altar, and revolting from the worship of him?

17 Is it a small thing to you that (d) you sinned in Beelphegor, and until this present day the spot of this abomination abideth in us?

(e) As before
Chapter 7. so if
these had been
culpable all Israel
might fear to be
punished, except
justice were done
upon the offenders.

(f) In the law of
Moyses was one
only altar for
sacrifice, for the
whole people of
God, to avoid
schism and
Idolatry. Now in
the Church (being
in all nations) are
many altars, & but
one only Sacrifice
prefigured by all
the former. as St.
Augustine teacheth
li 17. c. 20. de
ciuit. St. Leo. Ser.
8. de Passione.

and many of the people fell dead.

18 And you to day have forsaken our Lord, and Tomorrow his wrath will rage (e) against all Israel.

19 But if you think the land of your possession to be unclean, pass to the Land, wherein is the tabernacle of our Lord, and dwell among us: only that you depart not from our Lord, and from our company, an altar being built beside the altar of our Lord God.

20 Did not Achan the son of Zare transgress the commandment of our Lord, and his wrath lay upon all the people of Israel? And he was one man, and I would he alone had perished in his wicked fact.

Chapter 7.

21 And the children of Ruben, and Gad, and of the half tribe of Manasses answered the princes of the legacy of Israel:

22 The most mighty God our Lord, The most mighty God our Lord, himself knoweth, and Israel together shall understand: If with the mind of prevarication we have erected this altar, let him not keep us, but punish us presently:

23 and if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and pacific victims, let himself examine it and judge:

24 and not rather with that meaning and deliberation, that we said: To morrow your children will say to our children: What have you to do with our Lord the God of Israel?

25 Our Lord hath put a border between us and you, O ye children of Ruben, and children of Gad, the river Jordan: and therefore you have no part in our Lord. And by this occasion your children shall avert our children from the fear of our Lord. We therefore thought it better,

26 and said: Let us build us an altar, (f) not for holocausts, nor to offer victims,

27 but for a testimony between us and you, and our issue and your progeny, that we may serve our Lord, and it may be our right to offer both holocausts, and victims, and pacific hosts: and that your children to morrow say not to our children: You have no part in our Lord.

28 And if they will say so, they shall answer them: Behold the altar of our Lord, which our fathers made, not for holocausts, nor for sacrifice, but for our testimony and yours.

29 God save us from this abomination that we should revolt from our Lord, and leave his steps, erecting an altar to offer holocausts, and sacrifices, and victims, beside the altar of our Lord God, which is erected before his tabernacle.

30 Which things being heard, Phinees the priest, and the princes of the legacy, which were with him, were pacified: and they admitted most willingly the words of the children of Ruben, & Gad. and of the half tribe of Manasses.

31 And Phinees the priest the son of Eleazar said to them: Now we know that our Lord is with us, because you are not culpable of this prevarication, and have delivered the children of Israel from the hand of our Lord.

32 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 reported to them.

33 And the saying pleased all that heard it. And the children of Israel praised God, and they did no more say, that they would go up against them, and fight, and destroy the Land of their possession.

34 And the children of Ruben, & the children of Gad called the altar, which they had built, Our testimony, that our Lord he is God.

Chapter 23

Josue being old admonisheth the people to keep Gods commandments. 12. and to avoid marriages, and all society with gentiles, lest falling to Idolatry God as certainly punish them, as he hath been beneficial, and bountiful to them.

a) God fought for the Israelites three manner of ways: sometimes alone, they not fighting at al; as when the Ægyptians were drowned in the Red Sea: sometimes they doing his commandments he apparently assisted them, as in the siege of Jericho, the walls miraculously fell down (c. 6) & hail stones killed their enemies (*Chapter 10.*) but most times invisibly, as well by giving them courage, as by striking their enemies with terror. And all these ways God also fighteth for his servants in spiritual wars against the Devil, the flesh, & the world.

1 **AND** when much time was passed, after that our Lord had given peace to Israel, all the nations being subdued round about, and Josue now very ancient, and of a great age:

2 Josue called all Israel, and the elders, and the princes and the judges, and the masters, and said to them: I am old, and far gone in age:

3 and you see all things, that our Lord your God hath done to all the nations round about, (a) (how himself hath fought for you:

4 and now because he hath by lot divided to you all the Land, from the East part of Jordan unto the great sea, and many nations yet remain:

5 Our Lord your God will destroy them, and take them away from your face, and you shall possess the Land, as he hath promised you.

6 Only take courage, and be careful, that you keep all things which be written in the volume of the law of Moyses: and decline not from them neither to the right hand nor to the left:

7 lest after that you are entered in to the Gentiles, which shall be among you, you Swear in the name of their Gods, and serve them, and adore them:

8 but cleave to our Lord your God: which you have done until this day.

9 And then our Lord God will take away in your sight the great nations and very strong, and no man shall be able to resist you.

10 One of you shall pursue a thousand men of the enemies: because our Lord your God him self will fight for you, as he hath promised.

11 This only beware very diligently before hand, that you love our

Lord your God.

12 But if you will cleave to the error of these nations, that dwell among you, and make marriages with them, and join amity:

13 even now know ye that our Lord your God will not destroy them before your face, but they shall be a pit and a snare for you, and a stumbling block at your side, and stakes in your eyes, till he take you away and destroy you from this excellent Land, which he hath delivered to you.

14 Behold I this day enter into the way of all flesh, and you shall know with all your mind that all the words, which our Lord promised that he would perform to you, one is not escaped without effect.

15 Therefore as he hath fulfilled in deed that which he promised, and all things prosperous have come: so will he bring upon you what evils soever he hath threatened, till he take you away and destroy you from this excellent Land, which he hath delivered to you,

16 because you have transgressed the covenant of our Lord your God, which he hath made with you, and have served strange Gods, and adored them: quickly and in haste shall the fury of our Lord rise against you, and you shall be taken away from this excellent Land, which he hath delivered to you.

Chapter 24

In consideration of diverse principal benefits here recited, 14. Josue exhorteth the people to serve God sincerely, Seeing it is in their choice to do well or evil. 16. they promise all true service and obedience to God. 25. Whereupon he reneweth the pact between God and them, writing it in the volume of the law, and erecting a great stone in testimony. 29. He dieth and is buried in mount Ephraim. 32. Josephs bones are buried in Sichem. 33. Eleazar the high priest also dieth and is buried in Ephraim.

1 **AND** Josue gathered together all the tribes of Israel into Sichem, and called the ancients, and princes, and judges, and masters: and they stood in the sight of our Lord:

2 and to the people he spake in this manner: Thus saith our Lord the God of Israel: Beyond the river did your fathers dwell from the beginning, Thare the father of Abraham, and (a) of Nachor: and they served strange Gods.

3 I took therefore your father Abraham from the coasts of Mesopotamia: and brought him into the Land of Chanaan: and multiplied his seed,

4 and gave him Isaac: and again to him I gave Jacob and Esau. Of whom, to Esau I gave mount Seir to possess: but Jacob, and his children went down into Ægypt.

(a) The Israelites descended also of Nachor, by Rebecca, his sons daughter, the wife of Isaac. *Gen. 24.*

5 And I sent Moyses and Aaron, and struck Ægypt with many signs and wonders.

6 And I brought you and your fathers out of Ægypt, and you came to the sea: and the Ægyptians pursued your fathers with chariots and horsemen, as far as the Red Sea.

7 And the children of Israel cried to the Lord: who did put darkness between you and the Ægyptians, and brought the sea upon them, & overwhelmed them. Your eyes saw all things that I did in Ægypt, and you dwelt in the wilderness a great time:

8 and I brought you into the Land of the Amorrheite, which dwelt beyond Jordan. And when they fought against you, I delivered them into your hands, and you possessed their Land, and slew them.

9 And there rose Balac the son of Sephor king of Moab, and fought against Israel. And he sent and called Balaam the son of Beor, that he might curse you:

10 and I would not hear him, but contrariwise by him I blessed you, and delivered you out of his hand.

11 And you passed Jordan, and came to Jericho. And the men of that city fought against you, the Amorrheite, and Pherezeite and Chananite, and the Hethite, and Gergeseite, and the Hethite, and Jebusite: and I delivered them into your hands.

12 And I sent before you hornets: and I cast them forth out of their places, the two Kings of the Amorrhites, not in thy sword and bow.

13 And I gave you the Land, wherein you labored not, and the cities which you built not, to dwell in them: vineyards and olive trees, which you planted not.

14 Now therefore fear our Lord and serve him with a perfect and very true heart: and (b) take away the Gods, which your fathers served in Mesopotamia and in Ægypt, and serve our Lord.

15 But if it like you not to serve our Lord, choice is given you: choose this day that which pleaseth you, whom you ought especially to serve, whether the Gods, which your fathers served in Mesopotamia, or the Gods of the Amorrhites, in whose Land you dwell: but I and my house will serve our Lord.

16 And the people answered, and said: God forbid we should leave our Lord, and serve strange Gods.

17 Our Lord God he brought us, and our fathers out of the Land of Ægypt, out of the house of servitude: and did in our sight great signs, and kept us in all the way, by the which we walked, and among all the peoples, through which we passed.

18 And he hath cast out all the nations, the Amorrheite inhabitor of the Land, which we have entered. We therefore will serve our Lord, because he is our God.

19 And Josue said to the people: You can not serve our Lord: for God is holy, and a mighty emulator, neither will he pardon your

(b) Josue being a prophet saw some of their hearts inclined to Idols, though exteriorly they then had none among them. St. Aug. q. 29. in Josue.

wickedness and sins.

20 If you leave our Lord, and serve strange Gods, he will turn him self, and will afflict you, and overthrow you after he hath given you good things.

(c) This renunciation of the same covenant prefigured the law of the new Testament. *St. Aug. q. 30. in Josue.*

21 And the people said to Josue: No, it shall not be so as thou speakest, but we will serve our Lord.

22 And Josue said to the people: You are witnesses, that yourselves have chosen to you our Lord for to serve him. And they answered: Witnesses.

23 Now therefore, quoth he, take away strange Gods out of the midst of you, and incline your hearts to our Lord the God of Israel.

(d) To the more confusion of reasonable creatures willfully offending, unsensible things are made witnesses, because they Ever obey Gods will, which is the best manner of hearing. *Theod. q. 19. in Josue.*

24 And the people said to Josue: We will serve our Lord God, and will be obedient to his precepts.

25 Josue therefore in that day (c) made a covenant, and proposed to the people precepts and judgments in Sichem.

26 He wrote also all these words in the volume of the law of our Lord: and he took a very great stone, and put it under the oak, that was in the Sanctuary of our Lord:

27 and said to all the people: Behold this stone shall be a testimony for you, that (d) it hath heard all the words of our Lord, which he hath spoken to you: lest perhaps hereafter you will deny, and lie to our Lord your God.

*Gen. 50.
Exo. 23.*

(e) If Josue writ the rest of this book, then Samuel added these last verses. *Hist. schol.*

28 And he dismissed the people, every one into their possession.

29 (e) And after these things Josue the son of Nun the servant of our Lord died, being a hundred and ten years old:

(f) Josephs *Mausoleum* (or famous sepulcher) remained in Sichem in St. Jerome's time as he witnesseth. *Tradit. Hebra. in Gen. prope sinem.*

30 and they buried him in the coasts of his possession in Thamnathsare, which is situated in the mountain of Ephraim, on the North part of mount Gaas.

31 And Israel served our Lord all the days of Josue, and of the ancients, that lived a long time after Josue, and that had known all the works of our Lord which he had done in Israel.

32 The (f) bones also of Joseph which the children of Israel had taken out of Ægypt, they buried in Sichem, in part of the field, which Jacob had bought of the sons of Hemor the father of Sichem, for a hundred young ewes, and it was in the possession of the sons of Joseph.

33 Eleazar also the son of Aaron died: and they buried him in Gabaath of Phinees his son, which was given him in mount Ephraim.

ANNOTATIONS

Chapter 24

Thare sometime

2. *They served false Gods.*] It is evident by this place, that Thare, and some other progenitors of Israel sometimes served false Gods, from which they

served false
Gods, but
Abraham never.

were reduced: but Abraham was Ever preserved in true religion; and the whole family of Thare was therefore persecuted in Chaldea. as St. Augustine showeth *li. 16. c. 13. de ciuit.* Likewise Theodoret, *q. 18. in Josue*, and other both ancient and late writers teach the same as is already noted. *pag. 203.*

Before Christ
none entered into
heaven.

30. *They buried.*] In that no mention is made of mourning for Josue, St. Jerome noteth a mystery, and a special point of Christian doctrine: It seemeth to me (saith he *Epist. de 42. Maus. mans. 33.*) that in Marry prophecy is dead, in Moyse and Aaron, an end is put to the law and priesthood of the Jews. For so much as they could neither pass into the land of promise, nor bring the believing people out of the wilderness of this world. And (*Mans. 34.*) Aaron (sayeth he) was mourned, (and so was Moyse) Jesus is not mourned, that is, in the law was descent into hell (*called limbus*) in the Gospel is passage to paradise.

THE ARGUMENT OF THE BOOK OF JUDGES

A rule for
reading
historical Books.

The Judges of
Israel figures of
Christs Apostles.

They were all
finally holy men.

The Contents of
this book.

Divided into
three parts.

SAINT Jerome giving this general rule (Epist. ad Eustoch. virg.) that in reading historical Books of holy Scripture, the history, as foundation of verity, is to be loved, but the spiritual understanding rather to be followed: agreeably thereto teacheth (Epist ad Paulin.) that in this book of Judges there be as many figures, as princes of the people. Neither doth he mean that there were no more, but for example sake affirmeth that these Judges, raised up after Josue, and sent of God to deliver the people fallen for their sins into afflictions, were types and figures of the Apostles and Apostolical men, sent by Christ to propagate and defend his Church of the new Testament. For albeit diverse of these Judges were sometimes great offenders, yet they were reclaimed by Gods special grace, and so amending their errors did great things, to the singular honor of God: and are renowned among the holy Patriarchs and Prophets, particularly praised in holy Scripture, saying: And the Judges, every one by his name, whose heart was not corrupt: Who were not averted from our Lord, that their memory may be blessed, and their bones spring out from their place, and their name remain for ever, the Glory of holy men remaining to their children. After Josue therefore, who it seemeth guided and ruled the people 32. years, this book, written (as is most probable) by Samuel, showing the famous Acts of these Judges of Israel, prosecuteth the history of the Church the space of 288. years more. And may be divided into three parts. First, is described in general the state of the people, sometimes well and sincerely serving God, other times falling to great sins, in the two first chapters. Secondly, their offences, afflictions, repentance, and delivery from their enemies are more particularly reported. from the third Chapter to the 17. Thirdly, other special accidents, which happened within the same time, are recorded, in the last five chapters.

Eccli. 45.

THE BOOK OF JUDGES, IN HEBREW SOPHETIM.

Chapter 1

The first part. A
general
recapitulation of
the peoples state.

Under a general captain of the tribe of Juda, assisted by the tribe of Simeon, Israel subdueth diverse cities of the gentiles (12. Othoneyl taking Cariath sepher possesseth it, and marrieth Calebs daughter; obtaining also addition of her dowry) 21. Jebusites yet dwell in Jerusalem with Benjamin, 27. and the Chanannites with diverse of the tribes.

(a) The manner of

1 **AFTER** the death of Josue the children of Israel (a) consulted our

consulting our
Lord was by the
High priest praying
in the tabernacle.
Exo. 29. v. 42.

(b) The first
general captain
after Josue, and
diverse of the
Judges, were of the
tribe of Juda, but
not all, as
appeareth in this
book.

Lord, saying: Who shall go up before us against the Chananite, and shall be captain of the war?

2 And our Lord said: (b) Judas shall go up: behold I have delivered the Land into his hands,

3 And Judas said to Simeon his brother: Come up with me into my lot, and fight against the Chananite, that I also may go forward with thee into thy lot. And Simeon went with him.

4 And Judas went up, and our Lord delivered the Chananite, and the Pherezeite into their hands: and they struck in Bezec ten thousand men.

5 And they found Adonibezec in Bezec, and fought against him, and struck the Chananite, and the Pherezeite.

6 And Adonibezec fled: whom pursuing they took, cutting of the extreme parts of his hands and feet.

7 And Adonibezec said: Seventy Kings having the extreme parts of their hands and feet cut of, gathered up the Relics of meats under my table: as I have done, so hath God repaid me. And they brought him into Jerusalem, and there he died.

8 Therefore the children of Judas assaulting Jerusalem, took it, and struck it in the edge of the sword, setting the whole city on fire.

9 And afterward going down they fought against the Chananite, which dwelled in the mountains, and southward, and in the champain countries.

10 And Judas going forward against the Chananite, that dwelled in Hebron (the name whereof was before time Cariatharbe) struck Sefai, and Ahiman, and Tholmai:

11 and departing thence went to the inhabitants of Dabir, the old name whereof was Cariath Sepher, that is, a city of letters.

12 And Caleb said: He that shall strike Cariath Sepher, and spoil it, I will give him Axa my daughter to wife.

13 And when Othoneyl the son of Cenez, the younger brother of Caleb had taken it, he gave him Axa his daughter to wife.

14 Whom going on her way her husband admonished to ask a field of her father. To whom, when she had sighed sitting on her ass, Caleb said: What aileth thee?

15 But she answered: Give me a blessing, for a dry land thou hast given me: give me also a waterie. Caleb therefore gave her a watery ground above, & waterie beneath.

16 And the children of the Cineite the cousin of Moyses went up from the city of palms, with the children of Judas into the desert of his lot, which is at the south side of Arad, and dwelt with him.

17 But Judas went with Simeon his brother, and together they struck the Chananite that dwelt in Sephaath, and slew him. And the name of the city was called, Horma, that is, Anathema.

(c) Strong weapons
crooked like
sickles made fast to
the chariots which
cut in pieces, men,
horses, and other
chariots that came
in their way.

18 And Judas took Gaza with the coasts thereof, & Ascalon, and Accaron with their bounds.

19 And our Lord was with Judas, and he possessed the mountains: neither could he destroy the inhabitants of the valley, because they had many (c) hooked chariots.

20 And they gave to Galeb Hebron, as Moyses had said, who destroyed out of it the three sons of Enac.

21 But the Jebusite the inhabitant of Jerusalem the children of Benjamin destroyed not: and the Jebusite dwelt with the children of Benjamin in Jerusalem until this present day.

22 The house also of Joseph went up into Bethel, and our Lord was with them.

23 For when they besieged the city, which before was called Luza,

24 they saw a man coming out of the city, and said to him: Show us the entrance of the city, and we will show thee mercy.

25 Who when he had showed them, they struck the city in the edge of the sword: but that man, and all his kindred they dismissed.

26 Who being dismissed, went into the Land of the Hetthims, and built there a city, and called it Luza: which is so called until this present day.

27 Manasses also destroyed not Bethsan, and Thanac with their little towns, and the inhabitants of Dor, and Iebalaam, and Mageddo with their little towns. And the Chananite began to dwell with them.

28 But after that Israel was waxen strong, he made them tributaries, and would not destroy them.

29 Ephraim also killed not the Chananite, that dwelt in Gazer, but dwelt with him.

30 Zabulon destroyed not the inhabitants of Cetron, & Naalol: but the Chananite dwelt in the midst of him, and was made tributary to him.

31 Aser also destroyed not the inhabitants of Accho, and of Sidon, of Ahalab, and Achazib, and Helba, and Aphec, and Rohob:

32 and he dwelt in the midst of the Chananite the inhabitant of that Land, neither did he kill them.

33 Nephtali also destroyed not the inhabitants of Bethsames, & Bethanath: and he dwelt in the midst of the Chananite the inhabitant of the Land, and the Bethsamites & Bethanites were tributaries to him.

34 And the Amorrheite straitened the children of Dan in the mountain, and gave them not place to go down to the plain:

35 and he dwelt in mount Hares which is interpreted shelles, in Aialon and Salebim. And the hand of the house of Joseph was aggravated, and he became tributary to him.

36 And the border of the Amorrheite was from the Ascent of the

Scorpion, the rock, and the higher places.

Chapter 2

An Angel reciting many benefits of God towards Israel, and their ingratitude, 4. they weep for their faults. 10. After the death of Josue and other ancients of his time, the people often fall, and repenting are delivered from afflictions. 19. but still fall again worse and worse.

(a) An Angel taking the form of a man as before to Josue, (*ch. 5.*) so now appearing to the people, spake to them in the name of God, whose messenger he was.

1 **AND** the (a) Angel of our Lord went up from Galgal to the place of weepers, and said: I brought you out of Ægypt, and have brought you into the Land, for the which I sware to your fathers: and I promised that I would not make frustrate my covenant with you for ever:

2 only so that you should not make a league with the inhabitants of this Land, but should overthrow their altars: and you would not hear my voice: why have you done this?

3 For the which cause I would not destroy them from before your face: that you may have enemies, and their Gods may be a ruin unto you.

4 And when the Angel of our Lord spake these words to all the children of Israel: they lifted up their voice, and wept.

5 And the name of that place was called, the place of weepers, or of tears: and (b) there they immolated hosts to our Lord.

6 Josue therefore dismissed the people, and the children of Israel went every one into his possession, to obtain it:

7 and they served our Lord all his days, and the days of the ancients, of them that lived a long time after him, and knew all the works of our Lord, which he had done with Israel.

8 And Josue the son of Nun, the servant of our Lord, died, being a hundred and ten years old,

9 and they buried him in the borders of his possession in Thamnathare in the mount of Ephraim, on the North side of mount Gaas.

10 And all that generation was gathered to their fathers: and there rose others, that knew not our Lord, and the works which he had done with Israel.

11 And the children of Israel did evil in the sight of our Lord, and served Baalim.

12 And they left our Lord the God of their fathers, that had brought them out of the Land of Ægypt: and followed strange Gods, and the Gods of the peoples, that dwelt round about them, and adored them: and they provoked our Lord to anger,

13 leaving him, and serving Baal and Astaroth.

14 And our Lord being wrath against Israel, delivered them into the

(b) By special dispensation sacrifice was sometimes lawfully offered in other places though the Tabernacle (and afterward the Temple) was the only place commanded. *Deut. 12. Josue. 22. St. Aug. q. 36. in Iudic.*

(c) These Judges were extraordinarily raised up to deliver the people repenting, when they were fallen into afflictions for their sins.

hands of ransackers: who took them and sold them to the enemies, that dwelt round about: neither could they resist their adversaries:

15 but whither soever they had meant to go, the hand of our Lord was upon them, as he spake, and sware to them: and they were vehemently afflicted.

16 And our Lord (c) raised up Judges, that should deliver them from the hands of the wasters: but neither would they hear them,

17 fornicating with strange Gods, and adoring them. They did quickly forsake the way, in the which their fathers had gone: and hearing the commandments of our Lord, they did all things contrary.

18 And when our Lord raised up Judges, in their days he was moved with mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the wasters.

19 But after the Judge was dead, they returned, and did much worse things then their fathers had done, following strange Gods serving them, and adoring them. They left not their inventions, and the very hard way, by which they were accustomed to walk.

20 And the fury of our Lord was angry against Israel, & said: Because this nation hath made my covenant frustrate, which I had made with their fathers, & hath contemned my voice:

21 I also will not destroy the nations which Josue did let alone, and died:

22 that in them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or no.

23 Our Lord therefore left all these nations, and would not quickly overthrow them, neither delivered them into the hands of Josue.

Chapter 3

The second part. Of the common peoples often falling to Idolatry, their repentance, and delivery.

The people associating them selves with Gentiles, against whom they ought to fight. 8 are invaded by foreign Kings: 9. but repenting are delivered by Othoneyl. 12. Falling again, afflicted, and repenting, 15. are delivered by Aod, 21. secretly killing Eglon their enemy. 31. After him Samgar defendeth Israel against the Philistines.

1 **THESE** are the Nations, which our Lord left, that in them he might instruct Israel, and all that had not known the wars of the Chanannites:

2 that afterward their children might learn to fight with their enemies, and to be accustomed to war:

3 the five princes of the Philistines, and the Chananite, and Sidonian, and Hethite, that dwelt in mount Libanus, from mount Baal Hermon to the entering into Emath.

4 And he left them, that in them he might try Israel, whether they

would hear the commandments of our Lord, which he had commanded their fathers by the hand of Moyses, or not.

5 Therefore the children of Israel dwelt in the midst of the Chananite, and Hethite, and Amorrhite, and Pherezeite, and Hethite, and Jebusite:

6 and they took their daughters to wives, and them selves gave their own daughters to their sons, & served their Gods.

7 And they did evil in the sight of our Lord, and forgat their God, serving Baalim and Astaroth.

8 And our Lord being wrath against Israel, delivered them into the hands of Chusan Rasathaim the king of Mesopotamia, and they served him eight years.

(a) In many places we see the word *saviour*, and like titles given to men, as the servants and officers of God, who is the proper and principal Saviour of all. St. Aug. q. 18. in *Iudic.*

9 And they cried to our Lord: who raised them up (a) a Saviour, and delivered them, to wit, Othoneyl the son of Cenez, the younger brother of Caleb:

10 and the Spirit of our Lord was in him, and he judged Israel. And he went forth to fight, and our Lord delivered into his hands Chusan Rasathaim the king of Syria, and oppressed him.

11 And the land rested (b) forty years, and Othoneyl the son of Cenez died.

(b) In these 40. years are included the eight years of their servitude, v. 8. & so in the rest of this history. otherwise the number of years agreeth not with the count. 3. Reg. 6. v. 1.

12 And the children of Israel added to do evil in the sight of our Lord: who strengthened against them Eglon the king of Moab: because they did evil in his sight.

13 And he joined to him the children of Ammon, and Amalec: and he went and struck Israel, and possessed the City of palms.

14 And the children of Israel served Eglon the king of Moab eighteen years:

15 and afterward they cried to our Lord: who raised up unto them a Saviour called Aod, the son of Gera, the son of Iemini, who used both hands for the right. And the children of Israel sent by him presents to Eglon the king of Moab.

16 Who made him self a two edged sword, having in the midst a haft in length the palm of a hand, and was girded therewith under his cassock on the right thigh.

17 And he presented the gifts to Eglon the king of Moab. And Eglon was exceeding gross.

18 And when he had presented the gifts unto him, he brought his fellows on the way that came with him.

19 And returning from Galgal, where the Idols were, he said to the King: I have a secret message to thee o king. And he commanded silence: and all being gone forth, that were about him,

(c) Aod having special inspiration from God to do this fact, (as St.

20 Aod went in to him: and he fate in a summer chamber alone, and he said: (c) A word from God I have to thee. Who forthwith rose out of his throne.

Augustine noteth
upon these words.
q. 20. in Iudic.) is
not to be imitated
by private men.
See Num. 25. v.
11.

21 And Aod put forth his left hand, and took the dagger from his right thigh, and fastened it into his belly

22 so mightily that the haft followed the blade in the wound, and was closed up fast with the most fat grease. Neither did he pluck out the dagger, but as he had stricken so left it in the body: and forthwith by the secret parts of nature the ordure of the belly came forth.

23 But Aod shutting the doors of the chamber very diligently, and locking them sure,

24 went out by a postern door. And the Kings servants going in, saw the doors of the chamber shut, and they said: Peradventure he purgeth his belly in the summer chamber.

25 And expecting long till they were ashamed, and seeing that no man did open, they took a key: and opening they found their lord on the earth lying dead.

26 But Aod, whiles they were troubled, escaped, and passed by the Place of Idols, whence he had returned. And he came into Seirath:

27 and forthwith the trumpet sounded in the mount of Ephraim: and the children of Israel went down with him, him self going in the front.

28 Who said to them: Follow me: for our Lord hath delivered our enemies the Moabites into our hands. And they went down after him, and occupied the fords of Jordan, which bring over into Moab: and they suffered no man to pass:

29 but they struck the Moabites at that time, about ten thousand, all stout and strong men, none of them could escape.

30 And Moab was humbled that day under the hand of Israel: and the Land rested eighty years.

31 After him was Samgar the son of Anath, who stroke, of the Philistines six hundred men with the culter of a plough: and he also defended Israel.

Chapter 4

Again the people sinning are oppressed, and crying to God, 4. by direction of Debbora a Prophetess, Barac fighteth against Sisara their enemy. 15. who stricken with fear, and fleeing away, 17. Jabel pretending his safety killeth him in her house.

1 **AND** the children of Israel added to do evil in the sight of our Lord after the death of Aod,

2 and our Lord delivered them into the hands of Iabin the king of Chanaan, which reigned in Asor: and he had a captain of his army named Sisara, and he dwelt in Haroseth of the gentiles.

3 And the children of Israel cried to our Lord: for he had nine hundred iron hooked chariots, and for twenty years had vehemently

Prophetess she resolved hard and obscure things, but exercised no jurisdiction in any causes, for that belonged to the Council of Priests and of seventy ancients, where the high priest was the chief Judge. *Num. 11. Deut. 17.* Spiritually Debbora signified the Church & Barac Christian Princes, who are directed in their wars, and other actions by spiritual superiors. as Origen, and other ancient writers expound this history.

oppressed them.

4 And there was one Debbora a Prophetess the wife of Lapidoth, which (a) judged the people at that time.

5 And she sat under a palm tree, which was called by her name, between Rama and Bethel in the mount of Ephraim: and the children of Israel went up to her for all judgment.

6 Who sent, and called Barac the son of Abinoem of Cedes in Nepthali: and she said to him: Our Lord God of Israel hath commanded thee, go, and lead an army into mount Tabor, and thou shalt take with thee ten thousand fighting men of the children of Nepthali, and of the children of Zabulon:

7 and I will bring unto thee in the place of the Torrent Cison, Sisara the prince of the host of Iabin, and his chariots, and all the multitude, and will deliver them in thy hand.

8 And Barac said to her: If thou come with me, I will go: If thou wilt not come with me, I will not go.

9 Who said to him: I will go in deed with thee, but at this time the victory shall not be imputed to thee, because Sisara shall be delivered into the hand of a woman Debbora therefore arose, and went with Barac into Cedes.

10 Who calling unto him Zabulon and Nepthali, went up with ten thousand fighting men, having Debbora in his company.

11 And Habet the Cineite was in time past departed from the rest of the Cineites his brethren of Hobab, the cousin of Moyses: and had pitched his tents unto the valley, which is called Sennim, and was near Cedes.

12 And it was told Sisara, that Barac the son of Abinoem was gone up into mount Tabor:

13 and he gathered nine hundred iron hooked chariots, and all his army from Haroseth of the gentiles to the torrent Cison.

14 And Debbora said to Barac: Arise, for this is the day, wherein our Lord hath delivered Sisara into thy hands: behold he is thy leader. And Barac went down from mount Tabor, and ten thousand fighting men with him.

15 And our Lord terrified Sisara, and all his chariots, and all the multitude in the edge of the sword at the sight of Barac: in so much, that Sisara leaping down from his chariot, fled a foot,

16 and Barac pursued the chariots fleeing, and the army unto Haroseth of the gentiles, and all the multitude of the enemies was utterly destroyed.

17 But Sisara fleeing came to the tent of Iahel and wife of Haber the Cineite. for there was peace betwixt Labin the king of Asor, and the house of Haber the Cineite.

18 Iahel therefore going forth to meet Sisara, said to him: Come in to me my Lord, come in, fear not. Who being entered into her

(b) Who is this woman full of confidence, piercing the temples of the enemies head with a nail, but the faith of the Church destroying the Devils kingdoms with the cross of Christ? *St. Aug. li. 12. c. 32. cont. Faust. Manich.* Jabel also prefigured our Blessed Lady who crushed the serpents head.

tabernacle, and covered of her with a cloak,

19 said to her: Give me, I beseech thee, a little water, for I am very thirsty. Who opened a bottle of milk, and gave him to drink, and covered him.

20 And Sisara said to her: Stand before the door of the tabernacle, and when any shall come asking thee, and saying: Is there any man here? Thou shalt say: There is none.

21 (b) Iahel therefore the wife of Haber took a nail of the tabernacle, taking withal a hammer also: and going in secretly, and with silence she put the nail upon the temple of his head, and striking it with the hammer, fastened it into his brain even to the ground: who joining deep sleep and death together, fainted, and died.

22 And behold Barac following Sisara came: & Iahel going forth to meet him, said to him: Come, and I will show thee the man whom thou seekest. Who when he was entered in unto her, saw Sisara lying dead, and the nail fastened in his temples.

23 Therefore God that day humbled Iabin the king of Chanaan before the children of Israel:

24 which increased daily, and with strong hand oppressed Iabin the King of Chanaan, till they destroyed him.

Chapter 5

The Canticle of Debbora and Barac giving thanks after their victory.

(a) The greater bless the less by imparting spiritual benefits, so God, and superiors bless their subjects. Men bless God, & the less their betters, by giving thanks, and praises.

(b) She inculcateth that she must so much more praise God for this victory, because he forenew it by her, & by her directed the general captain Barac, lest it might be ascribed either to wisdom or valor of any man.

(c) Those that subdue their bodys

1 **AND** Debbora and Barac the son of Abinoem sang in that day, saying:

2 You that of Israel have voluntarily offered your lives to peril, (a) bless our Lord.

3 Hear you Kings, and give ear ye princes: I am, (b) I am she, that will sing to our Lord, I will chant to our Lord the God of Israel.

4 Lord when thou wentst out of Seir, and didst pass by the countries of Edom, the earth was moved, & the heavens and clouds distilled waters.

5 The mountains melted before the face of our Lord, and Sinai before the face of our Lord God of Israel.

6 In the days of Samgar the son of Anath, in the days of Iahel the paths rested: and they that went by them, walked by byways.

7 The valiants in Israel ceased, and rested: until Debbora arose, a mother rose in Israel.

8 Our Lord chose new wars, and the gates of the enemies himself subverted: shield and spear if there appeared among forty thousand of Israel.

9 My heart loveth the princes of Israel: you that of your own good

to the spirit ride
upon fair asses
Origen, *hom. 6. in*
c. 5. Iudic.

will offered yourselves to danger, bless our Lord.

10 You that ride upon your (c) fair asses, and sit in judgment, and walk in the way, Speak.

11 Where the chariots were frused together, and the army of the enemy was suffocated, there let the justices of our Lord be told, and his clemency toward the valiants of Israel: then did the people of our Lord go down to the gates, and obtained the principality.

12 Arise, arise Debbora, arise, arise, and speak a canticle: Arise Barac, and apprehend thy captives thou son of Abinoem.

13 The remnant of the people is saved, our Lord hath fought in the valiants .

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 army to fight.

15 The captains of Issachar were with Debbora, and followed the steps of Barac, who as it were into a headlong and bottomless pit gave himself to danger: Ruben being divided against it self, there was found contention of courageous persons.

16 Why dwellest thou between the two bounds, that thou mayest hear the whistlings of the flocks? Ruben being divided against it self, there was found contention of courageous men.

17 Galaad rested beyond Jordan, and Dan gave himself to ships: Aser dwelt in the sea shore, and abode in havens.

18 But Zabulon and Nepthali offered their lives to death in their country of Merome.

19 The Kings came and fought, the Kings of Chanaan fought in Thanac besides the waters of Mageddo, and yet going a praying they took nothing.

20 From heaven they fought against them: the stars remaining in their order and course, fought against Sisara.

21 The torrent of Cison drew their carcasses, the torrent of Cadumim, the torrent of Cison: my soul tread down the strong ones.

22 The hoofs of the horses fell of, the strongest of the enemies fleeing violently, and falling down headlong.

23 Curse ye the land of Meroz, said the Angel of our Lord: Curse the inhabitants thereof, because they came not to help our Lord, to aide his most mighty ones.

(d) Iahel the figure
was blessed
amongst women:
much more the
most holy virgin
mother of God is
blessed above all
women.

24 (d) Blessed among women be Iahel the wife of Haber the Cineite, and blessed be she in her tabernacle.

25 To him that asked water she gave milk, and in the phial of princes she offered butter.

26 Her left hand she put to the nail, and her right hand to the smiths hammer, and struck Sisara, seeking in his head a place for the

wound, and piercing valiantly through his temple.

27 between her feet he fell: he failed, and died: he was rolled before her feet, and he lay without life and miserable.

28 Looking through a window, his mother howled: & she spake out of a higher chamber: Why lingereth his chariot to come back? Wherefore are the feet of his wagons slow?

29 One wiser then the rest of his wives, answered these words to her mother in law:

30 Peradventure now he divideth the spoils, and the fairest of the women is chosen for him: garments of sundry colors are delivered to Sisara for a prey, and diverse furniture is laid together to adorn the necks.

31 So perish all thine enemies O Lord: but they that love thee, as the Sun shineth in his rising, so let them glitter.

32 And the Land rested for forty years.

Chapter 6

The people falling again to sin, are oppressed by the Madianites.

12. An Angel appearing to Gedeon, sendeth him to deliver Israel,

17. confirming his mission by miracle. 25. So he first destroyeth Baals altar. 34. then gathereth an army against Idolaters. 36. and is assured again of Gods protection by two miracles in a fleece of wool.

1 **AND** the children of Israel did evil in the sight of our Lord: who delivered them into the hand of Madian seven years,

2 & they were sore oppressed of them. And they made them selves dens and caves in the mountains, and very well fenced places to resist.

3 And when Israel had sown, Madian came up and Amalec, and the rest of the East nations:

4 and pitching their tents by them wasted all things as they were in the blade unto the entering of Gaza: and they left nothing at all in Israel that pertained to mans life, not sheep, not oxen, not asses.

5 For they and all their flocks came with their tabernacles, and like unto locusts filled all places, an innumerable multitude of men, and of camels, wasting whatsoever they touched.

6 And Israel was sore humbled in the sight of Madian.

7 And he cried to our Lord desiring help against the Madianites.

8 Who sent unto them (a) a man that was a prophet, and he spake: Thus sayeth our Lord the God of Israel: I made you to come up out of Ægypt, and brought you out of the house of servitude,

9 and delivered you out of the hands of the Ægyptians, and of all the enemies, that afflicted you: and I cast them out at your entering, and

(a) St. Augustine (*q 31. in Iudic*) supposeth that this messenger sent from God called *a man & a Prophet* (for the form, wherein he appeared) was the

same Angel which sat under the oak and sent Gedeon to deliver Israel. v. 11. 12. & 6.

delivered you their Land.

10 And I said: I the Lord your God, fear not the Gods of the Amorrhites, in whose land you dwell. And you would not hear my voice.

11 And an Angel of our lord came, and sat under an oak, that was in Ephra, and pertained to Joas the father of the family of Ezri. And when Gedeon his son did thresh and purge wheat in a winepress, to flee Maidan,

12 the Angel of our Lord appeared to him, and said: Our Lord be with thee o most valiant of men.

13 And Gedeon said to him: I beseech thee my Lord, if our Lord be with us, why have these evils apprehended us? where are his marvelous works, which our fathers have told us, and said: Out of Ægypt did our Lord bring us? but now our Lord hath forsaken us, and delivered us into the hand of Madian.

14 And our Lord looked toward him, and said: go in this thy strength, and thou shalt deliver Israel out of the hand of Madian: know that I have sent thee.

15 Who answering said: I beseech thee, my Lord, wherein shall I deliver Israel? behold my family is the meanest in Manasses, and I the least in my fathers house.

16 And our Lord said to him: I will be with thee: and thou shalt strike Madian as it were one man.

17 And he said: If I have found, quoth he, grace before thee, give me a sign that it is thou which speakest to me.

(b) He meant not to offer sacrifice to the Angel, but that either the Angel, or himself in presence of the Angel, should offer it to God and so in deed the Angel partly directed him what to do partly executed the office himself, by touching the oblation with his rod; and miraculously bringing fire to consume the sacrifice.

18 Neither depart thou hence, till I return to thee, bringing a sacrifice, and offering (b) to thee. Who answered: I will tarry thy coming.

19 Gedeon therefore went in, and boiled a kid, and of a bushel of flour baked unleavened loaves: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and offered to him.

20 To whom the Angel of our Lord said: Take the flesh and the unleavened loaves, and put them upon that rock, and power out of the broth thereon. And when he had done,

21 the Angel of our Lord stretched forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh, and the leavened loaves: and the Angel of our Lord vanished from his eyes.

22 And Gedeon seeing that it was the Angel of our Lord, said: Alas my Lord God: that I have seen the Angel our Lord face to face.

23 And our Lord said to him: Peace be with thee: fear not, thou shalt not die.

(c) An altar for a monument, not for

24 And Gedeon built there (c) an altar to our Lord, and called it, our Lords peace, until this present day. And when he was yet in Ephra,

sacrifice.

which is of the family of Ezri,

25 that night our Lord said to him: Take a bullock of thy fathers, and another bullock of seven years, and thou shalt destroy the altar of Baal, which is thy fathers: and cut down the grove, that is about the altar:

26 and thou shalt build an altar to the Lord thy God in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer an holocaust upon a pile of the wood, which thou shalt cut down out of the grove.

27 Gedeon therefore taking to him ten men of his servants, did as our Lord had commanded him. But fearing his fathers house, and the men of that city, he would not do it by day, but accomplished all things by night.

28 And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the other bullock laid upon the altar, which then was built.

29 They said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon the son of Joas did all these things.

30 And they said to Joas: Bring forth thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove.

31 To whom he answered: Why are you Revengers of Baal, that you fight for him? he that is his adversary, let him die before to morrow light appear: if he be God, Revenge he him self, on him that hath raised his altar.

(d) The strength of Baal, or stronger then Baal.

32 From that day Gedeon was called (d) Jerobaal, because Joas had said: Let Baal Revenge him self on him, that hath raised his altar.

33 Therefore all Madian, and Amalec, and the east peoples were gathered together, and passing over Jordan, camped in the vaile Iezrael.

(e) Dew first in the fleece and after on the ground signified grace and true religion first in one people, after in all nations. *Saint Amb. Ser. 13. de Natal Dom. Venr. Beda. qq? in Iudic. c. 4.* Also Christs Incarnation without detriment of his mothers virginity, of whose grace all are replenished St. *Bernard. ho. 2. in Missus est.*

34 But the spirit of our Lord reuested Gedeon, who sounding with a trumpet called together the house of AbJezer, to follow him.

35 And he sent messengers into all Manasses, which itself also did follow him: and other messengers into Aser and Zabulon and Nepthali, which met him.

36 And Gedeon said to God: If thou save Israel by my hand, as thou hast spoken,

37 I will put this fleece of wool on the floor: if there shall be (e) dew in the fleece only, and on all the ground dryness, I shall know that by my hand, as thou hast spoken, thou wilt deliver Israel.

38 And it came so to pass. And rising in the night wringing the fleece, he filled a vessel with the dew.

39 And he said again to God: Let not thy fury be angry against me if I tempt once again, seeking a sign in the fleece. I desire that the

fleece only may be dry, and all the ground wet with dew.

40 And God did that night as he had requested: and there was dryness in the fleece only, and dew on all the ground.

Chapter 7

Gedeon marching with thirty two thousand men, all that are fearful, and that drink water kneeling are dismissed, & only three hundred that drink little remain. 9. By a Madiantes dream Gedeon is encouraged. 16. By a stratagem the enemy is frightened & overthrown. 24. The Ephraites kill Oreb and Zeb.

1 **THEREFORE** Jerobaal, which is also Gedeon, rising in the night, and all the people with him, came to the fountain that is called Harad. and the camp of Madian was in the valley on the North side of the high hill.

2 And our Lord said to Gedeon: There is much people with thee, neither shall Madian be delivered into their hand: lest Israel Glory against me, and say: By Mine own force I am delivered.

3 Speak to the people, and proclaim in all their hearing: He that is fearful and timorous, let him return. And they departed from mount Galaad, and there returned two and twenty thousand men, and only ten thousand remained.

4 And our Lord said to Gedeon: Yet there is a great multitude, lead them to the waters, and there I will prove them: and of whom I shall tell thee that he go with thee, let him go: whom I shall forbid to go, let him return.

5 And when the people were come down to the waters, our Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt separate them apart: but they that shall drink bowing down their knees, shall be on the other part.

6 The number therefore of them that had lapped water, their hand casting it to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling.

7 And our Lord said to Gedeon: In the three hundred men, that lapped water, I will deliver you, and give Madian in thy hand: but let all the rest of the multitude return into their place.

8 Taking therefore victuals and Trumpets according to the number, all the rest of the multitude he commanded to depart to their tabernacles: and himself with the three hundred gave himself to the battle. And the camp of Madian was beneath in the valley.

9 The same night our Lord said to him: Arise, and go down into the camp: because I have delivered them into thy hand.

10 But if thou be afraid to go alone, let Phara thy servant go down with thee.

11 And when thou shalt hear what they speak, then shall thy hands

(a) Observation of dreams is generally

forbid. *Levit. 19. v. 26. Deut. 18 v. 10.* yet here, and in other places, it is evident, God would have some observed. *See Annot. Gen. 40.*

(b) These things were ridiculous (saith venerab. Beda c. 5. qq. in *Iudic.*) if they had not been terrible to the enemies.

(c) It is no derogation to God, that honor is also given to his servants.

(d) Trumpets signified preachers of Christ, pitchers the bodys of Martyrs, & lamps their virtues and miracles. *Vener. Beda. qq. in Iudic. c. 5.*

be strengthened, and thou shalt go down more secure to the enemies camp. He therefore went down and Phara his servant into part of the camp, where the watch was of men in arms.

12 But Madian and Amalec, and all the East peoples lay scattered in the valley, as a multitude of locusts: their camels also were innumerable, as the sand that lieth in the sea shore.

13 And when Gedeon was come, one told his neighbor (a) a dream: & in this manner he reported that which he had seen: I saw a dream, & there seemed to me as it were a hearth loaf of barley to roll, & to come into the camp of Madian: and when it was come to the tabernacle, it struck it, and overthrew it, and beat it all flat with the earth.

14 He to whom he spake, answered: This is no other thing, but the sword of Gedeon the son of Joas the man of Israel. For the Lord hath delivered Madian into his hands, and all their camp.

15 And when Gedeon had heard the dream, and the interpretation thereof, he adored: and turned to the camp of Israel, and said: Arise ye, for our Lord hath delivered the camp of Madian into our hands.

16 And he divided the three hundred men into three parts, and gave them Trumpets in their hands, and (b) empty pitchers, and lamps in the midst of their pitchers.

17 And he said to them: What you shall see me do, that do ye: I will enter into part of the camp, and that which I shall do follow you.

18 When the trumpet shall sound in my hand, do you also sound and cry together round about the camp: To our Lord (c) and to Gedeon.

19 And Gedeon went in, and the three hundred that were with him, into part of the camp, the watch of midnight beginning, and raising up the watch men they began to sound with their (d) Trumpets, and to clap the pitchers one against another.

20 And when they sounded in three places round about the camp, and had broken the pitchers, they held the lamps in the left hands, and with the right they sounded the Trumpets, and cried: The sword of our Lord and of Gedeon:

21 standing every one in his place round about the enemies camp. Therefore the whole camp was troubled, and crying out and howling they fled:

22 and the three hundred men Nevertheless persisted sounding with the Trumpets. And our Lord sent in the sword in all the camp, and they murdered one another,

23 fleeing as far as Bethsetta, and the brink of Abelmehula in Tebbath. But the men of Israel of Nephthali, and Aser shouting together, and all Manasses pursued Madian.

24 And Gedeon sent messengers into all mount Ephraim, saving: Come down to meet Madian, and take the waters before them to Bethbera and Jordan. And all Ephraim shouted, and took the waters

before them and Jordan unto Bethbera.

25 And two men that were apprehended of Madian, Oreb, and Zeb: Oreb he flew in the rock of Oreb, Zeb in the Press of Zeb. And they pursued Madian, carrying the heads of Oreb and Zeb to Gedeon beyond the streams of Jordan.

Chapter 8

The Ephraimites quarrelling because they were not called to the wars, are pacified by Gedeon. 4. The men of Soccoth and Phanuel denying victuals for the camp, Gedeon (in the mean time (10.) overthrowing the enemy) 15. Revengeth their reproachful contempt. 18. killeth Sebee and Salmana. 22. refuseth dominion, 24. but receiveth as a gift, the jewels taken in the prey. 27. maketh thereof an Ephod, which turneth to the ruin of his family, 30. Having seventy sons by his wives, and one by a concubine, dieth in good old age. 33. and the people fall again to Idolatry.

1 **AND** the men of Ephraim said to him: What is this that thou didst mean to do, that thou wouldest not call us when thou didst go to fight against Madian? chiding bitterly and almost offering violence.

(a) A soft answer
breaketh anger:
hard speech
stirreth up fury
Prou. 15.

2 To whom he answered: (a) What could I have done like to that, which you have done. Is not the cluster of Ephraim better then the vintages of AbJezer?

3 Into your hands hath our Lord delivered the princes of Madian, Oreb and Zeb, what could I have done the like as you have done? Which when he had spoken, their spirit rested, Wherewith they did swell against him.

4 And when Gedeon was come to Jordan, he passed over it with the three hundred men, that were with him: and for weariness, they could not pursue them that fled.

5 And he said to the men of Soccoth: Give, I beseech you, bread to the people, that is with me, because they are very faint: that we may pursue Zebee, and Salmana the Kings of Madian.

6 The princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, & therefore thou requirest that we give bread to thy army.

7 To whom he said: When our Lord therefore shall have delivered Zebee and Salmana into my hands, I will tear your flesh with the Thorns, and briers of the desert.

8 And going up from thence, he came into Phanuel: and he spake to the men of that place the like things. To whom they also answered, as the men of Soccoth had answered.

9 He said therefore to them also: When I shall be returned conqueror in peace, I will destroy this tower.

10 But Zebee and Salmana rested with all their army. For fifteen thousand men were remaining of all the troops of the East peoples,

an hundred and twenty thousand fighting men and those that drew sword, being slain.

11 And Gedeon going up by the way of them, that dwelt in tabernacles, on the East side of Nobe, and Iegbaa, struck the camp of the enemies, which were secure, and suspected no mischance.

12 And Zebee and Salmana fled, whom Gedeon pursuing apprehended, all their host being put out of array.

13 And returning from the battle before Sun rising,

14 he took a boy of the men of Soccoth: and he asked him the names of the princes and ancients of Soccoth, and he described seventy seven men.

15 And he came to Soccoth, and said to them: Behold Zebee, and Salmana concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou desirest that we give bread to the men that be weary, and are faint.

16 He took therefore the ancients of the city, and Thorns and briers of the desert, and tore them with the same, and cut the men of Soccoth into pieces.

17 The tower also of Phanuel he overthrew, killing the inhabitants of the city.

18 And he said to Zebee and Salmana: What manner of men were they, whom you slew in Thabor? Who answered: Like unto thee, and one of them as it were the son of a king.

(b) Zebee and Salmana were not of any of the seven nations, whom God commanded to destroy and therefore Gedeon might have spared their lives, if he would.

19 To whom he answered: They were my brethren, the sons of my mother. Our Lord liveth, that if you had saved them, (b) I would not kill you.

20 And he said to Jether his eldest son: Arise, and kill them. Who drew not out his sword: for he was afraid, because he was yet a boy.

21 And Zebee and Salmana said: do thou rise, and run upon us: because according to his age is the strength of a man. Gedeon rose up, and slew Zebee and Salmana: and he took the ornaments and bosses, Wherewith the necks of Kings camels are wont to be adorned.

(c) Kings may do any thing not contrary to the law: but Judges & Dukes may only do according to the law. *See. I. Reg. 8*

22 And all the men of Israel said to Gedeon: (c) Rule thou over us, and thy son, and thy sons son: because thou hast delivered us from the hand of Madian.

23 To whom he said: I will not rule over you, neither shall my son rule over you, but our Lord shall rule over you.

24 And he said to them: One petition I request of you: Give me the earlettes of your prey. For the Ismalites were accustomed to have golden earlettes.

25 Who answered: we will give them most willingly. And spreading a mantel on the ground, they cast on it the earlettes of the prey:

26 and the weight of the earlettes that he desired, was a thousand

five hundred sicles of gold, besides the ornaments, and jewels, and purple vesture, which the Kings of Madian were wont to use, and besides the golden chains of the camels,

27 And Gedeon made thereof an Ephod, and put it in his city Ephra. And all Israel did fornicate in it, and it became a ruin to Gedeon and to all his house.

28 But Madian was humbled before the children of Israel, neither could they any more lift up their necks: but the land rested for forty years, wherein Gedeon ruled.

29 Jerobaal therefore the son of Joas went, and dwelt in his own house:

30 and he had seventy sons, which came out of his thigh, because he had many wives.

(d) His handmaid or servant not a harlot: to wit, such a one as had not the privilege of a wife. as *Gen. 25. v. 6.*

31 And his (d) concubine, which he had in Sichem, bare him a son named Abimelec.

32 And Gedeon the son of Joas died in a good old age, & was buried in the sepulcher of his father in Ephra of the family of Ezri.

33 But after that Gedeon was dead, the children of Israel were averted, and did fornicate with Baalim. And they made a covenant with Baal, that he should be their God:

34 neither did they remember our Lord their God, which delivered them out of the hands of all their enemies round about:

35 neither did they mercy with the house of Jerobaal Gedeon, according to all the benefits that he had done to Israel.

Chapter 9

Abimelech Gedeons concubines son killeth his brethren, 7. only the youngest escapeth, & by a parable expostulateth the injury done 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.

(a) This son of Gedeon by his servant pre figured AntiChrist who will persecute the Church and reign for a while: but in the end shall be destroyed. St. Beda c. 6. qq. in *Iudic.*

1 **AND** (a) Abimelech the son of Jerobaal went into Sichem to his mothers brethren and spake to them, and to all the kindred of the house of his mothers father, saying:

2 Speak to all the men of Sichem: whether is better for you, that seventy men have dominion over you all the sons of Jerobaal, or that one man have dominion over you? and withal consider that I am your bone, and your flesh.

3 And his mothers brethren spake of him to all the men of Sichem, all these words, and inclined their hearts after Abimelech, saying: He is our brother.

4 And they gave him seventy weight of silver out of the temple of Baalberit. Who hired there with unto him self needy men and vagabonds, and they followed him.

(b) True pastors in the time of AntiChrist will still avouch the truth and the right of the Church.

(c) Oil spiritually signifieth the grace of the holy Ghost, making peace of conscience in mens souls towards God.

(d) The sweetness of Gods law producing good works.

(e) Contemptible in outward show, but bringing forth liquor of marvelous force; which sort of works God is most delighted withal: and men most admire. *Psal. 85*

(f) The rhamnus signifieth base and ambitious men.

(g) God doth suggest only good cogitations: as remorse of conscience in the Sechemites, for their ingratitude towards Gedeon and for so wicked and cruel a murder of his sons. Whereupon they

5 And he came into his fathers house in Ephra, and murdered his brethren the sons of Jerobaal seventy men, upon one stone: and there remained Ioatham the youngest son of Jerobaal, and was hid.

6 And all the men of Sichem assembled together all the families of the city of Mello: and they went & made Abimelech king, beside the oak, that stood in Sichem.

7 Which being told to Ioatham, he went, (b) and stood in the top of mount Garizim: and lifting up his voice, he cried, and said: Hear me ye men of Sichem, so as God may hear you.

8 The trees went to anoint a king over them: and they said to the (c) olive tree: Reign over us.

9 Which answered: Can I forsake my fatness, which both Gods do use, and men, and come to be promoted among the trees?

10 And the trees said to the (d) fig tree: Come, and take the kingdom over us.

11 Which answered them: Can I forsake my sweetness, and my most sweet fruits, and go to be promoted among the other trees?

12 And the trees spake to the (e) vine: Come, and reign over us.

13 Which answered them: Can I forsake my wine, that cheareth God and men, & be promoted among the other trees?

14 And the trees said to (f) the * rhamnus: Come, and reign over us.

15 Who answered them: If in deed you make me your king, Come, and rest under my shadow: but if you mean it not, let there fire issue forth of the rhamnus, and devour the cedars of Libanus.

16 Now therefore, if you have well, and without sin appointed Abimelech king over you, and have dealt well with Jerobaal, and with his house, and have requited him the like for his benefits, who fought for you,

17 and put his life in dangers, that he might deliver you from the hand of Madian,

18 who now are risen against my fathers house, and have killed his sons seventy men upon one stone, and have made Abimelech the son of his handmaid king over the inhabitants of Sichem, because he is your brother.

19 If therefore you have dealt well, and without fault with Jerobaal, and his house, rejoice this day in Abimelech, and rejoice he in you.

20 But if unjustly: let there fire issue forth from him, and consume the inhabitants of Sichem, and town of Mello: and let there fire go forth from the men of Sichem, and from the town of Mello, and devour Abimelech.

21 Which things when he had said, he fled, and went into Bera: and dwelt there for fear of Abimelech his brother.

22 Abimelech therefore reigned over Israel three years.

23 And our Lord sent (g) a very evil spirit between Abimelech and

* briery
bramble or
thistle.

began to detest
Abimelec and, so
hatred grew
between him &
them, which is a
most evil spirit. but
their former sin,
not God, was the
cause thereof. St.
*Aug. q. 45. in
Iudic.*

the inhabitants of Sichem: Who began to detest him,

24 and to lay the wickedness of the murdering of the seventy sons of Jerobaal, and the shedding of their blood upon Abimelech their brother, and upon the rest of the princes of the Sichimites, that had helped him.

25 And they set an ambushment against him on the top of the mountains: and whiles they tarried for his coming, they committed robberies, taking preys of them that passed by: and it was told Abimelech.

26 And Gaal the son of Obed came with his brethren, and passed into Sichem. At whose coming the inhabitants of Sichem taking courage,

27 issued forth into the fields, wasting the vineyards, and treading the grapes: and gathering companies of musicians went into the temple of their god, and in their banquettes and cups cursed Abimelech,

28 Gaal the son of Obed crying: Who is Abimelech, and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul his servant prince over the men of Emor the father of Sichem? Why then shall we serve him?

29 would God that some man would give this people under my hand, that I might take Abimelech out of the way. And some said to Abimelech: Gather together a multitude of an army, and come.

30 For Zebul the prince of the city, hearing the words of Gaal the son of Obed, was very wrath,

31 and sent messengers secretly to Abimelech, saying: Behold, Gaal the son of Obed is come into Sichem with his brethren, and raiseth the city against thee

32 Arise therefore in the night with the people, that is with thee, and lie hid in the field:

33 and betimes in the morning at Sun rising, set upon the city. And when he issueth forth against thee with his people, do to him what thou shalt be able.

34 Abimelech therefore arose with all his army in the night, and laid ambushments near to Sichem in four places.

35 And Gaal the son of Obed went forth, & stood in the entrance of the gate of the city. And Abimelech rose, and all his army with him from the place of the ambushments.

36 And when Gaal had seen the people, he said to Zebul: Behold a multitude cometh down from the mountains. To whom he answered: Thou seest the shadows of the mountains as it were heads of men, and with this error thou art deceived.

37 Again Gaal said: Behold there cometh down people from the navel of the land, and one troop cometh by the way, that looketh to the oak.

38 To whom Zebul said: Where is now thy mouth, Wherewith thou didst speak? Who is Abimelech that we should serve him? Is not this the people, which thou didst despise? go forth, and fight against him.

39 Gaal therefore went, the people of the Sichimites looking on, and fought against Abimelech,

40 who pursued him fleeing, and drive him into the city: and there were slain of his part many, unto the gate of the city:

41 and Abimelech sat in Ruma: but Zebul expelled Gaal, and his companions out of the city, neither did he suffer them to abide in it.

42 Therefore the day following the people went forth into the field. Which being told to Abimelech,

43 he took his army, and divided it into three troops, setting ambushments in the fields. And seeing that the people came out of the city, he arose, & set upon them

44 with his own troupe, oppugning and besieging the city: and two troops scattered through the field pursued the adversaries.

45 Moreover Abimelech all that day oppugned the city: which he took, & killed the inhabitants thereof, and destroyed it, so that he (h) sowed salt in it.

46 Which when they had heard that dwelt in the tower of Sichem, they entered into the temple of their god Berith, where they had made a covenant with him, and thereof the place had taken his name, which was exceeding well fenced.

47 Abimelech also hearing that the men of the tower of Sichem were gathered together,

48 he went up into mount Selmon with all his people: and taking an axe, he cut of the bough of a tree, and laying it on his shoulder & carrying it, he said to his companions: That which you see me do, do ye out of hand.

49 They therefore cutting of boughs from the trees, every man as fast as he could, followed their captain. Who compassing the forte burnt it: and so it came to pass, that with the smoke and the fire a thousand persons were slain, men and women together, of the inhabitants of the tower of Sichem.

50 And Abimelech departing thence came to the town of Thebes, which compassing he besieged with his army.

51 And there was in the midst of the city an high tower, to the which were fled both men and women together, and all the princes of the city, the gate being shut very strongly, and they standing upon the battlements of the tower by the bulwarks.

52 And Abimelech coming near the tower, fought manfully: and approaching to the door, endeavored to put fire under it:

53 and behold one woman casting from above a piece of a millstone, (i) dashed it against the head of Abimelech, and brake his

(h) For more
Revenge he sowed
the city with salt,
which maketh
ground barren,
*Theod. q. 17. in lib.
Iudic.*

(i) Evils shall
betide the unjust
man to destruction.
Psal. 139.

brain.

54 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 slain of a woman. Who doing as he was commanded slew him.

55 And when he was dead, all that were with him of Israel, returned into their seats:

56 and God repaid the evil, that Abimelech had done against his father, killing his seventy brethren.

57 The Sichemites were also rewarded for that which they had wrought, and the curse of Ioatham the son of Jerobaal came upon them.

ANNOTATIONS

Chapter 9

Ungrateful
people render
injuries for
benefits.

Infidels promote
wicked men to
authority.

Abimelech a
figure of
AntiChrist.

8. *The trees went to anoint a king.*] According to the history Ioatham Gedeons youngest son, by a parable justly expostulateth the injury done by the Sichemites to his fathers house, in preferring a base bound womans son, and cruelly murdering the rest of his sons: who with much travail, and many dangers of his own life, had delivered them from servitude. But in the spiritual sense, which (as the ancient fathers note) is chiefly intended, Idolaters and Heretics are reprov'd, who rather accept of unjust usurpers, that will serve their licentious appetites, and maintain vice and wickedness, then to be ruled by just and lawful Superiors, appointed by Gods ordinance, endued with grace of the holy Ghost (signified by *the olive tree;*) such as bring forth wholesome sweet virtues (signified by *the fig tree;*) and are replenished with admirable fortitude (signified by the vine tree:) and in their places set up base, ambitious, cruel; and crabbed spirits, signified by the bramble, or briar. Thus Nemrod, Abimelech, Mahomet, and innumerable other tyrants have been advanced, & especially AntiChrist *shall be extolled above all that is called God, or is worshipped*, and shall most cruelly persecute all Catholics, that will not conform themselves to his proceedings. But in fine (as here is prefigured in Abimelech) *fire shall rise against this bramble AntiChrist, and shall devour him and all his together.* St. Beda. *qq. in lib. Iudic. c. 6.*

2. *Thess. 2.*

Chapter 10

Thola ruleth in Israel twenty three years. 3. Iair twenty two. 6. The people fall again to Idolatry, are afflicted by the Philistines, and Ammonites. 10. they cry to God for help, who biddeth them call for help to the Gods whom they have served. 16. but crying still to God, and throwing away their Idols, he hath compassion of them.

1 **AFTER** Abimelech there arose Ruler in Israel Thola the son of Phua the uncle of Abimelech, a man of Issachar, which dwelt in Samir of mount Ephraim:

2 and judged Israel three and twenty years, and died and was buried in Samir.

3 After him succeeded Iair the Galaadite, who judged Israel for two

and twenty years,

4 having thirty sons sitting upon thirty ass colts, & princes of thirty cities, which of his name were called Havoth Iair, that is, the towns of Iair, until this present day in the Land of Galaad.

5 And Iair died; and was buried in the place, which is called Camon.

6 But the children of Israel joining new sins to their old, did evil in the sight of our Lord, & served the Idols, Baalim and Astaroth, & the Gods of Syria and of Sidon and of Moab and of the children of Ammon and of the Philistines: and they left our Lord, and did not serve him.

7 Against whom our Lord being wrath, delivered them into the hands of the Philistines and of the children of Ammon.

8 And they were afflicted, and sore oppressed for eighteen years, all that dwelt beyond Jordan in the Land of the Amorrhite, which is in Galaad:

9 in so much, that the children of Ammon passing over Jordan, wasted Judas and Benjamin and Ephraim: and Israel was afflicted exceedingly.

10 And crying to our Lord, they said: We have sinned to thee, because we have forsaken our Lord God & have served Baalim.

11 To whom our Lord spake: Have not the Ægyptians and the Amorrhites, and the children of Ammon and the Philistines,

12 the Sidonians also and Amalech and Chanaan oppressed you, & you cried to me, and I delivered you out of their hand?

13 And yet you have forsaken me, and have worshipped strange Gods: therefore I will not add to deliver you any more:

14 go and invoke the Gods which you have chosen: let them deliver you in the time of distress.

15 And the children of Israel said to our Lord: We have sinned, render to us whatsoever pleaseth thee: only now deliver us.

(a) Not every one that sayeth: *Lord, Lord*, but he that doth the will of God, &c. *Mat. 7.*

16 In saying which things, (a) they threw away out of their coasts all the idols of strange Gods, and served our Lord God: who sorrowed for their miseries.

17 Therefore the children of Ammon crying together pitched their tents in Galaad: against whom the children of Israel being assembled camped in Maspha.

18 And the princes of Galaad said every one to their neighbors: Who of us shall first begin to fight against the children of Ammon, shall be the duke of the people of Galaad.

Chapter 11

Iephthe rejected by his brethrens, is entreated by the ancients of Galaad to return and fight for them against the Ammonites. 12. with

whom he first pleadeth the cause of Israel by just reasons, 26. and long prescription. But they persisting obstinate, he (30. inconsiderately vowing) 32. overthroweth them, 34. and sacrificeth his only daughter.

(a) The hebrew word *Zonah* signifieth also an *Innkeeper*.

1 **THERE** was at that time Jephthe the Galaadite a most valiant man and a warrior, the son of a woman that was (a) an harlot, who was born of Galaad.

2 And Galaad had a wife of whom he had sons: who after they were grown, cast out Iephte, saying: Thou canst not be heir in the house of our father, because thou art born of another mother.

3 Whom he fleeing and avoiding, dwelt in the Land of Tob: and there were gathered to him needy men, and theevish, and followed him as their prince.

4 In those days the children of Ammon fought against Israel.

5 who pressing sore upon them, the ancients of Galaad went to take Jephthe out of the Land of Tob to help them:

6 and they said to him: Come and be our prince, and fight against the children of Ammon.

7 To whom he answered: Are not you they that hated me, and cast me out of my fathers house, and now are come to me forced by necessity.

(b) If they had not concurred to his expulsion, it might have sufficed to have sent for him, but in this case the ancients judged it meet to go in person, and to in treat him. So Christ was rejected by the Jews, and returneth not to them till in the end of the world they shall seek unto him. *St. Aug. q. 49. in Iudic. postmedin.*

8 And the princes of Galaad said to Jephthe: For this cause be we now (b) come to thee, that thou go forth with us, and fight against the children of Ammon, and be the captain of all that dwell in Galaad.

9 Jephthe 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 deliver them into my hands, shall I be your prince?

10 Who answered him: Our Lord which hearth these things, himself is Mediator and witness that we will do as we have promised.

11 Jephthe therefore went with the princes of Galaad, and all the people made him their prince. And Jephthe spake all his words before our Lord in Maspha.

12 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?

13 To whom he answered: Because Israel took my land, when he ascended out of Ægypt, from the coasts of Arnon unto Iaboc and Jordan: now therefore with peace restore the same to me.

14 By whom Jephthe again sent word, and commanded them that they should say to the king of Ammon:

15 Thus saith Jephthe: Israel did not take the Land of Moab, nor the Land of the children of Ammon:

16 but when they ascended out of Ægypt, he walked through the

desert unto the Red Sea, and came into Cades.

17 And he sent messengers to the king of Edom, saying: Suffer me that I may pass through thy land. Who would not condescend to his requests. He sent also to the king of Moab, who also himself condemned to give passage. He abode therefore in Cades,

Rom. 20

18 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 bounds of Moab: for Arnon is the border of the Land of Moab.

19 Israel therefore sent messengers to Sehon the king of the Amorrhaites, who dwelt in Hesebon, and they said to him: Suffer me to pass through thy land unto the river.

20 Who also himself despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude went forth against him into Iasa, and resisted strongly.

21 And our Lord delivered him into the hands of Israel with all his army, and he struck him, and possessed all the Land of the Amorrhaites the inhabitant of that country,

22 and all the coasts thereof from Arnon unto Iaboc, & from the wilderness unto Jordan.

(c) In the opinion of infidels, it seemed that they possessed countries by the help of false Gods, and so they thought themselves to have just title. Much more just is the title when God almighty giveth victory of conquest. *St. Aug. q. 48. in Iudie*

23 Our Lord therefore the God of Israel subverted the Amorrhaites, his people of Israel fighting against him, and wilt thou now possess his land?

24 Are not those things which (c) Chamos thy God possessed, dew to thee by right? But the things that our Lord God hath obtained conqueror, shall come to our possession:

25 unless perhaps thou be better then Balac the son of Sephor the king of Moab: or canst show, that he wrangled against Israel, and fought against him,

26 when he dwelt in Hesebon, and the little towns thereof, and in Aroer, and the towns thereof, or in all the cities near Jordan, for (d) three hundred years. Wherefore have you so long attempted nothing for reclaim?

(d) He argueth upon prescription of 300. years being near so much. for there wanted scarce thirty: being from the conquest made by Moyses (*Num. 21.*) till the time of Jephthe about 270. years.

27 Therefore I do not sin against thee, but thou doest evil against me, denouncing me unjust wars. Our Lord be judge the arbiter of this day between Israel, and between the children of Ammon.

28 And the king of the children of Ammon would not harken to the words of Jephthe, which he sent him by the messengers.

29 Therefore the spirit of our Lord came upon Jephthe, and circuiting Galaad, and Manasses, Maspha also of Galaad, and thence passing to the children of Ammon,

(e) This vow was unlawful, for the law forbiddeth to offer man or woman in

30 he vowed a vow to our Lord, saying: If thou wilt deliver the children of Ammon. into my hands,

31 (e) whosoever shall first come forth out of the doors of my house, and shall meet me returning with peace from the children of

sacrifice. *Exo. 34.*
v. 20. Deut. 12. v.
35

Ammon, him will I offer an holocaust to our Lord.

32 And Jephthe passed to the children of Ammon, to fight against them: whom our Lord delivered into his hands.

33 and he struck from Aroer till thou come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great plague. and the children of Ammon were humbled by the children of Israel.

34 But Jephthe returning into Maspha to his house, his only begotten daughter met him with tymbrels and dances. for he had not other children.

35 Whom when he saw, he rent his garments, and said: Wo is me my daughter thou hast deceived me, and thy self art deceived: for I have opened my mouth to our Lord, and I can do no other thing.

36 To whom she answered: My father, if thou hast opened thy mouth to our Lord, do unto me whatsoever thou hast promised, the Revenge and victory of thine enemies being granted to thee.

(f) In the old
testament Marriage
was ordinarily
preferred before
single life but in
the new, it is better
to keep virginity *1.*
Cor. 7. v. 38.

37 And she said to her father: This only grant me which I desire: Suffer me that two months I may go about the mountains, and (f) bewail my virginity with my fellows.

38 To whom he answered: Go. And he dismissed her two months. And when she was gone with her fellows and companions, she mourned her virginity in the mountains.

39 And the two months 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 custom was kept:

40 that after the compass of a year the daughters of Israel assemble together, and mourn the daughter of Jephthe the Galaadite four days.

ANNOTATIONS

Chapter 11

Jephthe offended
in vowing
undiscreetly. But
not in performing
his vow as
ancient fathers
think more
probable.

39. *Did to her as he had vowed.*] Whether Jephthe did well or no in sacrificing his daughter, having vowed to offer in sacrifice whosoever (or whatsoever) should first meet him returning with victory, as it happened she did, is a great and hard question, saith St. Augustine (*q. 49. in lib. Iudic.*) and not easily decided, the holy scripture neither approving nor reproving his fact. Nevertheless by conference of other scriptures and discourse of reason, he judgeth it most probable that Jephthe offended in vowing without special warrant from God, to sacrifice, that which by the law was not sacrificable; yet sinned not in performing his vow, but rather pacified God thereby, whose will it seemed to be, that for punishment of his sin he should sacrifice his daughter, because by his Divine providence she first met him: and the omission might rather have been for his natural love towards his only child, then for the unlawfulness of the sacrifice: Seeing it once pleased God to command Abraham to immolate his son Isaac, though when it came to execution, he forbade the same, appointing another host in place of the child, which here he did not. Neither was it injurious to the daughter, Seeing she, as all mankind, must once die when

St. Augustine.	God appointeth. Yea further she offered her self freely (which seemed to be by Gods instinct) willing her father to do to her whatsoever he had promised to God. This is the sum of St. Augustines large discourse. Likewise St. Ambrose (<i>li. 3. de Officiis c. 12.</i>) supposeth assuredly that this prince Jephthe offended in vowing unadvisedly, for it also repented him, when his daughter first met him: yet that with <i>godly fear and dread</i> he performed to his own bitter pain that which he had promised:
St. Ambrose.	instituting an anniversary lamentation of his daughter, for a warning to posterity of more circumspection in making Vows. St. Jerome also (<i>li. 1. aduers. Iouinian.</i>) approveth their opinion that say: It was Gods ordinance Jephthe should feel the error of his unadvised vow, by the death of his daughter, for a document to others. The very same teacheth St.
St. Jerome.	Chrysostom, (<i>ho. 14. ad pop. Antioch.</i>) that God would have this error to be thus punished, that others might be warned from vowing the like. St.
St. Chrysostom.	Gregory Naziazen (<i>orat. de Machabeis</i>) preferring the martyrdom of the seven brothers and their mother, before this sacrifice of Jephthe as <i>more advised, and more honorable</i> , yet condemneth not this, but recounteth it amongst other commendable acts. Theodoret (<i>q. 19. in Iudic.</i>) and all the
St. Gregory Nazianzen.	aforesaid fathers do highly commend the daughters promptness in offering her self to be sacrificed, which either much extenuated her fathers fault, or wholly justified his fact. Thus the ancient fathers moderate their censures. Yet a new glosser of the English Bible without scruple sayeth, that by his
Theodoret.	rash vow, <i>and wicked performance his victory was defaced</i> ; and again, that he was overcome <i>with blind Zeal, not considering</i> whether the vow was lawful or no.
Protestants censure.	

Bible
1603.

Chapter 12

Ephraites rising against Jephthe, forty two thousand of them are slain. 8. Abesan is Judge. 11. After him Abialon 13. Then Abdon.

1 **BUT** behold in Ephraim there arose a sedition. For they passing against the North, said to Jephthe: Going to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house.

(a) That, is exposed my self to danger trusting to Gods help & Mine own hands, when others would not assist me.

2 To whom he answered: I and my people were at great strife against the children of Ammon: and I called you, that you should aid me, and you would not do it.

3 Which I seeing (a) put my life in Mine own hands, and passed to the children of Ammon, and our Lord delivered them into my hands. What have I deserved, that you rise against me in battle.

(b) Jephthe being of Manasses tribe the Ephraites envied his Glory and calumniously objected that he and his followers were fugitives so raised a tumult to their own loss.

4 Therefore all the men of Galaad being called to him, he fought against Ephraim: and the men of Galaad struck Ephraim, because he had said: (b) Galaad is a fugitive of Ephraim, and dwelleth in the midst of Ephraim and Manasses.

5 And the Galaadites took the fords of Jordan, by the which Ephraim was to return. And when there had come to the same one of the number of Ephraim, fleeing, and had said: I beseech you let me pass: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not:

6 they asked him: Say then Shibboleth, which is interpreted an ear

of corn. Who answered, Sibboleth, not being able by the same letter to express, an ear of corn. And immediately being apprehended they killed him in the very passage of Jordan. And there fell at that time of Ephraim two and forty thousand.

7 Therefore Jephthe the Galaadite judged Israel six years: and he died, and was buried in his city of Galaad.

8 After him Abesan of Bethlehem judged Israel:

9 who had thirty sons, and as many daughters, which he sending abroad, gave to husbands, and took wives for his sons of the same number, bringing them into his house. Who judged Israel seven years.

10 and died and was buried in Bethlehem.

11 To whom succeeded Ahialon a Zabulonite: and he judged Israel ten years:

12 and he died and was buried in Zabulon.

13 After him Abdon judged Israel, the son of Illel a Pharathonite:

14 who had forty sons, and of them thirty nephews, mounting upon seventy ass colts, and he judged Israel eight years:

15 and he died, and was buried in Pharathon of the Land of Ephraim, in the mount of Amalec.

Chapter 13

The people fall again to Idolatry and are afflicted by the Philistines.

3. *An Angel foretelleth Manue his wife, that she shall have a son, and that he shall be a Nazarite from his birth. 11. confirmeth the same to Manue. 16. They offer sacrifice to God. 24. The child is born, called Samson, and blessed of God.*

1 **AND** again the children of Israel did evil in the sight of our Lord: who delivered them into the hands of the Philistines forty years.

2 And there was a certain man of Saraa, and of the stock of Dan, named Manue, having a wife barren.

3 To whom an Angel of our Lord appeared, and said to her: Thou art barren and without children: but thou shalt conceive & bear a son:

4 beware therefore that thou (a) drink not wine & cider, nor eat any unclean thing:

5 because thou shalt conceive and bear a son, whose head the razor shall not touch: for he shall be a Nazarite of God, (b) from his infancy, and from his mothers womb, and he shall begin to deliver Israel from the hands of the Philistines.

6 Who when she was come to her husband, said to him: A man of God came to me, having an Angelical countenance, exceeding terrible. Whom when I had asked, who he was, and whence he came, and by what name he was called, he would not tell me:

(a) Abstinence not only from things unclean by the law but also from wine and cider was a preparation to the child, who should abstain from them all his life.

(b) Other Nazarites observed a prescript rule of abstinence for a time only *Num. 6.* but Samson all his life; as a more perfect figure of Christ.

7 but this he answered: Behold thou shalt conceive and bear a son: beware thou drink not wine, nor cider, and that thou eat not any unclean thing: for the child shall be the Nazarite of God from his infancy, and from his mothers womb until the day of his death.

8 Manue therefore prayed to our Lord, and said: I beseech thee o Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child, that shall be born.

9 And our Lord heard Manue praying, and the Angel of our Lord appeared again to his wife sitting in the field. but Manue her husband was not with her. Who when she had seen the Angel,

10 hastened, and ran to her husband: and she told him, saying: Behold the man hath appeared to me, whom I saw before.

11 Who rose, and followed his wife: and coming to the man, said to him: Art thou he that didst speak to the woman? And he answered: I am.

12 To whom Manue, when, said he, thy word shall be fulfilled, what wilt thou that the child doe? or from what shall he keep him self?

13 And the Angel of our Lord said to Manue: From all things, which I have spoken to thy wife, let him refrain him self:

14 and whatsoever groweth of the vineyard, let him not eat: wine and cider let him not Drink, let him not eat any unclean thing: and whatsoever I have commanded her, let him fulfill and keep.

15 And Manue said to the Angel of our Lord: I beseech thee that thou condescend to my petitions, and let us (c) make to thee a kid of goats.

16 To whom the Angel answered: If thou constrain me, I will not eat thy bread: but if thou wilt make holocaust, offer it to our Lord. And Manue knew not that it was an Angel of our Lord.

17 And he said to him: What is thy name, that, if thy word shall be fulfilled, we may honor thee?

18 To whom he answered: Why askest thou my name, which is marvelous?

19 Manue therefore took a kid of the goats, and the libaments, and put them upon a rock, offering to our Lord, who doeth marvelous things: and he and his wife looked on.

20 And when the flame of the altar ascended into heaven, the Angel of our Lord ascended together in the flame. Which when Manue and his wife had seen, they fell flat on the ground,

21 and the Angel of our Lord appeared to them no more. And forthwith Manue understood that it was an Angel of our Lord,

22 and he said to his wife: Dying we shall die, because we have seen (d) God.

23 To whom his wife answered: If our Lord would have killed us, he

(c) Manue taking the Angel for a holy Prophet justly thought he would not admit, nor command anything but that was lawful. And so did as the Angel appointed him, though he was no priest, nor the place proper to sacrifice, but by extraordinary dispensation.

(d) Though Manue saw not God in his own person, yet Seeing him in his messenger feared

death. St. Aug. q.
54. in Iudic.

would not have taken of our hands holocausts and libaments,
neither would he have showed us all these things, nor have told us
these things that are to come.

24 She therefore bare a son, and called his name Samson. And the
child grew, and our Lord blessed him.

25 And the Spirit of our Lord began to be with him in the camp of
Dan betwixt Saraa and Esthaol.

ANNOTATIONS

Chapter 13

Protestants either
contradict
themselves, or
teach Arianism.

10. *The man hath appeared.*] all ancient fathers and Catholic writers say,
this was an Angel, which appeared in the form of a man, and it is plain by
the text. Yet some Protestants will have this person to be Christ, *the*
eternal word of God. Who afterwards became man. And Nevertheless
where by & by (v. 16.) he admonisheth Manue to offer sacrifice to God,
they note that *he sought not his own honor but Gods, whose messenger he*
was: either plainly contradicting themselves, or else teaching Arianism, as
though the Son of God were not God; or inferior to God the Father.

Bible 1603

Chapter 14

*Samson desirous to marry a Philistine woman. 5. by the way killeth
a lion. 8. In whose mouth after few days, finding honey, 12. he
proposeth thereof a riddle to the Philistines for a wager: 15. which
revealing to his wife, she telleth it to his adversaries. 19. He killeth
and spoileth thirty men, so payeth the wager: and his wife taketh
another man.*

1 **SAMSON** therefore went down into Thamnatha, and seeing there
a woman of the daughters of the Philistines,

2 he went up, and told his father and his mother, saying: I saw a
woman in Thamnatha of the daughters of the Philistines: which I
beseech you take for me to wife.

3 To whom his father and mother said: (a) Is there not a woman
among the daughters of thy brethren, and in all my people, that thou
wilt take a wife of the Philistines, which are uncircumcised? And
Samson said to his father: Take this for me: because she hath
pleased mine eyes.

4 But his parents knew not that the thing was done of our Lord, and
he sought an occasion against the Philistines. for at that time the
Philistines had dominion over Israel.

5 Samson therefore went down with his father and mother into
Thamnatha. And when they were come to the vineyards of the town,
there appeared a lions whelp cruel, and roaring, and met him.

6 And the Spirit of our Lord came upon Samson, and he tore the
lion, as if he should tear a kid into pieces, having nothing at all in
his hand: and this thing he would not tell to his father and mother.

(a) It was
prohibited (*Deut.*
7. v. 3. to make
Marriage with the
Gentiles, but God
some times
dispensed: as here
it appeareth he did.
v. 4.

7 And he went down and spake to the woman, that had pleased his eyes.

8 And after some days returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion and a honey comb.

9 Which when he had taken in his hands, he did eat in the way: and coming to his father and mother, he gave them part, who also themselves did eat: neither would he for all that tell them, that he had taken the honey from the body of the lion.

10 His father therefore went down to the woman, and made his son Samson a feast. for so young men were accustomed to do.

11 When the citizens therefore of that place had seen him, they gave him thirty companions to be with him.

12 To whom Samson spake: I will propose you a riddle, which if you shall solve me within the seven days of the feast, I will give you thirty sindones, and as many coats:

13 but if you shall not be able to solve it, you shall give me thirty sindones, and coats of the same number. Who answered him: Propound the riddle, that we may hear it.

14 And he said to them: Out of the eater came forth meat, and out of the strong issued forth sweetness. neither could they for three days solve the proposition.

(b) By threats they made her betray her husband: and Nevertheless destroyed both her and her father. *cha. 15. v. 6.* so persecutors of the Church deal with such, as traitorously or of frailty serve their turn.

15 And when the Seventh day was come, they said to the wife of Samson: Speak to thy husband, and use persuasion to him, that he tell thee what the riddle signifieth. Which thing (b) if thou wilt not do, we will burn thee, and thy fathers house: have you therefore called us to the bridal that you might spoil us?

16 Who shed tears before Samson, and complained saying: Thou hatest me, and lovest me not: therefore the problem, which thou hast propounded to the sons of my people, thou wilt not expound to me. But he answered: I would not tell it to my father and mother: and can I tell it to thee?

17 The seven days therefore of the feast she wept before him: and at the length the Seventh day for that she molested him he expounded it. Who immediately told her country men.

18 And they told it him the Seventh day before the going down of the sun: What is sweeter then honey, and what stronger then a lion? Who said to them: If you had not ploughed with my heifer, you had not found out my proposition.

19 The Spirit therefore of our Lord came upon him, and he went down to Ascalon, and struck there thirty men, whose garments being taken away he gave to them, that had solved the problem. And being exceeding wrath he went up into his fathers house:

20 but his wife took a husband one of his friends and bridal companions.

Chapter 15

Samson tying firebrands to foxes tails burneth the Philistines corn. 6. they burn his wife and her father. 8. he beateth them and hideth himself. 10. His own countrymen to get peace with the Philistines, take and bind him, so meaning to deliver him. 14. but he breaketh the cords, and with the jaw bone of an ass killeth a thousand of his enemies. 18. Being exceeding dry, is refreshed with water, from the tooth of the same jaw.

1 **AND** after a certain time, when the days of wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of goats. And when he would enter into her chamber as he was wont, her father prohibited him, saying:

2 I thought that thou hadst hated her, and therefore I delivered her to thy friend: but she hath a sister, which is younger & fairer then she, let this be thy wife in stead of her.

3 To whom Samson answered: From this day there shall be no fault in me against the Philistines: for I will do you evils.

(a) Being Judge of the people he had help of others to take so many foxes with nets, or otherwise, being great store in that country.

4 And he went, and (a) caught three hundred foxes, and he coupled them tail to tail, and tied firebrands in the midst:

5 which kindling with fire, he let them go, that they might run abroad hither and thither. Who immediately went on into the corn of the Philistines. Which being set on fire, both the corn now carried together, and that which yet stood in the stalk, was all burnt, in so much, that the flame consumed the vineyards also and the olivetes.

6 And the Philistines said: Who hath done this thing? To whom it was said: Samson the son in law of the Thamnathate: because he took his wife, and gave her to another, he hath wrought these things. And the Philistines went up, and burnt both the woman and her father.

7 To whom Samson said: Although you have done these things, notwithstanding yet will I require Revenge of you, and then I will rest.

8 And he struck them with a great plague, so that astonished they laid the calf of the leg upon the thigh. And going down he dwelt in the cave of the rock Etam.

9 Therefore the Philistines going up into the Land of Juda camped in the place, which afterward was called Lechi, that is, the jaw bone, where their army was spread abroad.

10 And they of the tribe of Juda said to them: Why are you come up against us? Who answered: That we may bind Samson, we are come, and may repay him the things that he hath wrought against us.

11 There went down therefore three thousand men of Juda, to the cave of the flint Etam, and said to Samson: knowest not thou that the Philistines reign over us? Why wouldest thou do this thing? To

whom he said: As they did to me so have I done to them.

12 To bind thee, quoth they, we are come, and to deliver thee into the hands of the Philistines. To whom Samson: Swear, quoth he, & promise me that you kill me not.

13 They said: We will not kill thee, but will deliver the bound. And they bound him with two new cords, and took him from the rock Etam.

(b) A notorious miracle to kill so many with so mean a weapon without other help of man.

And by common reason as incredible, as the great mysteries of Catholic Religion.

14 Who when he was come to the place of the Jawbone and the Philistines shouting were come against him, the Spirit of our Lord fell upon him: and as flax is wont to be consumed at the savor of fire, so the bands Wherewith he was bound, were dissipated and loosed.

15 And finding a jaw bone, to wit, the jaw bone of an ass, which lay there, catching it, (b) he slew therewith a thousand men,

16 and said: In the jaw bone of an ass, in the jaw of the colt of the asses have I destroyed them, and have struck a thousand men.

17 And when he had ended these words singing, he threw the jaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jaw bone.

18 And being very thirsty, he cried to our Lord, and said: Thou hast given in the hand of thy servant this very great salvation and victory: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

(c) It was a greater miracle to draw water out of a dry bone, then out of the earth or stones: but all things are possible to God, which he pleaseth to do.

19 Our Lord therefore (c) opened a great tooth in the jaw of the ass, & there issued out of it waters. which being drunk, he refreshed his spirit, and received strength again. Therefore the name of that place was called: The fountain of him that invocated from the jaw bone, until this present day.

20 And he judged Israel in the days of the Philistines twenty years.

Chapter 16

Samson environed in a city taketh away the gates, and carrieth them on his shoulders into a mountain. 4. Is at last deceived by Dalila, 21. his eyes put out, and scornfully abused. 26. But finally God restoring his strength, he striking two pillars the house falleth, and with himself, killeth three thousand Philistines.

(a) For such admirable strength the heathenish people thought Samson to be Hercules. St. Aug. li. 18. c. 19. civit. But he was in deed far stronger then they feigned of Hercules, who they

1 **HE** went also into Gaza, and saw there a woman that was * an harlot, and went in unto her.

* or; an Innkeeper.

2 Which when the Philistines had heard, and it was bruited among them, that Samson was entered into the city, they compassed him, keepers being set in the gate of the city: and there all the night waiting with silence, that in the morning they might kill him going out.

3 But Samson slept until midnight, and then arising he (a) took both

said, was not able
to fight against
two: whereas
Samson alone
killed a thousand
with the jaw bone
of an ass. *c 15. v.*
15.

the leaves of the gate, with their posts and lock, and laying them on his shoulders, carried them to the top of the mountain, which looketh toward Hebron.

4 After these things he loved a woman, which dwelt in Valley Sorec, and she was called Dalila.

5 And the princes of the Philistines came to her, and said: Deceive him, and learn of him, wherein he hath so great strength, and how we may be able to overcome him, and being bound to afflict him. which if thou shalt do, we will give thee every one a thousand and an hundred pieces of silver.

6 Dalila therefore spake to Samson: tell me, I beseech thee, wherein thy greatest strength is, and what it is wherewith being bound thou canst not break forth.

7 To whom Samson answered: If I shall be bound with seven cords of sinews not yet dry, and moist as yet, I shall be weak as other men.

8 And the princes of the Philistines brought unto her seven cords, as he had said: with the which she bound him,

9 ambushments lying secretly in wait near her, and in the chamber expecting the end of the thing, and she cried to him: The Philistines upon thee Samson. Who brake the bands, as if a man should break a thread of toe twined with spittle, when it hath taken the savor of fire: and it was not known wherein his strength was.

10 And Dalila said to him: Behold thou hast deluded me, and hast spoken false: now at the least tell me Wherewith thou mayest be bound.

11 To whom he answered: If I shall be bound with new cords, that were Never occupied, I shall be weak, and like to other men.

12 With the which Dalila again bound him, and cried: The Philistines upon thee Samson, ambushments being prepared in the chamber. Who did so break the bands as threads of linen cloth.

13 And Dalila said to him again: How long deceivest thou me, and speakest false? Show wherewith thou mayest be bound. To whom Samson answered: If thou plaite seven hairs of my head with a hair lase, and fasten a nail tied round about them in the ground, I shall be weak.

14 Which when Dalila had done, she said to him: The Philistines upon thee Samson. Who rising up from sleep drew out the nail with the hears and the hear lase.

15 And Dalila said to him: How doest thou say that thou lovest me, whereas thy mind is not with me? These three times thou hast lied to me, & wouldest not tell wherein thy greatest strength is.

16 And when she molested him, and continually hung upon him for many days, not giving him space to rest, his soul fainted, and was wearied even unto death.

(b) Supernatural strength, or grace departeth when any leave the rule of their profession.

17 Then opening the truth of the thing, he said to her: There Never came iron upon my head, because I am a Nazarite, that is to say, consecrated to God from my mothers womb: if my head shall be shaven, (b) my strength shall depart from me, and I shall fail, and shall be as other men.

18 And she Seeing that he had confessed to her all his mind, sent to the princes of the Philistines and willed them: Come up yet once more, for now he hath opened his heart to me. Who went up taking with them the money which they had promised.

19 But she made him to sleep upon her knees, and to lay his head in her bosom. And she called a barber, and shaved his seven hears, and began to drive him away, and thrust him from her: for immediately the strength departed from him:

20 and she said: The Philistines upon thee Samson. Who arising from sleep, said in his mind: I will go forth as I did before, and will shake my self, not knowing that our Lord was departed from him.

21 Whom when the Philistines had apprehended, forthwith they plucked forth his eyes, and led him to Gaza bound with chains, and being shut up in prison they made him grind.

22 And now his hairs had begun to grow again,

23 and the princes of the Philistines assembled in one, that they might immolate magnificent hosts to Dagon their god, and might feast, saying: Our God hath delivered our enemy Samson into our hands.

24 Which thing the people also seeing, praised their god, and said the same things: Our God hath delivered our adversary into our hands, who destroyed our country, and killed very many.

25 And rejoicing through out their banquettes, when they had now taken their good cheer, 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 between two pillars.

26 Who said to the servant that governed his steps: Suffer me to touch the pillars, on which all the house stayeth, and let me lean upon them, and rest a little.

27 And the house was full of men and women, and there were all the princes of the Philistines, also from the roof and higher part, about three thousand of both sex beholding Samson playing.

28 But he invoking our Lord, said: Lord God remember me, & restore now to me Mine old strength my God, that I may (c) Revenge me of Mine enemies, and for the loss of two eyes may receive one Revenge.

29 And taking both the pillars, on which the house rested, and holding the one in his right hand, and the other in his left,

30 he said: Let me die with the Philistines. And the pillars being

(c) He desired to be Revenged, not of rancor of mind but of zeal of justice. And so all the elect & glorified Saints desire revenge.

Luc. 18. v. 8. Apoc.

6. v. 10.

strongly shaken, the house fell upon all the princes, and the rest of the multitude, that was there: and he killed many more dying, then before he had killed living.

31 And his brethren going down and all his kindred, they took his body, and buried it betwixt Saraa and Esthaol in the sepulcher of his father Manue, and he judged Israel twenty years.

ANNOTATIONS

Chapter 16

Samson excused in killing himself with his enemies.

Samson a figure of Christ.

30. *Let me die with the Philistines.*] many things do justify Samsons fact in killing himself with the Philistines, First it appeareth by the miracle, that God directly and extraordinarily concurred by restoring in that moment his admirable strength, that he could pull down 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 St. Augustine noteth. *li. 1. c. 21. & 26. de civit. Dei.* Secondly he was moved with zeal of Gods honor, hearing the Idolaters praise their false god Dagon. Thirdly, he had a good and pure intention to Revenge himself for Gods more Glory, praying to him for restoration of strength. Fourthly he did not directly desire to kill himself, but to kill the Philistines, though himself must also die with them. And in this act especially he was a figure of Christ, who chiefly by his death conquered his enemies.

Chapter 17

The third part. Of certain accidents which happened in the

(b) In hebrew *pesel vMasscah*, in Latin *sculptile & conflatile*, a graven & molten thing an image or form made in mettles for a god, and so called, v. 5. was in deed an idol of Gentility, and nothing at all against sacred Images of Christ and his Saints in the Catholic Church. Whereof more is noted. *Gen. 31. Exo. 20.*

(c) Anointed his hands with oil, as was prescribed. *Exo. 29. Leu. 8.* But such an apish imitation was of no

Michas and his mother cause a graven, and a molten idol to be made of silver. 5. He maketh one of his sons priest for the idol, 10. and for the same purpose hireth also a Levite.

1 **THERE** was at that time a certain man of mount Ephraim named Michas,

2 who said to his mother: The thousand and hundred silver pieces, which thou hadst separated to thy self, and concerning the which thou didst Swear in my hearing, behold I have, and they are with me. To whom she said: Blessed be my son to the Lord.

3 He therefore rendered them to his mother, who had said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it of my hand, and make (a) a graven and (b) a molten (god) and now I deliver that to thee.

4 He rendered them therefore to his mother: who took two hundred silver pieces and gave them to the silversmith, that he might make of them a graven and a molten (god) which was in the house of Michas.

5 Who separated also therein a little house to the God, and made an Ephod, and Theraphim, that is to say, a Priestly vestment, and Idols: and he (c) filled the hand of one of his sons, and he became his priest.

6 In those days there was not a king in Israel, but every one did that,

value, where was neither true vocation in the anointed (for he descended not of Aaron, but of Moyses, *Chapter 18. v. 30.*) nor authority in him that used this ceremony

(d) [b] An Apostate Levite was accounted more sufficient than an idolatrical priest to serve an idol. so he that is a Priest or a Deacon once catholically consecrated, is a sufficient (yea too sufficient) a minister with Protestants.

which seemed right to him self.

7 There was also another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

8 And going forth out of the city of Bethlehem, he would sojourn wheresoever he should find it commodious for him. And when he was come into mount Ephraim, making his journey, and had turned aside a little into the house of Michas,

9 he was demanded of him whence he came. Who answered: I am a Levite of Bethlehem Juda, and I go to dwell where I shall be able, and shall perceive it to be profitable for me.

10 And Michas said: Abide with me, and be to me a father and a priest, and I will give thee every year ten silver pieces, and double livery, and the things that be necessary for victual.

11 He was content, and abode with the man, and was unto him as one of his sons.

12 And Michas filled his hand, and had the young man for a priest with him, saying:

13 Now I know that God will do me good (d) having a priest of the Levitical kind.

Chapter 18

First sending spies to discover, 11. six hundred armed men of the tribe of Dan go to seek possessions. 14. By the way they take the idol, and idolatrical priest from Michas. 27. surprise the town of Lais, 30. and there set up Idolatry.

(a) Their whole portion was assigned (*Ios. 19.*) but through their own sloth they possessed little of it, so that hitherto the greatest part was not received.

1 **IN** those days there was not a king in Israel, and the tribe of Dan sought possession for itself, that it might dwell therein: for until that day it had (a) not received a lot among the other tribes.

2 Therefore the children of Dan sent five men of their stock and family most valiant from Saraa and Esthaol, that they might view the land, and diligently behold it, and they said to them: go, 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:

3 and knowing the voice of the young man the Levite, and using his lodging, they said to him: Who brought thee hither? What doest thou here? For what cause wouldest thou come hither?

4 Who answered them: These, and these things hath Michas done to me, & hath hired me for wages to be his priest.

5 And they desired him that he would consult (b) the Lord, that they might know whether they should go on a prosperous journey, and the thing should have effect.

6 (c) Who answered them: go in peace: The Lord regardeth your way, and the journey that you go.

(b) They meant the false god which the apostate Levite served.

(c) The Devil answered, as his manner is

obscurely,
sometimes truly &
sometimes falsely.

7 The five men therefore going came to Lais, & they saw the people dwelling in it without any fear, according to the custom of the Sidonians, secure and quiet, no man at all resisting them, & of great riches, and separated far from Sidon and from all men.

8 And returning to their brethren in Saraa and Estaol, and asking what they had done they answered them:

9 Arise, and let us go up to them: for we have seen the Land exceeding rich and plentiful: neglect not, slack not: let us go, and possess it, it will be no labor.

10 We shall enter unto them being secure, into a most large country, and our Lord will deliver to us the place, wherein is penury of nothing, of those things that grow on the earth.

11 There departed therefore from the kindred of Dan, that is to say, from Saraa and Esthaol six hundred men, furnished with warlike armor,

12 and going up they tarried in Cariathiarim of Juda: which place from that time took the name of the Tents of Dan, and it is at the back of Cariathiarim.

13 Thence they passed into mount Ephraim. And when they were come to the house of Michas,

14 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 graven, and molten god: See what pleaseth you.

15 And when they had turned a little aside, they entered into the house of the young man the Levite, which was in the house of Michas: and saluted him with peaceable words.

16 And the six hundred men so as they were armed, stood before the door.

17 But they, that were entered the house of the young man, endeavored to take away the graven, the Ephod, and the idols, and molten god, and the priest stood before the door, the six hundred most valiant men expecting not far off.

18 They therefore that were entered took the graven, the Ephod, the theraphim and molten god. To whom the priest said: What do you?

19 To whom they answered: Hold thy peace, and put thy finger upon thy mouth and come with us, that we may have thee for a father, and a priest. Whether is better for thee, that thou be a priest in the house of one man, or in one tribe and family in Israel?

20 Which when he had heard, he agreed to their words, and took the Ephod, and idols, and graven god, and departed with them.

21 Who when they went forward, and had made the children and the cattle to go before them, and all that was precious,

22 and were now far from the house of Michas, the men that dwelt in

the house of Michas crying out together followed,

23 and at their back began to shout. Who looking back, said to Michas: What meanest thou? Why doest thou cry?

24 Who answered: My Gods, which I made me, you have taken away, and the priest, and all that I have, and do you say: What aileth thee?

25 And the children of Dan said to him: Beware thou speak no more unto us, and there come unto thee men provoked in mind, and thou with all thy house perish.

26 And so they went on their journey begun. But Michas seeing that they were stronger then he, returned into his house.

27 And the six hundred men took the priest, and the things which we spake of before, and came into Lais to a people that was quiet and secure, and struck them in the edge of the sword: and the city they delivered to fire,

28 no man at all bringing them succor, for that they dwelt far from Sidon, and had with no men any society and affairs. And the city was situated in the country of Rohob: which building again they dwelt in it,

29 calling the name of the city Dan, according to the name of their father, whom Israel had begotten, which before was called Lais.

30 And they set up to them selves the (d) graven idol, and Jonathan the son of Gerson the son of Moyses, and his sons priests in the tribe of Dan, until the day of their captivity.

31 And the idol of Michas remained with them all the time, that the house of God was in Silo. In those days there was not a king in Israel.

(d) *Pesel, eidolon, sculptile, the graven thing, falsely called god. c. 17. v. 5.*

Chapter 19

A Levite bringing homeward his reconciled wife, 15. at Gabaa in the tribe of Benjamin hardly getteth lodging. 25. his wife is there villainously abused by wicked men, and in the morning found dead. 29. whereupon her husband cutteth her body, and sendeth pieces to every tribe of Israel, requiring them to Revenge the wicked fact.

1 **THERE** was a certain man a Levite, dwelling on the side of mount Ephraim, who took a wife of Bethlehem Juda:

2 which left him, and returned unto her fathers house into Bethlehem, and abode with him four months.

3 And her husband followed her, willing to be reconciled unto her, and to speak her fair, and to bring her back with him, having in his company a servant and two asses: who received him, and brought him into her fathers house. Which when his father in law had heard, and had seen him, he met him joyful,

4 and embraced the man. And the son in law tarried in the house of his father in law three days, eating with him and drinking familiarly.

5 But the fourth day arising before day, he would depart. Whom his father in law held, and said to him: Taste first a little bread, & strengthen thy stomach, and so thou shalt depart.

6 And they sat together, and did eat and drink. And the father of the young woman said to his son in law: I beseech thee that thou tarry here to day, and let us make merry together.

7 But he rising up, began as if he would depart. And nevertheless with much ado his father in law stayed him, and made him to tarry with him.

8 But when morning was come, the Levite prepared to go his journey. To whom his father in law again: I beseech thee, quoth he, that thou take a little meat, and making thy self strong, till the day be farther spent, afterward thou mayest depart. They did eat therefore together.

9 And the young man arose, that he might set forward with his wife and his servant. To whom his father in law spake again: Consider that the day is more declining to the west, and draweth nigh to Evening: tarry with me to day also, and spend the day in mirth, and to morrow thou shalt depart that thou mayest go into thy house.

(a) She was his lawful wife and so called. v. 1. & 9. yet also is called concubine because she had no dowry, nor as yet enjoyed the privileges of a mistress in her husbands house.

10 His son in law would not condescend to his words: but forthwith went forward, and came over against Jebus, which by another name is called Jerusalem, leading with him two asses laden, and his (a) concubine.

11 And now they were come nigh to Jebus and the day changed into night: & the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and tarry in it.

12 To whom his master answered: I will not enter into the town of a strange nation, which is not of the children of Israel, but I will pass as far as Gabaa:

13 and when I shall come thither, we will lodge in it, or at the least in the city of Rama.

14 They passed therefore by Jebus, and went on their journey begun, and the son went down to them byside Gabaa, which is in the tribe of Benjamin:

15 and they turned into it, that they might lodge there. Whither when they were entered, they sat in the street of the city, and no man would receive them to lodge.

16 And behold there appeared an old man, returning out of the field and from his work in the Evening, who him self also was of mount Ephraim, and dwelt as a stranger in Gabaa, but the men of that country were the children of lemini.

17 And lifting up his eyes, the old man saw the man sitting with his fardels in the street of the city, and said to him: Whence comest thou? and whither goest thou?

18 Who answered him: We departed from Bethlehem Juda, and we go to our place, which is on the side of mount Ephraim, from

whence we went into Bethlehem: and now we go to the house of God, and none will receive us under his roof,

19 having straw and hay for provender of the asses, and bread and wine for the use of my self and of thy handmaid, and of the servant that is with me: we lack nothing but lodging.

20 To whom the old man answered: Peace be with thee, I will give all things that are necessary: only, I beseech thee, tarry not in the street.

21 And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he received them to a banquet.

22 They making merry, and after the labor of their journey, refreshing their body with meat and Drink, there came men of that city, the children of Belial (that is to say, without yoke) and besetting the old mans house, began to knock at the doors, crying to the master of the house, and saying: Bring forth the man, that entered into thy house, that we may abuse him.

23 And the old man went out to them, and said: do not so brethren, do not this evil: because this man is entered to my lodging, and cease from this folly:

24 I have a daughter that is a virgin, and this man hath a concubine, I will bring them forth to you, that you may humble them, & fulfill your lust: only, I beseech you, work not this wickedness against nature on the man.

25 They would not agree to his words. which the man Seeing, he brought forth his concubine to them, and he delivered her to them to be illuded: whom when they had abused all the night, they let her go in the morning.

26 But the woman, when the darkness departed, came to the door of the house, where her lord lodged, and there fell down.

27 Morning being come, the man arose, and opened the door, that he might finish his journey begun: and behold his concubine lay before the door, her hands spread on the threshold.

28 To whom he, thinking that she took her rest, spake: Arise, and let us walk. Who answering nothing, perceiving that she was dead; he took her, and laid her upon his ass, & returned into his house.

29 Which when he was entered unto, he took a sword, and cutting the carcass of his wife with her bones into twelve parts and pieces, he sent them into all the borders of Israel.

30 Which when every one had seen, they cried together: There was Never such a thing done in Israel from that day, when our fathers ascended out of Ægypt, until this present time: give sentence, and decree in common what is needful to be done.

Chapter 20

Al the other tribes fighting against Benjamin, 13. because they will not punish the malefactors, 21. have the worse, 25. also the second time. 29. but the third time the Benjamites are all slain saving six hundred men.

1 **THEREFORE** all 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 all the corners of the people, and all the tribes of Israel assembled into the church of the people of God four hundred thousand footmen warriors.

3 (Neither were the children of Benjamin ignorant that the children of Israel were come up into Maspha.) And the Levite the husband of the woman that was killed being asked, how so great wickedness had been committed,

4 answered: I came into Gabaa of Benjamin with my wife, and there I took my lodging:

5 and behold the men of that city by night beset the house wherein I tarried, meaning to kill me, and vexing my wife with incredible fury of lust, finally she died.

6 Whom being taken I did cut into pieces, and sent the parts into all the borders of your possession: because Never was there so heinous an offense, and so great an abomination done in Israel.

7 You are all present the children of Israel, determine what you ought to do.

8 And all the people standing, answered as it were by the word of one man: we will not depart into our tabernacles, neither shall any man enter into his house:

9 but this will we do in common against Gabaa.

10 Let ten men be chosen of an hundred out of all the tribes of Israel, and an hundred of a thousand, and a thousand of ten thousand, to bring victuals for the army, and that we may fight against Gabaa of Benjamin, & render to it for the wicked fact, which it deserveth.

11 And all Israel assembled to the city, as it were one man with one mind, and one counsel:

12 and they sent messengers to all the tribe of Benjamin, which should say: Why is there so great abomination found in you?

13 Deliver the men of Gabaa, that have committed this heinous fact, (a) that they may die, and the evil may be taken away out of Israel. Who would not hear the commandment of their brethren the children of Israel:

14 but out of all cities, which were of their lot, they assembled into Gabaa, to aid them, and to fight against all the people of Israel.

15 And there were found five and twenty thousand of Benjamin of

(a) Omission & contempt to punish heinous crimes is a just cause to make war against any people.

them that drew sword, beside the inhabitants of Gabaa,

16 which were seven hundred most valiant men, so fighting with the left hand as with the right: and so directly casting stones with slings, that they could strike a hear also, and the struck of the stone should not be carried awry on either part.

17 Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand of them that drew swords, & were prepared to fight.

(b) One of the tribe of Juda.

18 Who rising came into the house of God, that is, into Silo: and they consulted God, and said: Who shall be in our army general of the battle against the children of Benjamin? To whom our Lord answered: Let (b) Judas be your captain.

19 And forthwith the children of Israel arising in the morning, camped beside Gabaa:

20 and thence proceeding to fight against Benjamin, began to assault the city.

(c) Being far more in number & having the just cause, yet had the worse, because they trusted in their own strength.

21 And the children of Benjamin issuing out of Gabaa, slew of the children of Israel that day two and twenty thousand men.

22 Again Israel having confidence (c) in their strength and number, set the army in array in the same place, wherein they had fought before:

23 yet so that they did first go up and weep before our Lord until night: and consulted him, and said: Shall I proceed any more to fight against the children of Benjamin my brethren, or not? To whom he answered: (d) go up to them, and enter battle.

(d) God also punished all Israel by this civil war, for suffering Idolatry in the tribe of *Dan. cha. 18. v. 30.* which they ought to have punished. *Deut. 13. v. 12.*

24 And when the children of Israel the next day had proceeded against the children of Benjamin to battle,

25 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 overthrew eighteen thousand men that drew sword.

26 For the which thing all the children of Israel came into the house of God, and sitting wept before our Lord: and they fasted that day until evening, and offered to him holocausts, and pacific victims,

27 and asked him concerning their state. At that time the ark of the covenant of our Lord was there,

(e) By this it appeareth that this history happened not long after the death of Eleazarus. *Iof. 24. v. 33.* to whom his son Phinees succeeded in the spiritual Supremacy of the Church.

28 and (e) Phinees the son of Eleazarus the son of Aaron provost of the house. They therefore consulted our Lord, and said: Shall we go forth any more to fight against the children of Benjamin our brethren, or rest? To whom our Lord said: go up, for to morrow I will deliver them into your hands.

29 And the children of Israel set ambushments round about the city of Gabaa:

30 and the third time, as once and twice, they brought forth their army against Benjamin.

31 But the children of Benjamin also issued forth boldly out of the city, and pursued a long way the adversaries fleeing, so that they wounded of them, as the first day and the second, and slew them turning their backs by two ways, whereof the one went into Bethel, and the other into Gabaa, and overthrew about thirty men:

32 for they thought to kill them after their accustomed manner. Who feigning artificially as though they fled took advise to draw them away from the city, & as it were fleeing to bring them to the paths aforesaid.

33 Therefore all the children of Israel rising out of their seats, set their army in battle array, in the place which is called Baalthamar. The ambushments also, which were about the city, began by little and little to open them selves,

34 and to proceed from the West part of the city. Yea and other ten thousand men of all Israel provoked the inhabitants of the city to skirmishes. And the battle grew sore against the children of Benjamin: and they understood not that on every side destruction hung over them.

35 And our Lord struck them in the sight of the children of Israel, and they slew of them in that day five and twenty thousand, and an hundred men, all warriors and that drew sword.

36 But the children of Benjamin when they saw them selves to be inferior, began to flee. Which the children of Israel Seeing, gave them place to flee, that they might come to the ambushments prepared, which they had set near the city.

37 Who when they had suddenly risen out of their dens, and Benjamin turned their backs to the slayers, they entered the city, and struck it in the edge of the sword.

38 And the children of Israel had given a sign to them, whom they had laid in the ambushments, that after they had taken the city, they should kindle a fire: that the smoke ascending on high, they might show that the city was taken.

39 Which when the children of Israel saw being in the very fight (for the children of Benjamin thought that they fled, and pursued more instantly, having slain thirty men of their army.)

40 and they saw as it were a pillar of smoke to rise up from the city. Benjamin also looking back, when he saw the city taken, and the flames carried on high:

41 they that before had feigned as if they fled, turning their face resisted more manfully. Which when the children of Benjamin had seen, they were turned into flight,

42 and began to go the way of the desert, the adversaries pursuing them thither also. But they also that had fired the city, met them.

43 And so it came to pass, that on both sides they were slain of the enemies, neither was there any rest of men dying. They fell, and were overthrown on the east side of the city of Gabaa.

44 And there were that were slain in the same place, eighteen thousand men, all most valiant warriors.

45 Which when they had seen, that were remaining of Benjamin, they fled into the wilderness, and went on to the rock, the name whereof is Remmon. In that flight also straggling, and going diverse ways, they slew five thousand men. And whereas they went farther, they pursued them, and slew also other two thousand.

46 And so it came to pass, that all which were slain of Benjamin in diverse places, were five and twenty thousand one hundred fighting men, most prompt to wars.

47 There remained therefore of all the number of Benjamin that could escape, and flee into the wilderness, six hundred men: and they abode in the rock Remmon four months.

48 But the children of Israel retiring, struck all the remains of the city with the sword from men even to beasts, and all the cities and villages of Benjamin the devouring flame did consume.

Chapter 21

The tribe of Benjamin is repaired, 8. by four hundred virgins reserved in the slaughter of Jabes Galaad. 19. and by other virgins taken, that come forth of Silo to dance.

1 **THE** children of Israel sware also in Maspha, and said: None of us shall give of his daughters to the children of Benjamin to wife.

2 And they came all to the house of God in Silo, and sitting in his sight until evening, lifted up their voice, and with great wailing began to weep saying: Wherefore o Lord God of Israel is this evil done in thy people, that this day one tribe should be taken away out of us?

4 And on the morrow rising early, they built an altar: and offered there holocausts, and pacific victims, and said:

5 Who hath not ascended in the host of our Lord of all the tribes of Israel? For they had bound them selves with a great oath, when they were in Maspha, that they should be slain which had been wanting.

6 And the children of Israel being (a) moved with repentance upon their brother Benjamin, began to say: One tribe is taken away out of Israel,

7 whence shall they take wives? For we have all sworn in common, that we will not give our daughters to them.

8 Therefore they said: Who is there of all the tribes of Israel, that went not up to our Lord into Maspha? And behold the inhabitants of Jabes Galaad were found not to have been in that army.

9 (At that time also when they were in Silo, none of them was found there.)

10 They sent therefore ten thousand the strongest men, and

(a) Lest either justice be over sharp, or mercy too relaxed, with great art of discretion, governors must observe *mercy justly advising, and discipline piously chastising.* St. Greg. li. 1. Epist. 24.

commanded them: go, and strike the inhabitants of Jabes Galaad in the edge of the sword, as well their wives as their little ones.

11 And this shall be it which you shall observe: all of the male kind, and women, that have known men, kill ye, but the virgins reserve.

12 And there were found of Jabes Galaad four hundred virgins, that knew not mans bed, and they brought them to the camp in Silo, into the Land of Chanaan.

13 And they sent messengers to the children of Benjamin, that were in rock Remmon, and commanded them that they should receive them in peace.

14 And the children of Benjamin came at that time, and there were given unto them wives of the daughters of Jabes Galaad: but others they found not, which they might give them in like manner.

15 And all Israel was very sorry, and repented for the killing of one tribe out of Israel.

16 And the ancients said: What shall we do to the rest, that have not taken wives? For all the women in Benjamin are dead.

17 And we must very carefully, and with great study provide, that one tribe be not destroyed out of Israel.

18 For our own daughters we can not give them, being bound with an oath and a curse, Whereby we said: Cursed be he that shall give to Benjamin any of his daughters to wife.

19 And they took counsel, and said: Behold there is an anniversary solemnity of our Lord in Silo, which is situate on the North of the city of Bethel, on the East side of the way, that goeth from Bethel to Sichem, and on the South of the town of Lebona.

20 And they commanded the children of Benjamin, and said: go, and lie hid in the vineyards.

21 And when you shall see the daughters of Silo come forth after the manner to lead dances, issue forth suddenly out of the vineyards, and catch of them every one his wife, and go into the Land of Benjamin.

22 And when their fathers shall come, and their brethren, and shall begin to complain against you, and to chide, we will say to them: Have pity on them: for they took them not away by the right of warriors and conquerors, but when they desired to receive them, you gave them not, and on your part the fault was committed.

23 And the children of Benjamin did, as it had been commanded them: and according to their number, they took away to them selves of those that led the dances, every one his wife: and they went into their possession, building cities, and dwelling in them.

24 The children of Israel also returned by their tribes, and families into their tabernacles. In those days there was not a King in Israel: but every one did that (b) which seemed right to himself.

(b) In the time of the Judges the people presumed more to do *that seemed to them selves right*, or good, though it was naught; which afterwards the Kings more restrained and punished.

THE ARGUMENT OF THE BOOK OF RUTH

The history of
Ruth is registered
in holy Scripture,
for the Genealogy
of David, and
especially of our
Saviour Christ.

AMONGST other things that happened to the people of Israel, in the time of the Judges, this history of Ruth, to wit, her coming from Moab, her conversion to true Religion, godly conversation, and Marriage with Booz of the tribe of Juda, is recorded, as a more principal matter. For that not only king David, but consequently also our Saviour, the Redeemer of mankind descended from her. Whereby was foresignified, that as salvation thus proceeded from the Gentiles together with the Jews: so the Gentiles are made partakers of the same grace. More clearly prophesied, as St. Jerome noteth, by Isai (cap. 16.) saying: Send forth o Lord the lamb, the Ruler of the earth, from the rock of the desert to the mount of the daughter of Sion. That is, from Ruth the gentile to Jerusalem, or rather to the Church. This Marriage of Ruth came to pass about the time of Abesan Judge. The book was written, as is most probable, by Samuel: and is divided into four chapters; whose contents follow in their places.

Iudic. 12.

THE BOOK OF RUTH.

Chapter 1

By occasion of famine Elimelech of Bethleem going with his wife Noemi, and two sons, into the Land of Moab, there dieth. 4. His sons marry wives of that country, and die without issue. 6. Noemi returning homewards hardly persuadeth one of her daughters in law, to part from her. 15. The other, called Ruth, will needs go with her, professing the same God and Religion. 19. So these two arrive in Bethleem.

1 **IN** the days of one Judge, when the Judges ruled, there came a famine in the Land. And there went a man of Bethleem Juda, to sojourn in the land of Moab with his wife, and two children.

2 him self was called Elimelech, and his wife, Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephraites of Bethleem Juda. And entering into the country of Moab, they abode there.

3 And Elimelech the husband of Noemi died: and she remained with her sons.

4 Who took wives of the Moabites, of the which one was called Orpha, and the other Ruth. And they abode there ten years,

5 and both died, to wit, Mahalon and Chelion: and the woman

remained destitute of her two children & her husband.

6 And she arose to go into her country with both her daughters in law from the country of Moab: for she had heard that our Lord had respected his people, & had given them victuals.

7 She therefore went forth from the place of her peregrination, with both her daughters in law: and being now set in the way to return into the Land of Juda,

8 she said to them: go into your mothers house, our Lord do mercy with you, as you have done with the dead and with me.

9 Grant he unto you to find rest in the houses of your husbands, which you shall take. And she kissed them. Who lifting up their voice began to weep,

10 & to say: We will go on with thee to thy people.

11 To whom she answered: Return my daughters, why come you with me? shall I have sons any more in my womb, that you may hope for husbands of me?

12 Return my daughters, and go your ways: for I am now spent with old age, and not fit for wedlock. Although I might conceive this night, and bear children,

13 if you would expect till they grow, and be of mans age, you shall be old women before you marry. do not so my daughters, I beseech you: for your distress doth the more grieve me, and the hand of our Lord is come forth against me.

14 Therefore lifting up their voice, they began to weep again, Orpha kissed her mother in law, and returned: Ruth cleaved to her mother in law.

15 to whom Noemi said: Behold thy kinswoman is returned to her people, and (a) to her Gods, go with her.

16 Who answered: Be not against me, to the end that I should leave thee and depart: for whither soever thou shalt go, I will go: and where thou shalt abide, I also will abide. Thy people my people, and thy God my God.

17 The land that shall receive thee dying, in the same will I die: and there will I take a place for my burial. These things do God to me, & these things add he, if death only shall not separate me and thee.

18 Noemi therefore Seeing, that Ruth with a steadfast mind had determined to go forward with her, would not be against it, nor persuade her any more to return to her friends:

19 and they went forth together, and came into Bethlehem. Who being entered into the city, a brute was quickly spread among them: and the women said: This is that Noemi.

20 To whom she said: call me not Noemi (that it to say, beautiful) but call me Mara (that is to say, bitter) because with bitterness hath the Almighty very much replenished me.

(a) Noemi persuaded not to idolatry, but in sinuated that if Ruth would not return to her country, she must also leave the false Gods. And so she answered, that she would serve the same true God of Israel.

(b) She had a

husband and two sons, and sufficient provision, but now was bereaved of them all.

21 I went forth (b) full, and our Lord hath brought me back empty. Why therefore do you call me Noemi whom our Lord hath humbled, and the Almighty hath afflicted?

22 Noemi therefore came with Ruth the Moabite her daughter in law, from the Land of her peregrination: and returned into Bethlehem, when barley was first reaped.

Chapter 2

Ruth gathering ears of corn in Booz field, 8. he kindly biddeth her tarry with his servants. 17. At night she returneth carrying good quantity of corn, and part of the meat, which they gave her, to her mother in law.

1 **AND** Elimelech her husband had a cousin, a mighty man, and of great riches, named Booz.

2 And Ruth the Moabite said to her mother in law: If thou command, I will go into the field, and gather the ears of corn, that shall escape the hands of the reapers, where soever I shall find the grace of the father of the house favorable towards me. To whom she answered: go my daughter.

3 She went therefore and gathered the ears of corn after the backs of the reapers. And it chanced that the owner of the same field was Booz, who was of the kindred of Elimelech.

(a) The Church useth this salutation in the holy sacrifice and other Divine office.

4 And behold, he came out of Bethlehem, and said to the reapers: (a) Our Lord be with you. Who answered him: Our Lord bless thee.

5 And Booz said to the young man, that was overseer of the reapers: Whose maid is this?

6 To whom he answered: This is that Moabite, which came with Noemi, from the country of Moab,

7 and she desired that she might gather the ears of corn that remain, following the steps of the reapers: and from morning until now she stayeth in the field, and not so much as for a very moment hath she returned home.

8 And Booz said to Ruth: Hear me daughter, go not into another field to gather, neither depart thou from this place: but join thy self to my maids,

9 and where they have reaped, follow. For I have commanded my servants, that no man molest thee: but if thou shalt thirst also, go to the fardels, and drink the waters, whereof the servants also do drink.

10 who falling on her face and adoring upon the ground, said to him: Whence cometh this to me, that I should find grace before thine eyes, and that thou wouldest vouchsafe to know me a strange woman?

11 To whom he answered: all things have been told me, which thou hast done to thy mother in law after the death of thy husband: and

(b) Booz doubted not but reward was due to good works.

(c) Yea a full reward, answerable to Ruth piety: Which must be spiritual and eternal.

that thou hast left thy parents, and the land wherein thou wast born, and art come to a people, which before thou knewest not.

12 Our Lord (b) render unto thee for thy work, and God grant thou mayest receive (c) a full reward of our Lord the God of Israel, to whom thou art come, & under whose wings thou art fled.

13 Who said: I have found grace in thine eyes my lord, which hast comforted me, and hast spoken to the heart of thy handmaid, which am not like to one of thy maids.

14 And Booz said to her: When the hour shall come to eat, come hither, and eat bread, and dip thy morsel in the vinegar. She therefore sat at the side of the reapers, and she heaped to her self polent, and did eat and was filled, and took the leavings.

15 And from thence she arose, to glean the ears of corn after her manner. And Booz commanded his servants, saying: Yea and if she will reap with you, forbid her not:

16 and of your own handfuls also cast forth of purpose, and let them remain, that she may gather them without bashfulness and gathering let no man control her.

17 She gleaned therefore in the field until evening: & that which she had gathered beating with a rod & threshing she found of barley as it were the measure of an ephi, that is, three bushels.

18 Which carrying she returned into the city, and showed to her mother in law: moreover she brought forth, and gave her of the remains of her meat, Wherewith she had been filled.

19 And her mother in law said to her: Where hast thou gathered to day, and where hast thou wrought? blessed be he that hath had mercy on thee. And she told her with whom she had wrought: and she told the mans name, that he was called Booz.

20 To whom Noemi answered: Be he blessed of our Lord: because the same grace, which he had showed to the living, he hath kept also to the dead. And again she said: The man is our nigh cousin.

21 And Ruth, This also, quoth she, he commanded me, that so long I should join my self to the reapers, till all the corn were reaped.

22 To whom her mother in law said: It is better my daughter, that thou go forth with his maids to reap, lest in another mans field some may resist thee.

23 She therefore joined her self to the maids of Booz: and so long reaped with them, till the barley and the wheat were laid up in the barns.

Chapter 3

Ruth instructed by her mother in law sleepeth at Booz feet, 8. and signifying that she pertaineth to him by the law of affinity, receiveth a good answer, 14. and six measures of barley.

1 **BUT** after that she was returned to her mother in law, she heard of her: My daughter, I will seek thee rest, and will provide that it may be well with thee.

2 This Booz, to whose maids thou art joined in the field, is our nigh kinsman, and this night he winnoweth the barn floor of the barley.

3 Wash therefore and anoint thy self, and put on thy better garments, and go down into the barn floor, let no man see thee, till he shall have ended eating & drinking.

(a) The Event showed that Noemi was inspired by God to give such direction to Ruth, & to foretell what Booz would do.

4 And when he shall go to sleep, Mark the place wherein he sleepeth: and thou shalt come, and discover the mantel Wherewith he is covered toward his feet, and shall cast thy self down and lie there: (a) and he will tell thee what thou must do.

5 Who answered: Whatsoever thou shalt command, that will I do.

6 And she went down into the barn floor, and did all the things which her mother in law had commanded her.

7 And when Booz had eaten, & drunken, and was made pleasant, and was gone to sleep by the heap of sheaves, she came closely, and discovering the mantel, at his feet, laid her self down.

8 And behold, when it was now midnight the man was afraid, and troubled: and he saw a woman lying at his feet,

9 and said to her: Who art thou? And she answered: I am Ruth thy handmaid: spread thy mantel upon thy servant, because thou art nigh of kin.

(b) It was very commendable that she loved her first husband and mother in law: but more virtue in fleeing occasion of sin with young men, and seeking to marry according to the law of God with her former husband kinsman. *Deut. 25.*

10 And he said: Blessed art thou of our Lord my daughter, and the former mercy thou hast passed with the later: because thou hast (b) not followed young men either poor or rich.

11 Fear not therefore, but whatsoever thou shalt say to me, I will do to thee. For all the people that dwelleth within the gates of my city, know, that thou art a woman of virtue.

12 Neither do I deny my self nigh of kin, but there is another nearer then I.

13 Rest this night: and when morning is come, if he will retain thee by the right of nigh of kindred, the thing is well done, but if he will not, I will take thee without all doubt, our Lord liveth, sleep until morning.

14 She slept therefore at his feet till the night was gone. Therefore she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither.

15 And again, Spread, quoth he, thy mantel, Wherewith thou art covered, and hold it with both hands. Who spreading and holding it, he measured six measures of barley, and put it upon her. Who carrying it entered into the city,

16 and came to her mother in law. Who said to her: What hast thou done daughter? And she told her all things, that the man had done to

her.

17 And she said: Behold six measures of barley hath he given me, and he said: I will not have thee return empty to thy mother in law.

18 And Noemi said: Expect daughter till we see what end the thing will have. For the man will not cease until he have accomplished that which he hath spoken.

Chapter 4

Booz before the ancients of the city (the nearer kinsman refusing) possesseth the inheritance of Elimelech, 10. and marrieth Ruth. 13. Hath by her a son, the grandfather of David. 18. Whose Genealogy by this occasion is recited, from Phares the son of Judas the patriarch.

1 **BOOZ** therefore went up to the gate, and sat there. And when he had seen the nigh kinsman pass by, of whom the talk was had before, he said to him: Turn in a little while, and sit here: calling him by his name. Who turned in, and sate.

2 And Booz taking ten men of the city, said to them: sit ye here.

3 Who sitting down, he spake to the nigh kinsman: Noemi, who is returned from the country of Moab, will Sell the part of the field belonging to (a) our brother Elimelech.

(a) Booz calleth his kinsman brother, as Abraham called Lot his brother. Gen. 13. being his Nephew.

4 Which I would thee to understand, and would tell thee before all that sit, and the ancients of my people. If thou wilt possess it by the right of nigh kindred: buy, and possess it. but if it please thee not, tell me the same, that I may know what I ought to do. For there is no nigh kinsman saving thee, which art first, and me, who am second. But he answered: I will buy the field.

5 To whom Booz said: When thou shalt buy the field at the womans hand, thou must take also Ruth the Moabite, which was the wife of the deceased: that thou mayest raise up the name of thy kinsman in his inheritance.

6 Who answered: I yield my right of nigh kindred: for I may not abolish the posterity of Mine own family. do thou use my privilege, which I profess that I do willingly forgo.

(b) See Deut. 25. noting here withal, that the penalty was less, when another kinsman undertaking the marriage, the woman was prevented from complaining before the judge.

7 And (b) this in old time was the manner in Israel between kinsmen, that if at any time one yielded to another his right: that the grant might be sure, the man put of his shoe, and gave it to his neighbor. this was a testimony of yielding in Israel.

8 Booz therefore said to his kinsman: Take of thy shoe. Which immediately he loosed from his foot.

9 But to the ancients, and the whole people he said: You are witnesses this day, that I have purchased all things which were Elimelechs; and Chelions and Mahalons, Noemi delivering them:

10 and have taken in Marriage Ruth the Moabite, the wife of

Mahalon, that I may raise up the name of the deceased in his inheritance, lest his name be abolished out of his family and brethren and people. You, I say, are witnesses of this thing.

11 all the people that was in the gate answered, and the ancients: We are witnesses: Our Lord make this woman, which entereth into thy house, as Rachel, and Lia, which builded the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem:

12 and that thy house may be, as the house of Phares, whom Tamar bare to Judas, of the seed which our Lord shall give thee of this young woman.

13 Booz therefore took Ruth, and had her to wife: and went in unto her, and our Lord gave her to conceive, and to bear a son.

14 And the women said to Noemi: Blessed be our Lord, which hath not suffered that there should fail a successor of thy family: that his name should be called in Israel.

15 And thou shouldest have one that may comfort thy soul, and cherish thy old age. For of thy daughter in law is he born, which will love thee: and much better is she to thee, then if thou hadst seven sons.

16 And Noemi taking the child put it in her bosom, and did the office of a nurse and of one that should carry him.

17 And the women her neighbors congratulating her, and saying: There is a son born to Noemi: called his name Obed: this is (c) the father of Isai, the father of David.

18 These are the generations of Phares: Phares begat Esron,

19 Esron begat Aram, Aram begat Aminadab,

20 Aminadab begat Nahasson, Nahasson begat Salmon,

21 Salmon begat Booz, Booz begat Obed,

22 Obed begat Isai. Isai begat David.

(c) Here appeareth the final cause of writing this history, to show the Genealogy of King David from Judas the Patriarch. of whom Christ should descend, so prophesied: *Gen. 49.* and showed to be performed; *Mat. 1.*

7THE ARGUMENT OF THE BOOKS OF KINGS AND PARALIPPOMENON IN GENERAL.

These histories are also expounded mystically by the ancient Fathers.

The general contents of all the Books of Kings & Paralippomenon.

Samuel writ the first part, but uncertain who writ the rest.

AFTER the book of Judges (whereunto Ruth is annexed) rightly follow the Books of Kings: signifying that after the general Judgment cometh the Everlasting Kingdom. As venerable Beda expoundeth this connection of Books, wherein he also explicateth many other Mysteries of Christ & the Church præfigured in these histories. Likewise St. Gregory teacheth that besides the historical & moral sense expressed in the simplicity of the letter, another mystical understanding is to be sought in the height of the Allegory. In confirmation whereof he citeth St. Augustine and St. Jerome; who say, that Elcana his two wives signified the Synagogue of the Jews, and the Church of Christ: & that the death of Heli & Saul, with translation of Priesthood to Samuel and Sadoch, and of the Kingdom, to David and his successors, præfigured the new Priesthood, and new Kingdom of Christ the old ceasing which were shadows thereof. So these two great Doctors St. Gregory and St. Beda, insisting in the steps of other learned holy. Fathers, that had gone before them, expound these histories not only historically but also mystically. The history first setteth forth the changing of the form of government from Judges to Kings: and then at large what Kings did reign over the Hebrew people, as well in one entire Realm, as over the same people divided into two kingdoms; their more principal Acts; their good and evil behavior; also the prosperity, declinations, and final captivities of both the Kingdoms. all which is contained in four Books of Kings, with other two partly repeating that was said before, but especially supplying things omitted in the whole sacred history from the beginning of the world, called Paralippomenon. The two first are also called the Books of Samuel, though he writ not one of them wholly, for he died before the history of the former ended; but they go both under his name, because he anointed the two first Kings, and writ a great part of their Acts. whereto the rest was added either by David and Salomon, as some think, or by Nathan and Gad, as is probably gathered, 1. Paralip. 29. v. 29. The authors also of the third and fourth Books of Kings, and of the two of Paralippomenon are uncertain; yet all have Ever been received and held for Canonical Scripture.

qq. in 1. Reg. c. 1.

Prologo in 1. Reg.

li. 17. c. 4. civit. Ep. ad Paulin.

THE ARGUMENT OF THE FIRST BOOK OF KINGS

Contents of the
first book, divided
into four parts.

THIS first book may be divided into four parts. First are recorded the governments of Heli & Samuel, with the occasions of changing the state of that commonwealth into a Kingdom. in the eight first Chapters. Secondly, the election and government of Saul their first King. from the 9. Chapter to the 16. Thirdly, Davids anointing, his virtues, troubles, and persecutions. from the 16. Chapter to the 28. Fourthly, the ruin of Saul and exaltation of David. in the four last Chapters.

THE FIRST BOOK OF SAMUEL, WHICH WE CALL THE FIRST OF KINGS

Chapter 1

These Books are
read at Matins
from the feast of
the B Trinity until
the first Sunday of
August.

The first part. Of
the governments of
Heli and Samuel:
and of changing
the state into a
kingdom.

Elcana having two wives, the one called Anna, is barren, and for the same is reproached by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiveth and beareth a son, calleth him Samuel: 24. and presenteth him to the service of God in Silo.

1 **THERE** was a man of Ramathaimsophim, of mount Ephraim, & his name Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraite:

2 and he had two wives, the name of one was Anna, and the name of the second Phenenna. Phenenna had children: but Anna had not children.

3 And that man went up from his city upon Ordinary days, to adore and sacrifice unto the Lord of hosts in Silo. And there were the two sons of Heli, Ophni and Phinees, priests of our Lord.

4 The day came therefore, & Elcana immolated, and gave to Phenenna his wife, & to all her sons and daughters parts:

5 but to Anna he gave one part with heavy cheer, because he loved Anna. And our Lord had shut her matrice.

6 Her adversary also afflicted her, and vexed her sore, in so much that she upbraided her, that our Lord had shut her matrice:

7 and so did she every year, when the time returned, that they went

up to the temple of our Lord: and so she provoked her: moreover she wept, and took not meat.

8 Elcana therefore her husband said to her: Anna, why weepest thou? and why doest thou not eat? and wherefore doest thou afflict thy heart? Am not I better to thee, then ten children?

9 And Anna arose after she had eaten and drunk in Silo. And Heli the priest sitting upon a Stool before the posts of the house of our Lord,

10 whereas Anna had a heavy heart, she prayed to our Lord, weeping abundantly,

11 and she vowed a vow, saying: O Lord of hosts, if regarding thou wilt behold the affliction of thy servant, and wilt be mindful of me, and not forget thy handmaid, and wilt give unto thy servant a man child: I (a) will give him to our Lord all the days of his life, & the razor shall not come upon his head.

12 And it came to pass, when she multiplied prayers before our Lord, that Heli observed her mouth.

13 Moreover Anna spake in her heart, and only her lips moved, and voice there was not heard at all. Heli therefore thought her to be drunk,

14 and said to her: How long wilt thou be drunk? digest a little the wine, Wherewith thou art wet.

15 Anna answering, Not so, quoth she, my lord: for I am an exceeding unhappy woman, and wine and whatsoever may inebriate, I have not drunk, but I have poured out my soul in the sight of our Lord.

16 Account not thy handmaid as one of the daughters of Belial: for of the multitude of my sorrow and heaviness have I spoken until this present.

17 Then Heli said to her: go in peace: and the God of Israel give thee thy petition, which thou hast asked him.

18 But she said: Would God thy handmaid may find grace in thine eyes. And the woman went on her way, and did eat, and her countenance was no more changed otherwise.

19 And they rose in the morning, and adored before our Lord: and they returned, & came into their house to Ramatha. And Elcana knew Anna his wife: and our Lord remembered her.

20 And it came to pass after a certain compass of days, Anna conceived & bare a son, and called his name Samuel: because she asked him of our Lord.

21 And Elcana her husband went up, and all her house, to immolate unto our Lord the solemn host, and his vow,

22 and Anna went not up: for she said to her husband: I will not go till the infant be weaned, and till I may bring him, that he may appear before the sight of our Lord, and may remain there

(a) This child being of the tribe of Levi, though not of Aarons stock, was lawfully vowed to the service of the tabernacle, by his parents during his childhood, but coming to years of discretion he was at his own election to continue, or to depart. If he had been of any other tribe, he must have been redeemed. *Levit. 37.*

continually.

23 And Elcana her husband said to her: do that which seemeth good to thee, and tarry till thou wean him: and I pray that our Lord fulfill his word. The woman therefore tarried, and gave her son suck, till she removed him from the milk.

24 And she brought him with her, after she had weaned him, with three calves, & three bushels of meal, and a flagon of wine, and she brought him to the house of our Lord in Silo. But the child was yet a little infant:

25 and they immolated a calf, and offered the child to Heli.

26 And Anna said: I beseech thee my lord, thy soul liveth my lord: I am that woman, which stood before thee here praying our Lord.

27 For this child did I pray, and our Lord hath given me my petition, which I asked him.

28 Therefore I also have given him to our Lord all the days, which he shall live, that he may be applied to our Lord. And they adored our Lord there. And Anna prayed, and said:

Chapter 2.

Anna giveth thanks in a Canticle. 11. the sons of Heli grievously sinning are reprehended, but not duly corrected, by their father. 21. Anna beareth three sons more, and two daughters. 27. Heli is threatened, 34. and the death of his two sons foretold.

The Canticle at
Laudes on
Wednesday.

1 **MY** heart hath rejoiced in our Lord, and my horn is exalted in my God: my mouth is dilated upon Mine enemies: because I have joyed in thy salvation.

2 There is none holy as our Lord is: for neither is there another beside thee, and there is none so strong as our God.

(a) Leave of to
praise Idols, as ye
have accustomed to
do.

3 do not multiply to speak high things, boasting: (a) let old matters depart from your mouth: because our Lord is a God of all knowledge, and to him cogitations are prepared.

4 The bow of the strong men is overcome, and the weak are girded with strength.

(b) The Church of
Gentiles.

5 They that before were filled have hired out them selves for bread: and the hungry are filled, until (b) the barren woman bare very many: and (c) she that had many children, was weakened.

(c) The Synagogue
of the Jews. St.
Aug. li. 17. c. 4.
civit.

6 Our Lord mortifieth and quickeneth, bringeth down to hell and fetcheth back again.

7 Our Lord maketh poor and enricheth, humbleth and lifteth up.

8 He raiseth the needy man from the dust, and from the dung he lifteth up the poor: that he may sit with princes, and hold the throne of Glory. For the poles of the earth are our Lords, and upon them he hath set the world.

(d) Neither David nor Salomon, much less any other King, possessed or judged the ends of the earth: but Christs inheritance reacheth to the ends of the earth.
Psal. 2. v. 18.

9 The feet of his Saints he will keep, and the impious shall be silent in darkness: because in his own force man shall not be strengthened.

10 Our Lord shall his adversaries fear: and upon them shall he thunder in the heavens: our Lord shall judge the ends of (d) the Earth, and shall give empire to his king, and shall exalt the horn of his Christ.

11 And Elcana went into Ramatha, unto his house: but the child ministered in the sight of our Lord before the face of Heli the priest.

12 Moreover the sons of Heli, were the sons of Belial, not knowing our Lord,

13 nor the office of priests to the people: but whosoever had immolated a victim, the servant of the priest came, whiles the flesh was in boiling, and had a flesh hook with three teeth in his hand,

14 and thrust it into the kettle, or into the cauldron, or into the pot, or into the pan: and all, that the flesh hook brought up, the priest took to himself. so did they to all Israel that came into Silo.

15 Yea before they burnt the fat, the servant of the priest came, and said to him that immolated: Give me flesh, that I may boil it for the priest: for I will not take flesh of thee sod, but raw.

16 And he that immolated said to him: Let the fat first be burnt to day according to the manner, and take unto thee how much soever thy soul desireth. Who answering said to him: Not so: for thou shalt give it now, or else I will take it away by force.

17 Therefore the sin of the young men was exceeding great before our Lord: because men detracted from the sacrifice of our Lord.

18 But Samuel ministered before the face of our Lord: a child, girded with an ephod of linen.

19 And his mother made him a little tunic, which she brought upon the Ordinary days, going up with her husband, to immolate the solemn host.

20 And Heli blessed Elcana and his wife: and he said to him: Our Lord render thee seed of this woman, for the usury that thou hast given our Lord. And they went into their place.

21 Our Lord therefore visited Anna, and she conceived, and bare three sons, and two daughters: and the child Samuel was magnified before our Lord.

22 And Heli was very old, and heard all things which his sons did to all Israel: and how they slept with the women that waited at the door of the tabernacle:

23 and he said to them: Why do you these kind of things, which I hear, very naughty things, of all the people?

24 do not so my sons: for it is not a good report, which I do hear, that you make the people of our Lord to transgress.

25 If man shall sin against man, God may be pacified toward him:

(e) Sins directly against God, and that hinder his service, are more hardly remitted: but none at all are irremissible before death, because during life every one may truly

repent, if he will:
and to all true
penitents God
promiseth
remission of sins
Ezech. 33.

(f) Gods
determination to
punish took not
away their freewill,
but for their
obstinacy he left
them to them
selves, without his
grace, and so justly
punished them. *See*
St. Aug. li. 5. cont.
Iulian. c. 3.

(g) This was
fulfilled as in the
figure in Samuel,
not wholly, for
priesthood still
remained in the
line of Aaron, as
appeareth in
Achias, Abiathar &
Sadoc. *ch. 14. 22.*
& 2: *Reg. 8.* but
perfectly in Christ
1. Reg. c. 2.

but if a man shall sin against our Lord (e) who shall pray for him?
And they heard not the voice of their father, (f) because our Lord
would kill them.

26 But the child Samuel prospered, and grew, and pleased both our
Lord and men.

27 And there came a man of God to Heli, and said to him: Thus saith
our Lord: Was not I openly revealed to thy fathers house, when they
were in Ægypt in the house of Pharaos?

28 and I chose him of all the tribes of Israel for my priest, that he
might ascend to my altar, and burn to me incense, and might carry
the ephod before me: and I gave to thy fathers house all things of
the sacrifices of the children of Israel.

29 Why have you with your heel rejected my victim, and my gifts
which I commanded to be offered in the temple: and hast rather
honored thy sons then me, that you would eat the first fruits of
every sacrifice of Israel my people?

30 Therefore sayeth our Lord the God of Israel: Speaking I speak
that thy house, and the house of thy father should minister in my
sight, for ever. But now sayeth our Lord: Be this far from me: but
whosoever shall glorify me I will glorify him: and they that
contemn me, shall be base.

31 Behold the days come: and I will cut of thy arm, and the arm of
thy fathers house, that there may not be an old man in thy house.

32 And thou shalt see (g) whom thou envyest in the temple, in all
prosperities of Israel and there shall not be an old man in thy house
for ever.

33 Notwithstanding I will not altogether take away a man of thee
from Mine altar: but that thine eyes may fail, and thy soul melt: and
a great part of thy house shall die when it is come to mans age.

34 And this shall be a sign to thee, which shall come upon thy two
sons, Ophni, and Phinees: In one day they shall both die.

35 And I will raise up unto me a faithful priest, which shall do
according to my heart, and my soul: and I will build him a faithful
house, and the same shall walk before my Christ all days.

36 And it shall come to pass, that whosoever shall remain in thy
house, shall come that he may be prayed for, and shall offer a piece
of silver, and a manchet of bread, and shall say: Leave me I beseech
thee to one priestly part, that I may eat a morsel of bread.

Chapter 3

*Samuel thrice called upon in sleep by vision from God, repaireth to
Heli, 10. the fourth time our Lord revealeth to him the evil, that shall
fall to Heli, and his house. 16. which he, being requested, declateth
to Heli.*

(a) Rare things are called precious, and so the gift of prophecy is here termed, which was then granted to few.

(b) This vision happened early in the morning, before the time of dressing the lamps, when some were put out and others light.

1 **AND** the child Samuel ministered to our Lord before Heli, and the word of our Lord was (a) precious in those days, there was no vision manifest.

2 It came to pass therefore on a certain day Heli lay in his place, and his eyes were become dim, neither could he see.

3 (b) before the lamp of God was extinguished, Samuel slept in the temple of our Lord, where the ark of God was.

4 And our Lord called Samuel. Who answering, said: Loe here I am.

5 And he ran to Heli and said: Loe here I am: for thou didst call me. Who said: I did not call thee: return and sleep. And he went and slept.

6 And our Lord added again to call Samuel. And Samuel rising up went to Heli, and said: Loe here I am: because thou didst call me. Who answered: I did not call thee my son: return and sleep.

7 Moreover Samuel did not yet know our Lord, neither had the word of our Lord been revealed to him.

8 And our Lord added, and called Samuel yet the third time. Who rising up went to Heli,

9 and said: Loe here I am: because thou didst call me. Heli therefore understood that our Lord called the child, and said to Samuel: go, & sleep: & if he shall call the hereafter, thou shalt say: Speak Lord, for thy servant hearth. Samuel therefore went & slept in his place.

10 And our Lord came, and stood: and he called, as he had called twice, Samuel, Samuel. And Samuel said: Speak Lord for thy servant hearth.

11 And our Lord said to Samuel: Behold I do a thing in Israel: which whosoever shall hear, both his ears shall tingle.

12 In that day will I raise up against Heli all things which I have spoken touching his house: I will begin, and accomplish it.

13 For I have foretold him that I would judge his house for ever, because of iniquity, for that he knew that his sons did wickedly, and hath not corrected them.

14 Therefore have I sworn to the house of Heli, that the iniquity of his house can not be expiated with victims and gifts for ever.

15 And Samuel slept until morning, and opened the doors of the house of our Lord. And Samuel feared to tell the vision unto Heli.

16 Heli therefore called Samuel, and said: Samuel thy son: Who answering, said: Here I am.

17 And he asked him: What is the word, that our Lord hath spoken to thee? I beseech thee conceal it not from me. These things do God to thee, and these do he add, if thou shalt hide from me a word of all the words, which were said to thee.

18 Samuel therefore told him all the words, & did not hide them from him. And he answered: It is our Lord: let him do that which is

good in his eyes.

19 And Samuel grew, and our Lord was with him, and there fell not of his words upon the ground.

20 And all Israel knew from Dan to Bersabee, that faithful Samuel was the prophet of our Lord.

21 And our Lord added to appear in Silo, because our Lord had been revealed to Samuel in Silo, according to the word of our Lord. And the word of Samuel came to pass to all Israel.

Chapter 4

The Israelites are beaten in battle by the Philistines. 3. Who for their better protection and comfort, fetch the ark of God into the camp: 10. but are beaten again, the ark taken, and with many others the two sons of Heli are slain. 13. all which Heli understanding falleth from his seat, and breaketh his neck: 19. also his daughter in law presently traveling of child is delivered of a son.

1 **AND** it came to pass in those days, the Philistines assembled together to fight: and Israel went forth to meet the Philistines into battle, & camped beside the Stone of help. Moreover the Philistines came into Aphec,

2 and put their army in array against Israel. And after they had joined battle, Israel turned their backs to the Philistines: and there were slain in the fight here and there through the fields, as it were four thousand men.

3 And the people returned to the camp: and the ancients of Israel said: Why hath our Lord stricken us to day before the Philistines?

(a) Let us fetch unto us the ark of the covenant of our Lord from Silo, and let it come into the midst of us, that it may save us from the hand of our enemies.

4 The people therefore sent into Silo, and they took from thence the ark of the covenant of the Lord of hosts sitting upon the Cherubims: and the two sons of Heli were with the ark of the covenant of God, Ophni and Phinees.

5 And when the ark of the covenant of our Lord was come into the camp, all Israel made a shout with a great cry, and the earth sounded.

6 And the Philistines heard the voice of the cry, and said: What is this voice of a great cry in the camp of the Hebrews? And they knew that the ark of our Lord was come into the camp.

7 And the Philistines were afraid, saying: God is come into the camp. And they mourned, saying:

8 Woe to us: for there was not so great rejoicing yesterday and the day before: woe to us. Who shall keep us from the hand of these high Gods? these be the Gods, that strike Ægypt with all plague, in

(a) Their confidence of help from God, by presence of the ark was good and commendable, but their sins deserved to be punished.

the desert.

9 Take courage, and be men, ye Philistines: lest you be servants to the Hebrews, as they also have served you: take courage and fight.

10 The Philistines therefore fought, and Israel was slain, and every man fled into his tabernacle: and there was made an exceeding great plague: and there fell of Israel thirty thousand footmen.

11 And the ark of God was taken: the two sons also of Heli died, Ophni and Phinees.

12 And a man of Benjamin running out of the battle array, came into Silo that day, his garment rent, and sprinkled on his head with dust.

13 And when he was come, Heli sat upon a Stool over against the way looking. For his heart was fearful for the ark of God. And that man after he was entered in, told it to the city: and all the city howled.

14 And Heli heard the sound of the cry, and said: What is this sound of this same tumult? But he hastened, and came, and told Heli.

15 And Heli was ninety and eight years old, and his eyes were dim, and he could not see.

16 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 son?

17 And he brought the news answering: Israel, quoth he, is fled before the Philistines, and a great ruin is made in the people: moreover also thy two sons are dead, Ophni and Phinees: and the ark of God is taken.

(b) This zeal of religion in Heli towards the ark, is a great sign that he died in good state though he was temporally punished for not correcting his sons.

18 And when he had (b) named the ark of God, he fell from his stool backward beside the door, & his neck being broken he died. For he was an old man, and of a great age: and he judged Israel forty years.

19 And his daughter in law, the wife of Phinees was great with child, and nigh to be delivered: and hearing the report that the ark of God was taken, and her father in law was dead, and her husband, she bowed her self and was delivered: for sudden pains were fallen upon her.

20 And in the very moment of her death, they said to her that stood about her: Fear not because thou hast born a son. Who answered them not, nor gave heed to it.

21 And she called the child Ichabod, saying: The Glory is translated from Israel, because the ark of God is taken, and for her father in law, and for her husband;

22 and she said: The Glory is translated from Israel, for that the ark of God was taken.

Chapter 5

Dagon falleth down twice in presence of the Ark, his head and

hands broken off. 6. The Philistines being sore plagued in all their cities where the ark cometh, 11. determine to send it back to the Israelites.

1 **AND** the Philistines took the ark of God, and carried it from the Stone of help into Azotus.

2 And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it beside Dagon.

(a) So sown as
Christs Gospel or
Testament came
among the
Gentiles, all false
Gods & idolatry
fell down. St.
Beda. qq in 1. Reg.
c. 3.

3 And when the Azotians had risen early the next day, behold (a) Dagon lay flat on the ground before the ark of our Lord: and they took Dagon, and restored him into his place.

4 And again early the next day rising up, they found Dagon lying upon his face on the earth before the ark of our Lord: and the head of Dagon, and the two palms of his hands were cut of upon the threshold:

5 moreover the body only of Dagon was remaining in his place. For this cause the priests of Dagon, and all that enter into his temple, tread not upon the threshold of Dagon in Azotus until this day.

6 And the hand of our Lord was heavy upon the Azotians, and he plagued them, and struck Azotus and the coasts thereof in the secret part of the fundament. And the towns and fields bubbled forth in the midst of that country, and there came forth mice, and there was confusion of great death in the city.

(b) The ark being a
holy thing, as
Relics are, was
terrible to their
false god, the
Devil, so the
Relics of St.
Babilas overthrew
the false god
Apollo. as St.
Chrysost. testifieth
at large. *li. cont.*
Gentiles, to. 5.

7 And the men of Azotus Seeing this manner of plague, said: Let not the ark of the God of Israel tarry with us: because his hand is sore upon us, and (b) upon Dagon our God.

8 And sending they gathered together all the princes of the Philistines to them, and said: What shall we do with the ark of the God of Israel? And the Getheites answered: Let the ark of the God of Israel be carried about, and they carried about the ark of the God of Israel.

9 And they carrying it about, the hand of our Lord was made through every city by an exceeding great slaughter: and it strake the men of every city, from little unto great, & they had hemorrhoids in their secret parts. And the Getheites took council, and made themselves stools of skins.

10 They sent therefore the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought unto us the ark of the God of Israel, to kill us & our people.

11 They sent therefore & gathered together all the princes of the Philistines: who said: dismiss the ark of the God of Israel, & let it return into his place, & not kill us with our people.

12 For there was made the fear of death in every city, & the hand of God exceeding grievous. the men also that had not died, were stricken in the secret part of the buttocks: and the howling of every city went up into heaven.

Chapter 6

The ark is sent back with five emeroids and five mice of gold, upon a new wayne drawn by two milk kine. 13. which coming directly to Bethsames are sacrificed, the wayne serving for fire, the Levites keep the Ark. 19. Many others are slain looking of curiosity into it.

1 **THEREFORE** the ark of God was in the country of the Philistines seven months.

2 And the Philistines called the priests and soothsayers, saying: What shall we do with the ark of the Lord? tell us how we may send it back into his place. Who said:

3 If you send back the ark of the God of Israel, send it not away empty, but that which you owe render unto it for sin, and then you shall be cured: and you shall know why his hand departeth not from you.

4 Who answered: What is that which we ought to render unto it for sin? And they answered:

5 According to the number of the provinces of the Philistines you shall make five golden emroides, and five golden mise: because there hath been one plague to you, and to your princes. And you shall make the similitudes of your emeroides, and the similitudes of the mise, that have destroyed the land, and you shall give Glory to the God of Israel: if perhaps he will lighten his hand from you, and from your Gods and from your land.

(a) Obstinate sinners do harden their own hearts, not God, but by suffering them so to do. *See Annot. Exod. 7.*

6 Why do you harden your hearts, as (a) Ægypt and Pharaο did harden their heart? did not he after he was stricken, then dismiss them, and they departed?

7 Now therefore take and make one new wayne: and two kine having calved, on which there hath no yoke been put, couple in the wayne, and shut up their calves at home.

8 And you shall take the ark of the Lord, and put it in the wayne, and the vessels of gold, which you have paid him for sin, you shall put into a little casket at the side thereof: and dismiss it that it may go.

9 And you shall look: and if so be that it shall go up by the way of his coasts against Bethsames, he hath done us this great evil: but if not: we shall know that his hand hath not touched us, but it hath happened by chance.

10 They therefore did in this manner: and taking two kine, that had sucking calves, yoked them to the wayne, and shut up their calves at home.

11 And they laid the ark of God upon the wayne, and the little casket, that had the golden mise and the similitudes of emeroides.

12 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 Philistines followed unto the borders of Bethsames.

13 Moreover the Bethsamites reaped wheat in the valley: and lifting up their eyes, they saw the ark, and were glad when they had seen it.

14 And the wayne came into the field of Josue the Bethsamite, and stood there. And there was a great stone, and they did cut the wood of the wayne, and laid the kine upon it an holocaust to our Lord.

15 And the Levites took down the ark of God, and the little casket, that was at the side of it, wherein were the vessels of gold, and they put it upon the great stone. The men also of Bethsames offered holocausts, and immolated victims that day to our Lord.

16 And the five princes of the Philistines saw, and returned into Accaron that day.

17 And these are the golden emeroides, which the Philistines rendered for sin to our Lord: Azotus one, Gaza one, Ascalon one, Geth one, Accaron one:

18 and the golden mise according to the number of the cities of the Philistines, of the five provinces, from walled city unto town that was without wall, and unto Abel the great, Whereupon they put the ark of our Lord, which was until that day in the field of Josue the Bethsamite.

(b) As the ark was terrible to the infidels, (*Chapter 5.*) so also to those that believed right but used it not reverently.

19 But he struck of the men of Bethsames, for that they had (b) seen the ark of our Lord: and he struck of the people seventy men, and fifty thousand of the common people. And the people mourned, because our Lord had stricken the common people with a great plague.

20 And the men of Bethsames said: Who shall be able to stand in the sight of our Lord God this holy one? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Caria Thiarim, saying: The Philistines have brought back the ark of our Lord, come down & fetch it back unto you.

Chapter 7

The ark is brought to the house of Abinadab in Gabaa, 3. By Samuels exhortation, the people cast away the idols and serve only God. 10. Samuel offering sacrifice and praying, Israel prevaieth against the Philistines.

(a) These men knowing that the presence of the ark was good for them (though the Bethsamites had been punished for their irreverence towards it) feared not to receive and

1 **THEREFORE** the men of Caria Thiarim came, and (a) brought back the ark of our Lord, and carried it into the house of Abinadab in Gaaba: And Eleazar his son they sanctified, that he might keep the ark of our Lord.

2 And it came to pass, from the day that the ark of our Lord abode in Caria Thiarim the days were multiplied (for it was now the twentieth year) and all the house of Israel rested after our Lord.

keep it.

3 And Samuel spake to all the house of Israel, saying: If you turn to our Lord in all your heart, take away the strange Gods out of the midst of you, Baalim, and Astaroth: and prepare your hearts to our Lord, and serve him only, and he will deliver you from the hand of the Philistines.

4 Therefore the children of Israel took away Baalim and Astaroth, and served our Lord only.

5 And Samuel said: Gather together all Israel into Masphath, that I may pray our Lord for you.

6 And they assembled into Masphath: and they drew water, and poured it out in the sight of our Lord, and they fasted that day, and said there: We have sinned to our Lord. And Samuel judged the children of Israel in Masphath.

7 And the Philistines heard that the children of Israel were gathered together into Masphath, and the princes of the Philistines went up to Israel. Which when the children of Israel had heard, they were afraid at the face of the Philistines.

8 And they said to Samuel: cease not to cry to our Lord God for us, that he save us from the hand of the Philistines.

9 And Samuel took one sucking lamb, and offered it a whole holocaust to our Lord: and Samuel cried to our Lord for Israel, and our Lord heard him.

10 And it came to pass, when Samuel offered the holocaust, the Philistines began battle against Israel: but our Lord thundered with a great noise in that day upon the Philistines, and terrified them, and they were slain before the face of Israel.

11 And the men of Israel issuing out of Masphath pursued the Philistines, and struck them unto the place, that was under Bethcar.

12 And Samuel took one stone, and laid it between Masphath and Sen: and he called the name of that place, The stone of help. And he said: Thus far hath our Lord helped us.

13 And the Philistines were humbled, neither added they any more to come into the borders of Israel. Therefore the hand of our Lord was made upon the Philistines, all the days of Samuel.

14 And the cities, which the Philistines had taken from Israel, were rendered to Israel, from Accaron unto Geth, and their borders: and he delivered Israel from the hand of the Philistines, and there was peace between Israel and the (b) Amorrheite.

15 Samuel also judged Israel all the days of his life:

16 and he went every year circuiting Bethel and Galgala and Masphath, and judged Israel in the foresaid places.

17 And he returned into Ramatha: for there was his house, and there he judged Israel: he built also there an altar to our Lord.

(b) That is to say, the Philistines, who were one of the seven nations of Chanaan, which God commanded his people to destroy, commonly called the Amorrhites.

Chapter 8

Samuel growing old, and his sons for bribes perverting judgment, the people require to have a king. 7. To whom by Gods commandment, Samuel foreshoweth the law of a king, to make them cease from their demand; 19. but they persist therein.

1 **AND** it came to pass when Samuel waxed old, he appointed his sons judges over Israel.

2 And the name of his first begotten son was Joel: and the name of the second Abia, judges in Bersabee.

3 And his sons walked nor in his ways: but they declined after avarice, & took bribes, and perverted judgment.

(a) Heli his sons grievously offending in their office before (Chapter 2.) and now Samuels sons also perverting judgment gave occasion to the people, to demand a king to judge their temporal causes rightly not declining to wrong for bribes.

4 (a) Therefore all the ancients of Israel being assembled, came to Samuel into Ramatha.

5 And they said to him: Behold thou art old, and thy sons walk not in thy ways: appoint us a king, that he may judge us, as also all nations have.

6 And the word was misliked in the eyes of Samuel, because they had said: Give us a king, that he may judge us. And Samuel prayed to our Lord.

7 And our Lord said to Samuel: Hear the voice of the people in all things which they speak to thee. for they have not rejected thee, but me, that I should not reign over them.

8 According to all their works, which they have done from the day that I brought them out of Ægypt until this day: as they have forsaken me, and served strange Gods, so do they also unto thee.

(b) Misphat signifieth manner, fashion, or proceeding.

9 Now therefore hear their voice: but yet testify to them, and foretell them the (b) right of the king, that shall reign over them.

10 Samuel therefore spake all the words of our Lord to the people which had desired a king of him,

11 and said: This shall be the right of the king, that shall reign over you: Your sons he will take, and put in his chariots, and will make them unto him the horsemen, and running footmen before his chariots,

12 and will appoint them his tribunes, and centurions, and the plowers of his fields, and mowers of his corn, and makers of his armor and of his chariots.

13 Your daughters also will he take to make ointments, and to be cooks, and bakers.

14 Your fields also, and vineyards, and the best olivets he will take away, and give to his servants.

15 Yea and your corn also, and the revenues of your vineyards he will tithe, to give his Eunuchs and servants.

16 Your servants also and handmaids, and goodliest young men, and

(c) God always
hearth those that
truly repent for
their sins, but doth
not always deliver
them from
afflictions, which
are due for
offences, or
profitable for
probation and
merit of his
children.

asses he will take away, and put in his work.

17 Your flocks also will he tithe, you shall be his servants.

18 And you shall cry in that day from the face of the king, which you have chosen you: and our Lord (c) will not hear you in that day, because you desired unto yourselves a king.

19 But the people would not hear the voice of Samuel, but said: Not so: for there shall be a king over us,

20 and we also will be as all nations: and our king shall judge us, and shall go forth before us, and shall fight our battles for us.

21 And Samuel heard all the words of the people, and spake them in the ears of our Lord.

22 And our Lord said to Samuel: Hear their voice, and appoint a king over them. And Samuel said to the men of Israel: Let every man go into his city.

ANNOTATIONS

Chapter 8

Why the peoples
demand to have a
king is disliked.

7. *Rejected me.*] For so much as God had chosen Israel a peculiar people to him self, and hitherto ruled the same by his Priests established among them, and by Judges extraordinarily raised up, and sent by him, to deliver them in their distress, their demand now to have a King, who (after the manner of other nations) should be their Lord, and have more dignity, and authority over them, then Dukes or Judges had, is interpreted, as in effect to reject God: in that they disliked, & sought to change his form of government. And therefore this request of the people justly displeased both Samuel and God himself.

*Exod. 19.
Deut. 37.
Judic. 2 v.
16.*

Kings sometimes
oppress their
subjects by Gods
sufferance, but
unjustly.

11. *The right of the King.*] Samuel here by Gods appointment, to dissuade the people from their desire of a king, at least to admonish them before hand, what they are like to find by experience, reciteth such things, as Kings abusing their power do oftentimes practice, by reason of their high dignity, and little fear of controlment, but unjustly and unlawfully; according to the doctrine of ancient Fathers. Amongst others. St. Cyprian calleth the exactions of Kings here recited, *grievous injuries*. St. Jerome *dura imperia, & servitutum. rigorous or cruel governments, and servitude*. St. Gregory proveth the same by two contrary examples. Seeing (sayeth he) that which is here foretold, was punished in Achab and Iesabel (3. *Reg. 21.*) it sheweth, that it was not right by Divine judgment, which they exacted. And when the elect King David was to build an altar to our Lord (1. *Paral. 21.*) he would not take part of Ornans field, except he paid a just price for it. Moreover the law prescribing the duty of Kings (*Deut. 17. v. 16. &c.*) commandeth them not to multiply horses, not to *heap riches*, not to *take high courage, that their hearts be not lifted up into pride over their brethren*. Nevertheless Kings have great prerogatives (more then Dukes, and Judges) besides, and above, but Never contrary to the law; that albeit they can not take their subjects lands or goods, neither for themselves, nor to give to their servants at their pleasure: yet in diverse cases subjects are bound, to contribute of their private goods, to supply the necessity of the King, or of the commonwealth, as by nature every part must suffer damage, or danger in defense of the principal member, or whole body. And if any refuse so to do, they may justly be

*St. Cyp. li.
3. cp. 9.
sine 65. St.
Hier. in
Osee 8. St.
Greg. li. 4.
c. 2. in 1.
Reg. 8.*

Kings have
prerogatives
above, but not
contrary to the
laws.

Evil princes may be deposed by God & the Church: but not by the people only.

Points observed in the constitution and deposition of King Saul.

compelled.

Furthermore in case Kings or other Princes commit excelses, and oppress their subjects, yet are they not by and by to be deposed by the people, nor commonwealth, but must be tolerated with patience, peace, and meekness, till God by his sovereign authority, left in his Church, dispose of them: which his Divine wisdom and Goodness often deferreth to do, as here he expressly forewarneth, saying: (v. 18.) *You shall cry in that day, from the face of your King, and our Lord will not hear you.* And the reason is, because he will punish the sins of the people, by suffering evil princes to reign. *Job. 34. v. 30.*

*Concil.
Lateran c.
3. de beset.*

Of which important difficulty, falling sometimes between Princes and their subjects, who so desireth, may search the judgment of ancient Fathers, and see St. Thomas, and other School Doctors, 2. 2. q. 12. a 2. Here only for better understanding of this present text, these brief points may be observed. First, the people of their own will desired to have a King. Secondly, they requested the same at the hands of Samuel their present Superior. Thirdly, this demand displeased both Samuel and God himself. Fourthly, yet God condescended to grant their suite, but with an admonition, and forewarning of the inconveniences, which they should find and feel. Fifthly, God himself designed the person that should be King, revealed him by vision, and commanded Samuel to anoint him. Sixthly, God Nevertheless by guiding the lot, more manifestly declared, and confirmed his election. Seventhly, God deposed the same King, for transgressing his law, *Chapter 13. v. 13.* and disobeying his commandment. *Chapter 15. v. 23.* appointing another, by the ministry of Samuel. *Chapter 16.* Eighthly, notwithstanding his deposition, he remained in his dignity till his death, which happened by other means. *Chapter 31.* By all which it appeareth, that God constituted Saul the first King of the Jews, the people suing to have a King; but deposed him for evil behavior, the people desiring no such thing, and Samuel the Prophet much lamenting the same. Yet was he not actually bereaved of the crown and kingdom during his life.

Chapter 9

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.

1 **AND** there was a man of Benjamin named Cis, the son of Abiel, the son of Seor, the son of Bechorath, the son of Aphia, the son of a man of Iemini, valiant in strength.

2 And he had a son called Saul, chosen & good: and there was not a man of the children of Israel better then he: from the shoulder and upward he appeared above all the people.

3 And the asses of Cis the father of Saul were lost: and Cis said to Saul his son: Take one of the servants with thee, and rising go, and seek the asses. Who when they had passed by mount Ephraim,

4 and by the land of Salisa, and had not found, they passed also through the land of Salim, and they were not: yea and by the Land of Iemini, and found them not.

5 And when they were come into the Land of Suph, Saul said to the servant that was with him: Come let us return, lest perhaps my father hath let alone the asses, and be careful for us.

6 Who said to him: Behold a man of God is in this city, a famous man: all that he speaketh, cometh to pass without doubt. now therefore let us go thither, if perhaps he may tell us of our way, for which we are come.

7 And Saul said to his servant: Loe we will go: what shall we carry to the man of God? The bread is spent in our males: and present we have none to give unto the man of God, nor any thing else.

8 Again the servant answered Saul and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way.

(a) One that by
Divine inspiration
foreseeing things
too come.

9 (For in time past in Israel so every man spake, going to consult God, Come, and let us go to the Seer. For he that at this day is called a Prophet, in time past was called (a) a Seer.)

10 And Saul said to his servant: Thy word is very good, come let us go. And they went into the city, wherein the man of God was.

11 And when they went up the ascent of the city, they found maids coming forth to draw water, and said to them: Is the Seer here?

12 Who answering said to them: Here he is. Loe before thee, make hast now: for this day he came into the city, because this day there is a sacrifice of the people in the excelse.

13 Entering into the city immediately you shall find him, before he go up into the excelse to eat. for the people will not eat till he come: because he will bless the Host, and afterward they shall eat that are invited. Now therefore go up, because this day you shall find him.

14 And they went up into the city. And when they walked in the midst of the city, Samuel appeared coming forth against them, to go up into the excelse.

15 And our Lord had revealed the ear of Samuel one day before Saul came, saying:

(b) Oppression of
innocents crieth to
heaven.

16 This very hour, that now is, to morrow will I send to thee a man of the Land of Benjamin, and thou shalt anoint him ruler over my people of Israel: and he shall save my people from the hand of the Philistines: because I have respected my people, for (b) their cry is come to me.

17 And when Samuel had beheld Saul, our Lord said to him: Behold the man, of whom I told thee, this man shall rule over my people.

18 And Saul came to Samuel in the midst of the gate, and said: Show me, I pray thee, where is the house of the Seer?

19 And Samuel answered Saul, saying: I am the Seer, go up before me into the excelse, that you may eat with me to day, and I will dismiss thee in the morning: and all things that are in thy heart, will I tell thee.

20 And concerning the asses, which thou didst lose three days ago, be not careful, because they are found. And whose shall be all the best things of Israel? not to thee and to all thy fathers house?

21 And Saul answering, said: Am not I the son of Iemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why therefore hast thou spoken this word to me?

22 Samuel therefore taking Saul and his servant, brought them into the parlor, and gave them a place in the chief room of them that were invited. for there were about thirty men.

23 And Samuel said to the cook: Give the portion, which I gave thee, and commanded that thou shouldest lay it up apart with thee.

24 And the cook lifted up a shoulder, and set it before Saul. And Samuel said: Behold that which hath remained, set it before thee, and eat: because of purpose it was kept for thee, when I called the people. And Saul did eat with Samuel that day.

25 And they descended from the excels into the town, and he spake with Saul in the top of the house and he prepared a bed for Saul in the highest room, & he slept.

26 And when they were risen in the morning, and it began now to be light, Samuel called Saul in the high chamber, saying: Arise that I may Dismiss thee. And Saul arose: and they went both forth: to wit, he and Samuel.

27 And when they came down in the uttermost part of the city, Samuel said to Saul: Speak to the servant that he go before us, and pass: but stay thou a little while, that I may tell thee the word of our Lord.

Chapter 10

Saul anointed king, and confirmed by signs that his ordinance is of God. 10. He prophesieth, which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the lot falleth on Saul. 25. and the law of the king is again mentioned.

(a) St. Gregory here noteth, that such as are placed in height of government, are anointed with oil, which signifieth mercy, light, and curing of others.

(b) But the *little* vessel foreshowed that Saul not persevering in grace, should be deposed from his kingdom. *li. 4 c. 5.*

1 **AND** Samuel took (a) a little vessel of (b) oil, and poured upon his head, and kissed him, and said: Behold, our Lord hath anointed thee upon his inheritance to be prince, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince.

2 When thou shalt be departed from me this day, thou shalt find two men beside the sepulcher of Rachel in the borders of Benjamin, in the South, and they shall say to thee: The asses are found, which thou dist go to seek: and thy father letting go the asses, is careful for you, and sayeth: What shall I do concerning my son?

3 And when thou shalt depart thence, and pass farther, and shalt come to the oak Thabor, three men going up to God into Bethel

in 1.Reg.10.

shall find thee there, one carrying three kids, and another three manchettes of bread, and another carrying a flagon of wine.

4 And when they have saluted thee, they will give thee two loaves, and thou shalt take them of their hand.

5 After these things thou shalt come into the hill of God, where the garrison of the Philistines is: and when thou shalt be entered there into the city, thou shalt meet there a flock of Prophets coming down from the excelse, and before them psaltery and tymbrel, and shalme, and harp, and themselves prophesying.

(c) Samuel enjoineth obedience to Saul to try his humility. *St. Oreg. li. 4. c. 5. in 1. Reg. 10.*

6 And the Spirit of our Lord shall cease upon thee, and thou shalt prophecy with them, and shalt be changed into another man.

7 Therefore when all these signs shall chance to thee, do whatsoever thy hand shall find, because our Lord is with thee.

(d) God gave him peculiar grace for executing the office of a king.

8 And thou shalt go down before me into Galgala (for I will come down to thee) that thou mayest offer oblation, and immolate pacific victims: (c) seven days shalt thou expect, till I come to thee, and I will show thee what thou must do.

9 Therefore when he had turned away his shoulder to depart from Samuel, God (d) changed unto him another heart, and all these things came in that day.

(e) By and by also the gift of prophecy.

10 And they came to the foresaid hill, and behold a troupe of Prophets meeting him: & the (e) Spirit of our Lord ceased upon him, and he prophesied in the midst of them.

11 And all that had known him yesterday and the day before, Seeing that he was with the Prophets, & did prophecy, said to each other: What thing hath happened to the son of Cis? what is Saul also among the Prophets?

(f) Their superiors.

12 And one answered another, saying: And who is (f) their father? therefore it was turned into a proverb: What is Saul also among the Prophets?

13 And he ceased to prophecy, and came to the excelse.

14 And Sauls uncle said to him, and to his servant: Whither went you? who answered: To seek the asses: which when we had not found, we came to Samuel.

15 And his uncle said to him: tell me what Samuel said to thee.

16 And Saul said to his uncle: He told us 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 Maspha:

18 And said to the children of Israel: Thus saith our Lord the God of Israel: I brought Israel out of Ægypt, and delivered you from the hand of the Ægyptians, and from the hand of all the Kings which afflicted you.

19 But you this day have rejected your God, who only hath saved

(a) By lot the people were assured that the election was of God. St. Greg. *ibidem*.

you out of all your evils and tribulations: and you have said: Not so: but appoint a king over us. Now therefore stand before our Lord by your tribes, and by your families.

20 And Samuel brought all the tribes of Israel, and the (g) lot fell on the tribe of Benjamin.

21 And he brought the tribe of Benjamin and the kindreds thereof, and it fell upon the kindred of Metri, and it came unto Saul the son of Cis. They therefore fought him, and he was not found,

22 And after these things they consulted our Lord whether he would come thither. And our Lord answered: Behold he is hid at home.

23 They ran therefore and took him from thence: and he stood in the midst of the people, and he was higher then all the people from the shoulder and upward.

24 And Samuel said to all the people: Certes you see whom our Lord hath chosen, that there is not the like to him in all the people. And all the people cried, and said: God save the King.

25 And Samuel spake to the people the law of the kingdom, and wrote it in a book, and laid it up before our Lord: and Samuel dismissed all the people, every one into his own house.

26 But Saul also departed unto his house into Gabaa: and there went with him part of the army, they whose hearts God had touched.

27 But the children of Belial said: What shall this fellow be able to save us? and they despised him, and brought him not presents: but he dissembled as though he heard not.

Chapter 11

Ammonites fighting against Jabes Galaad, and the city ready to yelde, 5. Saul gathereth an army, 11. overthroweth the enemy, 14. and is established King.

1 **AND** it came to pass as it were a month after, Naas the Ammonite ascended, and began to fight against Jabes of Galaad. And all the men of Jabes said to Naas: Make a league with us, and we will serve thee.

2 And Naas the Ammonite answered them: In this will I make a league with you, that I may pluck out the right eyes of you all, and may make you a reproach in all Israel.

3 And the ancients of Jabes said to him: Grant unto us seven days, that we may send messengers unto all the coasts of Israel: and if there shall not be that may defend us, we will come forth to thee.

4 The messengers therefore came into Gabaa of Saul: and they spake these words, in the hearing of the people: and all the people lifted up their voice, and wept.

5 And behold Saul came, following oxen out of the field, and said: What aileth the people that they weep? And they told him the words

of the men of Jabes.

6 And the Spirit of our Lord ceased on Saul, when he had heard these words, and his fury was exceeding wrath.

7 And taking both the oxen, he cut them into pieces, and sent them into all the coasts of Israel by messengers, saying: Whosoever shall not go forth, and follow Saul and Samuel, so shall it be done to his oxen. Therefore the fear of our Lord invaded the people, and they went forth as it were one man.

8 And he numbered them in Bezek: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand.

(a) As the men of Jabes deluded their enemies by equivocation, so speaking that they were otherwise understood then they meant: so the servants of God being tempted with concupiscence of gluttony (signified by *Naas*) must deceive their carnal appetite, by promising to satisfy the desire of the flesh, but in deed keep such temperance, as they may kill the concupiscence, and not be killed by it. *St. Greg. li. 5. c. 1. in 1. Reg. 11.*

9 And they said to the messengers that came: Thus shall you say to the men, that are in Jabes Galaad: Tomorrow, when the Sun shall wax hot, you shall have relief. The messengers therefore came, and told the men of Jabes: Who were glad.

10 And they said: In the morning (a) we will come forth to you: and you shall do to us whatsoever shall please you.

11 And it came to pass, when the morrow was come, Saul set the people into three parts: and entered into the midst of the camp in the morning watch, and struck Ammon until the day waxed hot, and the rest were dispersed, so that there were not left among them two together.

12 And the people said to Samuel: Who is this that said: what shall Saul reign over us? Give us the men and we will kill them.

13 And Saul said: No man shall be killed this day, because our Lord this day hath relieved Israel:

14 And Samuel said to the people: Come and let us go into Galgal, and let us renew there a kingdom.

15 And all the people went into Galgal, and there they made Saul king before our Lord in Galgal, & they immolated there pacific victims before our Lord. And Saul rejoiced there, and all the men of Israel exceedingly.

Chapter 12

Samuel being justified by the people for his good behavior; 6. chargeth them with ingratitude towards God, 14. admonishing them, and showing by a sign, that they offended in demanding a king. 20. Exhorteth them now to serve God, promiseth to pray for them; and forewarneth that they shall receive as they deserve.

1 **AND** Samuel said to all Israel: Behold I have heard your voice according to all things which you have spoken to me, and I have appointed a king over you.

2 And now the king goeth before you: and I am waxen old and have gray hairs: moreover my sons are with you: therefore having

conversed with you from my youth until this day, loe I am ready.

3 Speak of me before our Lord, and before his Christ, whether I have taken any mans ox, or ass: If I have calumniated any man, if I have oppressed any man, if I have taken gift of any mans hand: and I will contemn that same this day, and will restore it to you.

4 And they said thou hast not calumniated us, nor oppressed us, nor taken ought of any mans hand.

(a) The anointed king.

5 And he said to them: Witness is our Lord against you, and witness is his (a) Christ in this day, that you have not found any thing in my hand. And they said: Witness.

6 And Samuel said to the people: Our Lord who made Moyses and Aaron, and brought our fathers out of the Land of Ægypt is present.

7 Now therefore stand, that I may contend in judgment against you before our Lord, concerning all the mercies of our Lord, which he hath done with you, and with your fathers:

8 how Jacob entered into Ægypt, and your fathers cried to our Lord: and our Lord sent Moyses and Aaron, and brought your fathers out of Ægypt: and placed them in this place.

(b) *mighty Samson.*

9 Who forgot our Lord their God, and he delivered them in the hand of Sisara master of the host of Hasor, and in the hand of the Philistines, and in the hand of the king of Moab, and they fought against them.

(c) They meant that they would not be ruled and protected as hitherto they had been, by Dukes & Judges ordained and sent immediately by God, but would have a king to reign over them: imagining that so they should be

10 But afterward they cried to our Lord, and said: We have sinned, because we have forsaken our Lord, and have served Baalim and Astaroth: now therefore deliver us from the hand of our enemies, and we will serve thee.

11 And our Lord sent Jerobaal, and (b) Badan, and Iepte, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely.

better protected, and defended from foreign enemies. wherein they preferred their own conceit and judgment before Gods disposition. and therefore this sin is often here inculcated, and much reprehended. *St. Greg. li. 5. c. 2. in 1. Reg. 12.*

12 But you Seeing that Naas, king of the children of Ammon was come against you, you said to me: (c) Not so, but a king shall reign over us: whereas our Lord your God did reign among you.

13 Now therefore your king is ready, whom you have chosen and desired: behold our Lord hath given you a king.

14 If you shall fear our Lord, and serve him, and hear his voice, and not exasperate the mouth of our Lord: both you, and the king which reigneth over you, shall be followers of our Lord your God.

15 but if you will not hear the voice of our Lord, but shall exasperate his words, the hand of our Lord shall be upon you, and upon your (d) fathers.

(d) *governors. St. Greg.*

16 But now also stand, and see this great thing which our Lord will do in your sight.

(e) *thunder.*

17 Is it not wheat harvest to day? I will call upon our Lord, & he will give (e) noises and rain: and you shall know, and see that you have done great evil to yourselves in the sight of our Lord, desiring

(f) They feared God so much the more, because they feared also his servant.

(g) For sinners so come before Gods face were presumption, not to come to his back, or to depart from thence, were desperation. So Mary Magdalene with fear and hope approached & tarried at Christs back. *Luc. 7. St. Greg. loco citato.*

a king over you.

18 And Samuel cried to our Lord, and our Lord gave noises and rain in that day.

19 And all the people feared exceedingly our Lord and (f) Samuel. And all the people said to Samuel: Pray for thy servants to our Lord thy God, that we die not. for we have added evil to all our sins, that we desired unto us a king.

20 And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from the (g) back of our Lord, but serve our Lord in all your heart.

21 And decline not after vain things, which shall not profit you, nor deliver you, because they are vain.

22 And our Lord will not forsake his people for his great name: because our Lord hath sworn to make you a people to him self.

23 And far from me be this sin in our Lord, that I should cease to pray for you, and I will teach you the good and right way.

24 Therefore fear our Lord, and serve him in truth and from your whole heart. for you have seen the great works which he hath done among you.

25 But if you shall persevere in malice: both you and your king shall perish together.

Chapter 13

Saul and Jonathas prevail in battle against the Philistines. 5. who increasing their forces, the Israelites for fear flee away and hid themselves, 8. Samuel not coming to the camp, Saul presumeth to offer sacrifice, 11. for which Samuel reproveth him, and declareth that his kingdom shall be translated to another. 17. The Philistines oppress the Israelites. and deprive them of armor.

(a) Saul beginning to reign was innocent and humble as a child of one year.

(b) And in that state reigned the first two years. *St. Greg: in hunc locum.*

1 **A CHILD** of (a) one year was Saul when he began to reign, and (b) two years he reigned over Israel.

2 And Saul chose to himself three thousand of Israel: and there were with Saul two thousand in Machmas, and in the mount of Bethel: and a thousand with Jonathas in Gabaa of Benjamin, moreover the rest of the people he sent back every man into their tabernacles.

3 And Jonathas struck the garrison of the Philistines, which was in Gabaa. Which when the Philistines had heard, Saul sounded with the trumpet in all the land, saying: Let the Hebrews hear.

4 And all Israel heard this manner of bruit: Saul hath stricken the garrison of the Philistines: and Israel took courage against the Philistines. The people therefore cried after Saul in Galgal.

5 And the Philistines were gathered together to fight against Israel, thirty thousand chariots, and six thousand horsemen, and the rest of the common people, as the sand which is in the sea shore very

much. And going up they camped in Machmas at the East of Bethaven.

6 Which when the men of Israel had seen them selves put in a street (for the people was afflicted) they hid them selves in caves, and in secret places, in rocks also, and in dens, and in cisterns.

7 And the Hebrews passed Jordan into the Land of Gad and Galaad. And when Saul was yet in Galgal, all the people was sore afraid, which followed him.

8 And he expected seven days according to the appointment of Samuel, and Samuel came not into Galgal, and the people slipped away from him.

9 Saul therefore said: Bring me the holocaust, and the pacifics. And he offered the holocaust.

10 And when he had finished offering the holocaust, behold Samuel came: and Saul went forth to meet him & salute him.

11 And Samuel spake to him: What hast thou done? Saul answered: Because I saw that the people slipped from me, and thou wast not come according to the days appointed, moreover the Philistines were gathered together into Machmas,

12 I said: Now will the Philistines come down to me into Galgal, & I have not pacified the face of our Lord. Compelled by necessity, I offered the holocaust.

(c) He offended in offering sacrifice being neither a priest, nor extraordinarily allowed to do that office, and for this and other faults was deposed.

13 And Samuel said to Saul: Thou hast (c) done foolishly, neither hast thou kept the commandments of our Lord thy God, which he commanded thee. Which (d) if thou hadst not done, even now had our Lord prepared thy kingdom over Israel for ever,

14 but thy kingdom shall no farther arise. Our Lord hath sought him a man according to his heart: and him hath our Lord commanded to be prince over his people, because thou hast not observed the things which our Lord commanded.

(d) Gods foresight of sin, and perordination to punish it, taketh not away freewill, nor possibility of well doing, nor of reward. *St. Aug. li. 3. c. 4. de lib. arbit.*

15 And Samuel arose and went up from Galgal into Gabaa of Benjamin. And numbered the people, which were found with him, as it were six hundred men.

16 And Saul and Jonathas his son, and the people that were found with them, was in Gabaa of Benjamin: moreover the Philistines had pitched in Machmas.

17 And there issued forth to prey from the camp of the Philistines three companies. One company went on against the way of Ephra to the Land of Saul.

18 Moreover another went by the way of Bethhoron, & the third had turned it self to the way of the border, in the valley Seboim against the desert.

19 Moreover there was not found an iron smith in all the Land of Israel. for the Philistines had so provided, lest perhaps the Hebrews should make sword or spear.

20 all Israel therefore went down to the Philistines, that every man might whet his plough culter, and spade, & axe, and rake.

21 Therefore the edges of the shares, and spades, & forks with three teeth, and axes, were blunt, even to the goadprick, which was to be mended.

22 And when the day was come to fight, there was not found sword and spear in the hand of all the people, that was with Saul and Jonathas, except Saul and Jonathas his son.

23 And the station of the Philistines went forth, to pass up into Machmas.

Chapter 14

Jonathas trusting in God, accompanied with one man, his father not knowing, goeth into the Philistines camp; killeth twenty men and troubleth their whole army. 16. Saul understanding the same, Approacheth with his army, and they Get a great victory. 24. But Saul having commanded under pain of death, that none should eat till night, Jonathas for tasting a little honey (though ignorant of the prohibition) is judged to die. 45. But the people oppose themselves, and deliver him from death. 47. Saul prospereth in his kingdom, with his family.

1 **AND** it chanced on a certain day that Jonathas the son of Saul said to the young man that bare his armor: Come, & let us pass to the garrison of the Philistines, which is beyond yonder place. But to his father he told not this same thing.

2 Moreover Saul abode in the utmost part of Gabaa under the pomegranate tree, which was in Magron: and the people with him was about six hundred men.

3 And Achias the son of Achitob the brother of Ichabod the son of Phinees, which was born of Heli the priest of our Lord in Silo, bare the ephod. But the people also was ignorant whither Jonathas was gone.

4 And there were between the ascents, by the which Jonathas endeavored to pass unto the garrison of the Philistines, rocks standing up on both sides, and as it were in manner of teeth steep broken rocks on either side, the name of one Boses, and the name of the other Sene:

5 one rock standing out toward the North over against Machmas, and the other to the South, against Gabaa.

6 And Jonathas said to the young man that bare his armor: Come, let us pass to the station of these uncircumcised, if haply our Lord will make for us: because it is not hard for our Lord to save either in many, or in few.

7 And his esquire said to him: do all things which please thy mind: go whither thou desirest, and I will be with thee wheresoever thou

wilt.

8 And Jonathas said: Behold we pass to these men. And when we shall appear to them,

9 If they shall speak to us in this manner: tarry till we come to you: let us stand in our place, and not go up to them.

(a) Ominous speeches are proved by this and some other examples to be sometimes of God, though sometimes this kind of observation is superstitious. As before is noted. *Gen. 24.*

10 But if they shall say: Come up to us: let us go up, because our Lord hath delivered them in our hands, (a) this shall be a sign unto us.

11 Both of them therefore appeared to the station of the Philistines: & the Philistines said: Behold the Hebrews come out of the caves, wherein they were hid.

12 And the men of the garrison spake to Jonathas and to his esquire, and said: Come up to us, and we will show you a thing. And Jonathas said to his esquire: Let us go up, follow me: for our Lord hath delivered them into the hands of Israel.

13 And Jonathas went up on his hands & feet creeping, and his esquire after him. Therefore some fell before Jonathas, other some his esquire following slew.

14 And the first slaughter, with which Jonathas & his esquire made, was as it were of twenty men in the half part of an acre, which a yoke of oxen is wont to plough in a day.

15 And there was made a miracle in the camp, through the fields: yea and all the people of their garrison, which had gone to take preys, was astonished, and the land was troubled: and it happened as a miracle from God.

16 And the watchmen of Saul, which were in Gabaa, of Benjamin looked, & loe a multitude overthrown, & fleeing hither and thither.

17 And Saul said to the people, which was with him: Enquire, and see who is gone from us. And when they had sought, it was found that Jonathas was not present and his esquire.

18 And Saul said to Achias: Bring the ark of our Lord. (for the ark of God was there that day with the children of Israel.)

(b) Pray no more nor expect no longer, so they proceeded to battle without further warrant.

19 And when Saul spake to the priest, there arose a great tumult in the camp of the Philistines: and it grew by little and little, and sounded more clearly. And Saul said to the priest: (b) Draw together thy hand.

20 Saul therefore and all the people that was with him, shouted together, and they came to the place of the fight: and behold every mans sword had been turned to his neighbor, and a slaughter exceeding great.

21 But the Hebrews also which had been with the Philistines yesterday and the day before, and went up with them in the camp, returned to be with Israel, which were with Saul and Jonathas.

22 all the Israelites also which had hid themselves in mount Ephraim, hearing that the Philistines were fled, joined them selves

with their fellows in battle. And there were with Saul as it were ten thousand men.

23 And our Lord in that day saved Israel. and the fight reached as far as Bethaven.

24 And the men of Israel were joined among themselves in that day: and Saul adjured the people, saying: Cursed be the man, that shall eat bread until evening, till I be Revenged of Mine enemies. And the whole people did eat no bread:

25 and all the common people of the land came into a forest, wherein was honey upon the face of the field.

26 The people therefore entered into the forest, and there appeared dropping honey, and no man put his hand to his mouth. for the people feared the oath.

27 But Jonathas had not heard when his father adjured the people: and he put forth the tip of the rod, which he had in his hand, and dipped it into a honey comb: and he turned his hand to his mouth, and his eyes were illuminated.

28 And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat bread this day. (and the people was faint)

(c) Jonathas was excused by ignorance, & by necessity; and therefore was justly delivered by the people; and his father offended, in not excepting the case of necessity, & through more eager zeal of revenge, then he had warrant from, God, whose answer he would not expect. v. 19.

29 And Jonathas said: (c) My father hath troubled the land: yourselves have seen that Mine eyes are illuminated, because I have tasted a little of this honey:

30 how much more if the people had eaten of the prey of their enemies, which they found? had there not been made a greater plague in the Philistines?

31 They struck therefore in that day the Philistines from Machmas unto Ailon. And the people was wearied exceedingly:

32 and being turned to the prey took sheep, and oxen, and calves, & slew them on the ground: and the people did eat (d) with blood.

33 And they told Saul saying that the people had sinned to our Lord, eating with blood. Who said: You have transgressed: Roule to me even now a great stone.

(d) Whereof followed also another sin, that the people fainting for lack of meat did eat flesh with the blood, contrary to the law.

34 And Saul said: Disperse yourselves among the common people, and tell them that every man bring me his ox and ram, and kill ye them upon this same, and eat, and you shall not sin to our Lord eating with blood. all the people therefore brought every man his ox in his hand until night: and slew them there.

35 And Saul built an altar to our Lord; and then first did he begin to build an altar to our Lord.

36 And Saul said: Let us fall upon the Philistines by night, and let us spoil them till it wax light in the morning, neither let us leave a man of them. And the people said: do all that seemeth good in thine eyes. And the priest said: Let us Approach hither to God.

(e) Before, v. 19. Saul would not expect Gods

37 And Saul consulted our Lord: Shall I pursue the Philistines? wilt

answer: now
therefore God will
not answer him.

thou deliver them into the hands of Israel? And (e) he answered him not in that day.

38 And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath chanced to day.

39 Our Lord the Saviour of Israel liveth, that if it were done by Jonathas my son, he shall die without revoking. Whereunto none of the people gain said him.

40 And he said to all Israel: Be you separated into one side, and I with Jonathas my son will be on the other side. And the people answered Saul: do what seemeth good in thine eyes.

41 And Saul said to our Lord: Lord God of Israel, give a sign: and Jonathas was caught and Saul, and the people went forth.

42 And Saul said: Cast ye lot between me, and Jonathas my son. And (f) Jonathas was taken.

43 And Saul said to Jonathas: tell me what thou hast done. And Jonathas told him, and said: Tasting I tasted in the tip of the rod, which was in Mine hand a little honey, and behold I die.

44 And Saul said: These things do God to me, and these things add he, that dying thou shalt die Jonathas.

45 And the people said to Saul: Shall Jonathas then die, which hath made this great salvation in Israel? this is unlawful: our Lord liveth, if there shall fall a hear from his head upon the ground, because with God hath he wrought to day. The people therefore delivered Jonathas, that he should not die.

46 And Saul retired, neither did he pursue the Philistines: moreover the Philistines departed into their places.

47 And Saul, his kingdom being established over Israel, fought round about against all his enemies, against Moab, and the children of Ammon, and Edom, and the Kings of Soba, and the Philistines: and whither soever he turned him self, he overcame.

48 And gathering together an army, he struck Amalec, and delivered Israel from the hand of the spoilers thereof.

49 And the sons of Saul, were Jonathas and Iesui, and Melchisua: and the names of his two daughters, the name of the first born Merob, and the name of the younger Michol.

50 And the name of Sauls wife, Achinoam the daughter of Achimaas: and the name of the prince of his host Abner, the son of Ner, the cousin germane of Saul by the father.

51 Moreover Cis was the father of Saul, and Ner the father of Abner, the son of Abiel.

52 And there was mighty battle against the Philistines all the days of Saul. For whomsoever Saul had seen a valiant man, and fit for battle, he joined him to him self.

(f) Jonathas was
found to have
transgressed the
unadvised
commandment, but
Saul him self was
in a greater fault of
rash proceeding,
and undiscrete
commanding.

Chapter 15

Saul is commanded utterly to destroy the Amalecites. 8. but he taking Agag their king spareth his life, & chief of the prey. 10. For which disobedience (20. though pretending that the best things were reserved for sacrifice) he is deposed from his kingdom. 24. then acknowledgeth his fault. 32. Samuel cutteth Agag in pieces 35. and mourneth for Saul.

1 **AND** Samuel said to Saul: Our Lord sent me to anoint thee king over his people Israel; now therefore hear the voice of our Lord:

2 Thus saith the Lord of hosts: I have recounted whatsoever Amalec hath done to Israel: how he resisted them in the way when they came up out of Ægypt.

(a) Amalec is stricken when the flesh is chastised by abstinence.

3 Now therefore go, and (a) strike Amalec, and (b) destroy all that he hath: spare him not, and covet not ought of his things: but kill from man unto woman, both child & suckling, ox and sheep, camel and ass.

(b) Destroyed when the mind is restrained from unclean cogitations. St. Greg. li. 6. c. 1. in 1. Reg. 15.

4 Saul therefore commanded the people, and numbered them as it were lambs: two hundred thousand footmen, & ten thousand of the men of Juda.

5 And when Saul was come unto the city of Amalec, he laid ambushments in the torrent.

6 And Saul said to the Cineite: go ye, retire and depart from Amalec: lest perhaps I wrap thee in with him. for thou hast done mercy with all the children of Israel, when they descended out of Ægypt. And the Cineite departed out of the midst of Amalec.

7 And Saul struck Amalec from Hevila, until thou come to Sur, which is over against Ægypt.

8 And he apprehended Agag the king of Amalec alive: but all the common people he slew in the edge of the sword.

9 And Saul and the people spared Agag, and the best flocks of sheep and herds, and the garments and rams, and all things, that were fair, neither would they destroy them: but whatsoever was vile and refuse, that they destroyed.

10 And the word of our Lord was made to Samuel, saying:

11 It repenteth me that I have made Saul king: because he hath forsaken me, & hath not fulfilled my words in work. And Samuel was stricken sad, and cried to our Lord all the night.

12 And when Samuel had risen in the night, to go to Saul in the morning, it was told Samuel, that Saul was come into Carmelus, and had erected to himself 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 preys, which he had brought from Amalec.

13 And when Samuel was come to Saul, Saul said to him: Blessed be

thou to our Lord, I have fulfilled the word of our Lord.

14 And Samuel said: And what is this voice of flocks, which soundeth in Mine ears, and of herds, which I hear?

15 And Saul said: They have brought them from Amalec: for the people hath spared the better sheep and herds that they might be immolated to our Lord thy God, but the rest we have slain.

16 And Samuel said to Saul: Suffer me, and I will show thee what our Lord hath spoken to me this night. And he said to him: Speak.

(c) When Saul was humble he was exalted, now being proud he is rejected.

17 And Samuel said: When thou wast a little one in thine own eyes, (c) was thou not made chief in the tribes of Israel? And our Lord anointed thee to be king over Israel,

18 and our Lord sent thee on the way, and said: go, and kill the sinners of Amalec, and thou shalt fight against them until the utter destruction of them.

19 Why therefore hast thou not heard the voice of our Lord: but art turned to the prey, and hast done evil in the eyes of our Lord?

20 And Saul said to Samuel: Yea I have heard the voice of our Lord, and have walked in the way by which our Lord sent me, and have brought Agag the king of Amalec, and Amalec I have slain.

21 But the people took of the prey sheep and oxen, the principal of those things which were slain, to immolate to our Lord their God in Galgal.

(d) By Ordinary sacrifices, we give our external goods to God, by obedience we give ourselves. St. Greg. li. 6. c. 2. in 1. Reg. 15.

22 And Samuel said: Why will our Lord have holocausts and victims, and not rather that the voice of our Lord be obeyed? For (d) **BETTER IS OBEDIENCE THEN VICTIMS:** and to harken rather than to offer the fat of rams.

23 Because it is as it were the sin of enchantment, to resist: and as it were the wickedness of Idolatry, to refuse to obey. For as much therefore as thou hast rejected the word of our Lord, our Lord hath rejected thee that thou shalt not be king.

24 And Saul said to Samuel: I have sinned, because I have transgressed the saying of our Lord, and thy words, fearing the people, and obeying their voice.

25 But now bear I beseech thee my sin, and return with me, that I may adore our Lord.

26 And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of our Lord, and our Lord hath rejected thee that thou shalt not be king over Israel,

27 And Samuel turned himself to depart: but he caught the hem of his cloak, which also did rent.

28 And Samuel said to him: Our Lord hath rent the kingdom of Israel from thee this day, and hath delivered it to thy neighbor better than thou.

29 Moreover the Triumpher in Israel will not spare, and he will not

be turned with repentance: for neither is he a man that he may repent.

30 But he said: I have sinned: howbeit now honor me before the ancients of my people, and before Israel, and return with me, that I may adore our Lord thy God.

31 Samuel therefore returning followed Saul: and Saul adored our Lord.

32 And Samuel said: Bring unto me Agag the king of Amalec. And Agag was presented to him very fat, trembling. And Agag said: Doth bitter death thus separate?

33 And Samuel said: As thy sword hath made women without children, so shall thy mother among women be without children. And Samuel hewed him into pieces before our Lord in Galgal.

34 And Samuel departeth into Ramatha: but Saul ascended unto his house into Gabaa.

35 And Samuel saw Saul no more unto the day of his death: but yet Samuel lamented Saul because it (f) repented our Lord that he had appointed him king over Israel.

(f) God is said improperly to repent, when he altereth the thing, that he did before. St. Amb. li. de no ca. 4.

Chapter 16

The third part.
Davids anointing,
his virtues, and
persecution.

Samuel by Gods commandment anointeth David King. 14. Gods spirit parteth from Saul, and a wicked spirit vexeth him. 16. the vexation is mitigated by Davids playing on a harp.

1 **AND** our Lord said to Samuel: How long doest thou mourn Saul, whom I have rejected that he rule not over Israel? fill thy horn with oil, and come, that I may send thee to Isai the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said: How shall I go? for Saul will hear of it, and will kill me. And our Lord said: A calf of the heard shalt thou take in thy hand and shalt say: I am come to immolate unto our Lord.

3 And thou shalt call Isai to the victim, and I will show thee what thou must do, and thou shalt anoint whomsoever I shall show to thee.

4 Samuel therefore did as our Lord spake to him. And he came into Bethlehem, and the ancients of the city marveled, meeting him, and they said: Is thy entrance peaceable?

5 And he said: Peaceable: I am come to immolate unto our Lord, be ye sanctified, and come with me that I may immolate. He therefore sanctified Isai and his sons, and called them to the sacrifice.

6 And when they were entered in, he saw Eliab, and said: Is there before our Lord his Christ?

7 And our Lord said to Samuel: Respect not his countenance, nor the tallness of his stature: because I have rejected him, neither do I

judge according to the look of man: for man seeth those things which appear, but our Lord beholdeth the heart.

8 And Isai called Aminadab, and brought him before Samuel. Who said: Neither this hath our Lord chosen.

9 And Isai brought Samma, of whom he said: This also hath not our Lord chosen.

10 Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: Our Lord hath not chosen of these.

11 And Samuel said to Isai: Are all thy sons now fully come? Who answered: Yet there is left a little one, and he feedeth sheep. And Samuel said to Isai: Send, and bring him: for neither will we sit down till he come hither.

12 He sent therefore, and brought him. And he was read and beautiful to behold, and of a comely face. And our Lord said: Arise, and anoint him, for he it is.

(a) By Gods permission. St. *Aug. li. 2. q. r. ad Simplician St. Beda. qq. in 1. Reg. c. 5.*

13 Samuel therefore took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of our Lord from that day, and so forward was directed upon David: and Samuel rising went into Ramatha.

14 And the Spirit of our Lord departed from Saul, and a wicked spirit vexed him, (a) from our Lord.

(b) Naturally (as these men truly judged) music helpeth some ill disposition of humors, and draweth also the mind from so vehement apprehension of afflictions: but here it seemeth more probable, that God supernaturally relived Saul by Davids playing on the harp, together with his sincere devotion, for more manifest condemnation of the one, and justification of the other. *Glos. ordin. St. Greg.*

15 And the servants of Saul said to him: Behold an evil spirit of God vexeth thee.

16 Let our lord command, and thy servants which are before thee, will seek a man skillful to (b) play on the harp, that when the evil spirit of our Lord shall take thee, he may play with his hand, and thou bear it more it more easily.

17 And Saul said to his servants: Provide me therefore some man that playeth well, and bring him to me.

18 And one of the servants answering, said: Behold I have seen the son of Isai the Bethlehemite skillful to play, and very valiant in strength, and a warlike man, and wise in his words, and a beautiful man: and our Lord is with him.

19 Saul therefore sent messengers to Isai, saying: Send unto me David thy son, which is in the pastures.

20 Isai therefore took an ass loaded with loaves, and a flagon of wine, and one kid of the goats, and sent it by the hand of David his son to Saul.

21 And David came to Saul, and stood before him: but he loved him exceedingly, & was made his esquire.

22 And Saul sent to Isai, saying: Let David stand in my sight: for he hath found grace in Mine eyes.

23 Therefore whensoever the evil spirit of our Lord caught Saul, David took his harp, & struck with his hand, and Saul was

refreshed, and waxed better, for the evil spirit departed from him.

ANNOTATIONS

Chapter 16

How Saints and
Prophets know
mens thoughts.

7. *Beholdeth the heart.*] It is proper to God to see the secret cogitations of mens hearts, of himself and by his own power. And glorified Saints know our cogitations by Seeing God, in whom all things appear, that pertain to their state, and for the profit of others. *St. Aug. li. de cura pro mortuis, c. 15 St. Greg. li. 12 c. 13. Moral.* Prophets being yet mortal, by inspiration do also see secret cogitations. *1. Reg. 9. 3. Reg. 14. &c.*

Chapter 17

Goliath a Philistine challengeth any one of Israel to combat. 12. David being sent by his father to visit his brethren. 23. and hearing all Israel so reproachfully provoked, offereth to undertake the challenge: 34. showing by former acts that he dare accept it. 37. And so by Gods special help wherein he trusteth, 49. overthroweth the challenger with a stone of his sling, and cutteth of his head with his own sword. 51. the Philistines fleeing are slain, and David bringeth the mans head to Saul.

1 **AND** the Philistines gathering together their companies unto battle, assembled into Socho of Juda: and camped between Socho & Azeca in the borders of Dommim.

2 Moreover Saul and the children of Israel being gathered together came into the Valley of terebinth, and they put the army in array to fight against the Philistines.

3 And the Philistines stood upon the mountain on this side, and Israel stood upon the mountain on the other side: and the valley was between them.

4 And there came forth a man that was a bastard from the camp of the Philistines named (a) Goliath, of Geth, in height six cubits and a palm:

5 and a helmet of brass upon his head, and he was clothed with a coat of mail linked. moreover the weight of his coat of mail was five thousand sicles of brass:

6 and he had brassen boots on his thighs, and a target of brass covered his shoulders.

7 And the shaft of his spear was as it were a weavers beam. and the very yton of his spear had six hundred sicles of iron: and his esquire went before him.

8 And standing he cried against the bands of Israel, and said to them: Why came you prepared to fight? Am not I a Philistine, and you the servants of Saul? Choose out a man of you and let him descend to fight hand to hand.

9 If he shall be able to fight with me, and strike me, we will be

(a) This bold and
impudent
challenger
signifieth the
Devil, or any arch
heretic, that
provoketh the
Church of God. but
is overcome by the
humble of heart
and confident in
God, & slain with
his own weapon.

servants to you: but if I shall prevail, and shall beat him, you shall be servants, and shall serve us.

10 And the Philistine said: I have defied the bands of Israel this day: Give me a man, and let him fight with me hand to hand.

11 And Saul and all the Israelites hearing such words of the Philistine were astonished, and feared exceedingly.

12 And there was David the son of a man that was an Ephratheite, of whom there was mention before, of Bethlehem Juda, whose name was Isai, who had eight sons, and he was in the days of Saul an old man, and aged among men.

13 And his three elder sons went after Saul into battle: and the names of his three sons, which went to battle, were Eliab the first begotten, and the second Abinadab, the third also Samma:

14 and David was the youngest. The three elder therefore having followed Saul,

15 David went, and returned from Saul, to feed his fathers flock in Bethlehem.

16 But the Philistine came forth morning and Evening, and stood forty days.

17 And Isai said to David his son: Take for thy brethren an ephi of polent, and these ten loaves, and run into the camp to thy brethren,

18 and these ten little cheeses thou shalt carry to the tribune: and shalt visit thy brethren, if they do well: and learn with whom they are placed.

19 And Saul, and they, and all the children of Israel fought in the Valley of terebinth against the Philistines.

20 David therefore arose in the morning, and commended the flock 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 shout in the battle.

21 For Israel had put them selves in array, and the Philistines on the contrary side were prepared.

22 David therefore leaving the vessels which he had brought, under the hand of him, that was keeper at the baggage, ran to the place of the battle and asked if all things went well with his brethren.

23 And when he yet spake to them, that man the bastard appeared coming up, named Goliath, the Philistine of Geth, coming up from the camp of the Philistines: and he speaking these self same words, David heard them.

24 And all the Israelites when they had seen the man, fled from his face, fearing him exceedingly.

25 And some one of Israel said: Have you seen this man that came up, to defy Israel he came up? The man therefore (b) that shall strike him, the King will give him his daughter, and he will make his

(b) Christ
overcoming the
Devil received the
Church to his

spouse. St. Greg.

fathers house without tribute in Israel.

26 And David spake to the men that stood with him, saying: What shall be given to the man that shall beat this Philistine, and shall take away the reproach from Israel? For who is this uncircumcised Philistine, which hath upbraided the armies of the living God?

27 And the people reported unto him the self same word, saying: These things shall be given to the man, that shall strike him.

28 Which when Eliab his eldest brother had heard, when he spake with others, he was angry against David, and said: Wherefore camest thou? and why hast thou left those few sheep in the desert? I know thy pride, and the wickedness of thy heart: that to see the battle thou art come down.

29 And David said: What have I done? is there not cause to speak?

30 And he went a little aside from him to another: and said the self same word. And the people answered him as before.

31 And the words which David spake were heard, and told in the sight of Saul.

32 To whom when he was brought, he spake unto him: Let not any mans heart be discouraged in him: I thy servant will go, and will fight against the Philistine.

33 And Saul said to David: Thou art not able to resist this Philistine, nor to fight against him, because thou art a child, but he is a man of war from his youth.

34 And David said to Saul: Thy servant did feed his fathers flock, and there came a lion, * or a bear, and took a ram out of the midst of the flock:

** or, for
and. v. 36.
37.*

35 and I pursued them, and struck them, and plucked them out of their mouth, and they arose up against me, and I caught their chin, and I strangled and slew them.

(c) He that hath overcome the spirit of pride, and of carnality (signified by a lion, and a bear) is able also to overcome the Devil.

36 For (c) both the lion and the bear did I thy servant kill: therefore this uncircumcised Philistine also, shall be as it were one of them. Now will I go and take away the reproach of the people: for who is this uncircumcised Philistine, which hath been so hardy to curse the host of the living God?

37 And David said: Our Lord which hath delivered me from the hand of the lion, and of the bear, he will deliver me from the hand of this Philistine. And Saul said to David: go, and our Lord be with thee.

38 And Saul clothed David with his raiments, and put an helmet of brass upon his head, and vested him with a coat of mail.

39 David therefore being girded with his sword over his raiment, began to prove if he could go armed: for he was not accustomed. And David said to Saul: I can not go so, because I am not used, and he laid them off.

40 And he took his staff, which he had always in his hands: & he

chose him five most bright stones out of the torrent, and cast them into the shepherds skrip, which he had with him, and he took a sling in his hand, and went forth against the Philistine.

41 And the Philistine went, going, and approaching against David, and his esquire before him.

42 And when the Philistine had seen, and beheld David, he despised him. And he was a young man red, and beautiful to behold.

43 And the Philistine said to David: Why am I a dog, that thou comest to me with a staff? And the Philistine cursed David in his Gods.

44 and said to David: Come to me, and I will give thy flesh to the fowls of the air and the beasts of the earth.

45 And David said to the Philistine: Thou comest to me with a sword, and spear, and shield, but I come to thee in the name of the Lord of hosts, the God of the bands of Israel, whom thou hast defied

46 this day, and our Lord shall give thee in my hand, and I shall strike thee, and take away thy head from thee: and I shall give the carcasses of the camp of the Philistines this day, to the fowls of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel.

47 And all this assembly shall know, that not in sword, nor in spear, doth our Lord save, for it is his battle, and he will deliver you into our hands.

48 When the Philistine therefore was risen up, and came and approached against David, David made haft, & ran to the battle against the Philistine.

(d) Pride having impudency of the forehead, is overthrown by humility of Christs cross. whose sign therefore we carry in our forehead. St. Aug. li. 50. homil. ho. 31.

49 And he put his hand into his skrippe, and took one stone, and cast it with the sling, and fetching it about struck the Philistine in (d) the forehead, and he fell on his face upon the earth.

50 And David prevailed against the Philistine with sling and stone, and he stroke, and slew the Philistine. And whereas David had no sword in his hand,

51 he ran, and stood upon the Philistine, and took his sword, and drew it out of the scabbard, and slew him, and cut of his head. And the Philistines Seeing, that the strongest of them was dead, did flee.

52 And the men of Israel and Juda rising up shouted, and pursued the Philistines till they came into a valley to the gates of Accaron, and there fell wounded of the Philistines in the way of Saraim, as far as Geth, & as far as Accaron.

53 And the children of Israel returning, after they had pursued the Philistine, invaded their camp.

54 And David taking the head of the Philistine brought it into Jerusalem: but his armor he laid in his tabernacle.

(e) Saul knew not

55 And at the same time that Saul saw David going forth against the

David, being perhaps in a shepherds habit: though he had not long before served & pleased him well. *ch. 16. v. 21.*

Philistine, he said to Abner the prince of the army: (e) Of what stock is this young man descended, Abner? And Abner said: Thy soul liveth o king, if I know.

56 And the king said: Ask thou, whose son this young man is.

57 And when David was returned, after the Philistine was slain, Abner took him, and brought him in before Saul, having the head of the Philistine in his hand.

58 And Saul said to him: O young man of what progeny art thou? And David said: I am the son of thy servant Isai the Bethlemite.

Chapter 18

David and Jonathas enter league of friendship. 6. Saul hearing David praised above himself is offended, 10. and vexed with an evil spirit, attempteth twice to kill him: 17. promiseth to give him his eldest daughter in marriage, but giveth her to another, 20. and giveth him the younger, thereby to overthrow him: 25. putting him also in more danger, by requiring of him an hundred prepuces of Philistines. 27. David bringeth him two hundred, and his fame increaseth.

1 **AND** it came to pass, when he had finished to speak unto Saul, the soul of Jonathas was joined fast to the soul of David, & Jonathas loved him as his soul.

2 And Saul took him in that day, and did not grant unto him to return into his fathers house.

3 And David and Jonathas entered a league, for he loved him as his soul.

4 For Jonathas stripped himself of the coat Wherewith he was clothed, and gave it to David, and the rest of his garments, unto his sword, & bow, & unto his belt.

5 David also went forth to all things wheretsoever Saul sent him, & he behaved himself wisely: and Saul placed him over the men of war, and he was accepted in the eyes of all the people, and specially in the eyes of Sauls servants.

6 Moreover (a) when David returned, after he struck the Philistine, the women came forth from all the tribes of Israel, singing and dancing to Saul the King, in timbrels of joy, and in cornets.

7 And the women sang, playing, and saying: Saul struck a thousand, and David ten thousand.

8 And Saul was (b) exceeding angry, and this word was displeasing in his eyes: and he said: They have given David ten thousand, and to me they have given a thousand: what remaineth for him but only the kingdom?

9 Therefore Saul did not look upon David with right eyes from that day and afterward.

(a) This happened not immediately after the victory against Goliath but when David had dwelt some time in Sauls house, and was very grateful to him and to all the court and people.

(b) When the praises of one import diminishing of another, he that

is proud, as Saul now was, is moved to envy and malice, more and more as the virtues of the other and his praises do increase.

10 And a day after, the evil spirit of God invaded Saul, and he prophesied in the midst of his house. And David played with his hand as every day. And Saul held a spear,

11 and threw it, thinking that he could nail David to the wall, and David declined from his face the second time.

12 And Saul feared David because our Lord was with him, and was departed from himself.

13 Saul therefore removed him from him, and made him a tribune over a thousand men, and he went out and came in before all the people.

14 Also in all his ways, David dealt wisely, and our Lord was with him.

15 Saul therefore saw that he was exceeding wise, and he began to beware of him.

16 But all Israel, and Juda loved David, for he came in and went out before them.

17 And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife, only be thou a valiant man, and fight the battles of our Lord. And Saul thought saying: Be not my hand upon him, but let the hands of the Philistines be upon him.

18 And David said to Saul: What am I, or what is my life, or the kindred of my father in Israel, that I should be made the son in law of the king?

19 And it came to pass, at what time, Merob the daughter of Saul should have been given to David, she was given to Hadriel the Molathite to wife.

20 But David loved Michol the other daughter of Saul. And it was told Saul, and it pleased him.

21 And Saul said: I will give her to him, that she may be a scandal unto him, and that the hand of the Philistines may be upon him. And Saul said to David: In two things thou shalt be my son in law this day.

22 And Saul commanded his servants: Speak to David secretly out of my presence, saying: Behold thou pleasest the King, and all his servants love thee. Now therefore be thou the Kings son in law.

23 And the servants of Saul spake all these words in the ears of David. And David said: Doth it seem unto you a small matter to be the son in law of a King? But I am a poor man, and of small ability.

24 And the servants of Saul reported, saying: These manner of words hath David spoken.

25 And Saul said: Speak thus to David: The king needeth no dowry, but only an hundred prepuces of the Philistines, that Revenge may be made of the Kings enemies. Moreover Saul thought to deliver David into the hands of the Philistines.

26 And when his servants had reported to David the words that Saul had said, the word was liked in the eyes of David, to be made the kings son in law.

27 And after few days David rising up, went with the men that were under him, and he struck of the Philistines two hundred men, and brought their prepuces, and numbered them to the King, that he might be his son in law, Saul therefore gave him Michol his daughter to wife.

28 And Saul saw, and understood that our Lord was with David. And Michol the daughter of Saul loved him.

29 And Saul began more to fear David: and Saul became enemy to David all days.

30 And the princes of the Philistines went forth: and from the beginning of their going forth, David behaved him self more wisely, then all the servants of Saul, and his name was made renowned exceedingly.

Chapter 19

Saul intending to kill David is pacified by Jonathas. 9. Nevertheless attempteth again to kill him, and missing his purpose, 11. Sendeth soldiers to take and bring him back that he may be slain, but Michol his wife helpeth him away, and excuseth her self to her father, as if she had done it for fear. 18. David and Samuel flee into Naioth. 20. Again Saul sendeth soldiers after them three times, and they all do prophecy. 22. then him self pursueth David, and also prophesieth.

1 **AND** Saul spake to Jonathas his son, and to all his servants, that they should kill David. Moreover Jonathas the son of Saul, loved David exceedingly.

2 And Jonathas told David, saying: Saul my father seeketh to kill thee: wherefore look to thy self I beseech thee in the morning, and thou shalt abide secretly, and shalt be hid.

3 But I going forth will stand beside my father, in the field wheresoever he shall be: and I will speak of thee to my father, and whatsoever I shall see, I will tell thee.

4 Jonathas therefore spake good words of David to Saul his father: and said to him: Sin not, o King against thy servant David, because he hath not sinned toward thee, and his works are very good for thee.

5 And he put his life in his hand, and struck the Philistine, and our Lord made great salvation to all Israel. Thou hast seen & didst rejoice, why therefore sinst thou in innocent blood killing David, who is without fault?

6 Which when Saul had heard, being pacified with the voice of Jonathas, he sware: Our Lord liveth, he shall not be slain.

7 Jonathas therefore called David and showed him all these words,

and Jonathas brought in David to Saul, and he was before him, as he had been yesterday and the day before.

8 And there was battle raised again, and David going forth, fought against the Philistines, and struck them with a great slaughter, and they fled from his face.

9 And the evil spirit of our Lord came upon Saul, and he sat in his house, and held a spear: moreover David played with his hand.

10 And Saul endeavored to nail David to the wall with his spear. And David declined from the face of Saul: and the spear without making wound, pierced the wall, and David fled, and was saved that night.

11 Saul therefore sent of his guard into Davids house, that they should keep him, & that he might be killed in the morning: Which when Michol his wife had told David, saying: Unless thou save thy self this night, tomorrow thou shalt die:

12 she let him down through a window. moreover he went and fled away, and was saved.

13 And Michol took (c) a statue, and put it upon the bed, and a hairy skin of goats she laid at the head thereof, and covered it with garments.

14 And Saul sent seriantes, that should take away David by force, and it was answered that he was sick.

15 And again Saul sent messengers to see David, saying: Bring him to me in the bed, that he may be slain.

16 And when the messengers were come, there was found a statue upon the bed, and skins of goats at the head thereof.

17 And Saul said to Michol: Why hast thou mocked me, and let go Mine enemy that he might flee? And Michol answered Saul: Because he said to me: Let me go, otherwise I will kill thee.

18 But David fleeing was saved, and came to Samuel in Ramatha, and told him all things that Saul had done to him: and he & Samuel went & abode in Naioth.

19 And it was told Saul by some saying: Behold David is in Naioth in Ramatha.

20 Saul therefore sent seriantes to take away David: who when they had seen a troupe of Prophets prophesying, & Samuel standing over them, the spirit of our Lord came also on them, and they also began to prophecy.

21 Which when it was told Saul, he sent other messengers: but they also did prophecy. And again Saul sent the third messengers: who also prophesied. And Saul being wrath for anger,

22 went also himself into Ramatha, and came as far as the great cistern, which is in Socho, and asked, and said: In what place are Samuel and David? And it was told him: Loe they are in Naioth in

(c) This statue, or image can not import an idol, as the same word *teraphim* doth. *Gen. 31.* for here no Idolatry at all was committed, but a right office done by the wife towards her husband. The same word also signifieth religious things belonging to Gods service. *Osee. 3. 5.*

(d) Saul and his messengers had not the gift of prophecy, as godly Prophets had by an inherent habit, but transitory, as Baalams ass had

faculty to speak, at one time, but did not afterward speak any more. St. Aug. li. 2. q. 1. ad Simplician.

Ramatha.

23 And he went into Naioth in Ramatha, and the Spirit of our Lord came upon him, and he walked going, and he (d) prophesied till he came into Naioth in Ramatha.

24 And he stripped himself of his garments, and prophesied with the rest before Samuel, and sang naked all that day and night. Whereupon there went out also a proverb: What is Saul also among the Prophets.

Chapter 20

Jonathas comforteth David, 3 confirmeth their former league. 18. By an appointed sign (24. endeavoring first, but in vain, to pacify his father) 35. certifieth David of his fathers malice against him. 41. They meet again secretly, and sorrowfully part each from other.

1 **BUT** David also fled from Naioth, which is in Ramatha, and coming spake before Jonathas: What have I done? what is mine iniquity, and what sin of mine against thy father, that he seeketh my life?

2 Who said to him: God forbid, thou shalt not die: for neither will my father do any thing great or little, unless he first tell me: this word therefore only hath my father concealed from me? no this shall not be.

3 And he sware again to David. And David said: Thy father surely knoweth, that I have found grace in thy sight, and will say: Let not Jonathas know this, lest perhaps he be sad. Yea more our Lord liveth, and thy soul liveth, by one degree only (as I may so say) I and death are divided.

4 And Jonathas said to David: Whatsoever thy soul shall say to me, I will do for thee.

5 And David said to Jonathas: Behold the calendes are tomorrow, & I after the manner am wont to sit beside the king to eat: Dismiss me therefore that I may be hid in the field until the Evening of the third day.

6 If thy father looking inquire for me, thou shalt answer him: David desired me, that he might go quickly into Bethlehem his city: because there be solemn victims to all of his tribe.

7 If he shall say, well: peace shall be to thy servant, but if he be angry, know that his malice is complete.

8 do mercy therefore toward thy servant: because thou hast caused me thy servant to enter the league of our Lord with thee. but if there be any iniquity in me, do thou kill me, and bring me not in to thy father.

9 And Jonathas said: Be this far from thee, for neither can it be, that I should not tell thee, if I shall certainly know that my fathers malice is

complete against thee.

10 And David answered Jonathas: Who shall bring me word, if thy father answer thee perhaps any thing sharply of me?

11 And Jonathas said to David: Come, let us go forth abroad into the field, and when they were both gone forth into the field,

12 Jonathas said to David: Lord God of Israel, if I shall search out my fathers meaning, tomorrow or the day after, and some good thing be upon David, and I send not immediately unto thee, and make thee know thereof,

13 these things do our Lord to Jonathas, and these things add he. But if my fathers malice shall persevere against thee, I will reveal thine care, and will Dismiss thee, that thou mayest go in peace, and our Lord be with thee, as he hath been with my father.

14 And if I live, thou shalt do me the mercy of our Lord, but if I die,

15 thou shalt not take away thy mercy from my house for ever, when our Lord shall have rooted out the enemies of David, every one out of the land, take he away Jonathas from his house, and our Lord require it of the hands of Davids enemies.

16 Jonathas therefore made a league with the house of David: and our Lord required it of the hands of Davids enemies.

17 And Jonathas added to Swear unto David, because he loved him, for as his own soul, so he loved him.

18 And Jonathas said to him: Tomorrow are the calendes, and thou shalt be asked for:

19 for thy sitting will be inquired of till after tomorrow. Thou shalt therefore go down in hast, and shalt come to the place, where thou must be hid in the day, when it is lawful to work, and thou shalt sit beside the stone, which is named Ezel.

20 And I will shoot three arrows near it, and will shoot as it were exercising my self at a Mark.

21 I will send also a boy saying to him: go, and fetch me the arrows.

22 If I shall say to the boy: Loe the arrows are on this side thee, take them up: come thou to me, because there is peace to thee, and there is no evil, our Lord liveth. But if I shall speak thus to the boy: Loe the arrows are beyond thee: go in peace, because our Lord hath dismissed thee.

23 And concerning the word which I and thou have spoken, our Lord be between thee and me for ever.

24 David therefore was hid in the field, and the calendes came, and the king sat down to eat bread.

25 And when the king was set upon his chair (according to the custom) which was beside the wall, Jonathas arose, and Abner sat at the side of Saul, and Davids place appeared void.

26 And Saul said nothing that day, for he thought it had chanced

perhaps unto him, that he was not clean, nor purified.

27 And when the second day was come after the calendes, again Davids place appeared empty. And Saul said to Jonathas his son: Why came not the son of Isai neither yesterday, nor to day to eat?

28 Jonathas answered Saul: He desired me instantly, that he might go into Bethlehem,

29 and he said: Let me go, because there is a solemn sacrifice in the city, one of my brethren hath sent for me: now therefore if I have found grace in thy sight, I will go quickly, and see my brethren. For this cause he came not to the kings table.

30 But Saul being wrath against Jonathas, said to him: Thou son of a woman which of her own accord ravisheth a man, am I ignorant that thou lovest the son of Isai unto thine own confusion, and to the confusion of thine ignominious mother?

31 For all the days, that the son of Isai shall live upon the earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and bring him to me: because he is the son of death.

32 And Jonathas answering Saul his father, said: Why shall he dye? what hath he done?

33 And Saul caught a spear to strike him. And Jonathas understood that it was determined of his father, that he would kill David.

34 Jonathas therefore rose from the table in anger of fury, and did not eat bread the second day of the calendes. For he was stricken heavy upon David, because his father had confounded him.

35 And when the morning appeared, Jonathas came into the field according to the appointment with David, and a little boy with him.

36 and said to his boy: go, and fetch me the arrows, which I shoot. And when the boy had run, he shot another arrow beyond the boy.

37 The boy therefore came to the place of the arrow, which Jonathas had shot: and Jonathas cried behind the back of the boy, and said: Loe the arrow is there further beyond thee.

38 And Jonathas cried again behind the back of the boy, saying: Make hast speedily, stand not. And Jonathas his boy gathered up his arrows, and brought them to his master:

39 and he was altogether ignorant, what was done: for only Jonathas and David knew the matter.

40 Jonathas therefore gave his armor to the boy, and said to him: go, and carry them into the city.

41 And when the boy was gone, David rose out of his place, which did bend to the South, and falling flatt on the ground, adored thrice: and kissing one another, they wept together, but David more.

42 Jonathas therefore said to David: go in peace: what soever we have sworn both of us in the name of our Lord, saying: Our Lord be between me and thee, and between my seed and thy seed for ever.

43 And David arose, and departed: but Jonathas also entered into the City.

Chapter 21

In case of necessity Achimelech the priest giveth hallowed bread to David, 8. also the sword which he had taken from Goliath. 10. Then David going to Achis king of Geth, is forced to feign himself mad.

1 **AND** David came into Nob to Achimelech the priest: & Achimelech was astonished, because David was come. And he said to him: Why thou alone, and none is with thee?

2 And David said to Achimelech the priest: The king hath commanded me a word and said: Let no man know the thing, for which thou art sent by me, and what manner precepts I have given thee, for my servants also I have appointed into such and such a place.

3 Now therefore if thou have any thing at hand, yea if but five loaves, give me, or whatsoever thou shalt find.

(a) Distinction of common & holy bread. Also an example of dispensation in case of necessity.

4 And the priest answered David, saying: I have no (a) lay breads at hand, but only holy bread, if the servants be clean, especially from women?

5 And David answered the priest, and said to him: And truly, if the matter be concerning women, we have refrained ourselves from yesterday and the day before, when we came forth, and the vessels of the servants were holy. Moreover this way is polluted, but it also shall be sanctified this day in the vessels.

6 The priest therefore gave him hallowed bread; for neither was any bread there, but only the loaves of proposition, which had been taken away from the face of our Lord, that hot loaves might be set down.

7 And there was there a certain man of the servants of Saul that day, within the tabernacle of our Lord: and his name was Doeg an Idumeite, the mightiest of Sauls pastors.

8 And David said to Achimelech: Hast thou here at hand a spear, or a sword? because Mine own sword, and Mine own weapons I took not with me. for the kings word hastened forward.

9 And the priest said: Loe here the sword of Goliath the Philistine, whom thou slewest in the Valley of terebinth, is wrapped up in a mantel behind the Ephod: if thou wilt take this, take it. for neither is here any other beside that. And David said: There is none other like to that, give me it.

(b) David most wisely in such distress feigned himself to be a fool. By which the holy Ghost mystically

10 David therefore arose, and fled that day from the face of Saul: and came to Achis the king of Geth,

11 and the servants of Achis said to him, when they had seen David: Is not this David the king of the land? Did they not sing in dances to

signified that Christ should do such things not of fear but of Divine wisdom, as he should be counted a fool. *Mar. 3. v. 21. Luc. 23. v. 11. 1. Cor. 1. v. 23. 8. Beda. Quest. in 1. Reg. c. 14.*

this man saying: Saul struck a thousand, and David ten thousand?

12 But David put these words in his heart, and feared exceedingly at the face of Achis the king of Geth.

13 And he (b) changed his countenance before them, and slipped down between their hands: and he stumbled at the doors of the gate, & his spittle ran down upon his beard.

14 And Achis said to his servants: You have seen the man mad: why have you brought him to me?

15 do we lack mad men, that you have brought in this fellow, to play the mad man in my presence? shall this man enter into my house?

Chapter 22

David with a great retinue goeth to the king of Moab 5. but by advise of Gad the prophet, returneth into Juda. 6. Saul lamenting that many conspire against him. 9. Doeg accuseth Achimelech, 14. who justifieth both David and himself. 16. He and all the Priests with much people in Nob are slain by Sauls commandment, 20. only Abiathar escaping fleeth to David.

1 **DAVID** therefore went from thence, and fled to the cave of Odellam. Which when his brethren had heard, and a his fathers house, they went down to him thither.

2 And there were gathered unto him, all that were in distress, and oppressed with debt, and of a pensive heart, and he was made their prince, and there were with him about four hundred men.

3 And David departed from thence into Maspha, which is Moab: and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do to me.

4 And he left them before the face of the king of Moab, and they abode with him all the days, that David was in garrison.

5 And Gad the prophet said to David: tarry not in garrison, depart, and go into the Land of Juda. And David departed, and came into the forest of Haret.

6 And Saul heard that David had appeared, and the men that were with him. And Saul when he abode in Gabaa, and was in the wood, which is in Rama, holding a spear in his hand, and all his servants that stood about him,

7 he said to his servants that stood about him: Hear me now ye children of Iemini: will the son of Isai give to all you fields, and vineyards, and make all you tribunes, & centurions:

8 because you have all conspired against me, and there is none that telleth me, especially where my son also hath entered league with the son of Isai? There is none of you, that pitieth my case, neither is there that telleth me: for that my son hath raised up my servant against me, lying in wait for me until this day.

9 And Doeg the Idumeite which stood by, and was the chief among the servants of Saul, answering, I saw, quoth he, the son of Isai, in Nob with Achimelech the son of Achitob the priest.

10 Who consulted our Lord for him, and gave him victuals, yea and the sword of Goliath the Philistine he gave to him.

11 The king therefore sent to call for Achimelech the priest the son of Achitob, and all his fathers house, the priests that were in Nob, who came all to the king.

12 And Saul said to Achimelech: Hear thou son of Achitob. Who answered: I am ready, my Lord.

13 And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and hast given him bread and a sword, and hast consulted our Lord for him, that he might rise up against me, continuing a traitor until this day?

14 And Achimelech answering the king, said: And who amongst all thy servants faithful as David, and the kings son in law, and going fourth at thy commandment, and glorious in thy house?

15 Did I begin this day to consult our Lord for him? far be this from me: let not the king suspect such a thing against his servant, in all the house of my father: for thy servant knew not any thing concerning this business, either little or great.

(a) Saul unjustly condemning David, condemned also all those that justified him.

16 And the king said: Dying thou shalt die Achimelech, thou, and all thy fathers house.

(b) Seeing so manifest injustice and cruelty they obeyed God, rather than man.

17 And the king said to the couriers, that stood about him: Turn yourselves, and kill the priests of our Lord, (a) for their hand is with David, knowing that he was fled, and they told me not. And (b) the kings servants would not extend their hands upon the priests of our Lord.

18 And the king said to Doeg: Turn thou, and run upon the priests. And Doeg the Idumeite being turned, ran upon the priests, and murdered in that day eighty five men revested with an ephod of linen.

19 And Nob the city of the priests, he struck in the edge of the sword, men and women, and children, and sucklings, and ox and ass, and sheep in the edge of the sword.

20 But one son of Achimelech the son of Achitob, escaping, whose name was Abiathar, fled to David,

21 and told him that Saul had slain the priests of our Lord.

22 And David said to Abiathar: I knew in that day when Doeg the Idumeite was there, without doubt he would tell Saul, I am guilty of all the souls of thy father.

23 Abide with me, fear not: if any man shall seek my life, he shall seek thy life also, and with me thou shall be preserved.

Chapter 23

The city of Ceila oppugned by the Philistines is relieved by David. 7. who fearing to be there betrayed, 13. fleeth into the desert of Ziph. 16. Jonathas repaireth secretly to him, and they confirm again their former league. 19. The Ziphians promise to betray David: 27. but Saul leaveth for a while to persecute him, being forced to defend the land from the Philistines invading it.

1 **AND** they told David, saying: Behold the Philistines oppugn Ceila, and spoil the barns.

2 David therefore consulted our Lord, saying: Shall I go, and strike these Philistines? And our Lord said to David: go, and thou shalt strike the Philistines, and shalt save Ceila.

3 And the men that were with David, said to him: Behold we resting here in Jewry are afraid, how much more if we shall go into Ceila against the bands of the Philistines?

4 Again therefore David consulted our Lord. Who answering said to him: Arise, and go into Ceila: for I will deliver the Philistines in thy hand.

5 David therefore, and his men, went into Ceila, and fought against the Philistines, and drove away their beasts, and struck them with a great slaughter, and David saved the inhabitants of Ceila.

6 Moreover at that time, when Abiathar the son of Achimelech fled to David into Ceila, he went down having with him an ephod.

7 And it was told Saul that David was come into Ceila: and Saul said. Our Lord hath delivered him into my hands, and he is shut up being entered the city, wherein are gates and locks.

8 And Saul commanded all the people, that they should go down into Ceila to fight, and besiege David, and his men.

9 Which when David understood, that Saul secretly prepared evil against him, he said to Abiathar the priest: (a) apply the Ephod.

10 And David said: Lord God of Israel, thy servant hath heard a bruit, that Saul determineth to come into Ceila, to destroy the city for me:

11 will the men of Ceila deliver me into his hands? and will Saul come down, as thy servant hath heard? Lord God of Israel tell thy servant. And our Lord said: He will come down.

12 And David said: will the men of Ceila deliver me, and the men that are with me, into the hands of Saul? And our Lord said: (b) They will deliver thee.

13 David therefore arose and his men about six hundred, and going out of Ceila, wandered hither and thither uncertain: and it was told Saul that David was fled from Ceila and was saved: for which cause he dissembled to go forth.

14 But David abode in the desert in most strong places, and he

(a) By this it appeareth that David consulted God by the high priest, and the high priest for this purpose joined the Priestly ornament called *Ephod* to the *Rationale*, and so had revelation from God. *Exo. 28. Levit. 8.*

(b) Conditionally: If thou tarry here.

tarried in the mount of the desert Ziph, in a shadowed hill. Saul notwithstanding sought him always: and our Lord delivered him not into his hands.

15 And David saw that Saul was gone forth to seek his life. Moreover David was in the desert Ziph, in a wood.

16 And Jonathas the son of Saul arose, and went to David into the wood, and strengthened his hands in God: and said to him:

17 Fear not: for neither shall the hand of Saul my father find thee, and thou shalt reign over Israel, and I shall be second to thee, yea and my father knoweth this.

18 Both therefore made a league before our Lord: and David abode in the wood: but Jonathas returned into his house.

19 And the Zeipheites went up unto Saul in Gabaa, saying: Loe doth not David lie hid with us in the most safe places of the wood, in the hill Hachila, which is on the right hand of the desert?

20 Now therefore, as thy soul hath desired, come down e: & it shall be our charge to deliver him into the Kings hands.

21 And Saul said: Blessed be ye of our Lord, because you have pitied my case.

22 go therefore I pray you, and prepare diligently, and deal curiously, and consider the place, where his foot is, and who hath seen him there, for he thinketh of me, that I craftily lie in wait for him.

23 Consider and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. Yea and if he shall stop up himself into the earth, I will search him out among all the thousands of Juda.

24 But they rising went into Ziph before Saul: and David and his men were in the desert Maon, in the champain country at the right hand of Iesimon.

25 Saul therefore and his company went to seek him: and it was told David, and forthwith he went down to the rock, and abode in the desert Maon, which when Saul had heard, he pursued David in the desert Maon.

26 And Saul went at the side of the mountain on the one part: and David and his men were in the side of the mountain on the other part: moreover David despaired that he could escape, from the face of Saul: Saul therefore and his men in manner of a ring, compassed David and his men, to take them.

27 And a messenger came to Saul, saying: Make hast, and come, because the Philistines have poured in themselves upon the land.

28 Saul therefore returned leaving of to pursue David, and he went to meet the Philistines. for this cause, they called that place, the rock dividing.

Chapter 24

Saul chancing to come into a cave, David being hid with others in the same place, only cutteth the skirt of his cloak, 5. which after showing, Saul acknowledgeth his fault, and ceaseth for a time to persecute him.

1 **DAVID** therefore went up from thence, and dwelt in the safest places of Engaddi.

2 And when Saul was returned, after he pursued the Philistines, they told him, saying: Behold, David is in the desert Engaddi.

3 Saul therefore taking unto him three thousand chosen men of all Israel, went forth to search out David, and his men, yea over the steep broken rocks, which are accessible only to wild goats.

4 And he came to the shepcotes, which fell in his way as he went. and there was a cave, which Saul entered into, to do his easement: moreover David and his men lay hid in the inner part of the cave.

5 And the servants of David said to him: Behold the day, whereof our Lord said to thee: I will deliver thee thine enemy, that thou mayest do to him as it shall seem good in thine eyes. David therefore arose, and cut of the hem of Sauls cloak softly.

(a) A tender conscience had scruple of a small doubt which was no sin: a large conscience sticketh at nothing.

6 After this (a) Davids heart struck him, for that he had cut of the hem of Sauls cloak.

7 And he said to his men: Our Lord be merciful unto me, (b) that I do not this thing to my Master the anointed of our Lord, that I should lay my hand upon him, because he is the anointed of our Lord.

(b) Saul being anointed king by Gods appointment, could not lawfully be slain by his subjects without like ordinance from God. For though David was also already anointed, yet that was not to reign presently, but when Saul should die, or otherwise be taken away.

8 And David persuaded his men with words, and permitted them not to rise against Saul: moreover Saul rising out of the cave, went on his journey begun.

9 And David rose up after him: and going out of the cave, cried behind Sauls back, saying: My Lord King. And Saul looked back behind him: and David bowing himself flat to ward the ground adored,

10 and said to Saul: Why doest thou hear the words of men that say: David seeketh evil against thee?

11 Loe this day thine eyes have seen, that our Lord delivered thee in my hand, in the cave, and I had a cogitation to kill thee, but Mine eye hath spared thee. For I said: I will not extend Mine hand upon my lord, because he is the anointed of our Lord.

12 But rather see and know, o my father, the hem of thy cloak in my hand, that when I did cut of the hem of thy cloak, I would not extend my hand upon thee. Mark, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee: but thou liest in wait for my life, to take it away.

13 Our Lord judge between me and thee, and our Lord Revenge me of thee, but be not my hand upon thee.

14 As also it is said in the old proverb: **FROM THE IMPIOUS** shall impiety proceed: be not therefore my hand upon thee: Whom doest thou persecute. O King of Israel?

15 Whom doest thou persecute? thou persecutest a dead dog, and a flea.

16 Our Lord be judge, & judge between me and thee, and he see, and judge my cause, and deliver me out of thy hand.

17 And when David had fully ended speaking such words to Saul, Saul said: Is this thy voice my son David? and Saul lifted up his voice, and wept:

18 and said to David: Thou art juster then I: for thou hast done me good turns, and I have rendered thee evil.

19 And thou hast showed this day what good things thou hast done to me: how our Lord delivered me into thy hand and thou hast not killed me.

20 For who when he hath found his enemy, will let him go in a good way? But our Lord render thee this good turn, for that which thou hast wrought toward me this day.

21 And now because I know that thou most certainly shalt reign, and have the kingdom of Israel in thy hand:

22 Swear to me in our Lord, not to destroy my seed after me, nor to take away my name from the house of my father.

23 And David sware to Saul. Saul therefore went into his house: and David and his men went up into safer places.

Chapter 25

Samuel dieth and is mourned. 3. David requesting, 10. and not obtaining victuals of Nabal, 13 threateneth to kill him. 14. But his wife Abigail prudently preventeth the Revenge, 18. by sending victuals, 23. and giving good words. 37. all which when Nabal understandeth, he fainteth, and after ten days dieth. 39. David marrieth Abigail: 43. also Achinoam: 44. and his wife Michol is given to another.

1 **AND** Samuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rising went down into the desert of Pharan.

2 And there was a certain man in the wilderness of Maon, and his possession in Carmel, and that man was exceeding great: and he had three thousand sheep, & a thousand goats: and it chanced that his flock was shorn in Carmel.

3 And the name of that man was Nabal: and the name of his wife Abigail. and that woman was very wise and beautiful: moreover her husband hard, and very ill, and malicious: and he was of the kindred of Caleb.

4 When David therefore heard in the desert, that Nabal sheared his flock,

5 he sent ten young men, and said to them: go up into Carmel, and you shall come to Nabal, and shall salute him in my name peaceably.

6 And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and to all whatsoever thou hast be peace.

7 I have heard, that thy shepherds which were with us in the desert did shear we have Never molested them, neither hath ought been wanting to them at any time of the flock, all the time that they were with us in Carmel.

8 Ask thy servants, and they will tell thee. Now therefore let thy servants find grace in thine eyes: for we are come in a good day, whatsoever thy hand shall find, give thy servants, and thy son David.

9 And when Davids servants were come, they spoke to Nabal all these words in Davids name: and so held their peace.

10 But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? There are servants multiplied now a days which flee from their masters.

11 Shall I then take my Breads, and my waters, and the flesh of my cattle, which I have killed for my shears, and give to men whom I know not whence they are?

12 Therefore the servants of David returned by their way, and returning came and told him all the words that he had said.

13 Then said David to his servants: every man gird him with his sword. And they were every one girded with their swords. And David also was girded with his sword: and there followed David about four hundred men: moreover two hundred remained at the baggage.

14 But to Abigail the wife of Nabal one of their servants told, saying: Behold David hath sent messengers from the desert, to bless our master. & he disdained them:

15 these men were good enough to us, and not troublesome: neither did Ever any thing perish all the time, that we have conversed with them in the desert:

16 they were instead of a wall to us both in the day and in the night, all the days that we fed the flocks with them.

17 Wherefore consider, & think what thou hast to do, for (a) malice is accomplished against thy husband, and against thy house, and he is the son of Belial, so that no man can speak to him.

18 Abigail therefore made haste, and took two hundred loaves, and two bottles of wine, and five muttons ready dressed, and five measures of polent, and a hundred branches of raisens, and two hundred mases of dry figs, and laid them upon asses:

(a) Not a malicious mind, such as Saul bore unjustly against David; but punishment is decreed against Nabal, for not only denying a reasonable request,

but also for so
reproachful an
answer.

19 and said to her servants: go before me: loe, I will follow you at
your back: but she told not her husband Nabal.

20 When she therefore had gotten upon an ass, and came down to
the foot of the mountain, David and his men came down meeting
her, whom she also met.

(b) Evil words for
courteous usage
heretofore, and for
late gentle
entreating by
messengers.

21 And David said: In vain verily have I preserved all things that
were this mans in the desert, and there perished nothing of all that
pertained to him: and he hath rendered me (b) evil for good.

22 These things do God to the enemies of David, and these things
add he, if I shall leave of all things that pertain to him until morning,
any thing pissing against the wall.

23 And when Abigail had seen David, she made haste, and lit from
her ass, and fell down before David upon her face, and adored upon
the earth,

24 and fell at his feet, and said: In me my lord be this iniquity: let
thy handmaid speak I beseech thee in thine ears: and hear the words
of thy servant.

25 Let not my lord the king I pray thee, set his heart upon this
naughty man Nabal: because according to his name, he is a fool, and
folly is with him: but I thy handmaid saw not thy servants my lord,
whom thou didst send.

26 Now therefore my lord, our Lord liveth, and thy soul liveth, who
hath stayed thee that thou shouldest not come unto blood, and hath
saved thy hand to thee: and now be thine enemies as Nabal, and
they that seek evil to my lord.

27 Wherefore receive this benediction, which thy handmaid hath
brought to thee my lord: and give to thy servants that follow thee
my lord.

28 Take away the iniquity of thy handmaid: for our Lord making
will make to my lord a faithful house, because thou my lord doest
fight the battles of our Lord: let not malice therefore be found in
thee all the days of thy life.

(c) Things tied in
bundles are
stronger and more
secure, then single
and loose.

29 For if a man shall rise, persecuting thee, and seeking thy life, the
life of my lord shall be kept, as in the (c) bundle of the living, with
our Lord thy God: Moreover the life of thine enemies shall be
whirled, and in the violence, and whirl of a sling.

30 When our Lord therefore shall do to thee, my lord, all good
things, which he hath spoken concerning thee, and shall constitute
thee prince over Israel,

31 this shall not be an occasion of sobbing to thee, and a scruple of
heart to my lord, that thou hast shed innocent blood, or thy self hast
Revenged thy self: and when our Lord hath bestowed these benefits
upon my lord, thou shalt remember thy handmaid.

32 And David said to Abigail: Blessed be our Lord the God of Israel,
who hath sent thee this day to meet me, and blessed be thy speech,

33 and blessed be thou, which hast stayed me to day, that I might not go to blood, and Revenge me with Mine own hand.

34 Otherwise our Lord liveth the God of Israel, who hath stayed me, that I should not do thee any evil: unless thou hadst quickly come to meet me, there had not remained to Nabal until morning light, any pissing against a wall.

35 And David took of her hand all things which she had brought him, and said to her: go peaceable into thy house, behold I have heard thy voice, and have honored thy face.

36 And Abigail came to Nabal: and behold he had a feast in his house, as it were the feast of a king, and Nabals heart was pleasant: for he was drunk exceedingly: and she told him not a word little or great until morning.

37 But early when Nabal had digested his wine, his wife told him these words, and his heart was dead inwardly, and he became as a stone.

38 And when ten days had passed, our Lord struck Nabal, and he died.

39 Which when David had heard that Nabal was dead, he said: Blessed be our Lord, who hath judged the cause of my reproach at the hand of Nabal, and hath kept his servant from evil, and the malice of Nabal hath our Lord rendered upon his head. David therefore sent, and spake to Abigail, that he might take her to himself to wife.

40 And Davids servants came to Abigail into Carmel, and spake to her, saying: David hath sent us unto thee, to take thee to his wife.

41 Who arising adored flat toward the earth, and said: Loe let thy servant be as an handmaid, to wash the feet of the servants of my lord.

42 And Abigail arose, and made haste, and got upon an ass, and five women went with her waiting maids, and followed the messengers of David, and became his wife.

43 Yea and Achinoam also did David take of Jezrahel: and both were his wives.

44 But Saul gave Michol his daughter Davids wife to Phalti, the son of Lais, who was of Gallim.

Chapter 26

The Ziphians betraying the place, Saul besiegeth David. 5. who by night goeth where Saul and his men are a sleep, 9. hurteth him not: 12. but taketh from him his spear and bottle of water: 14. sheweth what he hath done. 21. Saul again confesseth his fault, and promiseth peace.

1 **AND** there came Zepheites unto Saul in Gabaa, saying: Behold

David is hid in the hill Hachila, which is over against the wilderness.

2 And Saul arose, and went down into the desert Ziph, and with him three thousand men of the chosen of Israel, to seek David in the desert Ziph.

3 And Saul camped in Gabaa Hachila, which was over against the wilderness in the way: and David dwelt in the desert. And Seeing that Saul was come after him into the desert,

4 he sent discoverers, and learned that he was come thither most certainly.

5 And David arose secretly, and came to the place where Saul was: and when he had seen the place, wherein Saul slept, and Abner the son of Ner, the prince of his war, and Saul sleeping in the tent, and the rest of the multitude round about him,

6 David spake to Achimelech the Hetheite, and Abisai the son of Seruiah the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee.

7 David therefore and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his spear fixed in the ground at his head: and Abner, and the people sleeping round about him.

(a) David is resolute, and often repeateth, that it is not lawful for private subjects to kill their prince, no although himself was anointed to succeed.

8 And Abisai said to David: God hath shut up thine enemy this day into thy hands: now therefore I will thrust him through with my spear in the earth once, and twice shall not need.

9 And David said to Abisai: kill him not: for (a) who shall extend his hand upon the anointed of our Lord, & shall be innocent?

10 And David said: Our Lord liveth, unless our Lord shall strike him, or his day come to die, or descending into battle he perish:

11 Our Lord be merciful unto me, that I extend not my hand upon the anointed of our Lord. now therefore take the spear, which is at his head, & cup of water, and let us go.

(b) Gods providence sent this extraordinary sleep and inspired David, to do this fact, for more justification of his innocency.

12 David therefore took the spear, and cup of water, which was at Sauls head, and they went away: and there was none that saw, or understood, or awaked, but all slept, because the dead sleep (b) of our Lord. had fallen upon them.

13 And when David had passed over against, and stood in the top of the mountain far of, and a good space between them,

14 David cried to the people, and to Abner the son of Ner, saying: Wilt thou not answer Abner? And Abner answering said: Who art thou, that criest and disquietest the king?

15 And David said 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 hath entered in to kill the king thy lord.

16 This thing is not good, which you have done: Our Lord liveth,

you are the children of death, which have not kept your lord, the anointed of our Lord. Now therefore behold where the Kings spear is, & where the cup of water is, which was at his head.

17 And Saul knew Davids voice, and said: Is this thy voice, my son David? And David said: My voice, my lord king,

18 and he said: For what cause doth my lord persecute his servant? What have I done? or what evil is there in my hand?

19 Now therefore hear, I pray, my lord King, the words of thy servant: If our Lord stir thee up against me, let there be odor of sacrifice: but if the sons of men, they are cursed in the sight of our Lord, which have cast me out this day, that I should not dwell in the inheritance of our Lord, saying: go, serve strange Gods.

20 And now let not my blood be shed upon the earth before our Lord, for the king of Israel, is come forth to seek one flea, as the perdix is pursued in the mountains.

21 And Saul said: I have sinned, return my son David, for I will no more do thee evil, for that my life hath been precious in thine eyes to day: for it appeareth that I have done foolishly, and have been ignorant of very many things.

22 And David answering, said: Behold the kings spear, let one of the kings servants pass, and take it.

23 And our Lord will reward every one according to his justice, and fidelity: for our Lord hath delivered thee this day into my hand, & I would not extend my hand upon the anointed of our Lord.

24 And as thy life hath been magnified to day in Mine eyes, so be my life magnified in the eyes of our Lord, and deliver he me from all distress.

25 Saul therefore said to David: Blessed art thou my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went into his way, and Saul returned into his place.

Chapter 27

David for more security goeth again to Achis king of Geth, 5. obtaineth of him the city of Siceleg, (6. by which means it becometh subject to the Kings of Juda) 8. and maketh preys upon the enemies of King Achis.

1 **AND** David said in his heart: at length I shall fall one day into the hands of Saul: is it not better that I flee, and be saved in the Land of the Philistines, that Saul may despair, and cease to seek me in all the coasts of Israel? I will flee therefore his hands.

2 And David arose, and went himself, and the six hundred men with him, to Achis the son of Maoch, the King of Geth.

3 And David dwelt with Achis in Geth, he and his men; every man & his house, and his two wives, Achinoam the Jezrahelite, and

Abigail the wife of Nabal of Carmel.

4 And it was told Saul that David was fled into Geth, and he added no more to seek him.

5 And David said to Achis: If I have grace in thy sight, let there a place be given me in one of thy cities of this country, that I may dwell there: for why abideth thy servant in the city of the king with thee?

6 Achis therefore gave him in that day Siceleg: for which cause Siceleg became the Kings of Juda until this day.

7 And the number of the days, that David dwelt in the country of the Philistines, was four months.

(a) These countries were neither subject to the Philistines nor to the Israelites, and were also of those nations whom God had commanded to destroy, dwelling within the land of Chanaan. *Deus 25.*

8 And David went up, and his men, and drove preys out of (a) Gessuri, and Gerzi, and from the Amalecites: for these villages were inhabited in the land in old time, as men go to Sur, as far as the Land of Ægypt.

9 And David struck all the land, neither left he any man or woman: and taking the sheep & oxen, and asses, & camels, and garments, he returned & came to Achis.

10 And Achis said to him: Whom hast thou set upon to day? David answered: Against the south of Juda, and against the south of Ieramiel, and against the south of Ceni.

11 David gave life neither to man nor woman, neither brought them into Geth, saying: Lest perhaps they speak against us. These things did David, and this was decreed of him all the days that he dwelt in the country of the Philistines.

12 Achis therefore did credit David, saying: many evils hath he wrought against his people Israel: Therefore he shall be my servant for ever.

Chapter 28

The fourth part.
Of the ruin of
Saul, and
exaltation of
David.

The Philistines fighting against Saul, David promiseth fidelity 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 up Samuel. 15. who appearing foretelleth him, that he, and his sons shall die the next day.

1 **AND** it came to pass that in those days the Philistines gathered together their companies, that they might be prepared to battle against Israel: and Achis said to David: Knowing know thou now, that thou shalt go forth with me in the camp, thou, and thy men.

2 And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee keeper of my head all days.

3 And Samuel was dead, and all Israel mourned for him, and buried him in Ramatha his city. And Saul took all the magicians and

soothsayers out of the land.

4 And the Philistines were gathered together, and came and camped in Sunam: and Saul also gathered together all Israel, and came into Gelboe.

5 And Saul saw the camp of the Philistines, and feared, and his heart was afraid exceedingly.

6 And he consulted our Lord, and he answered him not, neither by dreams, nor by priests, nor by Prophets.

7 And Saul said to his servants: seek me a woman that hath a pythonical spirit, and I will go to her, and will ask by her. And his servants said to him: There is a woman that hath a pythonical spirit in Endor.

8 He therefore changed his habit and was clothed with other garments, and he went himself, and two men with him, and they came to the woman in the night, and said to her: Devine unto me in the pythonical spirit, and raise me up whom I shall tell thee.

9 And the woman said to him: Loe, thou knowest what great things Saul hath done, and how he hath raised the magicians and sothsayers out of the land: why therefore doest thou lie in wait for my life, that I may be slain?

10 And Saul sware unto her in our Lord, saying: Our Lord liveth, there shall no evil happen unto thee for this thing.

11 And the woman said to him: Whom shall I raise up to thee? Who said: Raise me up Samuel.

12 And when the woman had seen Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? for thou art Saul.

(a) Not many but one excellent person, an old man comely in apparel.

13 And the King said to her: Fear not: what sawest thou? And the woman said to Saul: I saw (a) Gods coming out of the earth.

(b) Saul adored not Samuel with Divine honor, but with dulia, reverence due to a blessed soul.

14 And he said to her: What manner of form hath he? who said: An old man is come up, and he is clothed with a mantel. And Saul * understood that it was Samuel, and he bowed himself upon his face on the earth, and (b) adored.

** iaddsh
cognouit
knew.*

15 And Samuel said to Saul: why hast thou disquieted me, that I should be raised up? And Saul said, I am in great distress: for the Philistines fight against me, and God is departed from me, and would not hear me, neither in the hand of Prophets, nor by dreams: therefore I have called thee, that thou shouldest show me, what I shall do.

16 And Samuel said: Why askest thou, whereas our Lord is departed from thee, and is passed to thine adversary?

17 For our Lord will do to thee as he spake in my hand, and he will cut thy kingdom out of thy hand, & will give it to thy neighbor David:

18 because thou hast not obeyed the voice of our Lord, neither didst

(c) In state of the dead in another world, not in the same particular state.

thou the wrath of his fury in Amalec. Therefore that which thou sufferest hath our Lord done to thee this day.

19 And our Lord will give Israel also with thee into the hands of the Philistines: and Tomorrow thou and thy sons shall be (c) with me: yea the camp also of Israel will our Lord deliver into the hands of the Philistines.

20 And forth with Saul fell stretched forth on the ground, for he feared much the words of Samuel, and there was no strength in him, because he had not eaten bread all that day.

21 That woman therefore went unto Saul (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I heard the words, which thou spakest to me.

22 Now therefore hear thou also the voice of thy handmaid, and I will set before thee a morsel of bread, that eating thou mayest recover strength, and be able to go on thy journey.

23 Who refused, and said: I will not eat. But his servants and the woman forced him, and at length hearing their voice, he arose from the ground, and sat upon the bed.

24 And that woman had a pasture fed calf in the house, and she made haste, and killed him: and taking meal kneaded it, and baked azymes,

25 and set before Saul, and before his servants, who when they had eaten rose up, and walked all that night.

ANNOTATIONS

Chapter 28

St. Augustines opinion whether Samuels soul appeared, or no.

More probable that his very soul appeared, not compelled by the evil spirit but obeying Gods secret ordinance.

14. *Saul understood that it was Samuel.*] It is not defined nor certain, whether the soul of Samuel appeared, or an evil spirit took his shape, and spake to Saul. St. Augustine (*li. 2. q. 3. ad simplician*) proposeth both the opinions as probable. Where first he sheweth, that Samuels soul might appear; either brought thither by the evil spirit, which is not so much to be marveled at, as that our Lord and Saviour suffered him self to be set upon the pinnacle of the temple, and to be carried into a high mountain by the Devil; yea to be taken prisoner, bound, whipped, and crucified, by the Devils ministers: or else that the spirit of the holy prophet, was not raised by force of the enchantment, or any power of the Devil, but by Gods secret ordinance unknown to the pythonical woman, and to Saul, and so appeared in the kings presence, and struck him with Divine sentence. Again he answereth, that there may be a more easy and ready sense of this place, to wit, that Samuels spirit (or soul) was not in deed raised, but an imaginary illusion made by the Devils enchantment, 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 wall, we say, this is Cicero, that is Salust, that Achilles, that is Rome. To this effect St. Augustine discourseth more at large in the place before cited. But in another work written after (*de cura pro mortuis gerenda. c. 15.*) teaching

that souls of the dead appear sometimes to the living, he saith expressly, *Samuel the prophet being dead, foretold future things to King Saul yet living*. Though some be of opinion (saith he) that Samuel himself appeared not, but some evil spirit took his similitude.

First proof:
2

3

4

5

Souls sometimes
appear after
death.

And this last judgment of St. Augustine is much confirmed; first by the words of this text, literally and plainly affirming that Samuel appeared, and spake to Saul, and Saul to him. and that Saul *understood (or knew, 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 comely manner and attire: whereas evil spirits used to appear (as the Rabbins testify) in ugly bodys, with the heels into the air, and head downward. Thirdly, the Author of Ecclesiasticus (ch.46.) amongst the praises of Samuel the prophet, saith, *he slept, (or died) and certified the King, and showed to him, the end of his life*. Where it seemeth clear, that the same person that died, denounced Gods will and sentence to Saul. Moreover if it had been an illusion of an evil spirit, it would hardly seem any praise at all. Fourthly, the Devil could not naturally foretell that Saul and his sons, with many of the people should be slain the next day, and David reign after him: neither is it probable, that God revealed such secrets to evil spirits, Whereby men might take more occasion to follow necromancy. Fifthly, most Fathers and Doctors are of the same judgment. St. Justinus Martyr. *Dialogo cum Triphone*. St. Basil. *Epist. 80. ad Eustathium*. St. Ambrose *li. 1. in Luc. 1*. St. Jerome. *in Isaia. 7*. Josephus *li. 6. c. 15. Antiq.* and many other old and late writers. The chiefest argument for the other opinion is the authority of Tertullian. *li. de anima*. Procopius and Eucherius upon this place. and the uncertain authors, *Questionum apud Justinum. q. 52. lib. de mirabil. Sac. Script.* and *Quest. vet. Testamenti, q. 27. apud Augustineum, tomo. 3. et. 4*. As for the Protestants denying, that souls once parted from their bodys, can appear to any alive, St. Augustine confuteth them, both by this example of Samuel, supposing the book of Ecclesiasticus to be Canonical Scripture, and of Moyses being dead, and Elias yet living (whom they hold also to be dead) both appearing with Christ in his transfiguration. *Mat. 17*.

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Chapter 29

David going with the Philistines towards the war; 4. the princes urge and force the king to send him back.

1 **THEREFORE** all the companies of the Philistines were gathered together into Aphec: and Israel also camped upon the fountain, which was in Jezrahell.

2 And the princes in deed of the Philistines marched in hundreds and thousands: but David and his men were in the last company with Achis.

(a) He speaketh by
amplification to
make his fact seem
more reasonable:
whereas the time of
Davids abode with
him was but four

3 And the princes of the Philistines said to Achis: What mean these Hebrews? And Achis said to the princes of the Philistines: do you not know David, which was the servant of Saul the king of Israel, and is with me many days, or (a) years, and I have not found any thing in him, since the day that he fled to me, until this day?

4 But the princes of the Philistines were angry against him, and said to him: Let this man return, and abide in his place, wherein thou hast appointed him, and let him not go down with us into battle, lest he become an adversary to us, when we shall begin to fight: for how can he otherwise pacify his lord, but in our heads?

5 Is not this David, to whom they sang in dances, saying: Saul hath struck his thousands, & David his ten thousands?

6 Achis therefore called David, and said to him: The Lord liveth, thou art just, and good in my sight: and thy going out, & thy coming in is with me in the camp: and I have not found in thee any evil, since the day that thou camest to me until this day: but thou pleasest not the nobles.

7 Return therefore, and go in peace, and offend not the eyes of the princes of the Philistines.

8 And David said to Achis: For what have I done, and what hast thou found in me thy servant, since the day that I have been in thy sight, until this day, that I may not come, and fight against the enemies of my lord the King?

9 And Achis answering spake to David: I know that thou art good in my sight, as an Angel of God: but the princes of the Philistines have said: He shall not go up with us into battle.

10 Therefore arise in the morning, thou, and the servants of thy lord, which came with thee: and when you are risen in the night, and it shall begin to wax light, go forward.

11 David therefore arose in the night, he and his men, that they might set forward in the morning, and return to the land of the Philistines: and the Philistines went up into Jezrahell.

Chapter 30

David returning to Siceleg, findeth it burned and spoiled, and himself in danger of the people: 7. By our Lords warrant be pursueth the enemy, 11. taketh a guide: 17. recovereth all that was taken away: 22. and rewardeth the soldiers, also those that stayed with the baggage, 25. making it a law for the time to come, shat the keepers of the baggage, shall have like share with those that fight in battle.

1 **AND** when David and his men were come to Siceleg the third day, the Amalecites had made an invasion on the south side into Siceleg, and had stricken Siceleg, and burnt it with fire.

2 And had led away women captive out of it, from the less unto the great: and had not killed any man, but had led them with them, and went on their journey.

3 When David therefore and his men were come to the city, and had found it burnt with fire, and their wives, and their sons, and their daughters to be led away captive,

4 David and the people that was with him, lifted up their voices, and mourned till tears failed them.

5 For the two wives also of David were led away captive, Achinoam the Iezraelite, and Abigail the wife of Nabal of Carmel.

6 And David was stricken very sad: for the people would have stoned him, because the soul of every man was bitterly affected upon their sons, and daughters: but David was strengthened in our Lord his God.

(a) Consult our
Lord for me: so
David by the priests
mediation, was
instructed what to
do.

7 And he said to Abiathar the priest the son of Achimelech: apply (a) unto me the Ephod. And Abiathar applied the Ephod to David,

8 and David consulted our Lord, saying: Shall I pursue these thieves, and shall I take them or no? And our Lord said to him: Pursue them: for thou shalt take them without doubt, & take from them the prey.

9 David therefore went himself, and the six hundred men that were with him, and they came unto the Torrent Besor: & some being weary stayed.

10 But David himself, and four hundred men pursued: for two hundred stayed, who being weary could not pass the Torrent Besor.

11 And they found an Ægyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink,

12 and also a piece of a Mass of dry figs, and two bunches of resins. Who when he had eaten, his spirit returned, and he was refreshed: for he had not eaten bread, nor drunken water three days, and three nights.

13 David therefore said to him. Whose art thou? or whence? and whither goest thou? who said: I am a young man of Ægypt, the servant of an Amalacite: and my master hath left me, because I began to be sick three days ago.

14 For we brake forth at the south side of Cerethi, and against Juda, and at the south of Caleb, and burnt Siceleg with fire.

15 And David said to him: Canst thou bring me to this company? Who said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my lord, and I will bring thee to this company. And David sware to him.

16 Who when he had brought them, behold they sat upon the face of all the earth, eating and drinking, and as it were keeping festival day, for all the prey, and spoils which they had taken out of the Land of the Philistines, and out of the Land of Juda.

17 And David struck them from Evening until the Evening of the next day, and there escaped not any of them, but four hundred young men, which had gotten upon camels, and were fled.

18 David therefore rescued all things, that the Amalecites had taken and he rescued his two wives.

19 Neither was there any wanting from little to great as well of their

sons as of their daughters, and of the spoils, and what things soever they had taken, David brought all again.

20 And he took all the flocks & herds, and drove them before his face: and they said: This is the prey of David.

21 And David came to the two hundred men, which being weary had stayed, neither were able to follow David, and he had bidden them to rest in the Torrent Besor: who came forth to meet David, and the people that were with him. And David coming to the people, saluted them peaceably.

22 And every naughty, and wicked fellow of the men, that had gone with David answering, said: Because they came not with us, we will not give them any thing of the prey, which we have recovered: but let their wife and children suffice every man, whom when they have received, let them depart.

23 But David said: You shall not do so my brethren, of these things, which our Lord hath delivered to us, and hath kept us, and hath given the thieves, that were broken out against us, into our hands:

24 neither shall any man hear you upon this talk. For there shall be equal portion of him that went down into battle, and of him that abode at the baggage, & they shall divide alike.

(b) It is not against Gods commandment, Deut. 4. & 12. to make new laws, so they be conformable, & not contrary to Gods former laws.

25 And this hath been down from that day, and Ever after (b) it was decreed, and ordained as a law in Israel.

26 David therefore came into Siceleg, and sent gifts of the prey to the ancients of Juda his neighbors, saying: Take a benediction of the prey of our Lords enemies.

27 To them, that were in Bethel, and that were in Ramoth toward the South, and them that were in Gether,

28 and them in Aroer, and them in Sephamoth, and them in Esthamo,

29 and them in Rachal, and them in the cities of Ierameel, and them in the cities of Semi,

30 and them in Harama, and them in the lake of Asan, and them in Athach,

31 and them in Hebron, and to the rest that were in those places, in the which David had tarried, and his men.

Chapter 31

Saul with his sons are slain in battle. 7. The Philistines possess the place, and hang the dead bodys on a wall, 11. but valiant men of Jabes Galaad take them away, and burn them, bury their bones, and fast seven days.

1 **AND** the Philistines fought against Israel, and the men of Israel fled before the face of the Philistines, and fell being slain in mount Gelboe.

(a) Saul killing himself after that he was wounded by his enemies signifieth those that being overcome by temptations desperately persist, & willfully die in their sin. St. *Greg. ho. 10.*

(b) These men are commendable for *gratitude* towards Saul, who had delivered them. *ch. 11.* for a work of *mercy* in burying the dead: for *piety* towards their king and princes, and for *fortitude* in achieving so heroical an act.

2 And the Philistines fell upon Saul, and upon his sons, and they struck Jonathas, and Abinadab, and Melchisua the sons of Saul,

3 and the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was sore wounded of the archers.

4 And Saul said to his esquire: Draw out thy sword, and strike me: lest perhaps these uncircumcised come, and kill me, mocking me.

(a) And his esquire would not: for he was frighted with exceeding fear. Saul therefore caught his sword, and fell upon it.

5 Which when his esquire had seen, to wit that Saul was dead, himself also fell upon his sword and died with him.

6 Saul therefore died, and his three sons, & his esquire, and all his men in that day together.

7 And the children of Israel, that were beyond the valley, and beyond Jordan, Seeing that the men of Israel were fled, and that Saul was dead, and his sons, they left their cities, and fled: and the Philistines came, and dwelt there.

8 And when the next day was come, the Philistines came to spoil them that were slain, and they found Saul and his three sons, lying in mount Gelboe.

9 And they did cut of Sauls head, and spoiled him of his armor, and sent into the land of the Philistines round about, that it should be declared in the temple of their Idols, and among their people.

10 And they did put his armor in the temple of Astaroth, but his body they hung on the wall of Bethsam.

11 Which when (b) the inhabitants of Jabes Galaad had heard whatsoever the Philistines had done to Saul,

12 all the most valiant men arose, & walked all the night, and took the body of Saul, and the bodys of his sons, from the wall of Bethsam: and they came to Jabes Galaad, and burnt them there:

13 and they took their bones, and buried them in the wood of Jabes, and fasted seven days.

THE ARGUMENT OF THE SECOND BOOK OF KINGS.

This book is
wholly of David.

His succession to
the kingdom.

His virtues.

Faults.

Thanks, and
Prophecy.

BESIDES a great part of the first book, and beginning of the third, this second book is wholly of King David. Whose many laudable Acts, as also his faults (which were fewer) with his true repentance, and punishment are related, not in such method, as may easily be divided into distinct parts, in order of the chapters; but according to the distinction of things contained, his succession to the royal crown, first in Juda, and after in all Israel, with the declination and death of his competitor Isboseth, are recorded in the 2. 3. 4. and 5. chapters. His virtues, and praises, to wit, his solemn mourning for Saul and that family, his devotion, fortitude, piety, and gratitude are specially touched in the 1. 6: 7. 8. 9. and 10. chapters. His sins of adultery with Bethsabee, of killing her husband Urias, of pride in numbering his people, with his hearty 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 contain his thanksgiving to God for benefits received, and prophecy of things to come, with a catalogue of valiant men.

THE SECOND BOOK OF SAMUEL, WHICH WE CALL THE SECOND OF KINGS

Chapter 1

David hearing that Saul and Jonathas are slain, 11. mourneth with all his family, weeping and fasting. 13. causeth him to be slain who affirmed that he had killed king Saul. 18. He traineth up archers. 19. and inviteth also all Israel to mourn.

1 **AND** it came to pass, after that Saul was dead, that David returned from the slaughter of Amalec, and tarried in Siceleg two days.

2 And in the third day there appeared a man coming out of Sauls camp, his garments torn, and sprinkled on the head with dust, and as he came to David, he fell upon his face, and adored.

3 And David said unto him: Whence comest thou: Who said to him: I fled out of the camp of Israel.

4 And David said unto him: What is the matter that is done? tell me. Who said: The people is fled out of the battle, and many of the

people are overthrown and dead: yea Saul also and Jonathas his son are dead.

5 And David said to the young man that told him: How knowest thou that Saul is dead, and Jonathas his son?

(a) He feigned all this, thinking to get favor (for Saul killed himself, *li. 1. ch. 31.*) but David punished him, as such a crime deserved. v. 15.

6 And the young man that told him, said: (a) By chance I came into mount Gelboe, and Saul leaned upon his spear: moreover the chariots and horsemen approached unto him,

7 and turning backward, and Seeing me he called. To whom when I had answered, here I am:

8 he said to me: Who art thou? And I said to him: I am an Amalecite,

9 And he said to me: Stand upon me, and kill me: because anguishes hold me, and as yet all my life is in me.

10 And standing upon him, I killed him: for I knew that he could not live after the fall: and I took the Diadem that was on his head, & the bracelet from his arm, and have brought to thee my lord hither.

11 And David taking his garments rent them, and all the men that were with him,

(b) Exequies of Saul observed with mourning weeping and fasting.

12 and they (b) mourned, and wept, and fasted until Evening upon Saul and upon Jonathas his son, and upon the people of our Lord, and upon the house of Israel, because they were fallen by the sword.

13 And David said to the young man that had told him: Whence art thou? Who answered: I am the son of a man a stranger of Amalec.

14 David said to him: Why didst thou not fear to put to thy hand, to kill the anointed of our Lord?

15 And David calling one of his servants, said: go run upon him. Who struck him, and he died.

16 And David said to him: Thy blood be upon thine own head: for thine own mouth hath spoken against thee, saying: I have slain the anointed of our Lord.

17 And David mourned this kind of mourning upon Saul, and upon Jonathas his son,

(c) The Philistines were strong & cunning archers therefore David commanded that his subjects should learn and exercise the same manner of fight.

18 (and he commanded that they should (c) teach the children of Juda the bow, as it is written in the Book of the just.) And he said: Consider, o Israel for them that be dead wounded upon thy high places.

19 The Nobles, o Israel, are slain upon thy mountains: how are the valiants fallen?

20 tell it not in Geth, neither tell ye it in the high ways of Ascalon: lest perhaps the daughters of the Philistines be glad, lest the daughters of the uncircumcised rejoice.

21 Mountains of Gelboe, let neither dew, nor rain come upon you, neither be they fields of the first fruits: because there was the shield of the valiants cast away, the shield of Saul, as though he were not

anointed with oil.

22 From the blood of the slain, from the fat of the valiants, the arrow of Jonathas Never returned backward, and the sword of Saul did not return empty.

23 Saul and Jonathas amiable, and comely in their life, in death also were not divided: swifter then eagles, stronger then lions.

24 Yee daughters of Israel weep upon Saul, who clothed you with scarlet in delicacies, who gave golden ornaments to your attire.

25 How have the valiants fallen in battle? Jonathas been slain in thy high places?

26 I am sorry for thee my brother Jonathas exceeding beautiful, and amiable above the love of women. As the mother loveth her only son, so did I love thee.

27 How have the strong fallen, and the weapons of war perished?

Chapter 2

David is received and anointed King of Juda. 5. He commendeth those of Jabes Galaad, which buried Saul. 8. Isboseth the son of Saul reigneth over the rest of Israel. 12. whereby riseth sharp war between Abner and Ioab, chief captains of the two Kings. 30. many more are slain of Abners party then of Ioabs.

1 **THEREFORE** after these things David consulted our Lord, saying: Shall I go up into one of the cities of Juda? And our Lord said to him: go up. And David said: Whither shall I go up? And he answered him: Into Hebron.

2 David therefore went up, and his two wives, Achinoam the Jezrahelite, and Abigail the wife of Nabal of Carmel:

3 yea and the men also that were with him, David brought every one with his household: and they abode in the towns of Hebron.

4 And the men of Juda came, and (a) anointed David there, to reign over the house of Juda. And it was told David, that the men of Jabes Galaad had buried Saul.

5 David therefore sent messengers unto the men of Jabes Galaad, and said unto them: Blessed be you to our Lord, which have done this mercy with your lord Saul, and have buried him.

6 And now our Lord certes will render you mercy and truth: but I also will require you the good turn, for that you have done this thing.

7 Let your hands be strengthened, and be ye stout men: for although your lord Saul be dead, yet the house of Juda hath anointed me to be their king.

8 But Abner the son of Ner prince of Sauls army, took Isboseth the son of Saul, & led him about through the camp,

(a) This second anointing, as also the third, (*ch. 5.*) was in confirmation and to put him in possession of the first made long before. *1. Reg. 16.*

(b) He reigned two years before he began much to decline, but in all seven years and a half, for so long David reigned only in Juda. v. 11.

(d) Hence perhaps cometh the phrase, that *one army playeth upon another with small and great artillery*, that is, strike and kill their enemies with all sorts of guns. *Josephus li. 7. c. 1. Antiq.*

9 and ordained him king over Galaad, and over Gessuri, and over Jezrahel, & over Ephraim, and over Benjamin, and over all Israel.

10 Forty years old was Isboseth the son of Saul when he began to reign over Israel, and he reigned (b) two years: and only the house of Juda followed David.

11 And the number of the days, that David abode, reigning in Hebron over the house of Juda, was seven years and six months.

12 And Abner the son of Ner went forth, and the servants of Isboseth the son of Saul, out of the camp into Gabaon.

13 Moreover Joab the son of Saruia, and the servants of David went forth, and met them beside the pool of Gabaon, and when they were come together into one place, they sat one over against another: these on the one side of the pool, and they on the other.

14 And Abner said to Ioab: Let the young men rise, and (d) play before us. And Joab answered: Let them rise.

15 There rose therefore and passed twelve in number, of Benjamin, of Isboseths part the son of Saul, and twelve of the servants of David.

16 And every one taking the head of his mate, stuck his sword into the side of his adversary, and they fell together: & the name of the place was called: The field of the valiants, in Gabaon.

17 And there rose a very sore battle in that day: and Abner was put to flight, & the men of Israel, by the servants of David.

18 And there were there the three sons of Saruia, Ioab, and Abisai, and Asael: moreover Asael was a most swift runner, as it were one of the roes, that abide in the woods.

19 And Asael pursued Abner, and declined not to the right hand nor to the left omitting to pursue Abner.

20 Abner therefore looked back behind him, and said: Art thou Asael? Who answered: I am.

21 And Abner said to him: go to the right hand, or to the left, and apprehend one of the young men, and take to thee his spoils. But Asael would not leave but urged him.

22 And again Abner said to Asael: Retire, and do not follow me, left I be compelled to stick thee to the ground, and I shall not be able to lift up my face to Joab thy brother.

23 Who condemned to hear, and would not go aside: Abner therefore struck him, with his spear turned back in the privy parts, and thrust him through, and he died in the same place: and all that passed by that place, wherein Asael fell and dyed, did stay.

24 But whiles Joab and Abisai pursued Abner fleeing, the Sun went down e: and they came as far as the hill of the water conduit, that is over against the valley the way of the desert in Gabaon.

25 And the children of Benjamin were assembled together to Abner:

and being gathered in a plump into one troupe, they stood in the top of one hill.

26 And Abner cried out to Ioab, and said: Shall thy sword rage unto utter destruction? knowest thou not that desperation is dangerous? how long differest thou to say to the people, that they leave to pursue their brethren?

27 And Joab said: Our Lord liveth, if thou hadest spoken, in the morning had the people retired, from pursuing their brethren.

28 Joab therefore sounded the trumpet, and all the army stood, neither did they pursue Israel any further, nor enter into fight.

29 And Abner and his men went through the champain country, all that night: and they passed Jordan, and having viewed all Beth horon, came to the camp.

30 Moreover Joab returning, after he had left Abner, assembled all the people: and there wanted of Davids servants nineteen men, beside Asael.

31 But the servants of David struck of Benjamin, and of the men, that were with Abner three hundred three score, who also died.

32 And they took Asael, & buried him in the sepulcher of his father in Bethlehem: and Ioab, and the men that were with him, walked all the night, and in the very twilight they came into Hebron.

Chapter 3

Isboseths forces daily decay, David increaseth in power, and hath many sons. 7. Abner upon occasion of a slander breaketh from Isboseth, and serveth David, bringing Michol to him, and much people of Israel. 23. Joab of emulation and Revenge killeth Abner. 28. for which David is offended with Ioab, 31. and mourneth for Abner.

1 **THERE** was made therefore long strife between the house of Saul, and between the house of David: David prospering and always stronger then himself, but the house of Saul decreasing daily.

2 And there were sons born to David in Hebron: and his first begotten was Amnon of Achinoam the Jezrahelite.

3 And after him Cheleab of Abigail the wife of Nabal of Carmel: moreover the third Absalom the son of Maacha the daughter of Tolmai king of Gessur.

4 And the fourth Adonias, the son of Haggith: and the fifth Saphathia, the son of Abital.

5 The sixth also Jethraam of Egla the wife of David. these were born to David in Hebron

6 Therefore when there was battle between the house of Saul and house of David, Abner the son of Ner ruled the house of Saul.

7 And Saul had a concubine named Respha, the daughter of Aia.

(a) Am I contemptible in thy sight, and yet head of them that oppose against David, I that have done so much for thee, will not endure to be reprehended, for a small fault. So God suffereth the maintainers of an evil quarrel to fall out among themselves, Whereby the right cause is advanced.

And Isboseth said to Abner:

8 Why didest thou go in to my fathers concubine? Who being wrath exceedingly for the words of Isboseth, said: What (a) am I a dogs head against Juda this day, which have done mercy upon the house of Saul thy father, and upon his brethren and nearest friends, & have not delivered thee into the hands of David, & hast thou sought against me that thou mightest charge me for a woman to day?

9 These things do God to Abner, and these things add he to him, unless as our Lord hath sworn to David, so I do truth to him.

10 That the kingdom be transferred from the house of Saul, and the throne of David be exalted over Israel, and over Juda, from Dan to Bersabee.

11 And he could not answer him any thing, because he feared him.

12 Abner therefore sent messengers to David for himself saying: Whose is the land? And that they should say: Make amity with me, & my hand shall be with thee: and I will reduce unto thee all Israel.

13 Who said: Very well: I will make amity 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.

14 And David sent messengers to Isboseth the son of Saul, saying: Restore my wife Michol, which I betrothed to me for an hundred prepuces of the Philistines.

15 Isboseth therefore sent, and took her from her husband Phaltiel, the son of Lais.

16 And her husband followed her, weeping as far as Bahurim: and Abner said to him: go, and return. Who returned.

17 Abner also spake to the ancients of Israel, saying: Both yesterday and the day before you sought David that he might reign over you.

18 Now therefore do so: because our Lord hath spoken to David, saying: In the hand of my servant David I will save my people Israel from the hands of the Philistines, and of all their enemies.

19 And Abner spake also to Benjamin. And he went to speak unto David in Hebron all things which pleased Israel, and all Benjamin.

20 And he came to David into Hebron with twenty men: and David made a feast to Abner, and to his men that came with him.

21 And Abner said to David: I will rise, that I may gather unto thee my lord king all Israel, and may enter a league with thee, and thou mayest reign over all, as thy soul desireth. When David therefore had brought Abner on the way, and he was gone in peace,

22 forthwith Davids servants and Joab came, having slain the robbers, with a prey exceeding great: and Abner was not with David in Hebron, Because he had now dismissed him, and he was departed in peace.

23 And Ioab, and all the army which were with him, came

afterward: it was therefore told Ioab, that Abner the son of Ner came to the king, and he dismissed him, and he departed in peace.

24 And Joab went in to the king, and said: What hast thou done? Behold Abner came to thee: why didst thou Dismiss him and he is gone and departed?

25 knowest thou not Abner the son of Ner, that to this end he came to thee, that he might deceive thee, and might know thy going out, and thy coming in, and understand all things that thou doest?

26 Joab therefore being gone from David, sent messengers after Abner, and brought him back from the cistern Sira, David being ignorant thereof.

27 And when Abner was returned into Hebron, Joab brought him aside to the midst of the gate, to spake unto him in guile: and struck him there in the privy parts, and he died, in Revenge of the blood of Asael his brother.

28 Which when David had heard, that the thing was now done, he said: I am innocent, and my kingdom before God for ever from the blood of Abner the son of Ner,

29 and come it upon the head of Ioab, and upon all his fathers house: neither let there fail of the house of Joab one having a flux of seed, and a leper, and holding the distaffe, and falling by the sword, lacking bread.

30 Joab therefore and Abisai his brother slew Abner, because he had killed Asael their brother in Gabaon in the battle.

31 And David said to Ioab, and to all the people, that were with him: Rent your garments, and be girded with sack clothes, and mourn before the funeral of Abner. Moreover king David followed the bier.

32 And when they had buried Abner in Hebron, king David lifted up his voice, and wept upon the Grave of Abner: and all the people also wept.

33 And the king mourning and lamenting Abner, said: Not as cowards are wont to die, hath Abner died.

34 Thy hands were not bound, and thy feet were not loaded with fetters: but as men are wont to fall before the children of iniquity, so art thou fallen. And all the people doubling it wept upon him.

35 And when all the multitude was come to take meat with David, when it was yet clear day David sware, saying: These things do God to me, and these add he, if before Sun set I shall Taste bread or any thing else.

36 And all the people heard, and all things pleased them which the king did in the sight of all the people.

37 And all the people knew, and all Israel in that day that it was not the Kings doing, that Abner the son of Ner was slain.

38 The king also said to his servants: Are you ignorant that a prince

(b) weak, being newly received king, and not able to punish strong offenders. But Joab

& others were
afterwards
punished. 13. Reg.
2.

and the greatest is slain this day in Israel?

39 But I as yet (b) delicate, and anointed king: moreover the sons of Saruia are hard to me: our Lord reward him that doth evil according to his malice.

Chapter 4

*Baana and Rechab secretly kill Isboseth: 8. bring his head to David.
9. who condemning their fact, putteth them to death.*

1 **AND** Isboseth the son of Saul heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled.

2 And the son of Saul had two men captains of robbers, the name of one Baana, and the name of the other Rechab, the sons of Rhemmon the Berothite of the sons of Benjamin: for Beroth also was accounted in Benjamin.

3 And the Berothites fled into Gethaim, and were there strangers until that time.

4 And Jonathas the son of Saul had a son lame in his feet: for he was five years old, when the tidings came of Saul and Jonathas from Jezrahell. his nurse therefore taking him, fled: and when she made hast to flee, he fell, and was made lame: and he was called Miphiboseth.

5 Therefore the sons of Rhemmon the Berothite, Rachab and Baana coming, entered into the house of Isboseth in the heat of the day: who slept upon his bed at noon.

6 And they entered into the house secretly taking ears of corn, and Rechab and Baana his brother, struck him in privy parts and fled.

7 And when they were entered into the house, he slept upon his bed in a parlor, and striking they killed him: and taking away his head they went by the way of the desert all night.

8 And brought the head of Isboseth to David into Hebron: and they said to the king: Behold the head of Isboseth the son of Saul thine enemy who sought thy life: and our Lord hath given my lord the king this day Revenge of Saul, and of his seed.

9 But David answering Rechab, and Baana his brother, the sons of Rhemmon the Berothite, and said to them: our Lord liveth, which hath delivered my soul out of all distress,

10 for so much as him that told me, and said: Saul is dead, who thought that he told prosperous things, I apprehended, and slew him in Siceleg, to whom I should have given a reward for his tidings.

11 How much more now when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood of your hand, and take you away from the earth?

12 David therefore commanded his servants, and they slew them, and cutting of their hands and feet, hanged them over the pool in Hebron:

but the head of Isboseth they took, and buried in the sepulcher of Abner in Hebron.

Chapter 5

With general consent David is anointed king of all Israel. 7. He taketh the tower of Sion in Jerusalem, destroying the Icbuseites. 9. buildeth there a new house: 13 marrieth more wives, and hath more children. 17. The Philistine; rising against him are overthrown: 22. also the second time.

1 **AND** all the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh.

2 Yea and yesterday also and the day before when Saul was king over us. thou wast he that didst lead us forth and bring back Israel: and our Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel.

(a) They anoint him again in confirmation of their consent (as Juda had done *Chapter 1.*) acknowledging Gods ordinance. *1. Reg. 16.*

3 The ancients also of Israel came to the king into Hebron, and king David made a league with them in Hebron before our Lord: and they (a) anointed David to be king over Israel.

4 Thirty years old was David when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel & Juda.

(b) King David now achieved that the tribe of Juda could not in the time of Josue. *Josue. 15.*

6 And the king went, & all the men that were with him, into Jerusalem to the Jebusite the inhabitor of the land: & they said to David. Thou shalt not come in hither, unless thou take away the blind and the lame, saying: David shall not come in hither.

7 But (b) David took the tower of Sion, this is the city of David.

8 For David had proposed in that day a reward to whosoever should strike the Jebusite, and touch the gutters of the house tops, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: (c) The blind and the lame shall not enter into the temple.

(c) Idols that have eyes and can not see, feet and can not go, shall not enter into the Church of Christ.

9 And David dwelt in the tower, and called it, The city of David: & built round about from Mello and inwards.

10 And he went prospering and growing up, and our Lord the God of hosts was with him.

11 Hiram also the king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David.

12 And David knew that our Lord had confirmed him king over Israel, and that he had exalted his kingdom over his people Israel.

13 David therefore took yet concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David

other sons also and daughters:

14 And these be the names of them, that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Salomon,

15 and Iebahar, and Elisua, and Nepheg,

16 and Japhia, and Elisama, and Elioda, and Eliphaeth.

17 The Philistines therefore heard that they had anointed David to be king over Israel: and they went up all to seek David: which when David had heard, he went down into a hold.

18 And the Philistines coming were spread in the Vale Raphaim.

19 And David consulted our Lord, saying: Shall I go up to the Philistines? and wilt thou give them into my hand? And our Lord said to David: go up, because delivering I will give the Philistines in thy hand.

20 David therefore came into Baal Pharasim: and struck them there, and said: Our Lord hath divided mine enemies before me, as waters are divided, therefore the name of the place was called Baal Pharasim.

21 And they left there their *] graven Gods: which David, and his men took. **sculptilia.*

22 And the Philistines added yet to go up, and spread them selves in the Vale Raphaim.

23 And David consulted our Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? Who answered: go not up against them, but fetch a compass behind their back, and thou shalt come to them over against the peare trees.

24 And when thou shalt hear the sound of one going in the top of the peare-trees, then shalt thou enter battle: because then will our Lord go forth before thy face, to strike the camp of the Philistines.

25 David therefore did as our Lord had commanded him, and he struck the Philistines from Gabaa, until thou come to Gezer.

Chapter 6

With great solemnity David bringeth the ark of God from Abinadabs house. 6. Oza for touching it is suddenly slain. 9. whereupon David fearing to bring it to his own house, leaveth it in the house of Obedom three months, 12. then fetcheth it, dancing before it, though Michol scorn his devotion. 17. He offereth sacrifices, distributeth gifts, blesseth the people. 23. And Michol is barren.

1 **AND** David again gathered together all the chosen of Israel, thirty thousand.

2 And David arose, and went, and all the people that was with him of the men of Juda, to bring the ark of God, upon which was invocated the name of the Lord of hosts, which sitteth in the

Cherubims upon it.

3 And they laid the ark of God upon a new wayne: and took it out of the house of Abinadab, who was in Gabaa: and Oza, and Ahio the sons of Abinadab, did drive the new wayne.

4 And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio keeping the ark of God went before the ark.

5 But David, and all Israel played before our Lord in all wrought wood, both on harps, and lutes and timbrels and sittrens and cymbals.

6 And after they came to the Floor of Nachon, Oza put forth his hand to the ark of God, and held it: because the oxen spurned, and made it lean aside.

(a) Either there was no probable danger, & so without cause Oza touched the ark, that he might seem to be very careful; or else he used not so much reverence, as he ought to have done. *li. 2. c. 12. de mirabil. St. Scrip. apud St. Aug. tom. 3.*

7 And our Lord was wrath with indignation against Oza, and struck him for the (a) rashness: who died there before the ark of God.

8 And David was stricken sad, for that our Lord had stricken Oza, and the name of that place was called: The striking of Oza until this day.

9 And David feared our Lord in that day, saying: How shall the ark of our Lord come unto me?

10 And he would not have the ark of our Lord turn in to himself into the city of David: but he caused it to turn in unto the house of Obedom the Getheite.

11 And the ark of our Lord dwelt in the house of Obedom the Getheite three months: and our Lord blessed Obedom, and all his house.

12 And it was told king David, that our Lord had blessed Obedom, and all that he had for the ark of God. David therefore went, and brought away the ark of God out of the house of Obedom, into the city of David with joy.

13 And when they had passed, that carried the ark of our Lord, six passes, he immolated an ox and a ram.

14 And David danced with all his might before our Lord. moreover David was girded with a linen ephod.

15 And David, and all the house of Israel brought the ark of testament of our Lord in jubilation, and in sound of trumpet.

(b) To dance before the ark is to dance before our Lord.

16 And when the ark of our Lord was entered into the city of David, Michol the daughter of Saul looking forth through a window, saw king David leaping, and dancing (b) before our Lord: and she despised him in her heart.

17 And they brought in the ark of our Lord, and set it in his place in the midst of the tabernacle, which David had pitched for it: and David offered holocausts, and pacifics before our Lord.

18 And when he had accomplished offering holocausts and pacifics, he blessed the people in the name of the Lord of hosts.

19 And he distributed to all the multitude of Israel as well man as woman, to every one, one cake of bread, and one roasted piece of beef, and flour fried with oil: and all the people went, every man into his house.

20 And David returned to bless his own house: and Michol the daughter of Saul coming forth to meet David, said: How glorious was the king of Israel to day uncovering himself before the handmaids of his servants, and was naked, as if one of the ribalds should be naked.

21 And David said unto Michol: Before our Lord, which hath chosen me rather than thy father, and then all his house, and commanded me that I should be duke over the people of our Lord in Israel,

22 both will I play, & will become more vile then I have been: and I will be humble in mine eyes, and with the handmaids, of whom thou speakest, I will appear more glorious.

23 Therefore unto Michol the daughter of Saul was there no child born unto the day of her death.

Chapter 7

Davids good purpose to build a Temple is deferred by Gods appointment. 12. with promise that his son shall perform it, and be established in the kingdom. 18. For all which her rendereth thanks to God.

1 **AND** it came to pass when the king sat in his house, and our Lord had given him rest on every side from all his enemies,

2 he said to Nathan the prophet: Doest thou see that I dwell in a house of cedar, and the ark of God is set (a) in the midst skins?

3 And Nathan said to the king: all that is in thy heart, go do, because our Lord is with thee.

4 And it came to pass in that night: and behold the word of our Lord to Nathan, saying:

5 go, and speak to my servant David: Thus saith our Lord: Shalt thou build me a house to dwell in?

6 For neither have I dwelt in house from the day that I brought the children of Israel out of the Land of Ægypt, until this day: but I walked in tabernacle, and in tent.

7 Through out all the places, that I have passed with all the children of Israel, speaking did I speak to one of the tribes of Israel, which I commanded to feed my people Israel, saying: Why did you not build me a house of cedar?

8 And now these things shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee out of the pastures following the flocks, that thou shouldest be prince over my people Israel:

9 and I have been with thee wheresoever thou hast walked, and have

(a) The tabernacle made by Moyses was a goodly thing, but being covered with skins and in many respects insufficient for Gods service, David desired to build a glorious Temple. But was not permitted to do it, for Mystery sake to signify that Christ the true Salomon should build his Church, that far excelleth the Synagogue of the Jews, and old Testament St. Augustine. li 17. c. 8. de ciuit.

(b) He that
supposeth this
great promise to be
fulfilled in
Salomon, erreth
much sayeth St.
Augustine. *ibidem*.

(c) St. Paul
expoundeth this of
Christ. *Heb. 1. v. 5.*

(d) This can not be
said of Christ, but
of Salomon, and of
any Christian. so
this place hath
many literal
senses.

(e) [d] The Sea
Apostolic, &
priestly power in
the church of
Christ, is this
perpetual kingdom.
St. *Epiphanius*.
Herest. 29.

(f) Here and in
many other places
the Hebrew word
is of the plural
number, *Elohim*,
Gods, signifying
more Divine
Persons.

(g) The work of
mans Redemption
is appropriated to
God the Son.

slain all thine enemies from thy face: and have made thee a great name, according to the name of the great ones, that are in the earth.

10 And I will appoint a place for my people Israel, and will plant it, and they shall dwell under it, and shall be troubled no more: neither shall the children of iniquity add to afflict them as before.

11 From the day that I appointed Judges over my people Israel: and I will give thee rest from all thine enemies. and our Lord foretelleth thee, that our Lord will make thee a house.

12 And when thy days shall be accomplished, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall come forth of thy womb, and (b) I will establish his kingdom.

13 He shall build a house to my name, and I will establish the throne of his kingdom for ever.

14 (c) I will be to him for a father, and he shall be to me for a son: who if (d) he shall do any thing unjustly, I will rebuke him in the rod of men, and in the plagues of the sons of men.

15 But my mercy I will not take away from him, as I took from Saul, whom I removed from thy face.

16 And thy house shall be faithful, and (e) thy kingdom for ever before thy face, and thy throne shall be firm continually.

17 According to all these words, and according to all this vision, so did Nathan speak to David.

18 And David went in, and sat before our Lord, and said: Who am I o Lord God, and what is my house, that thou hast brought me thus far?

19 But this also hath seemed little in thy sight o Lord God, unless thou didst speak also of the house of thy servant for a long time: for this is the law of Adam, Lord God.

20 What can David therefore add yet, to speak unto thee? for thou knowest thy servant o Lord God.

21 For thy word, and according to thy heart thou hast done all these great things, so that thou wouldest notify it to thy servant.

22 Therefore art thou magnified o lord God, because there is none like to thee, neither is there a God besides thee, in all things that we have heard with our ears.

23 And what nation is there in the earth, as thy people Israel, for the which (f) God hath gone, that he might (g) redeem it to be his people, and might make himself a name & do for them great wonders, and horrible things upon the earth, before the face of thy people, whom thou redeemedst to thy self out of Ægypt, from the nations and from their Gods.

24 For thou hast confirmed thy people Israel to be an Everlasting people: and thou Lord God art become their God.

25 Now therefore o Lord God, raise up for ever the word, that thou

hast spoken upon thy servant, and upon his house: and do as thou hast spoken,

26 that thy name may be magnified for ever, and it may be said: The Lord of hosts is God over Israel. And the house of thy servant David shall be established before our Lord,

27 because thou o Lord of hosts God of Israel hast revealed the ear of thy servant, saying: A house I build thee: therefore hath thy servant found his heart to pray thee with this prayer.

28 Now therefore o Lord God, thou art God, and thy words shall be true: for thou hast spoken to thy servant these good things.

29 Begin therefore, and bless the house of thy servant, that it may be for ever before thee: because thou Lord God hast spoken, by thy blessing shall the house of thy servant be blessed for ever.

Chapter 8

Diverse nations and countries to which Israel paid tribute, are subdued by David, and pay tribute to Israel. 16. Chief officers are mentioned.

1 **AND** it came to pass after these things David struck the Philistines, and humbled them, and David took the Bridle of tribute out of the hand of the Philistines

2 And he struck Moab, and measured them with (a) a cord, making them even with the earth: and he measured two cords, one to kill, and one to save alive: and Moab became serving David under tribute.

3 And David struck Adarezer the son of Rohob king of Soba, when he went forth to have dominion over the river Euphrates.

4 And David having taken of his part a thousand seven hundred horsemen, and twenty thousand footmen, hoghsinewed all the chariot horses: and he left of them a hundred chariots.

5 There came also Syria of Damascus, to bring aid unto Adar-ezer the king of Soba: and David struck of Syria two and twenty thousand men.

6 And David put a garrison in Syria of Damascus: and Syria became serving David under tribute: and our Lord preserved David in all things to whatsoever he went forth.

7 And David took the golden armor, which the servants of Adarezer had, and brought them into Jerusalem.

8 And out of Bete, and out of Beroth the cities of Adar-ezer king David took brass exceeding much.

9 And Tou the king of Emath heard, that David had stricken all the force of Adar-ezer,

10 And Tou sent Joram his son to king David, to salute him congratulating, and to give thanks: for that he had overthrown

(a) For more reproach David compassing them with cords, as cattle are environed, cast them on the ground, and by lot killed some, and spared some alive.

Adarezer, and stricken him. For Tou was enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass:

11 which also king David sanctified to our Lord with the silver and gold, that he had sanctified of all the nations, which he had subdued

12 of Syria, and Moab, and the children of Ammon, and the Philistines, and Amalec, and of the spoils of Adarezer the son of Rohob king of Soba.

(b) set up an Arch in memory of triumph.

13 David also (b) made himself a name, when he returned having taken Syria in the Vaile of Salt-pits, eighteen thousand being slain:

14 and he put soldiers in Idumea, and placed a garrison: and all Idumea was made to serve David: and our Lord preserved David in all things to whatsoever he proceeded.

(c) These were archers and sling throwers of the guard.
Pharaphrasis chald.

15 And David reigned over all Israel: David also did judgment and justice to all his people.

16 And Joab the son of Seruia was over the army: moreover Josaphat the son of Ahilud was * recorder:

**or
chancellor.*

(d) Or priests, or chief rulers. See the annotation.

17 and Sadoc the son of Achitob, and Achimelech the son of Abiathar, were priests: and Saraias, scribe:

18 And Banaias the son of Joiada was over (c) the Cerethi and Phelethi: and the sons of David (d) princes.

*Gen. 47. v. 22. 1.
Paral. 18. v. 17.*

Chapter 9

Miphiboseh a lame son of Jonathas is piously relieved by David: 9. giving to his use the particular inheritance of Saul.

1 **AND** David said: Is there any think you that is remaining of the house of Saul, that I may do mercy with him for Jonathas sake?

2 And there was of the house of Saul, a servant named Siba: whom when the king had called unto him, he said to him: art thou Siba? And he answered: I am so thy servant.

3 And the king said: Is there any remaining of the house of Saul, that I may do with him the mercy of God? And Siba said to the king: There is yet living a son of Jonathas, lame of his feet.

4 Where is he? quoth he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar.

5 King David therefore sent, and took him out of the house of Machir the son of Ammiel of Lodabar.

6 And when Miphiboseh the son of Jonathas the son of Saul was come to David, he fell on his face, and adored. And David said: Miphiboseh? Who answered: Here I am thy servant.

(a) The particular inheritance that

7 And David said to him: Fear not, because doing I will do mercy on thee for Jonathas thy father, & I will restore (a) the lands of Saul thy

pertained to Sauls family.

father, and thou shalt eat bread upon my table always.

8 Who adoring him, said: Who am I thy servant, that thou hast respect upon a dead dog like unto me?

9 The king therefore called Siba the servant of Saul, and said to him: all things whatsoever were Sauls, and all his house, I have given to thy masters son,

10 till for him therefore the land, thou and thy sons, and thy servants: and thou shalt bring in meats for thy masters son, that he may be maintained: and Miphiboseh the son of thy lord shall eat always bread (b) upon my table. And Siba had fifteen sons, and twenty servants.

(b) Not sit at table with the king but have his diet of the Kings provision, besides the foresaid inheritance.

11 and Siba said to the king: As thou my lord king hast commanded thy servant, so will thy servant do: and Miphiboseh shall eat upon my table, as one of the sons of the king.

12 And Miphiboseh had a little son called Micha: and all the kindred of the house of Siba served Miphiboseh.

13 Moreover Miphiboseh dwelt in Jerusalem: because he did eat always of the kings table: and he was lame on both feet.

Chapter 10

Hanon king of Ammon for evil entreating Davids men, sent unto him of courtesy, 7. is justly plagued, with his confederates. 15. Also the second time they are overthrown by David.

1 **AND** it came to pass after these things, that the king of the children of Ammon died, and Hanon his son reigned for him.

(a) This Naas king of Ammon courteously entertained Davids friends which escaped from the king of Moab, killing most of them that were commended to him, because David had left his country, and was returned into Juda. 1. Reg. 22. Histor. Eccles.

2 And David said: I will do mercy with Hanon the son of Naas, as (a) his father hath done mercy with me. David therefore sent, comforting him by his servants upon his fathers death. But when the servants of David were come into the land of the children of Ammon,

3 the princes of the children of Ammon said to Hanon their lord: Thinkest thou that for the honor of thy father David hath sent comforters unto thee, and not rather that he might search, and spy into the city, and overthrow it, hath David sent his servants unto thee?

4 Hanon therefore took the servants of David, and shaved the one half of their beard, and cut away half their garments unto the buttocks, and sent them away.

5 Which when it was told David, he sent to meet them: for the men were confounded very foully, and David commanded them: tarry in Jericho, till your beard be grown, and then return.

6 And the children of Ammon Seeing that they had done injury to David, sent, and hired for wages the Syrian of Rohob, and the Syrian of Soba, twenty thousand footmen, and of the king Maacha a

thousand men, and of Istob twelve thousand men.

7 Which when David had heard, he sent Joab and the whole army of warriors.

8 The children therefore of Ammon issued forth, and set their men in array before the very entrance of the gate: but the Syrian of Soba, and Rohab, and Istob, and Maacha were by themselves in the field.

9 Joab therefore Seeing, that there was battle prepared against him, both before him and behind him, he piked out of all the chosen of Israel, and directed his army against the Sytian:

10 and the rest of the people he delivered to Abisai his brother, who directed his army against the children of Ammon.

11 And Joab said: If the Syrian shall prevail against me, thou shalt aid me: and if the children of Ammon shall prevail against thee, I will aid thee.

12 Play the man, and let us fight for our people, and the city of our God: and our Lord will do that which is good in his sight.

13 Joab therefore and the people that were with him, began to fight against the Syrians: Who immediately fled from his face.

14 And the children of Ammon Seeing that the Syrians were fled, they also fled from the face of Abisai, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

15 Therefore the Syrians Seeing that they were fallen before Israel, they gathered them selves together.

16 And Adar-ezer sent, and fetched out the Syrians, that were beyond the river, and brought their army: and Sobach the master of Adar-ezers war, was their chief captain.

17 Which when it was told David, he gathered together all Israel, and passed over Jordan, and came into Helam: & the Syrians put them selves in array against David, & fought against him.

18 And the Syrians fled from the face of Israel, and David slew of the Syrians seven hundred chariots, and forty thousand horsemen: and Sobach the prince of the war he struck: who forthwith died.

19 And all the Kings, that were to aid Adarezer, Seeing them selves overcome of Israel, were afraid and fled eight & fifty thousand before Israel. And they made peace with Israel: and served them, and the Syrians were afraid any more to aid the children of Ammon.

Chapter 11

David overcome with concupiscence committeth adultery with Bethsabée: 6. not finding other means to hide the crime, causeth her husband Urias to be slain. 27. Then marieth her, she beareth a son, and God is offended.

1 **AND** it came to pass the year turning about, at such time when Kings are wont to proceed to battles, David sent Ioab, and his

servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabba: but David remained in Jerusalem.

2 Whiles these things were in doing, it chanced that David arose from his bed after noon, and walked in the top of the Kings house: and he saw a woman washing her self, over against the roof of his house: and the woman was very beautiful.

3 The king therefore sent, and inquired what woman it was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite.

4 David therefore sending messengers, (a) took her, who when she was entered in to him, he slept with her: and forthwith she was sanctified from her uncleanness:

5 and she returned into her house having conceived a child. And sending she told David, and said: I have conceived.

6 And David sent to Ioab, saying: Send me Urias the Hethite. And Joab sent Urias to David.

7 And Urias came to David. And David asked how well Joab did, & the people, and how the war was ordered.

8 And David said to Urias: go into thy house, and wash thy feet. And Urias went forth out of the Kings house, and the Kings meat followed him.

9 But Urias slept before the gate of the Kings house, with the other servants of his lord, and went not down to his own house.

10 And it was told David of them that said: Urias went not into his house. And David said to Urias: didst thou not come from thy journey? Why didst thou not go down into thy house?

11 And Urias said to David: The ark of God and Israel and Juda dwell in pavilions, & my lord Joab and the servants of my lord abide upon the face of the earth: and shall I enter into my house, to eat and to Drink, and sleep with my wife? by thy health, and by the health of thy soul I will not do this thing.

12 David therefore said to Urias: tarry here also this day, and to morrow I will Dismiss thee. Urias tarried in Jerusalem that day and the next:

13 and David called him to eat before him and to Drink, and he made him drunk: who going out at Even, slept on his couch with the servants of his lord, and went not down into his house.

14 The morning therefore was come, and David wrote a letter to Ioab: and sent it by the hand of Urias,

15 writing in the letter: set ye Urias in the front of the battle, where the fight is strongest: and leave him, that being stricken he may die.

16 Therefore when Joab besieged the city, he put Urias in the place where he knew the strongest men were.

17 And the men issuing out of the city, fought against Ioab, and there

(a) Theodosius she Emperor pretending to be excused from punishment for his sins, because king David also was an adulterer and a manslayer, St. Ambrose replied, saying: *Thou that hast followed king David erring, follow him repenting.* After which admonition the Emperor most humbly did public penance enjoined him by the Bishop. *in vita. Theodosij.*

fell of the people of the servants of David, and Urias also the Hethite died.

18 Joab therefore sent, and told David all the story of the battle:

19 and he commanded the messenger, saying: When thou hast told all the story of the battle to the king,

20 if thou see him to be angry, and he say: Why approached you to the wall, to fight? Knew you not that many weapons are thrown from above of the wall?

21 Who struck Abimelec the son of Jerobaal? did not a woman cast upon him a piece of a millstone from the wall, and slew him in Thebes? Why approached you near the wall? Thou shalt say: Also thy servant Urias the Hethite is slain.

22 The messenger therefore departed, and came, and told David all things that Joab had commanded him.

23 And the messenger said to David: The men have prevailed against us, and they issued forth to us into the field: and we violently pursued them even to the gate of the city.

24 And the archers shot arrows at thy servants from of the wall above: and there died of the Kings servants, yea and thy servant Urias the Hethite is dead.

25 And David said to the messenger: Thus shalt thou say to Ioab: Let not this thing discomfort thee: for the Event of war is diverse: now this man, and now that man the sword consumeth: encourage thy warriors against the city, that thou mayest destroy it, and exhort them.

26 Also the wife of Urias heard, that Urias her husband was dead, & she mourned for him.

27 And the mourning being past David sent, and brought her in into his house, and she became his wife, and she bare him a son: and this thing which David had done, was displeasing before our Lord.

Chapter 12

Nathan the prophet by a parable induceth David to condemn him self of great sin, 7. blameth and threateneth him for the same. 13. But upon his confession denounceth remission of his sin, with reservation of temporal punishment, 15. the death of the child. 24. Bethsabee beareth another son, who is called Salomon. 26. The city of Rabbath is taken, and a rich crown with other prey.

1 **OUR** Lord therefore sent Nathan to David: Who when he was come to him, he said unto him: There were two men in one city, one riche, and the other poor.

2 The rich man had sheep, and oxen exceeding many.

3 But the poor man had nothing at all, beside one little ewe, which he had bought and nourished, and which had grown in his house

together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was to him as a daughter.

4 And when a certain stranger was come to the riche man, he sparing to take of his own sheep and oxen, to make a feast for that stranger, which was come to him, took the poor mans ewe, and made meats thereof for the man that was come to him.

5 And David being exceedingly wrath with indignation against that man, said to Nathan: Our Lord liveth, the man that hath done this is the child of death.

6 He shall render the ewe fourfold, because he hath done this thing, and hath not spared.

7 And Nathan said to David: Thou art that man. Thus saith our Lord the God of Israel: I anointed thee to be king over Israel, and I delivered thee from the hand of Saul,

8 and gave thee the house of thy lord, and the wives of thy lord in thy bosom, and have given thee the house of Israel and Juda: and if these things be little, I will add far greater things unto thee.

9 Why therefore hast thou condemned the word of the lord, that thou wouldest do evil in my sight? Urias the Hethite thou hast smitten with the sword, & his wife thou hast taken to thy wife, and hast slain him with the sword of the children of Ammon.

10 For which thing the sword shall not depart from thy house (b) for ever, because thou hast despised me, and hast taken the wife of Urias the Hethite, to be thy wife.

11 Therefore thus saith our Lord: Behold, I will raise upon thee evil out of thine own house, and will take thy wives before thine eyes, and give them to thy neighbor, and he shall sleep with thy wives in the sight of this sun.

12 For thou hast done it secretly: but I will do this word in the sight of all Israel, and in the sight of the sun.

13 And David said to Nathan: I have sinned to our Lord. And Nathan said to David: Our Lord also hath taken away thy sin: thou shalt not die.

14 Nevertheless, because thou hast made the enemies of our Lord to blaspheme, for this thing, the son that is born to thee, dying shall die.

15 And Nathan returned into his house. Our Lord also struck the child, which the wife of Urias had born to David, and he was past hope.

16 And David besought our Lord for the child: and David fasted a fast, and going in aside, lay upon the ground.

17 And the ancients of his house came, being earnest with him, that he would rise from the ground: who would not, neither did he eat meat with them.

18 And it chanced the Seventh day that the infant died: and the

(b) Now & then some of thy seed shall be violently slain: so were slain three of his own sons, Ammon, *Chapter 13.* Absalom *Chapter 18.* Adonias, 3. *Reg. 2.* six sons of Josaphat, and all Jorams sons save one, 2 *Paralip. 21.* also Ochozias, Amasias, Josias. 2. *Par. 24. 25. 35.* and the sons of Sedechias, himself having his eyes put out and so brought into Babylon. 4. *Reg. 25.*

servants of David feared to tell him, that the child was dead. For they said: Behold when the child yet lived, we spake to him, and he heard not our voice: how much more if we shall say: The child is dead, will he afflict him self?

19 When David therefore saw his servants muttering, he understood that the infant was dead: and he said to his servants: Is the child dead? Who answered him: He is dead.

20 David therefore rose from the ground; and was washed and anointed: and when he had changed his garment, he entered into the house of our Lord: and adored, and came into his own house, and he called for bread, and he did eat.

21 And his servants said unto him: What thing is this, that thou hast done? for the infant, when he yet lived, thou didst fast and weep: but the child being dead, thou didst rise up, and hast eaten bread.

22 Who said: For the infant, whiles he yet lived, I fasted and wept: for I said: Who knoweth if perhaps our Lord will give him to me, and the infant may live?

23 But now because he is dead, why do I fast? Shall I be able to call him again any more? I shall go to him rather: but he shall not return to me.

24 And David comforted Bethsabee his wife, and going in unto her, slept with her: Who bare a son, and he called his name Salomon, and our Lord loved him.

25 And he sent by the hand of Nathan the Prophet, and called his name, Amiable to our Lord, because our Lord loved him.

26 Joab therefore fought against Rabbath of the children of Ammon, and won the Kings city.

27 And Joab sent messengers to David, saying: I have fought against Rabbath, and the City of waters is to be taken.

28 Now therefore gather the rest of the people, and besiege the city, & take it: lest when the city shall be wasted of me, the victory be ascribed to my name.

29 David therefore gathered all the people, and went forth against Rabbath: and when he had fought, he took it.

30 And he took the crown of their king from his head in weight a talent of gold, having most precious stones, and it was put upon Davids head. Yea & the prey of the city he carried away exceeding much:

31 bringing forth also the people thereof sawed them, and drew round about over them chariots shod with iron: and he divided them with knives, and drew them through in form of brikes: so did he to all the cities of the children of Ammon: and David returned, and all the army into Jerusalem.

Chapter 13

Amnon ravisheth Thamar. 20. For which Absalom killeth him. 37. and flieth into Gessur.

1 **AND** it came to pass after these things, that Amnon the son of David loved the sister of Absalom the son of David, being very beautiful, called Thamar,

2 and was fond on her exceedingly, so that for the love of her he was sick: because whereas she was a virgin, it seemed unto him hard to do any thing dishonestly with her.

3 But Amnon a friend, named Ionadab the son of Semmaa Davids brother, a very wise man:

4 Who said to him: Why art thou so worn away with leanness the Kings son, day by day? Why doest thou not tell me? And Amnon said to him: I love Thamar the sister of my brother Absalom.

5 To whom Ionadab answered: lie upon thy bed, and feign sickness: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray, come to me, to give me meat, and to make me broth, that I may eat of her hand.

6 Amnon therefore lay down, and began as it were to be sick: and when the king came to visit him, Amnon said to the king: Let Thamar my sister come, I beseech you, that she may make in my sight two little suppers, and I may take meat of her hand.

7 David therefore sent home to Thamar, saying: Come into the house of Amnon thy brother, & make him broth.

8 And Thamar came into the house of Amnon her brother: and he lay, who taking meal tempered it: and resolving it in his sight she made suppinges.

9 And taking that which she had boiled, she poured it out, and set it before him, and he would not eat: and Amnon said: Put forth all from me. And when they had put forth all,

10 Amnon said to Thamar: Bring in the meat into the parlor, that I may eat of thy hand Thamar therefore took the suppinges, which she had made, and carried it in to Amnon her brother in the parlor.

11 And when she had offered him the meat, he caught her, and said: Come, lie with me my sister.

12 Who answered him: do not so my brother, do not ravish me: for this is not lawful in Israel. do not this folly.

13 For I shall not be able to bear my reproach, and thou shalt be as one of the foolish in Israel: but rather speak to the king, and he will not deny me to thee.

14 But he would not rest at her petitions, but prevailing by force ravished her, and lay with her.

15 And Amnon hated her with exceeding great hatred: so that the hatred was greater, wherewith he hated her, then the love with the

which before he loved her. And Amnon said to her: Arise; and go.

16 Who answered him: This evil, which now thou doest against me expelling me, is greater then that which thou didst before. And he would not hear her:

17 but calling the servant, that ministered to him, he said: Thrust this woman out from me: and shut the door after her.

18 Who was clothed with a garment down to the foot: for the Kings daughters that were virgins, used such kind of garments. His servant therefore thrust her out: and shut the door after her.

19 Who sprinkling ashes on her head, rent her long garment, and her hands upon her head, went going on, and crying.

20 And Absalom her brother said to her: hath Amnon thy brother lain with thee? but now sister hold thy peace, he is thy brother: neither afflict thou thy heart for this thing. Tamar therefore tarried pining in the house of Absalom her brother.

21 And when David the king had heard these words, he was grieved exceedingly.

22 Moreover Absalom spake not to Amnon neither good nor evil: for Absalom hated Amnon because he had ravished Tamar his sister.

23 And it came to pass after the space of two years, that the sheep of Absalom were shorn in Baalhasor, which is beside Ephraim: and Absalom called all the Kings sons,

24 and he came to the king, and said to him: Behold thy servants sheep are to be shorn: Let the king, I pray, with his servants come to his servant.

25 And the king said to Absalom: do not so my son, request not that we come all, & charge thee. And when he was earnest with him, & he would not go, he blessed him.

26 And Absalom said: If thou wilt not come, at the least let Amnon my brother, I beseech thee, come with us. And the king said to him: It is not necessary that he go with thee.

27 Absalom therefore was earnest with him, and he let Amnon and all the Kings sons go with him. And Absalom made a feast as it were the feast of a king.

28 And Absalom had commanded his servants, saying: Mark when Amnon shall be drunk with wine, and I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and play the valiant men.

29 Therefore the servants of Absalom did against Amnon, as Absalom had commanded them. And all the Kings sons rising got up every one upon their mules, and fled.

30 And when they yet went on in their way, a rumor came to David, saying: Absalom hath stricken all the Kings sons, and there is not left of them so much as one.

31 The king therefore rose up, and rent his garments: and fell upon the ground, and all his servants, that stood about him, rent their garments.

32 But Ionadab the son of Semmaa Davids brother answering, said: Let not my lord the king think, that all the Kings sons be slain: Amnon only is dead, because he was put in the mouth of Absalom since the day that he ravished Thamar his sister.

33 Now therefore let not my lord the king put this word upon his heart, saying: all the Kings sons are slain: because Amnon only is dead. And Absalom fled: and the servant that was the scout watch, lifted up his eyes, and looked: and behold much people came by a byway on the side of the mountain.

35 And Ionadab said to the king: Loe the Kings sons be come: according to the words of thy servant so is it done.

36 And when he had ceased to speak, the Kings sons also appeared: & entering in they lifted up their voice, and wept: yea the king also and all his servants bewailed with an exceeding great weeping.

37 Moreover Absalom fleeing, went to Tholomai the son of Ammiud the king of Gessur, David therefore mourned for his son all days. And Absalom when he was fled, and come into Gessur, was there three years.

38 And king David ceased to pursue Absalom, because he was comforted upon the death of Amnon.

Chapter 14

Joab suborning a woman first to propose the suite by a parable, 21. obtaineth pardon for Absalom. 24. but so that he appeareth not in the Kings presence. 25. He is exceeding fair; hath three sons and one daughter. 29. Joab refusing to deal further for his free release, Absalom burneth his corn. 31. Then Joab procureth his access to the king.

1 **AND** Joab the son of Saruia, understanding that the Kings heart was turned to Absalom,

2 he sent to Thecua, and took thence a prudent woman: and he said to her: Feign that thou mournest, and put on a mourning garment, and be not anointed with oil, that thou mayest be as a woman now a long time mourning for one dead.

3 And thou shalt go in unto the king, and shalt speak to him these manner of words. And Joab put the words in her mouth.

4 Therefore when the woman of Thecua was gone in to the king, she fell before him upon the ground, and adored and said: Save me o king.

5 And the king said to her: What matter hast thou? Who answered: Alas, I am a widow woman: for my husband is dead.

6 And thy handmaid had two sons: who fell at words against each other in the field, and there was none to stay them: and the one struck the other, and slew him.

7 And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath stricken his brother that we may kill him for the life of his brother, whom he hath slain, and may clean destroy the heir: and they seek to extinguish my sparkle, which is left, that there may no name remain to my husband, nor Relics upon the earth.

8 And the king said to the woman: go into thy house, and I will give commandment for thee.

9 And the woman of Thecua said to the king: upon me, my lord, be the iniquity, and upon the house of my father: but be the king and his throne innocent.

10 And the king said: He that shall gainsay thee bring him to me, & he shall add no more to touch thee.

11 Who said: Let the king remember our Lord his God, that the next of blood be not multiplied to Revenge, and that they kill not my son. Who said: Our Lord liveth, there shall not fall of the heirs of thy son upon the earth.

12 The woman therefore said: Let thy handmaid speak to my lord the king a word.

13 And he said: Speak. And the woman said: Why hast thou thought such a thing against the people of God, and why hath the king spoken this word, that he would sin, and not bring again his banished one?

14 We do all die, and as waters that return not, we fall down on the earth: neither will God have a soul to perish, but revoketh, meaning that he perish not altogether that is cast off.

15 Now therefore I come, that I may speak to my lord the king this word, the people being present. And thy handmaid said: I will speak to the king, if by any means the king may do the word of his handmaid.

16 And the king hath heard, to deliver his handmaid out of the hand of all, that would destroy me out of the inheritance of our Lord, and my son together.

17 Let thy handmaid therefore say, that the word of my lord the king be made as a sacrifice. For even as an Angel of God, so is my lord the king, that he is moved neither with blessing nor cursing: Wherefore our Lord also thy God is with thee.

18 And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak my lord king.

19 And the king said: Is the hand of Joab with thee in all these things? The woman answered, and said: By the health of thy soul, my lord king, it is neither on the left hand, nor on the right of all

these things, which my lord the king hath spoken: for thy servant Ioab, he commanded me, and he put all these words into the mouth of thy handmaid.

20 That I should change the form of this speech, thy servant Joab commanded this: and thou my lord king, art wise, as an Angel of God hath wisdom, that thou understandest all things upon the earth.

21 And the king said to Ioab: Behold I being pacified have done thy word: go therefore, and call again the boy Absalom.

(c) Praised and thanked the king.

22 And Joab falling upon his face unto the earth, adored, and (c) blessed the king: and Joab said: This day thy servant hath understood, that I have found grace in thy sight my lord king: for thou hast done the word of thy servant.

23 Joab therefore arose and went into Gessur, and brought Absalom into Jerusalem.

24 But the king said: Let him return into his house, and not see my face. Absalom therefore returned into his house, and the kings face he saw not.

25 Moreover like as Absalom, there was not a man in all Israel so beautiful, and exceeding comely: from the sole of the foot to the crown there was no blemish in him.

26 And when he poled his hear (once a year he was poled, because his bush did burden him) he weighed the hear of his head at two hundred sicles, of the common weight.

(d) These children died before him as appeareth. *cha. 18.*

27 And there were born to Absalom (d) three sons: and one daughter, named Tamar, of a goodly beauty.

28 And Absalom abode in Jerusalem two years, and saw not the Kings face.

29 He therefore sent to Ioab, to send him to the king: who would not come to him. And when he had sent the second time, and he would not come to him,

30 he said to his servants: You know the field of Joab beside my field, that hath barley harvest: go therefore and burn it with fire. The servants therefore of Absalom burnt the corn with fire. And Joabs servants coming, renting their garments, said: The servants of Absalom have burnt part of the field with fire.

31 And Joab arose, & came to Absalom in his house, & said: Why have thy servants burnt my corn with fire?

32 And Absalom answered Ioab: I sent to thee beseeching thee that thou wouldest come unto me, and I might send thee to the king, and thou shouldest say to him: Wherefore came I out of Gessur? It was better for me to be there: I beseech thee therefore that I may see the face of the king: & if he be mindful of mine iniquity, let him kill me.

33 Joab therefore entering in to the king, told him all things: and Absalom was called, and he entered in to the king: and adored upon the face of the earth before him: and the king kissed Absalom.

Chapter 15

Absalom getteth favor of the people, 7. and conspireth in Hebron against his father. 14. Who fleeing, 19. with difficulty permitteth Ethai a stranger to go with him: 24. but sendeth Sadoc, and other priests and Levites with the ark back into the city. 31. Sendeth Chusai to defeat Achitophels counsel.

1 **THEREFORE** after these things Absalom made him self chariots, and horsemen, and fifty men, that should go before him.

2 And Absalom rising early, stood beside the entrance of the gate, and every man that had business to the Kings judgment, did Absalom call to him, and said: Of what city art thou? Who answering said: Of such a tribe of Israel am I thy servant.

3 And Absalom answered him: Thy words seem unto me good and just. But there is none to hear thee appointed of the king. And Absalom said:

4 Oh who would appoint me judge over the land, that all might come to me which have business, and I might judge justly?

5 Yea and when a man came unto him to salute him, he put forth his hand, and taking him, kissed him.

6 And this did he to all Israel coming for judgment, to be heard of the king, and he incited the hearts of the men of Israel.

7 And after forty years, Absalom said to king David: Let me go, and pay my Vows which I have vowed to our Lord in Hebron.

8 For thy servant vowing did vow, when he was in Gessur of Syria, saying: If our Lord will bring me again into Jerusalem, I will sacrifice to our Lord.

9 And king David said to him: go in peace. And he arose, and went into Hebron.

10 And Absalom sent spies into all the tribes of Israel, saying: forthwith as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron.

11 Moreover with Absalom there went two hundred men out of Jerusalem being called, going with a simple heart, and utterly ignorant of the cause.

12 Absalom also sent for Achitophel the Gilonite, Davids counselor, from his city Gilo. And when he immolated victims, there was made a strong conspiracy, and the people running together increased with Absalom.

13 A messenger therefore came to David, saying: all Israel with all their heart followeth Absalom.

14 And David said to his servants, that were with him in Jerusalem: Arise let us flee: for there will be no escape for us from the face of Absalom: make hast to go out, lest coming perhaps he overtake us,

and force ruin upon us, and strike the city in the edge of the sword.

15 And the Kings servants said to him: all things whatsoever our lord the king shall command, we thy servants will gladly execute.

(a) Concubines were lawfully married but had not all privileges as other wives. *See Gen. 25. Iudie. 19.*

16 The king therefore went forth, and all his house on foot: & the king left ten women his (a) concubines to keep the house.

17 And the king going forth & all Israel on their feet, stood far from the house:

18 and all his servants walked by him, and the legions Cerethi, and Phelethi and all the Getheites, valiant warriors, six hundred men which had followed him from Geth footmen, went before the king.

19 And the king said to Ethai the Getheite: Why comest thou with us? return and dwell with the king, because thou art a stranger, and art come forth out of thy place.

20 Yesterday thou camest, and to day shalt thou be forced to go forth with us? but I will go whither I shall go: return, and lead back thy brethren with thee, and our Lord will do with thee mercy, and verity, because thou hast showed grace and fidelity.

21 And Ethai answered the king, saying: The Lord liveth, and my lord the king liveth: for that in what place soever thou shalt be, my lord king, either in death, or in life, there will thy servant be.

22 And David said to Ethai: Come, and pass. And Ethai the Getheite passed, and all the men that were with him, and the rest of the multitude.

23 And they all wept with a loud voice, and all the people passed: the king also went over the Torrent Cedron, and all the people marched against the way, that looketh to the desert.

24 And Sadoc also the priest came, and all the Levites with him carrying the ark of the covenant of God, and they set down the ark of God: & Abiathar ascended, till all the people was fully passed, which was come forth of the city.

25 And the king said to Sadoc: carry back the ark of God into the city: if I shall find grace in the sight of my Lord, he will bring me again, and will show me it, and his tabernacle.

26 But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him.

27 And the king said to Sadoc the priest: O seer return into the city in peace: and Achimaas thy son, and Jonathas the son of Abiathar, your two sons let them be with you.

28 Behold I will be hid in the champain of the desert, till there come word from you advertising me.

29 Sadoc therefore and Abiathar carried back the ark of God into Jerusalem: and they tarried there.

(b) He covered his head that he might not be seen to

30 Moreover David went up mount Olivet, climbing & weeping, going bare foot, and his head (b) covered, yea and all the people

weep, lest he should discourage the people. Nevertheless the people also wept, and likewise covered their heads.

which was with him, their head covered went up weeping.

31 And it was told David that Achitophel also was in the conspiracy with Absalom, and David said: Infatuate o Lord I beseech thee, the counsel of Achitophell.

32 And when David went up to the top of the mount, wherein he would adore our Lord, behold there met him Chusai the Arachite, his garment rent and his head full of earth.

33 And David said to him: If thou come with me, thou shalt be a burden to me:

34 but if thou return into the city, and wilt say to Absalom: I am thy servant, o king: as I have been thy fathers servant, so I will be thy servant: thou shalt defeat the counsel of Achitophell.

35 And thou hast with thee Sadoch, and Abiathar the priests: and every word whatsoever thou shalt hear from out of the Kings house, thou shalt tell Sadoc, and Abiathar the priests.

36 And there are with them their two sons Achimaas the son of Sadoc, and Jonathas the son of Abiathar: and you shall send by them unto me every word whatsoever you shall hear.

37 Chusai therefore the friend of David coming into the city, Absalom also entered into Jerusalem.

Chapter 16

Siba bringing victuals obtaineth (by false suggestion) his master Miphiboseths inheritance. 5. Semei curseth, and throweth stones at the king, who Nevertheless forbiddeth to kill him. 15. Absalom entereth into Jerusalem, 16. entertaineth Chusai, 20. and by Achitophels advise lieth with his fathers concubines.

1 **AND** when David had passed a little the top of the Mount, Siba the servant of Miphiboseth appeared coming to meet him, with two asses, which were laden with two hundred loaves, and a hundred bunches of raisins, an hundred Mass of figs, and a bottle of wine.

2 And the king said to Siba: What mean these things? And Siba answered: The asses are for the Kings household to sit on: and the loaves and the figs to eat for thy servants, and the wine to drink if any man shall faint in the desert.

3 And the king said: Where is thy masters son? And Siba answered the king: He hath remained in Jerusalem, saying: This day will the house of Israel restore me the kingdom of my father.

4 And the king said to Siba: a) Let all things be thine that were Miphiboseths. And Siba said: I beseech thee let me find grace before thee, my lord king.

5 King David therefore came as far as Bahurim: & behold there came forth thence a man of the kindred of the house of Saul named Semei, the son of Sera, and he proceeded going forth, & cursed.

(a) King David was here abused by false information: to which he ought not so safely to have given credit. Chapter 19. v. 24.

6 And he threw stones against David, & against all the servants of king David & the whole people, & all the warriors went on the right, and the left side of the king.

7 And thus spake Semei when he cursed the king: Come forth, come forth thou man of blood, and man of Belial.

8 Our Lord hath repaid thee all the blood of the house of Saul: because thou hast invaded the kingdom for him, and our Lord hath given the kingdom into the hand of Absalom thy son: and behold thine evils press thee, because thou art a man of blood.

9 And Abisai the son of Seruia said to the king: Why curseth this dead dog my lord the king? I will go, and strike of his head.

(b) God suffered Semei, being of his own freewill malicious for punishment of Davids sins to curse him but was not the author of his malice, for so Semei had committed no fault therein and then he could not lawfully have been punished for it, as he was. 3. Reg. 2.

10 And the king said: What is it to me and you, ye sons of Saruia? Let him alone that he may curse: for our Lord hath (b) commanded him to curse David: and who is he that dare say, why hath he so done?

11 And the king said to Abisai, and to all his servants: Behold my son, that came out of my womb, seeketh my life: how much more the son of Iemini? let him alone that he may curse according to the precept of our Lord:

12 if perhaps our Lord may respect mine affliction, and our Lord may render me good for this days cursing.

13 David therefore walked and his company in the way with him. And Semei by the bank on the hills side, went over against him, cursing, and casting stones against him, and sprinkling earth.

14 The king therefore came, and all the people with him weary, and they were refreshed there.

15 But Absalom and all his people entered into Jerusalem, yea and Achitophel with him.

16 And when Chusai the Arachite Davids friend was come to Absalom, he said to him: God save thee o king, God save thee o king.

(c) The people doubting lest Absalom might be reconciled to his father, were not assured unto him till they saw such a crime committed as seemed to make reconciliation impossible. So all rebels and usurpers of others right, seek by some enormous fact to make their adherents and followers sure unto them: but God plagueth them in the end, as he did

17 To whom Absalom, is this, quoth he, thy kindness toward thy friend? why wentest thou not with thy friend?

18 And Chusai answered Absalom: Not so: because I will be his, whom our Lord hath chosen, and all this people, and all Israel, and with him will Tarry.

19 Yea that I may add this also, whom shall I serve? not the Kings son? as I have served thy father, so will I serve thee also.

20 And Absalom said to Achitophel: Consult what we ought to do.

21 And Achitophel said to Absalom: go in to the concubines of thy father, which he hath left to keep the house: (c) that when all Israel shall hear that thou hast defiled thy father, their hands may be strengthened with thee.

22 They pitched therefore a tent for Absalom in the house top, and

both Achitophel
and Absalom.

he went in to his fathers concubines before all Israel.

23 And the counsel of Achitophel, which he gave in those days, as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

Chapter 17

Achitophel counselleth Absalom: presently to assault his father with forces, 7. Chusai persuadeth the contrary, 15. and secretly adviseth the king thereof. 23. Achitophel hangeth him self. 25. Absalom appointeth Amasa general of his army. 27. Other friends bring victuals to the Kings camp.

1 **ACHITOPHEL** therefore said to Absalom: I will choose me twelve thousand men, and rising I will pursue David this night.

2 And falling upon him (for as much as he is weary, and of weakened hands) I will strike him: and when all the people is fled, that is with him, I shall strike the king being desolate.

3 And I shall reduce all the people, as one man is wont to return: for thou seekest one man: and all the people shall be in peace.

4 And his saying pleased Absalom, and all the ancients of Israel.

5 But Absalom said: call Chusai the Arachite, and let us hear what he also sayeth.

6 And when Chusai was come to Absalom, Absalom said to him: This manner of speech spake Achitophel: shall we do it or no? What counsel givest thou?

7 And Chusai said to Absalom: It is not good counsel, that Achitophel hath given this time.

8 And again Chusai inferred: Thou knowest thy father, and the men that are with him, to be very valiant, and of fell courage, as if a bear in the wood her whelps being taken away should rage: yea and thy father is a man of war, neither will he abide with the people.

9 Perhaps he lieth now hid secretly in caves, or in some one place where he list: and when any one shall fall in the beginning, there shall one hear whosoever shall hear it, & say: There is made a slaughter in the people that followed Absalom.

10 And every one of the most valiant whose heart is as it were a lions, shall faint for fear: for all the people of Israel know thy father to be a valiant man, and that all be strong which are with him.

11 But this seemeth unto me to be good counsel: Let all Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea innumerable: and thou shalt be in the midst of them.

12 And we shall set upon them in what place soever they shall be found: and we shall cover them, as dew is wont to fall upon the earth: and we shall not leave of the men, that are with him, not so much as one.

13 And if he shall enter into any city, all Israel shall cast ropes upon that city round about, and we will draw it into the torrent, that there be not found thereof not so much as a little stone.

14 And Absalom said, and all the children of Israel: The counsel of Chusai the Arachite is better then the counsel of Achitophel: and by the will of our Lord was the profitable counsel of Achitophel defeated, that our Lord might bring in evil upon Absalom.

15 And Chusai said to Sadoc and Abiathar the priests: In this and this manner gave Achitophel counsel to Absalom, and to the Ancients of Israel: and I gave such and such counsel.

16 Now therefore send quickly, and tell David, saying: tarry not this night in the champain of the desert, but without delay pass over: lest perhaps the king be swallowed up, and all the people that is with him.

17 And Jonathas & Achimaas stood by the Fountain rogel: there went a maid and told them: and they went forward, to report the message to king David: for they could not be seen, nor enter into the city.

18 And a certain boy saw them, and told Absalom: but they making hast entered into the house of a certain man in Bahurim, who had a well in his court, and they went down into it.

19 And a woman took, and spread a covering over the mouth of the well, as it were drying sodden barley: and so the thing was not known.

20 And when Absaloms servants were come into the house, they said to the woman: Where is Achimaas, and Jonathas? And the woman answered them: They passed in hast, having tasted a little water. But they that sought, when they had not found, returned into Jerusalem.

(a) Bad counsel
often falleth worst
to the counselor.

21 And when these were gone, they went up out of the well, and going on told king David, and said: Arise ye, and pass quickly the river: because this manner of counsel hath Achitophel given against you.

22 David therefore arose, and all the people that was with him, and they passed over Jordan, until it waxed light, and not one at all was remaining, which did not pass the river.

23 Moreover Achitophel Seeing that his counsel was not executed, saddled his ass, and rose and went into his house and into his city: and taking order with his house, (a) hanged him self, and was buried in the sepulcher of his father.

24 But David came into the Camp, and Absalom passed over Jordan, he and all the men of Israel with him.

25 But Absalom appointed Amasa for Joab over the army: and Amasa was the son of a man, which was called Jethra 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 David was come into the Camp, Sobi the son of Naas of Rabbath the sons of Ammon, and Machir the son of Amihel of Lodabar, & Berzellai the Galaadite of Rogelim,

28 presented unto him hangings, and tapestry, and earthen vessels, wheat, and barley, and meal, and polent, and beans, and rice, and fried pease,

29 and honey, and butter, sheep, & fat calves. and they gave to David and the people, that was with him, to eat: for they suspected that the people with hunger and thirst was faint in the desert.

Chapter 18

King David disposeth his army in three parts, giving special charge to save Absalom alive. 9. Whom Nevertheless (hanging by the hears of his head in an oak) Joab killeth: 16. and saveth the common people. 19. Which David understanding greatly bewaileth Absalom.

1 **DAVID** therefore having viewed his people, appointed over them tribunes & centurions,

2 and gave the third part of the people under the hand of Ioab, and the third part under the hand of Abisai the son of Seruia the brother of Ioab, and the third part under the hand of Ethai, who was of Geth: and the king said to the people: I also will go forth with you.

3 And the people answered: Thou shalt not go forth: for whether we shall flee, it will be no great importance to them of us: or whether the half part of us shall fall, they will not greatly care: because thou alone art accounted for ten thousands: it is better therefore that thou be in the city to aid us.

4 To whom the king said: What seemeth good to you, that will I do. The king therefore stood beside the gate: and all the people went forth by their troops, by hundreds and by thousands.

5 And the King commanded Ioab, and Abisai, and Ethai, saying: (a) Save me the child Absalom. And all the people heard the King commanding all the princes for Absalom.

6 The people therefore went out into the field against Israel, & the battle was fought in the forest of Ephraim.

7 And the people of Israel was slain there of Davids army, and there was made a great slaughter in that day, of twenty thousand.

8 And the battle there was dispersed upon the face of all the earth, and there were many more, whom the forest had consumed of the people, then they whom the sword devoured in that day.

9 And it chanced that Absalom met the servants of David, sitting on a mule: and when the mule was gone in under a thick oak and a great, his head stuck to the oak: and he hanging between heaven and earth, the mule that he rode upon passed through.

(a) David moved with compassion towards his son Absalom, being in actual rebellion against him prefigured Christs compassion, towards his persecutors, being his creatures, praying for them in his passion. St. Ambrose in *Psal. 118. v. 108.*

10 And one saw this & told Joab: saying: I saw Absalom hang upon an oak.

11 And Joab said to the man that told him: If thou sawest him, why didst thou not nail him to the earth, and I had given thee ten sicles of silver, and one belt?

12 Who said to Joab: If thou wouldest pay down in my hands a thousand pieces of silver, I would not lay my hands upon the Kings son: for in our hearing the king commanded thee, and Abisai, and Ethai, saying: Keep me the child Absalom.

13 Yea and if I had done against my life boldly, this could not have been hid from the king, and thou wouldest have stand against it?

14 And Joab said: Not as thou wilt, but I will set upon him before thee. He took therefore three lances in his hand, and thrust them in the heart of Absalom: and when as yet he panted for life sticking on the oak,

15 there ran ten young men the squires of Joab, and striking they killed him.

16 And Joab sounded the trumpet, and stayed the people, that they should not pursue Israel fleeing, willing to spare the multitude.

17 And they took Absalom, and cast him in the forest, into a great pit, and they heaped upon him an exceeding great heap of stones: but all Israel fled into their tabernacles.

(b) all his sons
being dead, for he
had once three
sons & a daughter.
Chapter 14. v. 27.

18 Moreover Absalom had erected to himself, whiles he yet lived, a title which is in the Kings Valley: for he said: I have (b) no son, 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, until this present day.

19 And Achimaas the son of Sadoc said: I will run, and tell the king, that our Lord hath done him judgment of the hand of his enemies.

20 To whom Joab said: Thou shalt not be messenger this day, but thou shalt carry the message another day: to day I will not have thee carry the message, for the Kings son is dead.

21 And Joab said to Chusai: go, and tell the king what thou hast seen. Chusai adored Joab, and ran.

22 And again Achimaas the son of Sadoc said to Joab: What letteth if I also run after Chusai? And Joab said to him: Why wilt thou run my son? thou shalt not be carrier of good tidings.

23 Who answered: But what if I run? And he said to him: run. Achimaas therefore running a near way out went Chusai.

24 And David sat between the two gates: and the watchman that was in the top of the gate upon the wall, lifting up his eyes, saw a man running alone.

25 And crying out he told the king: and the king said: If he be alone, there are good tidings in his mouth. And he making hast, and coming nearer,

26 the watchman saw another man running, and crying aloud in the top, he said: There appeareth unto me another man running alone. And the king said: And this is a good messenger.

27 And the watchman, I behold, said he, the running of the former, as it were the running of Achimaas the son of Sadoc. And the king said: He is a good man: and cometh bringing good news.

28 And Achimaas crying, said to the king: God save thee o king. And adoring the king before him flat to the earth, he said: Blessed be our Lord thy God, who hath shut up the men that have lifted up their hands against my lord the king.

29 And the king said: Is the child Absalom safe? And Achimaas said: I saw a great tumult, when thy servant Joab sent, o king, me thy servant: other thing I know not.

30 To whom the king, pass, said he, and stand here.

31 And when he had passed, and stood,

Chusai appeared: and coming he said: I bring good tidings my lord king: for our Lord hath judged for thee this day of the hand of all that have risen against thee.

32 And the king said to Chusai: Is the child Absalom safe? To whom Chusai answering, said: Let the enemies of my lord the king become, as the child, and all that rise against him unto evil.

33 The king therefore being made sorry, went up into the high chamber of the gate, and wept. And thus he spake, going: My son Absalom, Absalom my son: who would grant me that I might die for thee, Absalom my son, my son Absalom.

Chapter 19

David moved by Joabs admonition, 8. ceaseth mourning for Absalom, and reconcileth the rebels. 19. Semei is pardoned. 24. Miphiboseth cleareth him self of his servants false accusation, yet recovereth not his whole right. 32. Berzellai is courteously entreated. 40. The other tribes contend with Juda for their affection to the king.

1 **AND** it was told Ioab, that the king wept, and mourned for his son:

2 And the victory was turned into mourning that day to all the people: for the people heard it said in that day: The king sorroweth upon his son.

3 And the people shunned that day to enter into the city, as a people turned, & fleeing out of battle is wont to shrink aside.

4 Moreover the king covered his head, and cried with a loud voice: O my son Absalom, o Absalom my son, o my son.

5 Joab therefore entering in to the king, into his house, said: Thou hast confounded this day the countenances of all thy servants, that have saved thy life, and the life of thy sons, and thy daughters, and

the life of thy wives, and the life of thy concubines.

6 Thou lovest them that hate thee, and thou hatest them that love thee: and thou hast showed this day that thou carest not for thy nobles, and for thy servants: and in deed I know now, that if Absalom lived, and all we had been slain, then it would please thee.

7 Now therefore arise, and come forth, and speaking unto them satisfy thy servants: for I Swear to thee by our Lord, that if thou wilt not go forth, not one verily will remain with thee this night: and this shall be worse for thee, then all the evils, which have come upon thee from thy youth until this present.

8 The king therefore arose and sat in the gate: and it was told all the people that the king sat in the gate: and all the multitude came forth before the king, but Israel fled into their tabernacles.

9 all the people also strove in all the tribes of Israel, saying: The king hath delivered us out of the hand of our enemies, he hath saved us from the head of the Philistines: and now he fled out of the land for Absalom.

10 But Absalom whom we anointed over us, is dead in the battle: how long are you still, and reduce not the king?

11 But king David sent to Sadoc, and Abiathar the priests, saying: Speak to the Ancients of Juda, saying: Why come you last to bring back the king into his house? (And the saying of all Israel was come to the king in his house.)

12 You are my brethren, you my bone, and my flesh, why do you last bring back the king?

13 And say ye to Amasa: Art not thou my bone, and my flesh? These things do God to me, and these add he, if thou be not the chief captain of warfare before me always for Ioab.

14 And he inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return thou, and all thy servants.

15 And the king returned, and came as far as Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over Jordan.

16 And Semei the son of Gera the son of Iemini of Bahurim made haste, and went down with the men of Juda to meet king David

17 with a thousand men of Benjamin, and Siba the servant of the house of Saul: and his fifteen sons, and twenty servants were with him: and rushing into Jordan,

18 passed the fords before the king, that they might help over the Kings household, and do according to his commandment. And Semei the son of Gera prostrate before the king, when he had now passed Jordan,

19 said to him: Impute not to me my lord the iniquity, nor remember the injuries of thy servant in the day that thou my lord king wentest

(a) All the eleven tribes are called by the name of Joseph, being chief after Juda. So Semei not of the proper tribe of Joseph but of Benjamin, pleading for pardon of his former fault, allegeth that he came first of the eleven tribes, to submit him self and serve the king.

out of Jerusalem, nor put it in thy heart o king.

20 For I thy servant acknowledge my sin: and therefore this day I am first come of all (A) the house of Joseph, and am descended to meet my lord the king.

21 But Abisai the son of Saruia answering, said: What shall Semei for these words not be slain, because he reviled the anointed of our Lord?

22 And David said: What is to me and you ye sons of Saruia? Why are you made this day as satan to me? Shall there a man be killed in Israel to day? do I not know that this day I am made king over Israel?

23 And the king said to Semei: Thou shalt not die. And he sware to him.

24 Miphiboseh also the son of Saul came down to meet the king, his feet unwashed, and his beard not poled: and he had not washed his garments from the day that the king went forth, until the day of his return in peace.

25 And when he had met the king at Jerusalem, the king said to him: Why camest thou not with me Miphiboseh?

26 And he answering, said: My lord king, my servant condemned me: and I thy servant spake to him that he should saddle me an ass, that getting on I might go with the king: for I thy servant am lame.

27 Moreover he hath also accused me thy servant to thee my lord king: but thou my lord king art as an Angel of God, do what pleaseth thee.

28 For neither was my fathers house ought else, but guilty of death to my lord king: and thou hast put me thy servant among the guests of thy table? What just complaint therefore have I? or what can I further cry out to the king?

29 The king therefore said to him: What speakest thou any more? That is determined which I have spoken: Thou, and Siba divide the possessions.

30 And Miphiboseh answered the king: Yea let him take all, for so much as my lord king is returned peaceably into his house.

31 Berzellai also the Galaadite, coming down from Rogelim, brought the king over Jordan, being ready also to attend on him beyond the river.

32 And Berzellai the Galaadite was very old, that is to say, of four score years, and he gave the king victuals, when he abode in the field: for he was an exceeding rich man.

33 The king therefore said to Berzellai: Come with me, that thou mayest rest secure with me in Jerusalem.

34 And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king into Jerusalem?

35 I am this day four score years old, are my senses quick to discern sweet, or sour? or can meat or drink delight thy servant? or can I hear more the voice of singing men and singing women? Why should thy servant be a burden to my lord the king?

36 I thy servant will go forward a little from Jordan with thee: I need not this recompense,

37 but I beseech thee that I thy servant may return, and die in my city, and be buried by the sepulcher of my father, and my mother. But there is thy servant Chamaam, let him go with thee, my lord king, and do to him whatsoever seemeth good to thee.

38 The king therefore said to him: Let Chamaam pass on with me, and I will do for him whatsoever shall please thee, and all, that thou shalt ask of me, thou shalt obtain.

39 And when all the people and the king had passed Jordan, 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 all the people of Juda had brought over the king, and the half part only of the people of Israel were present.

41 Therefore all the men of Israel concurring to the king, said to him: Why have our brethren the men of Juda stolen thee, and brought the king and his household over Jordan, and all the men of David with him?

42 And every man of Juda answered the men of Israel. Because the king is nearer to me: why art thou angry for this matter? have we eaten any thing of the Kings, or were there gifts given us?

43 And a certain man of Israel answered the men of Juda, and said: I am greater by ten parts with the king, & to me pertaineth David more then to thee: Why hast thou done me wrong, and it was not told me first, that I might bring back my king? And the men of Juda answered more sharply then the men of Israel.

Chapter 20

Seba raiseth rebellion, is pursued by Ioab, (10. Who in the way treacherously killeth Amasa,) 13. Abela is besieged, because Seba saveth him self there. 20. but his head being cut of and cast over the wall to Ioab, the army departeth. 23. Chief men in office are mentioned.

1 **IT** chanced also that there was there a man of Belial, named Seba, the son of Bochri, a man of Iemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: Return into thy tabernacles Israel.

2 And all Israel was separated from David, and followed Seba the son of Bochri: but the men of Juda stuck to their king from Jordan unto Jerusalem.

3 And when the king was come into his house to Jerusalem, he took

the ten women his concubines, which he had left to keep the house, and he delivered them into custody, allowing them victuals: and he went not in unto them, but they were shut up until the day of their death living in widowhood.

4 And the king said to Amasa: call me together all the men of Juda against the third day, and be thou present.

5 Amasa therefore went to call together Juda, and tarried beyond the time appointed which the king had assigned him.

6 And David said to Abisai: Now will Seba the son of Bochri more afflict us, then Absalom: take therefore the servants of thy Lord, and pursue him, lest perhaps he find fenced cities, & escape us.

7 There went forth therefore with him Joabs men, Cerethi also and Phelethi: and all the strong men issued forth of Jerusalem to pursue Seba the son of Bochri.

8 And when they were beside the great stone, which is in Gabaon, Amasa coming met them. Moreover Joab was clothed with a straight coat according to the measure of his stature, and upon it girded with a sword hanging down to the flank, in a scabbard, which being made for the purpose could with light moving come forth and strike.

9 Joab therefore said to Amasa: God save thee my brother. And he held with his right hand the chin of Amasa, as it were kissing him.

10 But Amasa Marked not the sword, which Joab had, who struck him in the side, and poured out his bowels on the ground, neither added he the second wound, and he dyed. And Ioab, and Abisai his brother pursued Seba the son of Bochri.

11 In the mean time certain men, when they stood by the carcass of Amasa, Joabs company, said: Loe he that would have been for Joab the companion of David.

12 And Amasa imbrued with blood, lay in the midst of the way. A certain man saw this that all the people stayed to see him, and he removed Amasa out of the way into the field, and covered him with a garment, that they which passed might not stay because of him.

13 He therefore being removed out of the way, every man passed following Joab to pursue Seba the son of Bochri.

14 Moreover he had passed through all the tribes of Israel unto Abela, and Bethmaaca: and all the chosen men were gathered together unto him.

15 They therefore came, and assaulted him in Abela, and in Bethmaaca, and they compassed the city with munitions, and the city was besieged: and all the multitude, that was with Ioab, labored to destroy the walls.

16 And a wise woman cried out from the city: Hear ye, hear ye, tell Ioab: Approach hither, and I will speak with thee.

17 Who when he was come to her, she said to him: Art thou Ioab?

And he answered, I am. To whom she spake thus: Hear the words of thy handmaid. Who answered: I do hear.

18 And she again said: A saying was used in the old proverb: They that ask, let them ask in Abela: and so they prospered.

19 Am not I she that answer truth in Israel, and thou seekest to subvert the city, & to overthrow a mother city in Israel? Why throwest thou down headlong the inheritance of our Lord?

20 And Joab answering, said: God forbid, God forbid that I should, I do not throw down, nor destroy.

21 The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, hath lifted up his hand against king David: Deliver him only, and we will depart from the city. And the woman said to Ioab: Behold his head shall be thrown to thee of the wall.

22 She therefore went to all the people, and spake to them wisely: who threw the head of Seba the son of Bochri being cut of, to Ioab. And he sounded the trumpet, and they departed from the city, every one into their tabernacles: and Joab returned to Jerusalem unto the king.

23 Joab therefore was over all the army of Israel: and Banaias the son of Joiada over the Cheretheites and Phelethcites.

24 But Aduram over the tributes: moreover Josaphat the son of Ahilud, was register.

25 And Siua, a scribe: and Sadoc and Abiathar, priests.

26 And Ira the Iaitite was the (a) priest of David.

(a) Chief or great in familiarity.

Chapter 21

Famine oppressing Israel three years, for the sin of Saul against the Gabaonites, 6. seven of Sauls race (7. Miphiboseh saved) are crucified. 12. Their bones with Sauls and Jonathas are buried in the Land of Benjamin. 15. David hath four great battles and victories against the Philistines.

1 **AND** there came a famine in the days of David three years continually: and David consulted the oracle of our Lord. And our Lord said: For Saul, and his bloody house, because he slew the Gabaonites.

2 The king therefore calling the Gabaonites, said to them. (Moreover the Gabaonites were not of the children of Israel, but the Relics of the Amorrites: For the children of Israel had sworn to them, and Saul would strike them of zeal, as it were for the children of Israel and Juda.) Josue 9.

3 David therefore said to the Gabaonites: What shall I do for you? And what shall be the expiation for you, that you may bless the inheritance of our Lord?

4 And the Gabaonites said to him: We have no question upon silver

and gold, but against Saul, and against his house: neither will we that a man be slain of Israel. To whom the king said: What will you then that I do for you?

5 Who said to the king? The man, that hath wasted us and oppressed us unjustly, we must so destroy, that there be not so much as one left of his stock in all the coasts of Israel.

6 Let there be given us seven men of his children, that we may crucify them to our Lord in Gabaa of Saul, once the chosen of our Lord. And the king said: I will give them.

7 And the king spared Miphiboseh the son of Jonathas the son of Saul, for the oath of our Lord, that had been between David, and between Jonathas the son of Saul.

8 The king therefore took the two sons of Respha the daughter of Aia, whom she bare to Saul, Armoni, and Miphiboseh: and the five sons of Michol the daughter of Saul, which she bare to Hadriel the son of Berzellai, that was of Molathi,

9 and gave them into the hands of the Gabaonites: Who crucified them on a hill before our Lord: and these seven died together in the first days of harvest, when the reaping of barley began.

10 And Respha the daughter of Aia taking a hear cloth, spread it under her upon the rock from the beginning of harvest, till water dropped upon them from heaven: and she suffered not the birds to tear them by day, nor the beasts by night.

11 And the things were told David, which Respha had done, the daughter of Aia, the concubine of Saul.

12 And David went, and took the bones of Saul, and the bones of Jonathas his son from the men of Iabees Galaad, who had stolen them out of the street of Bethsan, in the which the Philistines hanged them when they had killed Saul in Gelboe.

13 And he carried thence the bones of Saul, and the bones of Jonathas his son: and gathering the bones of them, that were crucified,

14 they buried them with the bones of Saul, and of Jonathas his son in the Land of Benjamin, in the side, in the sepulcher of Cis his father: and they did all things that the king had commanded, and God was made propitious again to the land after these things.

15 And there was a battle made again of the Philistines against Israel, and David went down, and his servants with him, and fought against the Philistines. And David fainting,

16 Iesibenob, which was of the kindred of Arapha, the iron of whose spear weighed three hundred ounces, and he was girded with a new sword, assayed to strike David.

17 And Abisai the son of Saruia rescued him, and striking the Philistine killed him. Then sware Davids men, saying: Thou shalt no more go forth with us into battle, lest thou put out the lamp of Israel.

18 There was also a second battle in Gob against the Philistines: then struck Sobochai of Husathi, Saph of the stock of Arapha of the kindred of the giants.

19 There was also a third battle in Gob against the Philistines, in the which Adeodatus the son of the Forest a broderer the Bethlehemite struck Goliath the Getheite, the shaft of whose spear was as it were a weavers beam.

20 The fourth battle was in Geth: in the which was a tall man, that had six fingers and six toes on each hand and foot, that is four and twenty, and he was of the race of Arapha.

21 And he blasphemed Israel: and Jonathan the son of Samaa the brother of David struck him.

22 These four were born of Arapha in Geth, and they fell by the hand of David, and of his servants.

Chapter 22

King Davids Canticle of thanksgiving, for his delivery from all enemies: 44. With a prophecy of the rejection of the Jews, and vocation of the Gentiles.

(a) After that David was delivered from the hands of Saul (who first and longest & most dangerously of all men persecuted him, and therefore is here specially named) and from all his enemies, corporal & spiritual, when he had good repose of mind, his visible enemies being subverted, and his sins remitted, acknowledging Gods infinite Goodness, by inspiration of the holy Ghost, made this Canticle of thanksgiving, and praise of God.

It is inserted amongst the Psalms the 17. in order, all one in sense, so differing in some words that the one explicateth the

1 **AND** David spake to our Lord the words of this song, in (a) the day that our Lord delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said:

Our Lord is my rock, and my strength, and my Saviour.

3 God is my strong one, I will hope in him: my shield, and the horn of my salvation: my lifter up, and my refuge: my Saviour, from iniquity thou wilt deliver me.

4 Our Lord praise Worthy will I invoke: and from mine enemies I shall be saved.

5 Because the pangs of death have compassed me: the streams of Belial have terrified me.

6 The ropes of hell have compassed me: the snares of death have prevented me.

7 In my tribulation I will invoke our Lord, and I will cry my God: and he will hear my voice out of his holy temple, and my cry shall come to his ears.

8 The earth quaked and trembled, the foundations of the mountains were stricken, and shaken, because he was angry with them.

9 A smoke arose out of his nostrils, and a fire from his mouth shall devour: coals were kindled from him.

10 And he bowed the heavens, and descended: and mist under his feet.

11 And he ascended upon the Cherubims, and flew: and slid over the

other.

wings of the wind.

12 He put darkness round about him a cover: stilling waters out of the clouds of heaven.

13 By the shining in his presence: the coals of fire were kindled.

14 Our Lord will thunder from heaven: and the high one will give his voice.

15 He shot his arrows and dispersed them: lightning, and consumed them.

16 And the overflowings of the sea appeared, and the foundations of the world were discovered at the rebuking of our Lord, at the breathing of the spirit of his fury.

17 He sent from high heaven, and took me, and drew me out of many waters.

18 He delivered me from my most mighty enemy, and from them that hated me: because they were stronger than I.

19 He prevented me in the day of my affliction, and our Lord became my stay.

20 And he brought me forth into latitude, he delivered me, because I well pleased him.

21 Our Lord will reward me according to my justice: and according to the cleanness of my hands will he render to me.

22 Because I have kept the ways of our Lord, and have not done impiously, from my God.

23 For all his judgments are in my sight: and his precepts I have not removed from me.

24 And I shall be perfect with him: and shall keep my self from Mine iniquity.

25 And our Lord will restore unto me according to my justice: and according to the cleanness of my hands in the sight of his eyes.

26 With the holy one thou shalt be holy: and with the strong perfect.

27 With the elect thou shalt be elect: and with the perverse thou shalt be perverted.

28 And the poor people thou wilt save: and the haughty in thine eyes thou wilt humble.

29 Because thou art my lamp o Lord: and thou wilt illuminate my darkness.

30 For in thee I will run girded: in my God I will leap over the wall.

31 God, his way immaculate, the word of our Lord is examined by fire: he is the shield of all that trust in him.

32 Who is God beside our Lord: and who is strong beside our God?

33 God who hath girded me with strength: and made even my perfect way.

34 Making my feet equal with the hearts, and setting me upon my high places.

35 Teaching my hands unto battle: and framing Mine arms as it were a brazen bow.

36 Thou hast given me the shield of thy salvation: and thy mildness hath multiplied me.

37 Thou shalt enlarge my steps under me: and Mine ankles shall not fail.

38 I will pursue Mine enemies, and bruise them: and will not return till I consume them.

39 I will consume and break them, that they rise not: they shall fall under my feet.

40 Thou hast girded me with strength to battle: thou hast bowed under me them that resist me.

41 Mine enemies thou hast made to turn to me the back: them that hated me, and I shall destroy them.

42 They shall cry, and there shall not be to save, to our Lord, and he will not hear them.

43 I will destroy them as the dust of the earth: as the mire of the streets will I bruise and break them.

44 Thou wilt save me from the contradictions of my people: thou wilt keep me to be (b) the head of the Gentiles: the people which I know not, will serve me.

45 The children aliens will resist me, with the hearing of the ear they will obey me.

46 The children aliens are fallen away, and shall be straitened in their distress.

47 Our lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted.

48 God which givest me Revenges, and throwest down peoples under me.

49 Which bringest me out from Mine enemies, and from them that resist me dost lift me up: from the wicked man thou shalt deliver me.

50 Therefore will I confess unto thee o Lord among the Gentiles, and will sing to thy name.

51 Magnifying the salvations of his king, and doing mercy to his Christ David, and to his seed for ever.

(b) Though some few Gentiles were subdued by David, and some were converted to true religion in the old Testament: yet the full conversion of Gentiles pertaineth to the Church of Christ. which is here foretold and described to have perpetual seed for ever.

Chapter 23

The last words of David concerning reward of the good, 6. and punishment of the bad. 8. A Catalogue of Davids valiant men.

1 **AND** these are Davids last words. David the son of Isai said: The man said, to whom it was appointed concerning the Christ of the God of Jacob, the excellent Psalmist of Israel:

2 The Spirit of our Lord hath spoken by me, and his words by my tongue.

3 The God of Israel said to me, the Strong one of Israel hath spoken, the Dominator of men, the just ruler in the fear of God.

4 As the light of the mourning when the Sun riseth, early without clouds glistereth, and as by rain grass springeth out of the earth.

(a) King David in this last prophecy plainly distinguisheth between the covenant & promise made to him touching his earthly kingdom and the kingdom of *Christ*, who should be born of his seed.

5 (a) Neither is my house so great with God, that he should enter with me an eternal covenant firm in all things & assured. For all my salvation, and all my will: neither is there ought thereof that springeth not.

6 And transgressors shall be plucked up as Thorns every one: which are not taken with hands.

7 And if a man will touch them, he shall be armed with iron and a lance staff, and kindled with fire they shall be burnt unto nothing.

8 These be the names of the valiants of David. Sitting in his chair the wisest prince amongst three, he is as it were the most tender little worm of the wood, which killed eight hundred at one brunt.

In both which he foretelleth the reward of the good and punishment of the bad.

9 After him, Eleazar the son of his uncle the Ahohite among the three valiants, that were with David when they defied the Philistines, and were gathered thither into battle.

10 And when the men of Israel were gone up, he stood and struck the Philistines till his hand fainted, and waxed stiff with the sword: and our Lord made a great victory that day: and the people, that was fled, returned to take away of the spoils of them that were slain.

11 And after him Semma the son of Age of Arari. And the Philistines were gathered together in their ward: for there was there a field full of rice. And when the people was fled from the face of the Philistines.

12 he stood in the midst of the field, and defended it, and struck the Philistines: and our Lord gave great salvation.

13 Moreover also before there went down three which were princes among thirty, and came to David in the harvest time into the cave of Odollam: and the camp of the Philistines was placed in the Vale of the giants.

(b) The king proposed not this for desire of that water, but to try and exercise his mens fortitude.

14 And David was in a hold: moreover the ward of the Philistines was then in Bethlehem.

15 David (b) therefore desired, & said: O that some man would give me drink of the water out of the cistern, that is in Bethlehem beside the gate.

16 Three valiants therefore brake into the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was beside the

(c) Precious things

are most meet to be
offered to God.

gate, and brought it to David: but he would not Drink, but (c) offered
it to our Lord,

17 saying: Our Lord be merciful to me, that I do not this thing: shall
I drink the blood of these men that went, & the peril of their lives?
Therefore he would not drink. These things did the three strongest.

18 Abisai also the brother of Joab the son of Saruia, was prince of
three, it is he that lifted up his spear against three hundred, whom he
slew, renowned among three,

19 and the noblest of three, and he was the chief of them, but to the
three first he wrought not.

20 And Banaias the son of Joiada the most valiant man of great
works, of Cabseel: he struck the two lions of Moab, and he went
down, and struck the lion in the midst of the cistern in the days of
snow.

21 He also struck the Ægyptian, a man Worthy to be a spectacle,
having in his hand a spear: therefore when he came down to him
with a rod, by force he wrested the spear out of the hand of the
Ægyptian, and slew him with his own spear.

22 These things did Banaias the son of Joiada.

23 And he renowned among the three valiants, which were the
nobler among thirty: but unto the three he wrought not: and David
made him of his secret counsel.

24 Asael the brother of Joab among the thirty, Elahanan the son of
his uncle of Bethlehem.

25 Semma of Harodi, Elica of Harori,

26 Heles of Phalti, Hira the son of Acces of Thecua,

27 AbJezer of Anathoth, Mobonnai of Husati,

28 Selmon the Ahohite, Maharai the Netophathite,

29 Heled the son of Baana, he also a Netophathite, Ithai the son of
Ribai of Gabaath of the children of Benjamin,

30 Banaia the Pharathonite, Heddai of the Torrent Gaas,

31 Abialbon the Arbathite, Azmaueth of Beromi,

32 Eliaba of Salaboni: The sons of Iassen, Jonathan,

33 Semma of Orori, Ahiam the son of Sarar the Ararite,

34 Eliphelet the son of Aasbai the son of Machati, Eliam the son of
Achitophel the Gelonite,

35 Hesrai of Carmel, Pharai of Arbi,

36 Igaal the son of Nathan of Soba, Bonni of Gadi,

37 Selec of Ammoni, Naharai the Berothite the squyer of Joab the
son of Saruia,

38 Ira the Jethrite, Gareb he also a Jethrite,

39 Urias the Hetheire. all thirty seven.

Chapter 24

For Davids sin in numbering the people, 11. three sorts of punishments are proposed to his election: 14. of which he chooseth the plague, and seventy thousand die in three days. 16. God showeth mercy. 17. David prayeth. 18. buildeth an altar, 25. and the plague ceaseth.

(a) This sin & punishment happened before, when David had health and strength of body.

(b) The fury of our Lord, that is, Satan (a furious spirit, yet Gods creature) not our Lord himself, but by permission only. 1. *Par. 2. 1. Satan arose against Israel, & moved David.*

1 **AND** (a) the fury of our Lord added to be angry against Israel, and stirred up David among them saying: go, number Israel and (b) Juda.

2 And the king said to Joab the General of his army: Walk through all the tribes of Israel from Dan to Bersabee, and number ye the people, that I may know the number thereof.

3 And Joab said to the king: Our Lord thy God increase thy people, as much more as now it is, and again multiply it an hundred fold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing?

4 Howbeit the Kings word more prevailed then the words of Joab, and of the chief of the army: and Joab went forth, and the captains of the soldiers from the face of the king, to number the people of Israel.

5 And when they had passed Jordan, they came into Aroer to the right hand of the city, which is in the Vale of Gad.

6 And by Jazer they passed into Galaad, and into the lower country of Hodsi, and they came into the woody country of Dan. And going about near Sidon,

7 they passed nigh to the walls of Tyre, and all the land of the Hethite, and the Chananite, and they came to the south of Juda into Bersabee:

8 and having viewed the whole land, after nine months and twenty days, they were come to Jerusalem.

9 Joab therefore gave the number of the description of the people to the king, and there were found of Israel eight hundred thousand strong men, that could draw sword: and of Juda five hundred thousand fighting men.

(c) Contrition.

(d) Confession.

10 But Davids (c) heart struck him, after the people was numbered: and David said to our Lord: (d) I have sinned very much in this fact: but I pray thee Lord to transfer the iniquity of thy servant, because I have done exceeding foolishly.

11 David therefore arose in the morning, and the word of our Lord was made to Gad the Prophet and Seer of David, saying:

(e) Satisfaction.

12 go, and speak to David: Thus saith our Lord: (e) Choice is given thee of three things, choose one of them which thou wilt, that I may do it to thee.

(f) The Epistle in a votive Mass in time of plague or mortality.

(g) Temporal punishment inflicted after the guilt of sin was remitted.

(h) If subjects had not propriety in their goods, but that the right and dominion of all pertained to the prince, then could nothing at all, in any case be given gratis by the subject, but only yielded as due, to his sovereign.

13 And when Gad was come to David, he told him, saying: Either famine shall come to thee seven years in thy land: or three months thou shalt flee thy adversaries, and they shall pursue thee: or certes three days the pestilence shall be in thy land. Now therefore deliberate, and see what word I shall answer to him that sent me.

14 And David said to Gad: I am distressed exceedingly: but it is better that I fall into the hands of our Lord (for his mercies be many) then into the hands of men.

15 And our Lord sent the pestilence in Israel, from morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men. (f)

16 And when the Angel of Our Lord had stretched forth his hand over Jerusalem to destroy it, our Lord had pity upon the affliction, and said to the Angel that struck the people: (g) It is sufficient: now hold thy hand: and the Angel of our Lord was beside the floor of Areuna the Jebusite.

17 And David said to our Lord when he saw the Angel striking the people: I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee be turned against me, and against my fathers house.

18 And Gad came to David in that day, and said to him: go up, and build an altar to our Lord in the floor of Areuna the Jebusite.

19 And David went up according to the word of Gad, which our Lord had commanded him.

20 And Areuna looking, perceived the king and his servants to come towards him

21 And going forth he adored the king with his face bowing to the earth, and said: What is the cause that my lord the king cometh to his servant? To whom David said: That I may buy of thee the floor, and build an altar to our Lord, and the slaughter may cease which rageth among the people.

22 And Areuna said to David: Let my lord the king take, and offer, as it pleaseth him: thou hast the oxen for holocaust, and the wayne, and the yokes of the oxen for provision of wood.

23 Areuna gave all things to the king: and Areuna said to the king: The Lord thy God receive thy vow.

24 To whom the king answering, said: Not so as thou wilt, but I will buy it of thee at a price, and I will not offer to our Lord my God holocausts (h) given gratis. David therefore bought the floor, and the oxen, for fifty sicles of silver:

25 and David built there an altar to our Lord, & offered holocausts and pacifics: and our Lord became merciful to the land, and the plague was stayed from Israel.

THE ARGUMENT OF THE THIRD BOOK OF KINGS

The contents of
this book, divided
into three parts.

WITH commemoration of king Davids old age, of his appointing a successor, and of his death, in the first and part of the second chapters, this book containeth two other principal parts: the former is of king Salomon: of his entrance to the kingdom; his devotion; wisdom; magnificence; riches; great family; building of the Temple; and other sumptuous palaces; of his fall also into luxury, and Idolatry; in the rest of the second chapter to the end of the eleventh. The other part sheweth the division of the kingdom; only two tribes remaining to Roboam, Salomons son, with title of king of Juda; and ten passing to Jeroboam his servant, called king of Israel. So follow the several reigns of Abias, Asa, and Josaphat Kings of Juda: and of Madab, Baasa, Ela, Zambri, Amri, Achab with Jezabel, and Ochosias Kings of Israel: with the preaching, miracles, and other acts of Abias, Elias, Eliseus, and other Prophets. in the other eleven chapters.

THE THIRD BOOK OF KINGS ACCORDING TO THE HEBREWS THE FIRST OF MALACHIM.

Chapter 1

King David waxing old, Abisag a Sunamite is brought to him. 5. Adonias pretending to reign, 11. Nathan and Bethsabee obtain, 28. that Salomon is declared and anointed King. 41. Whereupon Adonias (his followers parting to their houses) 50. fleeth to the altar in the tabernacle, but upon promise of safety doth homage to Salomon.

The first part. King
Davids
admonitions to his
son: and his death.

- 1 **And** king David was old, and had many days of age: and when he was covered with clothes, he was not warmed.
- 2 His servants therefore said to him: Let us seek for our lord the king a young woman a virgin, and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king.
- 3 They sought therefore a beautiful young woman in all the coasts of Israel, and they found Abisag a Sunamite, and brought her to the king.
- 4 And the damsel was exceeding beautiful, and she slept with the

(a) For this
conspiracy
Abiathar was
deposed. *ch. 2. v.*
27.

king, and served him, but the king did not know her.

5 And Adonias the son of Haggith was elevated, saying: I will reign. And he made him self chariots and horsemen, and fifty men, that should run before him.

6 Neither did his father control him at any time, saying: Why didst thou this? And he also was very beautiful, the second born after Absalom.

7 And he had talk with Joab the son of Saruia, & with (a) Abiathar the priest, who furthered Adonias side.

8 But Sadoc the priest, and Banaias the son of Joiada, and Nathan the prophet, and Semei, and Rei, and the strength of Davids army was not with Adonias.

9 Adonias therefore having immolated rams and calves, and all fat beasts beside the Stone zoheleth, which was nigh to the Fountain Rogel, called all his brethren the sons of the king, and all the men of Juda the servants of the king:

10 But Nathan the prophet, and Banaias, and all the strong ones, and Salomon his brother he called not.

11 Nathan therefore said to Bethsabée the mother of Salomon: Hast thou not heard that Adonias the son of Haggith hath reigned, and our lord David is ignorant thereof?

12 Now therefore come, take counsel of me, and save thy life, and thy son Salomons.

13 go, and enter in to king David, and say to him: Didst not thou my lord king Swear to me thy handmaid, saying: Salomon thy son shall reign after me, and he shall sit in my throne? Why then reigneth Adonias?

14 And whiles thou art yet speaking there with the king, I will come after thee, and make up thy words.

15 Bethsabée therefore went in to the king in the chamber: and the king was exceeding old, and Abisag the Sunamite ministered to him.

16 Bethsabée bowed her self, and adored the king. To whom the king said: What is thy will? quoth he.

17 Who answering said: My lord, thou didst Swear to thy handmaid by our Lord thy God, that Salomon thy son shall reign after me, and he shall sit in my throne.

18 And behold now Adonias reigneth, thou my lord the king not knowing thereof.

19 He hath killed oxen, & all fat things, and many rams, and called all the Kings sons, Abiathar also the priest, and Joab the General of the warfare: but Salomon thy servant he called not.

20 Notwithstanding my lord king, the eyes of all Israel look upon thee, that thou wouldest show them, who shall sit in thy throne my lord king after thee.

(b) Basely
esteemed, or
punished as
offenders upon
suspicion or
jealousy.

21 And it shall be when my lord king sleepeth with his fathers, I and my son Salomon shall be (b) sinners.

22 As she was yet speaking with the king, Nathan the prophet came.

23 And they told the king, saying: Nathan the Prophet is here. And when he was gone in to the king, and had adored bowing to the earth,

24 Nathan said: My lord king, didst thou say: Let Adonias reign after me, and let him sit upon my throne?

25 Because he is gone down to day, and hath immolated oxen, and fatlings, and many rams, and called all the Kings sons, and the captains of the army, Abiathar also the priest: and they eating and drinking before him, and saying: God save the king Adonias:

26 me thy servant, and Sadoc the priest, and Banaias the son of Joiada, and Salomon thy servant he called not.

27 Is this word proceeded from my lord the king, and hast thou not told me thy servant who should sit upon the throne of my lord the king after him?

28 And king David answered, saying: call unto me Bethsabee. Who when she was entered in to the king, and stood before him,

29 the king sware, and said: Our Lord liveth, which hath delivered my soul from all distress,

30 that as I sware to thee by our Lord the God of Israel, saying: Salomon thy son shall reign after me, and he shall sit upon my throne for me, so will I do this day.

31 And Bethsabee bowing her countenance unto the earth adored the king, saying: God save my lord for ever.

32 King David also said: call me Sadoc the priest, and Nathan the prophet, & Banaias the son of Joiada. Who when they were entered in before the king,

33 he said to them: Take with you the servants of your lord, and set Salomon my son upon my mule: and bring him into Gihon.

34 And let Sadoc the priest anoint him there, and Nathan the prophet to be king over Israel: and you shall sound the trumpet, and shall say: God save king Salomon.

35 And you shall go up after him, and he shall come, and shall sit upon my throne, and he shall reign for me: and I will ordain him that he be prince over Israel, and over Juda.

36 And Banaias the son of Joiada answered the king, saying: Amen: so speak our Lord the God of my lord the king.

37 As our Lord hath been with my lord the king, so be he with Salomon, and make his throne higher then the throne of my lord king David.

38 Sadoc therefore the priest, and Nathan the prophet went down, and Banaias the son of Joiada, and Cherethi, and Phelethi: and they

set Salomon upon the mule of king David, and brought him into Gihon.

39 And Sadoc the priest took a horn of oil out of the tabernacle, and anointed Salomon: and they sounded the trumpet, and all the people said: God save king Salomon.

40 And all the multitude went up after him, and the people singing on shaulmes, and rejoicing with great gladness, and the earth sounded of their cry.

41 And Adonias heard, and all that were invited of him, and the feast was ended: yea and Joab hearing the voice of the trumpet, said: What meaneth the cry of the city making a tumult?

42 As he yet spake, came Jonathas the son of Abiathar the priest: to whom Adonias said: Come in, because thou art a stout man, and bringest good news.

43 And Jonathas answered Adonias: Not so: for our lord king David hath appointed Salomon king.

44 and hath sent with him Sadoc the priest, and Nathan the Prophet, and Banaias the son of Joiada, and Cerethi, and Phelethi, and they have set him upon the Kings mule.

45 And Sadoc the priest, and Nathan the Prophet have anointed him king in Gihon: & they are gone up thence rejoicing, and the city sounded: this is the voice that you heard.

46 Yea and Salomon sitteth upon the throne of the kingdom.

(c) King David did not adore his son as subject adoreth his prince, but adored God, giving thanks for this benefit of a successor. as it followeth in the next verse.

47 And the Kings servants entering in, have blessed our lord king David, saying: God amplify the name of Salomon above thy name, and magnify his throne above thy throne. And the king (c) adored in his bed:

48 and he hath thus spoken: Blessed be our Lord the God of Israel, who hath given this day one sitting in my throne, mine eyes Seeing it.

49 They therefore were terrified, and they all arose, that had been invited of Adonias, and every man went his way.

50 And Adonias fearing Salomon arose, and went, and held the horn of the altar.

51 And they told Salomon, saying: Behold Adonias fearing king Salomon, hath taken hold of the horn of the altar, saying: Let king Salomon Swear to me this day, that he will not kill his servant with the sword.

52 And Salomon said: If he be a good man, there shall not so much as one hear of his fall upon the ground: but if evil shall be found in him, he shall die.

53 King Salomon therefore sent, and brought him out from the altar: and going in he adored king Salomon: and Salomon said to him: go to thy house.

Chapter 2

David giveth godly precepts to Salomon. 5. willeth him to punish certain offenders: 10. and dieth. 12. Salomon reigneth. 13. Adonias, by intercession of Bethsabee, requesteth to have 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. Joab also for the same cause, and former crimes is slain. 36. Semei is confined in Jerusalem, 40. & for transgressing his limits, together with old faults is likewise slain.

1 **AND** the days of David approached that he should die, and he commanded his son Salomon, saying:

2 I enter into the way of all flesh: take courage, and play the man.

3 And observe the watches of our Lord thy God, that thou walk in his ways, and keep his ceremonies, and his precepts, and judgments, and testimonies, as is written in the law of Moyses: that thou mayest understand all things which thou doest, and whithersoever thou shalt turn thy self:

4 that our Lord may confirm his words, which he hath spoken of me, saying: If thy children shall keep their ways, and shall walk before me in truth, in all their heart, and in all their soul, there shall not altogether be taken from thee a man out of the throne of Israel.

5 Thou knowest also what Joab the son of Saruia hath done to me, what he did to the two princes of the army of Israel, to Abner the son of Ner, and Amasa the son of Jether: whom he slew, & shed the blood of war in peace, & put the blood of battle in his belt, which was about his loins, and in his shoe, which was on his feet.

6 Thou shalt do therefore according to thy wisdom, and shalt not bring his hoary head peaceably unto hell.

7 But to the sons also of Berzellai the Galaadite thou shalt render kindness, and they shall eat on thy table: for they met me when I fled from the face of Absalom thy brother.

8 Thou hast also with thee Semei the son of Gera the son of Iemini of Bahurim, who cursed me with a wicked curse, when I went to the camp; but because he came down to meet me when I passed Jordan, and I sware to him by our Lord, saying: I will not kill thee with the sword:

9 do not thou suffer him to be guiltless. But thou art a wise man, so that thou knowest what thou shalt do to him, and thou shalt bring his hoary head with blood unto hell.

10 David therefore slept with his fathers, and was buried in the city of David.

11 And the days that David reigned in Israel, are forty years: in Hebron he reigned seven years, in Jerusalem thirty three.

12 And Salomon sat upon the throne of David his father, and

Of Salomons reign,
and acts good and
bad.

his kingdom was confirmed exceedingly.

13 And Adonias the son of Haggith entered in to Bethsabee the mother of Salomon. Who said to him: Is thy coming peaceable? Who answered: peaceable.

14 And he added: I have a word to speak with thee. To whom she said: Speak. And he:

15 Thou knowest, quoth he, that the kingdom was mine, and all Israel had purposed to make me over them to be their king: but the kingdom is transposed, & is made my brothers: for it was appointed him of our Lord.

16 Now therefore I desire one petition of thee; Confound not my face. Who said to him: Speak.

17 And he said: I pray speak to Salomon the king (for he can not deny thee any thing) that he give me Abisag the Sunamite to wife.

18 And Bethsabee said: well, I will speak for thee to the king.

19 Bethsabee therefore came to king Salomon, to speak unto him for Adonias: and the king arose to meet her, and adored her, and sat down upon his throne: and a throne was set for the Kings mother, who sat on his right hand.

(a) In all
convenient suites it
behooveth the soon
to hear his mother.

20 And she said to him One little petition I desire of thee, confound not my face And the king said to her: My mother ask: for (a) it behooveth not that I turn away thy face.

21 Who said: Let Abisag the Sunamite be given to Adonias thy brother to wife.

22 And king Salomon answered, and said to his mother: Why doest thou ask Abisag the Sunamite for Adonias? ask for him also the kingdom: for he is my brother elder then I, & hath Abiathar the priest, & Joab the son of Saruia.

23 Therefore king Salomon sware by our Lord, saying: These things do God to me, and these add he, because Adonias hath spoken this word against his life.

24 And now, our Lord liveth which hath established me, and placed me upon the throne of David my father, and which hath made me a house, as he spake, this day shall Adonias be slain.

25 And king Salomon sent by the hand of Banaias the son of Joiada, who slew him, and he died.

26 To Abiathar also the priest the king said: go into Anathoth to thy field, and thou in deed art a man of death: but to day I will not kill thee, because thou didst carry the ark of our Lord God before David my father, & hast sustained labor in all things, wherein my father labored.

(b) By special
instinct Salomon
did this
extraordinary fact
as a prophet &

27 Salomon therefore (b) cast out Abiathar, that he should not 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.

minister of God,
executing his
sentence given
before against the
house of Heli for
the sins of his
children, *1. Reg. 2.*
v. 31. and for
Abiathars proper
fault joining with
Adonias against
Salomon. *3. Reg. 1.*

(c) Salomon was
not only a king but
also a prophet.
Moreover some
secular princes do
nominate spiritual
superiors, and
install them in their
seats, yet their
jurisdiction is not
depending on the
prince, but the
prince to be
directed by them.
Num. 27. v. 21.

28 And then a messenger came to Joab for that Joab had turned after Adonias, and after Salomon had not turned: Joab therefore fled into the tabernacle of our Lord, & caught the horn of the altar.

29 And it was told king Salomon, that Joab was fled into the tabernacle of our Lord, and was beside the altar: & Salomon sent Banaias the son of Joiada, saying: go, kill him.

30 And Banaias came to the tabernacle of our Lord, and said to him: Thus saith 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.

31 And the king said to him: do as he hath spoken: and kill him, & bury him, and thou shalt remove the innocent blood, which hath been shed of Ioab, from me, and from the house of my father.

32 And our Lord shall render his blood upon his head, because he murdered two just men, & better then him self: and slew them with his sword, my father David not knowing, Abner the son of Ner general of the warfare of Israel, and Amasa the son of Jether general of the army of Juda:

33 and their blood shall return upon the head of Ioab, and upon the head of his seed for ever. But to David and his seed and his house, and to his throne be peace for ever from our Lord.

34 Banaias therefore the son of Joiada went up, and setting upon him slew him: and he was buried in his house in the desert.

35 And the king appointed Banaias the son of Joiada for him over the army, and Sadoc the priest he (c)] placed for Abiathar.

36 The king also sent, and called Semei, and said to him: Build thee a house in Jerusalem, and dwell there: and thou shalt not go out thence hither and thither.

37 But what day soever thou shalt go out, and shalt pass the Torrent Cedron know that thou art to be slain: thy blood shall be upon thy head.

38 And Semei said to the king: The saying is good: as my lord the king hath spoken, so will thy servant do. Semei therefore dwelt in Jerusalem, many days.

39 And it came to pass after three years, that the servants of Semei fled to Achis the son of Maacha the king of Geth: and it was told Semei that his servants were gone into Geth.

40 And Semei arose, and saddled his ass, and went to Achis into Geth to require his servants, and he brought them out of Geth.

41 And it was told Salomon that Semei went into Geth out of Jerusalem, and was returned.

42 And sending he called him, and said to him: Did I not testify to thee by our Lord, and told thee before. What day soever thou going out shalt pass hither & thither, know that thou shalt die? And thou didst answer me: The saying is good, which I have heard.

43 Why then hast thou not kept the oath of our Lord, and the precept that I commanded thee?

44 And the king said to Semei: Thou knowest all the evil, whereof thy heart is privy to thy self, which thou dist to David my father: our Lord hath rendered thy malice upon thy head:

45 And king Salomon be blessed, and the throne of David shall be stable before our Lord for ever.

46 The king therefore commanded Banaias the son of Joiada: who going out, struck him, and he died.

Chapter 3

King Salomon marrieth Pharaos sister. 3. offereth victims in high places. 5. admonished by God in his sleep to demand what he will, he asketh wisdom to govern his people. 10. which God granteth him, with much riches also and Glory. 16. He decideth a controversy between two women contending about a living child and a dead.

1 **THE** kingdom therefore was established in the hand of Salomon, and he was joined in affinity to Pharaoh the king of Ægypt: for he took his daughter, and brought her into the city of David, until he accomplished building his own house, and the house of our Lord, and the wall of Jerusalem round about.

2 But yet the people immolated in the excelses: for there was no temple built to the name of our Lord until that day.

3 And Salomon loved our Lord, walking in the precepts of David his father, saving that he immolated in the excelses, and burnt incense.

4 He went therefore into Gabaon, to immolate there: for that was a very great excelses: a thousand hosts for holocaust did Salomon offer upon that altar in Gabaon.

5 And our Lord appeared to Salomon in a dream by night, saying: Ask what thou wilt that I may give it thee.

6 And Salomon said: Thou hast done great mercy with thy servant David my father, even as he walked in thy fight in truth, and justice, and a right heart with thee: for thou hast kept thy great mercy, and hast given him a son sitting upon his throne, as it is this day.

7 And now Lord God, thou hast made thy servant to reign for David my father: but I am a little child, and ignorant of my going out and coming in.

8 And thy servant is in the midst of the people, which thou hast chosen, a people infinite, which can not be numbered and counted for the multitude.

9 Thou shalt therefore give to thy servant a docible heart, that he may judge the people, & discern between good and evil. For who shall be able to judge this people, this thy people great in number?

10 The word therefore was liked before our Lord, that Salomon had

The Epistle on
Monday in the 4.
week of Lent.

asked such a thing.

11 And our Lord said to Salomon: Because thou hast asked this thing, and hast not desired for thy self many days, nor riches, nor the lives of thine enemies, but hast desired Wisdom for thy self to discern judgment:

12 behold I have done unto thee according to thy words, & have given thee a wise heart and intelligent, insomuch that none before thee hath been like thee, nor shall arise after thee.

13 Yea and these things, which thou didst not ask, I have given thee: to wit, riches, and Glory, so that none hath been like thee among the Kings all days heretofore.

14 And if thou wilt walk in my ways, and keep my precepts, and my commandments, as thy father walked, I will make thy days long.

15 Therefore Salomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of covenant of our Lord, and offered holocausts, and made pacific victims, and a great feast to all his servants.

16 Then came there two women harlots to the king, and stood before him:

17 of the which one said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child beside her in the chamber.

18 And the third day, after that I was delivered, she also was delivered, and we were together, and no other person with us in the house, except we two.

19 And this womans child died in the night. For sleeping she oppressed him.

20 And rising in the dead time of the night, she took my child from the side of me thy handmaid being asleep, and laid it in her bosom: and her child that was dead, she put in my bosom.

21 And when I was risen in the morning to give my child milk, he appeared dead: whom more diligently beholding when it was clear day, I found that it was not mine which I bare.

22 And the other woman answered: It is not so as thou sayest, but thy child is dead, and mine liveth. On the contrary part she said: Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king.

23 Then said the king: This woman saith, My child liveth, and thy child is dead. And this hath answered, No, but thy child is dead, and mine liveth.

24 The king therefore said: Bring me a sword. And when they had brought a sword before the King,

25 Divide, quoth he, the living child into two parts, and give the half part to one, and half to the other.

(a) So heretics not being able to prove that their synagogue is the true & permanent Church, would destroy the Catholic and so have none at all.

26 But the woman, whose child was alive, said to the king (for her bowels were moved upon her child) I beseech thee my lord, give her the child alive, and kill it not. On the contrary part she said: (a) be it neither mine, nor thine, but let it be divided.

27 The king answered, and said: Give unto this woman the infant alive, and let it not be killed for this is the mother thereof.

28 all Israel therefore heard the judgment that the king had judged, and they feared the king, Seeing the Wisdom of God to be in him to do judgment.

Chapter 4

Chief men of Salomons kingdom are recited by their names, and offices. 22. likewise the provision of victuals for his house, 26. the number of his horses, 29. his Wisdom excelleth all others. 32. he writ many parables and verses, and learnedly discoursed of all things.

1 **AND** king Salomon was reigning over all Israel:

2 and these were the princes which he had: Azarias the son of Sadoc the priest:

3 Elihoreph, and Ahia the sons of Sisa Scribes: Josaphat the son of Ahilud, register:

4 Banaias the son of Joiada, over the army: and Sadoc, and Abiathar priests.

5 Azarias the son of Nathan, over them that assisted the king: Zabud the son of Nathan priest the Kings friend:

6 and Ahizar governor of the house: and Adoniram the son of Abda over the tributes.

7 And Salomon had twelve governors over all Israel, which served out victuals for the king and for his house: for every one ministered necessities, each man his month in the year.

8 And these are their names: Benhur in mount Ephraim.

9 Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethhanan.

10 Benhesed in Aruboth: his was Socho, and all the land Epher.

11 Benabinadab, whose was all Nepha Dor, had Tapheth the daughter of Salomon to wife.

12 Bana the son of Ahilud governed Thanach and Mageddo, and all Bethsan, which is beside Sarthana under Jezrahel, from Bethsan unto Abelmehula over against Jecmaan.

13 Bengaber in Ramoth galaad: had Auothiair the son of Manasses in Galaad, he was chief in all the country of Argob, which is in Basan, three score cities great and walled, which had brazen locks.

14 Ahinadab the son of Addo was chief in Manaim.

- 15 Achimaas in Nepthali: yea he also had Basemath the daughter of Salomon in marriage.
- 16 Baana the son of Husi, in Aser, and in Baloth.
- 17 Josaphat the son of Pharue, in Isacar.
- 18 Semei the son of Ela, in Benjamin.
- 19 Gaber the son of Vri, in the land of Galaad in the land of Sehon the king of the Amorrhite, & of Og the king of Basan, over all things that were in that land.
- 20 Juda and Israel innumereble, as the sand of the sea in multitude: eating, and drinking, and rejoicing.
- 21 And Salomon was in his dominion, having all the kingdoms with him from the river of the land of the Philistines unto the border of Ægypt: of them that offered him presents, and served him all the days of his life.
- 22 And the provision of Salomon was every day thirty measures of flour, & three score measures of meal,
- 23 ten fat oxen and twenty pasture fed, & a hundred rams, beside the venison of hearts, roes, and buffles, & fatted fowl.
- 24 For he possessed all the country, which was beyond the river, from Thapsa unto Goza, and all the Kings of those countries: and he had peace on every side round about.
- 25 And Juda and Israel dwelt without any fear, every one under his vine, and under his figtree, from Dan unto Bersabe all the days of Salomon.
- 26 And Salomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle.
- 27 And the foresaid governors of the king fed them: yea and the necessities of king Salomons table they gave forth with great care in their time.
- 28 Barley also and strow for the horses, and beasts, they brought to the place, where the king was, according as it was appointed them.
- 29 God also gave wisdom to Salomon and prudence exceeding much, and latitude of heart as the sand that is in the sea shore.
- 30 And the wisdom of Salomon passed the wisdom of all them in the east, and of the Ægyptians,
- 31 and he was wiser then all men: wiser then Ethan the Ezralite, and Heman, and Chalcol, and Dorda the sons of Mahol and he was renowned in all nations round about.
- 32 Salomon also spake (a) three thousand parables: and his songs were a thousand & five.
- 33 And he disputed of trees from the cedar, that is in Libanus, unto the hyssop which cometh out of the wall: and he discoursed of beasts, and fowls, and creeping worms, and fishes.

(a) These Books
are not extant.

34 And there came from all people to hear the wisdom of Salomon,
and from all the Kings of the earth, which heard his wisdom.

Chapter 5

Hiram king of Tyre granteth timber and workmen for building the Temple: Salomon allowing victuals, and paying wages. 13. the number of workmen and overseers.

1 **HIRAM** also the king of Tyre sent his servants to Salomon: for he heard that they had anointed him king for his father: because Hiram had been Davids friend at all time.

2 And Salomon sent to Hiram, saying:

3 Thou knowest the will of David my father, and that he could not build a house to the name of our Lord his God, because of wars imminent round about until our Lord put them under the sole of his feet.

4 But now our Lord my God hath given me rest round about: and there is no satan, nor ill rencounter.

5 Wherefore I purpose to build a temple to the name of our Lord my God, as our Lord hath spoken to David my father, saying: Thy son, whom I will give for thee upon thy throne, he shall build a house to my name.

6 Command therefore that thy servants cut me down cedars out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask, for thou knowest how there is not in my people a man that hath skill to hew wood as the Sidonians.

7 When Hiram therefore had heard the words of Salomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given unto David a son most wise over this people so great in number.

8 And Hiram sent to Salomon, saying: I have heard whatsoever thou hast willed me: I will do all thy will in cedar trees, and fir trees.

9 My servants shall bring them down from Libanus to the sea: and I will put them in boats in the sea, unto the place, which thou shalt signify to me; and will land them there, and thou shalt take them: and thou shalt allow me necessaries, that there be meat given for my house.

10 Therefore Hiram gave Salomon cedar trees, and fir trees, according to all his will.

11 And Salomon allowed Hiram twenty thousand cores of wheat, for provision for his house, and twenty cores of most pure oil: these things did Salomon give to Hiram every year.

12 Our Lord also gave Wisdom to Salomon, as he spake to him: & there was peace between Hiram & Salomon, and both made a league.

13 And king Salomon chose workmen out of all Israel, and the taxed number was of thirty thousand men.

14 And he sent them into Libanus, ten thousand every month by course, so that two months they were in their houses: and Adoniram was over this taxing.

15 And Salomon had seventy thousand of them that carried burdens, and eighty thousand hewers of stones in the mountain:

16 besides the overseers which were over every work, in number three thousand, and three hundred that commanded the people, and them that did the work.

17 And the king commanded, that they should take great stones, chosen stones for the foundation of the temple, and should square them:

18 which the masons of Salomon, and masons of Hiram hewed: moreover the Giblyans prepared timber and stones, to build the house.

Chapter 6

In the year four hundred and four score after the Israelites came from Ægypt, Salomon, the fourth year of his reign, beginneth to build the Temple. 2. The principal parts with the greatness, form, and ornaments thereof are described. 38. It is in building seven years.

1 **AND** it came to pass in the four hundred and four score year of the coming forth of the children of Israel out of the Land of Ægypt, in the fourth year, the month Zio (that is the second month) of the reign of Salomon over Israel, he began to build a house to our Lord.

2 And the house, which king Salomon built to our Lord, had three score cubits in length, and twenty cubits in breadth, and thirty cubits in height.

3 And there was a porch before the temple of twenty cubits of length, according to the measure of the breadth of the temple: and it had ten cubits of breadth before the face of the temple.

(a) *Narrow without & broad within.*

4 And he made in the temple (a) oblique windows. And he built upon the wall of the temple lofts round about,

5 in the walls of the house round about the temple and the oracle, and he made sides round about.

6 The loft that was underneath, had five cubits of breadth, & the middle loft was of six cubits in breadth, and the third loft had seven cubits of breadth. And he put beams in the house round about on the outside, that they might not cleave to the walls of the temple.

(a) In perfect people is neither noise of murmur in adversity, nor of boasting in prosperity, but

7 And the house when it was built, was built of stones hewed and perfected: and hammer, and hatchet, and all the tool of iron were (a) not heard in the house when it was built.

8 The door of the middle side was in the wall of the house on the

patience and
humility with
silence.

right hand: and by winding stairs they went up into the middle room, and from the middle into the third.

9 And he built the house, and finished it: he covered also the house with ceilings of cedar trees.

10 And he built a loft over all the house five cubits of height, and he covered the house with cedar timber.

11 And the word of our Lord came to Salomon, saying:

12 This house, which thou buildest, if thou wilt walk in my precepts, and do my judgments, and keep all my commandments, going in them, I will establish my word to thee, which I spake to David thy father.

13 And I will dwell in the midst of the children of Israel, and will not forsake my people Israel.

14 Salomon therefore built the house, and finished it.

15 And he built the walls of the house on the inside, with cedar lofts, from the pavement of the house to the top of the walls, and to the roofs, he covered it with cedar trees on the inside: and he covered the floor of the house with boards of fir.

(c) holy *of holies*
or most holy place.

16 And he built lofts of cedar timber of twenty cubits at the hinder part of the temple, from the pavement to the higher parts: and he made the inner house of the oracle to be (c) Sanctum Sanctorum.

17 Moreover the temple it self was forty cubits before the doors of the oracle.

(d) Stones in
buildings, and
bones in living
bodys represent the
state of religious
persons: who being
hid in their
Monasteries and
cells, much the
more fortify the
Church, by how
much less they
appear abroad.
because *their office*
is not to reach, but
to mourn. St.
Bernard. Ser. 64.

18 And all the house was covered within with cedar, having roundels, and the joints thereof cunningly wrought and the engravings standing out: all things were covered with boards: (d) neither could there a stone appear in the wall at all.

19 And he made the oracle in the midst of the house, in the inner part, that he might put the ark of covenant of our Lord there.

20 Moreover the oracle had twenty cubits in length, and twenty cubits of breadth, and twenty cubits in height. And he covered and sealed it with most pure gold. and the altar also he decked with cedar.

21 The house also before the oracle he covered with most pure gold, and fastened on plates with nails of gold.

22 And there was nothing in the temple that was not covered with gold: yea and all the altar of the oracle he covered with gold.

23 And he made in the oracle two cherubs of olive trees, of ten cubits in height.

24 One wing of a cherub of five cubits, and the other wing of a cherub five cubits: that is, having ten cubits, from the end of one wing unto the end of the other wing.

25 Of ten cubits also was the second cherub: in like measure, and the work was one in both cherubs,

26 that is to say, one cherub had the height of ten cubits, and in like manner the second cherub.

27 And he put the cherubs in the midst of the inner temple: and the cherubs extended their wings, and the one wing touched the wall, and the wing of the second cherub touched the other wall: and the other wings in the middle part of the temple touched each other.

28 He covered also the cherubs with gold.

(e) It is a clear case that all carved & graven pictures, or images were not unlawful, but were religiously made & set in the holy Temple, for the more honor of God.

29 And all the walls of the temple round about he graved with diverse engravings and carving: & he made in them cherubs, and palm trees, and (e) diverse pictures, as it were standing out of the wall, and coming forth.

30 Yea the pavement also of the house he covered with gold within and without.

31 And in the entrance of the oracle he made little doors of the timber of olive trees, and five corner posts.

32 And two doors of olive timber: and he graved in them pictures of Cherubs, and figures of Palm trees, and graven works standing out very much; and he covered them with gold: and he covered as well the cherubs as the palm trees, and the other things with gold.

33 And he made in the entrance of the temple posts of olive timber four square:

34 and two doors of fir trees, one against another: and either door was double, and so opened with folding leaves.

35 And he graved cherubs, and palm trees, and engravings appearing very much: and he covered all with golden plates in square work by rule.

The end of the fourth age.

36 And he built the inner court with three rows of stones polished, and one row of cedar timber.

37 In the fourth year was the house of our Lord founded in the month of Zio:

38 and in the eleventh year in the month Bul (that is the eight month) the house was perfected in all the works thereof, and in all the implements thereof: and he was building it seven years.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE FOURTH AGE

**From the parting of Israel out of Ægypt,
to the foundation of the Temple.
The space of 480 years.**

WE HAVE seen 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 evident, that the same faith and religion, not only continued but also was more expressed, and explicated; and the Church had more Variety of Sacrifices, Sacraments, and other holy Rites, & observances: & the two states Ecclesiastical and Temporal more distinguished, and each of them, especially the Priestly and Levitical Hierarchy, more disposed in subordination: the civil government also under Dukes Judges, and Kings, more distributed among superior and inferior officers then before.

Articles of faith,
other points of
religion, & state of
the Church more
expressed in this
fourth age then
before

For first the principal point and ground of all religion, the belief in one God, and his proper Divine worship, is above all most strictly commanded, often repeated, diligently observed by the good, and severely punished in transgressors. (To which end and purpose, after that God had singularly selected three more renowned Patriarchs, Abraham, Isaac, and Jacob, preserving them by his special grace from Idolatry, and from wicked ways of most peoples and nations, blessed their seed, not in the whole progeny of the two former, but in Jacob only, whom he otherwise named Israel, multiplying his children exceedingly, yea most of all (which was most marvelous) in hot persecution: then bringing them forth of the furnace of Ægypt, in his strong hand, as is recorded in the former age, at last his Divine Majesty delivered to them his perfect and eternal Law, contained in two tables, distributed into ten precepts, teaching them their proper duties first towards himself their God and Lord, then towards each other. Adding moreover for the practice and execution thereof, other particular precepts of two sorts, to wit, Ceremonial prescribing certain determinate manners and rites, in observing the commandments of the first table pertaining to God: and Judicial laws directing in particular how to fulfill the commandments of the second table, concerning our duties towards our neighbors. So we see the whole law is nothing else, but to love God above all, and our neighbors as ourselves. The manner of performing all, is to believe and hope in one only Lord God, honor and serve him alone, who made all of nothing, conserveth all, will judge all, and render to all men as they deserve, and therefore fully to confirm this point, he beginneth his commandments with express prohibition of all false and imaginary Gods, saying (Exod. 20. v. 3.) Thou shalt not have strange Gods, & after threats to the transgressors, and recital of

Belief in one God.

Divine laws.
Moral.

Only God to be
served with Divine
honor.

the other nine commandments, he concludeth (v. 23.) with repetition of the first, saying: You shall not make Gods of silver, nor Gods of gold shall you make to you. The same is repeated and explained (Deut. 5.) And in the next chapter Moyses exhorting the people saith: Hear Israel, the Lord our God is one Lord. And God himself speaking again saith: (Exod. 23.) See ye that I am only, 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 sundry other places the same doctrine of one God is grounded, confirmed, and established.

The B. Trinity

The Mystery of the B. Trinity, or of three Divine Persons, is no less true and certain, then that there is but one God, though not so manifest to reason, nor so expressly taught in the old Testament, yet believed then also, and often insinuated, where God is expressed by names of the plural number: as Elohim, Elim, Elohe, Saddai, Adonai, Tsebaoth: which import plurality of Persons in God, who is but one nature and substance. Distinction also of Persons in God is deduced (Exod. 33.) God saying: I will call in the name of the Lord. That is (as St. Augustine and other fathers expound it) the second Person by his grace maketh his servants to call upon God. More distinctly (Psalm. 2.) The Lord said to me: Thou art my Son, I this day have begotten thee. (Psalm. 109.) The Lord said to my Lord: that is, God the Father to God the Son: who according to his divinity is the Lord of David, according to his humanity the son of David. The same king David maketh mention also of the third Person, the holy Ghost, praying (Psalm. 50.) Thy holy Spirit take not from me. In the form of blessing the people (Num. 6.) all three Persons seem to be understood in the name of our Lord thrice repeated; our Lord (the Father) bless thee and keep thee. Our Lord (the Son) show his face to thee, and have mercy upon thee. Our Lord (the holy Ghost) turn his countenance unto thee, and give thee peace.

*Mat. 19
q. 154. in
Exod.*

Mat. 22.

Incarnation of
Christ.

*Of the Incarnation of the Son of God, we have in this age many prophecies and figures. Moyses evidently (Deut. 18.) foreshoweth that after other prophets Christ the Son of God should come in flesh, and redeem mankind, as St. Peter teacheth (Act. 3.) Likewise in his Canticle, and Blessing of the tribes (Deut. 32 & 33.) he speaketh more expressly of Christ and his Church, then of the Jews and their Synagogue. The star prophesied by Balaam (Num. 24.) foreshowed both to Jews and Gentiles, that Christ should subdue all nations. Josue both in name and office was a manifest figure of **JESUS** Christ, Also the Judges, and Kings, some in one thing, some in another, most especially king David and king Salomon, were figures of our Lord and Saviour Jesus Christ. The brazen serpent (Num. 21.) signified Christ to be crucified, as himself expoundeth it (Joan. 3.) Briefly the whole Law was a pedagogue, or conductor to bring men to Christ (Galat. 3.) and by him to know God and themselves: to wit, God omnipotent, all perfect, Creator of all, our Father, Redeemer, and Sanctifier: and man his chief earthly creature; though of himself weak and impotent, yea*

through sin miserable, yet in nature of free condition, endued with understanding, to conceive, and discourse; and with freewill, to choose or refuse what liketh or displeaseth him.

Freewill in Angels
and men

For God appointing all creatures their offices, engrafted in all other things invariable inclination to perform the same, so that they could neither by virtue nor sin make their state better nor worse then it was created, but ordaining Angels and men to a higher end of eternal felicity, left their wills free to agree unto, or to resist his precepts, and counsels. Whereupon Angels cooperating with Gods grace were confirmed in Glory, and some revolving were eternally damned. Man also offending fell into damnable state, but through penance may be saved, if he cooperate with new grace of our Redeemer, which is in his choice to do, or omit. As when God gave his people meat in the desert (Exod. 16.) he so instructed them, how to receive it and use it, without force or compulsion, that he might prove them (as himself speaketh) whether they would walk in his law or no. And after making covenant with them (Exod. 19. Deut. 26.) required and accepted their voluntary consent: entering into formal contract or bargain between him self and them: he promising on the one party to make them his peculiar people, a Priestly kingdom, and a holy nation: they on the other party promising loyalty, obedience and observation of his commandments, saying: all things that our Lord hath spoken we will do. For which cause Gods promises are conditional (Deut. 7.) if thou keep his judgments, God will keep his covenant to thee. Again most plainly (Deut. 11.) Behold I set before your sight this day benediction and malediction, and (Deut. 30.) I call for witnesses this day heaven and earth, that I have proposed to you life and death, blessing and cursing. Choose therefore life that thou mayest live. In all which it is certain that Gods promise being firme, mans will is variable, and so the Event not necessary: which made Caleb hoping of victory to say (Josue 14.) if perhaps our Lord be with me. Neither doth Gods foreknowledge make the Event necessary, for he seeth the effect in the cause, as it is voluntary or casual: yea God knoweth all before, and some times foretellet things, which conditionally would happen, and in deed (the condition failing) come not to pass, as (1. Reg. 23.) God answered, that the men of Ceila would betray David (meaning if he stayed there) which they did not; for he parted from thence.

Objection of Gods
foreknowledge
answered.

Grace necessary.

Yet is not man able by this his freedom, nor otherwise of himself, to do, nor so much as to think any good thing but through Gods mere mercy, and grace, given him without his deserving, sufficient to all, and effectual to those that accept it. God also giveth particular grace for special functions; as (Levit. 8.) to Priests (Num. 11.) to seventy ancients, and (1. Reg. 10.) to king Saul.

2. Cor 9

Gods
commandments

By which Divine assistance the commandments of God are possible, as himself avoucheth, saying: (Deut. 30.) This commandment that I command thee this day is not above thee.

possible to be kept. *Again; I have set before thee life and good, death and evil, that thou mayest love God, walk in his ways, and keep his commandments.*

Good works. *Works done by grace and freewill are good and commendable, Moyses so testifying (Deut. 14.) This is your wisdom and understanding before peoples. Yea are meritorious: and rewards are promised for the same (Levit. 26.) and contrariwise punishments threatened to the transgressors. And Booz knowing reward to be due for well doing, prayed God to render to Ruth (ch. 2.) a full reward for her well deserving. The royal prophet affirmeth (Psalm. 18.) that in keeping Gods precepts is much reward. and (Psal. 118.) professeth that he inclined his heart to keep them for reward.*

Diverse sorts. of Sacrifices *Amongst other services of God, and means of mens salvation, external Sacrifice is of the greatest. And therefore the manner of offering all sorts is at large prescribed in the Law, especially in the seven first Chapters of Leviticus. The first and principal was Holocaust, wherein all the oblation was burned and consumed in the honor of God our Sovereign Lord. The second was Sacrifice for sin, according to the diversity of offences and persons, whereof part was burned, the other part remained to the priests, except it were for the sins of priests, or of the whole multitude (Levit. 4.) for then the priests had no portion, but all was offered to God. The third was pacific sacrifice, either of thanksgiving for benefits received, or to obtain Gods favor in all occurrent necessities, and good desires. And of both these sorts one part was consumed in Gods honor, another part was the priests, the third was theirs that gave the oblation. In confirmation of these sacrifices God at first miraculously sent fire to burn them (Levit. 9.) whereof he had given commandment before (Levit. 6.) that it should be conserved, and Never extinguished, to teach us especially of the new Testament, that have the real Sacrifice, and very body of the former shadows and figures, to nourish and keep the fire of charity, not procured by our own power, but given by God, that it Never cease, nor be extinguished in our hearts.*

Sacraments *Likewise in the same law of Moyses, besides Circumcision instituted before (Gen. 17.) and here confirmed and continued (Levit. 12. Josue. 5.) all hosts and sacrifices for sin (Levit. 4. 5. 6. and 7.) consecration of Priests, (Levit. 8.) and the sacrifices adjoined thereunto, also diverse other washings and purifications of legal uncleanness (Levit. 14. 15. 16. and 17.) were all Sacraments; signifying either first justification and remission of sin, or increase of grace, and purity; of which sort it is also probable that the Paschal lamb, and Loaves of proposition were Sacraments (Exod. 12. 25.) Which multitude St. Augustine comparing with ours of the new Testament, saith: The people bound with fear in the old law, was burdened with many sacraments. For this was profitable to such men (saith he) to make them desire the grace, foretold by the Prophets, which being come from the wisdom of God becoming Man, by whom we are called*

*Alanus de
Sacra. c. 9.*

*li de vera
Religione c.
17.*

Christs Sacraments
more excellent.

Most of Christs
Sacraments
prefigured in the
old law but not all.

Some like
impediments in use
of holy Rites.

Tabernacle.
Propitiatory with
appurtenances.

into freedom, a few most wholesome Sacraments are instituted, which hold the society of Christian people under one God of a free multitude. *But as Christs Sacraments are fewer in number, so they are more excellent in virtue. And to most of these new, the former do answer as figures and shadows. So to our Baptism answereth Circumcision, as St. Paul teacheth (Coloss. 1.) that Christians are circumcised in the circumcision of Christ, buried with him in Baptism. To our holy Eucharist, as it is a Sacrament, did answer the Paschal lamb, & Loaves of proposition, as also Manna, and blood of the Testament. It was prophesied Psal. 18. Adore his foot stool: as holy 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 St. Augustine, and St. Leo do prove; and prophesied (Psal. 19.) Be he mindful of all thy sacrifice &c. To the sacrament of holy Orders answered consecration of Priests. all the ablutions, purifications, cleansings and oblations for sin, which in great part were both Sacraments and Sacrifices, answered to our Sacrament of Penance, which was also prefigured by the second tables of the decalogue. (Exod. 34.) More plainly foreshowed by example of particular confession of sins and satisfaction (Num. 5. 14. and 29.) Contrition also was no less required, as appeareth by the example of king David. 2. Reg. 24. Marriage in the old Testament, though not a sacrament yet signified the Sacrament of Marriage among Christians. But the Sacrament of Confirmation had not any so answerable a figure, in the old law, which brought not to perfection. Neither Extreme unction, because the law gave not immediate entrance into the kingdom of heaven, which defects were signified by the high priests entering only once in the year into Sancta Sanctorum. Levit. 16.*

Likewise touching practice of holy Rites; diverse uncleanness hindering participation of sacrifices, and conversation with other men (Levit. 14.) Degrees of consanguinity and affinity, hindering Marriage (Levit. 18.) and sundry Irregularities excluding from the office of Priests (Levit. 21.) were figurative resemblances of sins and censures, and of impediments to holy Orders, and to Marriage, in the new Testament.

To the peculiar service of God pertained also the Tabernacle, with the Propitiatory, Ark, Cherubims, Table for loaves of proposition, Candlestick, Lamps, Altars for Holocausts, & Incense, Vestments for Priests, a brazen laver, and other vessels described Exod. 25. and seq. all which were kept and carried by the Levites, resting or marching in the midst of the camp. Num. 2. 3. And when the Land of Chanaan was conquered, the same were fixed in Silo. Josue 18. whither the people resorted at certain set times, and upon sundry occasions. From thence long after they took the Ark, and often upon diverse occasions removing it, made Oratories, or Chappels, wheresoever it rested, devotion increasing, & religious estimation of it in all Israel. 1. Reg. 4. 7. 10. Yea the infidel Philistines in Azotus Seeing and feeling the

*S. Aug. in
hunc. Psal.
ser de
verbis
Domini. li.
17. ciuit. c.
20. li. 1.
cont.
aduers. leg
c. 18. St.
Cyril. li. 3.
ui Joan. St.
Leo ser. 8.
de passione.*

virtue thereof, overthrowing their god Dagon; and them selves sore plagued, found it best for them to send the ark home to the Israelites, not without costly and precious oblations (1. Reg. 5. & 6) King David most specially honoring it (2. Reg. 6.) Who further considering that himself dwelt in a house of cedar, and the ark of God remained in the tabernacle covered with skins, intended to build a more excellent house for God. 2. Reg. 7. But his godly purpose was deferred by Gods appointment, and his son king Salomon builded the famous Temple in Jerusalem. 3. Reg. 6.

The Tabernacle, and afterwards the Temple, the only place for Sacrifice.

Yet God some times dispensed therein.

Feasts of the old law.

Eight sorts of Feasts, besides the daily sacrifice.

Which succeeding in the place of the Tabernacle, each of them (one after the other) was the only Ordinary place of Sacrifice. The law commanding (Levit. 17.) If any man of the house of Israel, kill an ox, or a sheep, or a goat (to wit for Sacrifice, as St. Augustine, and other fathers expound it) and offer it not at the door of the tabernacle, (afterwards at the door of the Temple) he shall be guilty of blood, as if he had shed blood. and so shall he perish out of the midst of his people. Nevertheless upon occasions, and by special revelation 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 convinced the false Prophets of Baal. 3 Reg. 18. whose fact (as St. Augustine noteth) the miracle sufficiently showed to be done by Gods dispensation.

Quest 56. in Levit.

ibidem.

And as peculiar places were dedicated, so also special times were sanctified, and diverse Feasts, and festivities 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. Levit. 23. Num. 28, 29. and Deut. 16.) with proper sacrifices for every sort. First and most general was the daily sacrifice of a lamb every day twice, at morning and Evening (Exod. 29.) which was not properly a feast, but a sacred perpetual office in the tabernacle, and after in the temple. all the rest were festival days, in which it was not lawful ordinarily to do servile work. The first of these was the Sabbath, that is the Seventh and last day of every week, which is our Saturday: Kept still solemnly by the Jews, even at this time, in all places where they dwell; but not by Christians, because the old Law is abrogated; and we keep the next day, which is Sunday, holy, by institution and tradition of the Church. The second, Neomenia, or new Moon, in which day they always began the month; and twelve such months made a year, by the course of the Moon; for by the course of the sun, the year containeth eleven days more, which in three years make above a month. And so every third year, and sometimes the second (for it happened seven times in nineteen years) had thirteen months: and was called Annus embolismalis, being increased by means of those eleven days. The third feast was Pasch, or Phase, first instituted at the parting of the children of Israel out of Ægypt, in the full Moon of the first month in the spring, in which the Paschal lamb was eaten, as is prescribed; Exod. 12. The fourth feast was Pentecost, or first fruits, the fiftieth day after Pasch,

S. Beda de Embolismo to. 1.

*Prescribed fast
from even to Even.*

when Moyses received the Law in Mount Sinai. The fifth, the feast of Trumpets, the first day of the Seventh month, in grateful memory that a ram sticking by the horns, was offered in sacrifice by Abraham in place of Isaac. The sixth was the feast of Expiation, the tenth day of the Seventh month; wherein solemn fast was also prescribed from Evening of the ninth day to Evening of the tenth, for remission of sins in general, besides particular sacrifices and satisfaction for every sin, whereof any man found himself guilty. The Seventh was the feast of Tabernacles, seven days together, beginning the fifteenth of the Seventh month, in memory of Gods special protection, when they remained in tabernacles, forty years in the desert. The eighth feast was of Assembly and Collection, the next day after the foresaid seven, in commemoration of union in the people, and peaceable possession in the promised land. In this day general collection was made for necessary expenses in the public service of God.

*Seventh year of
rest: and Jubilee
year.*

Moreover the Seventh year was as a Sabbath of rest (Levit. 25.) in which no land was plowed, no vines pruned, nor those fruits gathered that sprung without mans industry of the earth. Again the fiftieth year was peculiarly made holy, and called the Jubilee, or joyful year. In it all bondmen were set free; all inheritances amongst the Israelites, being for the time, sold or otherwise alienated, returned to the former owners.

*Other ceremonial
observances.*

Clean and unclean.

*No blood to be
eaten, nor fat.*

*Not diverse seed in
one field.*

*No cloth of diverse
matter.*

Besides Sacrifices; Sacraments; holy places, holy times, and many other sacred things belonging thereto; there were yet more ceremonial Observances commanded by Moyses law, as well pertaining to the service of God in that time, as signifying Christian life and manners. So certain beasts, birds, and fishes were reputed unclean (Levit. 11.) and Gods people forbid to eat them; as also that they should not eat any blood at all, nor fat. Levi. 3. The reason of all which was not, as though any creature were ill in nature, but partly to avoid Idolatry, partly to exercise them in obedience, and temperance, & partly for that the same things signified vices and corruptions, from which Christians especially ought to refrain. Likewise Levit. 19. they were commanded not to sow their fields with two sorts of seed; nor to wear garments women of two sorts of stuff, that they might be more distinguished from Infidels by external signs, and not only by Circumcision, but especially to teach Christians to practice simple innocency, & avoid double & deceitful dealing.

*Strict
commandment to
keep all the Law.*

*The observers
blessed and
rewarded.*

All which, and other precepts as well moral, as ceremonial and judicial, were most strictly commanded; the observers blessed & rewarded, & transgressors severely threatened with great curses (Levit. 20. 26. Deut. 4. 27. 28.) and diverse actually punished, Exod. 32. three thousand slain for committing Idolatry. Mny swallowed up in the earth. (Num. 16.) descending quick into hell, & many more burned with fire from heaven, for making and favoring Schism. Yea by one means & other, all that were above twenty years of age, coming forth of Ægypt, except two only (Josue & Caleb) died in the desert, for the general murmur of the

Transgressors
cursed and
punished.

people. Num. 11. 14. 25. & 26. all Israel beaten in battle till one malefactor Achan was discovered & punished. Ios. 7. all the tribes were punished for suffering public Idolatry in Dan: and Benjamin almost extirpate, for not punishing certain malefactors. Iudic. 20. And the whole people very often invaded & sore afflicted for their sins; as appeareth in the book of Judges. In particular also diverse were advanced & prospered for their virtues, as Josue, Caleb, Phinees, Samuel, David and others. Contrariwise Nadab and Abiu priests were miraculously burnt for offering strange fire, Levit. 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 (I. Reg. 13. 15.) & Oza, 2. Reg. 6. suddenly slain for touching the ark of God, the Law forbidding under pain of death, Num. 1. v. 51. & 18. v. 7. that none should Approach to holy office being not thereto orderly called.

Works of
supererogation.

Vows.

Nazarites.

Of works also of Supererogation (called counsels not precepts) we have examples in Vows, voluntarily made of things not commanded; the law prescribing what Vows might be made, & by whom. Nu. 30. And Num. 6. a particular rule was proposed to such as of their own accord, would embrace it, & a distinct name given 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 far as their promise extended, they were strictly obliged to perform. Deut. 23. When thou hast vowed a vow to our Lord thy God, thou shalt not slack to pay it: because our Lord thy God will require it: and if thou delay, it shall be reputed to thee for sin. If thou wilt not promise, thou shalt be without (this) sin. Pay thy Vows unto the Highest, Psal. 75. Vow ye, and render (your Vows) to our Lord your God, Psal. 49. The Rechabites afterwards had a like rule to the Nazarites; & the same perpetual (Hierem. 35.) Never to drink wine, nor to build nor dwell in houses, but in tabernacles, nor sow corn, nor plant vineyards. Which rule though instituted by a man, yet the observation thereof was much commended & rewarded by God. v. 19. Such distinct state of religious persons, with other states of the church of Christ, were also prefigured (Levit. II.) by the clean fishes, of three distinct waters, as some holy Fathers do mystically expound that place. To wit, the clean fishes of the sea are the multitude of laypersons, which are drawn out of the sea of this world, and happily found good fishes in our Lords net. Math. 13. The clean fishes of the rivers, are the good and fruitful Clergy men, that water the whole earth, by teaching Christian doctrine, and ministering holy Sacraments, with other Rites, and Governing the whole Church. And the clean fishes of standing pools, are the Monastical persons, living perpetually in Cloisters, where good souls are always ready for our Lords table, as St. Bernard teacheth. Much more the more ancient fathers. St. Beda St. Gregory, St. Augustine, and others explicate innumerable places of holy Scripture mystically, relying therein upon example of the

Rechabites.

Three sorts of
Christians
prefigured.

Laity.

Clergy.
Monks.

Holy Scriptures
expounded
mystically.

*S. Bern Ser.
1. de St.
Andrea. St.
Beda. to 4.
St. Aug.*

new Testament so expounding the old. Namely St. 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.

*cont. Faust.
St. Greg. in
li. 1. Reg.
and in Jobs.*

Leaving therefore to prosecute the same further, which would require a very great work, it may here suffice to give according to the literal sense, a brief view of certain other points of Religion, practiced in this fourth age.

Invocation of
Patriarchs.

Objections
answered by holy
Scriptures.

How Saints know
mens prayers.

Titles given to men
in office, and to
Saints.

Angels adored.

Where it is clear, that as Jacob the Patriarch had foretold (Gen. 48.) that Abrahams, Isaacs, and his own name should be invoked, so Moyses prayed God for his promise made to them, and for their sake, to pardon the people, saying: Exod. 32. Remember o Lord Abraham, Isaac, & Israel. And our Lord was pacified, from doing the evil which he had spoken against his people. His Divine providence so disposing, that he could be hindered, by such prayers, from that which he threatened. And whereas Moyses did not directly invoke the holy Patriarchs, as Christians now call upon glorified Saints, to pray for them, the cause of difference is, for that now Saints Seeing God, know in him, whatsoever pertaineth to their Glory, which state none before Christ attained unto. Num 35. v. 25. Deut. 4. v. 12. Again Protestants object, that for so much as God knoweth all our necessities desires, dispositions, and whatsoever is in man, it is needles (say they) superfluous & in vain, that Saints should commend our causes. To this we answer, that not only glorious Saints, but also mortal men by Gods ordinance (by which nothing is done vainly) do such offices, as mediators between God and other men, for so Moyses told the words of the people to our Lord (Exod. 19.) notwithstanding Gods omniscience, or knowledge of all things. Also God expressly commanded Jobs friends to go to Job, promising to hear his prayer for them. As for Saints hearing or knowing our prayers made to them, though only God of himself, and by his own power, seeth mens secret cogitations, and therefore is properly called the searcher of hearts (1. Reg. 16.) yet God communicateth this power to Prophets, to see the secret thoughts of others; so Samuel knew the cogitations of Saul (1 Reg. 9. v. 20.) And Abias saw by revelation the coming of Jeroboams wife to him in Silo (3. Reg. 14.) Much more God revealeth our present state, and acts to glorified souls; who are as Angels in heaven (Math 22.) and being secure of their own Glory, are careful (sayeth St. Cyprian) of our Salvation. Neither is it derogation to God that Saints are honored, and titles ascribed to them, of intercessors, mediators, and the like; for such titles are given to them not as to God, but by way of participation only. So Judges are called Gods and Saviours (Exod. 21. Iudic. 3.) and Priests called Gods (Exod. 21.) Praise given to God and Gedeon. Iudic. 7. Protection and adoration of Angels is very frequent, Exod. 23. 31. Num. 22. Josue. 5. Iudic. 2. 6. 13. The names of the twelve sons of Israel were graven in the two chief ornaments of the high priest, in the Ephod and Rationale (Exod. 28) Manna was

*S. Hiere.
Ep. 1 Lllad
Gauden.*

Job. 42.

*lib. de
mortalitate.*

Relics:
Images.

not only reserved as a memory of Gods singular benefit, but also honorably reposed as a Relic in a golden vessel, and kept in the ark of God (Exod. 16. Heb. 9.) Josephs bones reserved and removed (Josue 24.) Images of holy Cherubims were made and set up together with the Ark, and Propitiatory in the chief place of the Tabernacle, called Sancta Sanctorum (Exod. 25.) An image also of a serpent was made in brass for the health of those that were stricken by serpents (Num. 21.) Images also of lions and oxen were made, and set under the foot of the laver (called a sea) in the Temple (3. Reg. 7.) The honor done to any holy thing, namely to the ark (2. Reg. 6.) redounded to Gods more honor, and all this so far from Idolatry, that quite contrary, in presence of the ark the idol Dagon fell to the ground, and broke in pieces. 1. Reg. 5.

Exequies for the
dead.

Exequies for the dead with weeping and fasting were then practiced in the Church, as appeareth by the peoples mourning for Aaron thirty days. Num. 20. Also for Moyses. (Deut. 34.) By the Gabaonites fasting seven days for Saul and his sons lately slain. 1. Reg. 31. Likewise king David with all his court mourning weeping and fasting for them. 2. Reg. 1. all which were to no purpose, if souls departed could not be relieved by such means. It moreover appeareth that the same royal prophet believed diverse places to be in hell, when he said (Psal. 86) Thou hast delivered my soul from the lower hell, signifying plainly that there is a lower and a higher hell: Which higher the Church calleth Purgatory. where souls suffer that pain in satisfaction for their sins, which remaineth not satisfied before death, & is due after the guilt of sin is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered (Levit. 5. 6. 16.) And David was punished by the death of his child. 2. Reg. 12. & by the plague sent amongst his people 2. Reg. 24. after his sins were remitted. He feared also punishment in the other world, yea two sorts and therefore prayed to be delivered from both, saying: (Psal. 6.) Lord rebuke me not in thy fury, nor chastise me in thy wrath. That is (saith St. Gregory) 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 hell, saying (Psal. 16) in the person of Christ to his Father. Thou shalt not leave my soul in hell. From whence Christ delivered the holy Patriarchs Prophets and other perfect souls, resting without sensible pain, & brought them into heaven, whither before him none could enter. Which was also signified by the cities of refuge, whence none might depart to their proper country, till the death of the high priest (Num. 35.) & by Moyses dying in the desert, and not entering into the promised land over Jordan. Deut. 4. 31. & 34.

Purgatory.

*To. 2. in
Sopf. Psal.
panitent.*

Limbus patrum.

No entrance into
heaven before
Christ.

Resurrection.

Presupposing the general Resurrection of all men (as a truth known by former traditions) king David sheweth the difference of the wicked, and godly in that time, saying (Psal. 1.) The impious shall not rise again in judgment: nor sinners in the Council of the just. That is, the wicked shall not rise to joy & Glory, as the just & godly shall do.

Judgment.

Eternal pain of the damned and Glory of the blessed.

Four dowries of glorified bodies prefigured.

The Church more known to other nations then before.

The Ecclesiastical and temporal states more distinguished.

Of general judgment *is more plainly prophesied, 1. Reg. 2.* That our Lord shall judge the ends of the earth, *not that David, nor Salomon, but Christ should reign in his militant Church, even to the ends of the earth, and in fine judge the whole world. The same is confirmed Psal. 49.* God will come manifestly our God, and he will not keep silence. Fire shall burn forth in his sight. *Psal. 95.* He shall judge the round world in equity, and the peoples in his truth. *Psal. 96.* Fire shall go before him, and shall inflame his enemies round about. *Again the same royal Prophet (Psalm. 48.) describeth the future and eternal state of the damned saying: as sheep (creatures unable to help themselves) they are put in hell, death shall feed upon them. Of the blessed he addeth: And the just shall rule over them in the morning, that is, in the resurrection, and Psal. 149.* The Saints shall rejoice in Glory, they shall be joyful in their beds *(in eternal rest.)* The exaltations *(praises)* of God in their throat, and two edged swords in their hands: to do Revenge in the nations, punishments among the peoples. To bind their Kings in fetters, and their nobles in iron manacles. That they may do in them the judgment that is written: This Glory is to all his Saints. *And much greater Glory belongeth to Saints: for this is but accidental, uttered according to vulgar capacity. The essential and perfect Glory, which no eye hath seen, nor ear hath heard. nor heart can conceive, consisteth in seeing God. Among accidental glorious gifts, the four dowries of glorified bodies are especially prefigured: Impassibility by the wood Setim, whereof the ark was made (Exod. 25.) Agility and Penetrability in some sort by Davids quickness against Goliath, and his conveying of him self into Sauls camp and forth again (1. Reg. 17. and 26.) but a more plain figure of Clarity was in Moyses face (Exod. 34.) which by his conversation with God, became more glorious then mortal eyes were able to behold, glistening and shining as most splendent light through crystal, described as if his skin had been a clear horn, appearing and spreading beams like the sun, proceeding from the beauty of his soul, so that none of all the people could look directly upon him, except he covered his face.*

1. Cor.2
1. Cor.15

Catechis
Rom. P. 1.
c. 12. q. 9.

Thus much concerning particular points of faith and religion. And it is no less evident, that the universal Church and City of God still continued: yea was more visible, and conspicuous to the whole world then before. First by Gods marvelous protection thereof in the desert, and famous victories and conquests of the land of Chanaan. And by the excellent laws given to this people; which all nations admired, and none had the like. Deut. 4. For in this fourth age, besides other laws and precepts, the spiritual and temporal States were more distinguished, and the Ecclesiastical Hierarchy especially disposed in subordination of one supreme head, with inferior governors, each in their place and office, for edification of the whole body. For Moyses being chief ruler and conductor of the Israelites out of Ægypt, received and delivered to them the written Law (Exod. 20.) And for observation and conservation thereof by Gods express appointment (Levit. 8.)

Succession of High Priests.

consecrated Aaron the Ordinary High priest, himself remaining still extraordinary Superior, also above Aaron. And after Aaron be consecrated in like manner his son Eleazar high priest and successor to his father (Num. 20.) To whom succeeded others in this order (1. Paralip. 6.) Phinees, Abisuë, 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. 2.) and Sadoc, in whose time the Temple was founded.

Distinction of offices in Priests & Levites.

To these were adjoined other Priests, also consecrated in a prescript form (Levit. 8.) and Levites ordained to assist in lower and distinct offices (Num. 3. & 4.) In the first degree the Caathites, whose office was to carry the Sanctuary, and vessel thereof wrapped up by the priests, but were forbid in pain of death, to touch them, or to see them. In the second degree the Gersonites; who carried the curtains and covers of the Tabernacle, and vessel of the Altar. In the third degree the Merarites; who carried the boards, bars, and pillars, with their feet, pins, cords, and other implements of the tabernacle; every one according to their office and burdens, Num. 4. v. vlt.

Succession of temporal princes interrupted.

Dukes.

Judges.

Kings.

But in the temporal state and government Josue of the tribe of Ephraim succeeded to Moyses (Num. 27. Deut. 3. & 34.) And after Josue were diverse interruptions of succession, with governors of diverse tribes, and change of government, from Dukes to Judges, and from Judges to Kings. For after Josues death the people being sore afflicted by invasions of Infidels, God raised certain special men, with title of Judges to deliver and save them. First Othoneyl of the tribe of Juda; then Aod of Benjamin; after him Samgar (the Scripture not signifying of what tribe) then Barach with Debora of Ephraim; Gedeon of Manasios; Abimelech, his baser son, an usurper; Thola of Issachar; Iair, and Jephthe of Manasses; Abesan of Juda; Aialon of Zabulon; Abdon of Ephraim; Sampson of Dan; and Heli, who was also high priest of Aarons stock, otherwise called Zariaas (1. Paralip. 6.) and Samuel also of the tribe of Levi a Prophet. In his time the people demanding and urging to have a King, Saul of the tribe of Benjamin was anointed. 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 David of the tribe of Juda was anointed King; who after many great troubles, possessed the whole kingdom, and died in peace, leaving his son Salomon invested and anointed king in his throne.

Many sins & difficulties in the Church.

The Church being thus established in distinct states and orders, albeit there were many imperfections in all sorts of persons, and great sins committed, yet God so punished offenders, and chastised the whole people, that he still conserved, the greatest, or chief part, in true faith and religion. For whiles they were in the desert, they murmured very often against God, and his Ministers

Murmur.
 Idolatry.
 Schism.
 Carnal fornication
 cause of Idolatry.

their Superiors. (Exod. 17. Num. 11. 14. 20. 21.) many fell to Idolatry (Exod. 32.) Aaron not free from cooperating in the peoples sin. Nadab and Abiu Aarons sons, and consecrated priests, offered strange fire (Levit. 10.) Core Dathan and Abiron, with their accomplices made a great schism (Num. 16.) many committed carnal fornication with Infidels; and where thereby drawn to spiritual (Num. 25.) Of which and other like sins the Psalmist speaketh (Psal. 94.) exhorting his people not to harden their hearts, as in the desert their fathers had tempted God. Forty years was I offended (saith God) with that generation, and said: They always err in heart. And therefore he sware in his wrath: that the same generation should not enter into the promised land of Chanaan: but their children entered and possessed it. Num. 14. Josue. 3.

Iudic. 3.
 The Church
 afflicted for sins,
 yet was still
 conserved.

*Again the people falling to Idolatry and other sins, were afflicted and sore pressed by foreign enemies, but repenting were delivered and saved by certain captains called Judges and * Saviours: as appeareth in the book of Judges. They had also tribulations by some of their own nation, for among the Judges one (called Abimelec) was a tyrannical usurper. (Iudic. 9.) Saul their first King falling from God unjustly persecuted David. 1. Reg. 18. & c.) Ambitious Absolom rebelled against the King his father. (2. Reg. 15.) and Seba of the tribe of Benjamin raised another rebellion (2. Reg. 20.) Likewise Adonias, assisted by Abiathar the high priest, and by Joab general of the army, pretended to reign his father David yet living, to prevent Salomon of the kingdom (3. Reg. 1.) So God both showed his justice, in suffering such afflictions to happen, for punishment of sin: and his mercy, in saving his Church from ruin.*

** Iudic. 3.*

Ordinary means of
 conserving the
 Church.
*No participation
 with Infidels.*
*No Novelty to be
 admitted.*
*But one
 Tabernacle.*
*One Altar for
 sacrifice.*

Moreover for preservation of the Church, there were diverse Divine Ordinances provided by the law. For first all were strictly commanded, not to communicate with Infidels in their Idolatry (Ex. 23.) nor with Schismatics in their schism (Nu. 16.) but to destroy all Idolaters (Num. 33.) and shun all novelties in religion, as a sure Mark of Idolatry, or false doctrine (Deut. 13.) Further to conserve unity there was but one Tabernacle, and one Altar for Sacrifice, in the whole people of Israel.

*S. Chris.
 orat. 1.
 divers.
 Judeos.*

Whereupon when the two tribes and half, on the other side Jordan, had made a several altar, all the tribes that dwelt in Chanaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make war against them, except they destroyed their new altar, but being advertised that it was only an altar of monument, and not for sacrifice, were therewith satisfied. (Josue. 22.) Afterwards the tribe of Dan, setting up Idolatry, and the other tribes not correcting it, they were all punished. Which happened by occasion of another enormous sin, committed and not corrected in the tribe of Benjamin. For the other eleven tribes making war against them for this just cause, yea by Gods direction, and warrant, yet had the worse, susteyning

great slaughter of men in two conflicts; and in the third Benjamin was almost destroyed. Iudic. 20.

One supreme Judge
of Controversies.

All bound to obey
him.

His sentence
infallible.

Finally for decision of all Controversies and ending of strife, the High Priest was expressly ordained supreme Judge, (Deut. 17.) And all were commanded in pain of death to submit their opinions, and obey his sentence: with promise of Gods assistance, Whereby his definitions were certain and infallible. For in consultations of doubts, and difficult cases, God inspired him with doctrine of verity (Exod. 28. 29. Levit. 8. Num. 3. 7. 9. 1. Reg. 23, 30.) Which judgment Seat Christ admonished the Jews to repair unto and follow (Math. 23.) though the Judges themselves did not the things which they taught. In so much that Caiphas, through this assistance of Gods spirit, being otherwise a wicked man, yet pronounced the truth, That one must die for the people. Which therefore St. John the Evangelist ascribeth to his Chair and office, because he was High priest that year. Joan. 11.

The Church of
Christ preserved
from erring in
Religion.

Seeing then Gods providence and continual assistance was so clear, and assured in the Church of the old Testament, much more is the Church of Christ builded upon a sure rock, assured of his perpetual assistance, and always preserved from erring in Faith, or in general practice of Religion. And that by Gods like assured ordinance of one supreme head and Judge, St. Peter, & his Successor: for whom our Saviour prayed, that his faith should not fail. Further commanding him, that he should confirm his brethren. all which we see is performed in the Successors of St. Peter; whereas the successors of the other Apostles, are all failed long since. The same most assured stability of the Church of Christ, as further confirmed by the whole Law and Prophets. Namely, Deut. 32. and 33. where Moyses foretelleth more power and grace in the Church, to be collected in the Gentiles of all nations, then ever was in that of the Israelites or Jews. Likewise, 1. Reg. 2. The same was both prefigured and prophesied by holy Anna: The hungry (those that desire Gods grace and Glory) are filled: until the barren woman (the Church of the Gentiles) bare very many: & she that had many children was weakned. Showing that the Church of the Jews had many, until the plenitude of Gentiles much more abounded. Wherefore the Psalmist inviteth all nations to praise God, saying: Psal. 116. Praise our Lord all ye Gentiles: praise him all ye peoples. Also 2. Reg. 7. God promised David, saying: Thy Kingdom for ever before thy face, and thy throne shall be firm continually. which was not verified in Davids temporal kingdom. For it was quickly divided, after Salomons death, and a small part left to his son Roboam. And after the captivity in Babylon, his seed had only title and right without possession of royal throne. Again 2. Reg. 22. The same royal prophet in his Canticle of thanksgiving, and last prophetic words (Chapter 23.) much prefers the spiritual kingdom of Christ, before the earthly kingdom of the Jews. But most specially and plainly in the Psalms. Psal. 2. Why did the Gentiles rage, & peoples meditate vain things? Signifying that the fury of all

*Math. 16.
28. Luc. 22.
Joan 14. 16.
Eph. 4. 1/
Tim. 5.*

Not any temporal
but Christs
kingdom is in all
nations and
perpetual.

*S. Aug li.
17. c. 8. de
ciuit. St.
EPIP: heres.
29.*

The Church of

Christ universal.

adversaries rageth in vain, against Christ and his Church. For, I am appointed, by him (*saith Christ of his Father*) king over Sion, his holy hill. I will give thee (*saith God to his Son*) the Gentiles for thine inheritance, and thy possession the ends of the earth. *Psal. 17.* A people which I knew not, hath served me. *Psal. 44.* The Queen (*the Church*) stood on thy right hand in golden raiment, compassed with Variety; *of virtues, and diverse sorts of holy professions.* *Psal. 47.* Mount Sion is founded with the exultation of the whole earth. For ever and Ever he (*Christ*) shall rule us Evermore. *Psal. 86.* Glorious things are said of thee, o city of God. *But omitting innumerable other such texts, the 88. Psalm containeth a large prophecy of Christ and his Church, where St. Augustine giveth us this brief admonition.* Christiani estis, Christum agnoscite. You are Christians, agnize Christ. I will put (*saith God*) his hand in the sea, *Christs dominion in the Gentiles, and his right hand in the rivers; all sorts shall serve him.* He shall be high above the Kings of the earth. *Of the Church he addeth:* I will put his seed for ever and Ever, and his throne as the days of heaven. *Neither do sins frustrate this promise of God, therefore it followeth:* But if his children shall forsake my law: and will not walk in my judgments. If they shall profane my justices, and not keep my commandments; *What then, will Christ for all this abandon his Church, as he did the old Synagogue, of which God saith: Deut. 32.* They have provoked me in that which was no God: and I will provoke them, in that which is no people? *Not so. How then?* I will visit, *saith our Lord,* their iniquities with a rod, and their sins with stripes. But my mercy I will not take away from him. *This is a strong Firmament (saith St. Augustine)* God promiseth, yea swearth, and will not lie to David, that his seed shall continue for ever. His throne as the Sun in Gods sight, and the Moon perfected for ever. *So this great Doctor showeth by holy Scriptures against the Donatists, and in them against Protestants, that the militant Church of Christ hath been still, and shall be visible, during this transitory world.*

Act. 4.

*in hunc
Psalm.
ibidem.*

The Jews will not see Christ: 2. *Cor.* 3. And Heretics will not see the Church which yet is always visible. *St. Aug: in Psal. 30. conc. 2. Collat. Carthag. and cont. Donatist.*

Chapter 7

The beginning of the fifth age.

Salomons palace, 2. his house in the forest, 8. and the queens house is built, 13. Two great brazen pillars: 23. a sea (or laver) 27. ten brazen feet. 38. ten less lavatories, and other vessels, and implements pertaining to the Temple, adorned with images of Angels, and other creatures are further described.

1 **AND** his own house Salomon built in thirteen years, and brought it to perfection.

2 He built also the house of the forest of Libanus of an hundred cubits in length, and fifty cubits in breadth, and thirty cubits in height: and four score galleries between pillars of cedar: for he had cut cedar trees into pillars.

3 And he decked the whole vault with boards of cedar, which was

held up with five and forty pillars. And one order had fifteen pillars,

4 set one against another,

5 and looked one over against another, with equal space between the pillars, and over the pillars square beams in all equal.

6 And the porch of the pillars he made of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch: and pillars, and tops upon the pillars.

7 He made also the porch of the throne, wherein the seat of judgment is; and covered it with cedar wood from the pavement unto the top.

8 And the little house, where they sat in judgment, was in the midst of the porch of like work. He made also a house for the daughter of Pharaoh (which Salomon had taken to wife) of such work, as also this porch.

9 all of chosen stones, which were sawed by a certain rule & measure both within & without: from the foundation to the top of the walls, & without unto the greater court.

10 And the foundations of chosen stones, great stones of ten or eight cubits.

11 And above there were hewed chosen stones of equal measure, and in like manner of cedar.

12 And the greater court round with three rows of hewed stones, and one row of planed cedar, moreover also in the inner court of the house of our Lord, and in the porch of the house.

13 King Salomon also sent, and took Hiram from Tyre,

14 the son of a widow woman of the tribe of Nephtali, his father a Tyrian, an artificer in brass, and full of wisdom, and intelligence, and skill to make all work of brass. Who when he was come to king Salomon, made all his work.

15 And he cast two brazen pillars, of eighteen cubits in height one pillar: and a line of twelve cubits compassed both pillars.

16 He made also two little heads, which should be put upon the heads of the pillars, cast of brass: five cubits high one little head, and five cubits the other little head:

17 and as it were in manner of a net, and of chains knit one to the other with marvelous work. Both little heads of the pillars were cast: seven rows of little nets in one little head, & seven little nets in the other little head.

18 And finished the pillars, and two rows round about every net, that they might cover the little heads, which were over the top of the pomegranates: in like manner did he also to the second little head.

19 And the little heads, that were upon the heads of the pillars, were

made as it were with lily work, in the porch, of four cubits.

20 And again other little heads in the top of the pillars above, according to the measure of the pillar against the little nets: and of the pomegranates were two hundred rows round about the second little head.

21 And he set two pillars in the porch of the temple: and when he had erected the pillar on the right hand, he called the name thereof, * Jachin: in like manner he erected the second pillar, and called the name thereof * Booz.

**Firmness.
*in
strength.*

22 And upon the heads of the pillars he put a work in manner of a lily: and the work of the pillars was perfected.

(a) A vessel so called for the bigness being a great lavatory.

23 He made also (a) a sea of founders work of ten cubits from brim to brim, round in compass, the height thereof was of five cubits, and a cord of thirty cubits did compass it, round about.

24 And the graving under the brim compassed it, ten cubits going about the lavatory: there were two rows of chamfered furrowed gravings cast.

25 And it stood upon twelve oxen, of which three looked to the North, and three to the West, and three to the South, and three to the East, and the sea was over them: whose hinder parts were all hid in ward.

(b) Batus containeth about five gallons: so this vessel contained ten thousand gallons.

26 And the thickness of the lavatory was of three ounces: and the brim thereof as it were the brim of a chalice, and the leafe of crisped lily: it contained two thousand (b) bates.

27 And he made ten brazen feet, of four cubits in length every foot, and four cubits in breadth, and three cubits in height.

28 And the very work itself of the feet, was entergraven: and entergravings between the jointures.

29 And between the little crowns and the playtes, lions, and oxen, and cherubs: and in the jointures likewise above: and under the lions, and oxen as it were bands of brass hanging down.

30 And four wheels at every foot, and axeltrees of brass: and at four sides as it were little shoulders under the lavatory cast, looking one against another.

31 The mouth also of the lavatory was inward in the top of the head: and that which appeared outward, was of one cubit all round, and together it had one cubit & a half: and in the corners of the pillars were diverse engravings: and the middle interpillars square not round.

32 The four wheels also, which were at the four corners of a foot, joined one to another under the foot: one wheel had in height a cubit and a half.

33 And they were such wheels as are accustomed to be made in a chario: and their axeltrees and spokes, and strakes, and naues, all cast.

34 For those four little shoulders also at every corner of one foot, were cast out of the foot and joined together.

35 And in the top of the foot was a certain roundness of half a cubit, so wrought, that the lavatory might be put thereon, having the engravings thereof, and diverse carvings of it self.

36 He graved also in those ceilings, which were of brass, and in the corners, cherubs, and lions, and palm trees, as it were in the similitude of a man standing, that they seemed not to be engraven, but put to round about.

37 After this manner made he ten feet, of one casting and measure, & like grauing.

38 He made also ten lavatories of brass: one lavatory contained forty bates, and it was of four cubits: also at every foot, that is ten, he put so many lavatories.

39 And he set the ten feet, five on the right side of the temple, and five on the left: and the sea he put on the right side of the temple against the East toward the South.

40 Hiram therefore made cauldrons, and shovels, and little pots, and perfected all the work of king Salomon in the temple of our Lord.

41 Two pillars, and two cords of the little heads, upon the little heads of the pillars: and two little nets, to cover the two cords, that were over the heads of the pillars.

42 And four hundred pomegranates in the two nets: two rows of pomegranates in every net, to cover the cords of the little heads, which were upon the heads of the pillars.

43 And ten feet, and ten lavatories upon the feet.

44 And one sea, and twelve oxen under the sea.

45 And cauldrons, and shovels, and little pots. all the vessels that Hiram made to king Salomon in the house of our Lord, were of bright latten.

46 In the champain country of Jordan did the king cast those things in a clay ground, between Sacoth and Sarthan.

47 And Salomon placed all the vessel: but for the exceeding great multitude the brass could not be weighed.

48 And Salomon made all the vessels in the house of our Lord: an altar of gold, and a table, Whereupon the loaves of proposition should be put, of gold:

49 and Candlesticks of gold, five on the right hand, and five on the left against the oracle, of pure gold: and as it were lily flowers, and lamps above of gold: and golden snuffers,

50 and water pots, and fleshhooks, and phiales, and mortars, and censers, of most pure gold: and the hinges of doors of the inner Sanctum sanctorum, and of the doors of the house of the temple,

(c) Had designed and dedicated to holy uses.

were of gold.

51 And Salomon perfected all the work that he did in the house of our Lord, and brought in the things that David his father (c) had sanctified, silver and gold, and the vessel, and laid them in the treasures of the house of our Lord.

Chapter 8

The ark is brought in, and the temple dedicated. 10. a glorious cloud replenisheth it, 14. Salomon prayeth long to God, 55. blesseth the people. 62. and many victims are offered in this solemn festivity.

1 **THEN** were gathered together all the ancients of Israel with the princes of the tribes, and the heads of the families of the children of Israel to king Salomon into Jerusalem: that they might carry the ark of the covenant of our Lord out of the city of David, that is, out of Sion.

2 And all Israel assembled to king Salomon in the month of Ethanim, on a solemn day, that is the Seventh month.

3 And all the ancients of Israel came, and the priests took the ark, 4 and carried the ark of our Lord, and the tabernacle of covenant, and all the vessels of the Sanctuary, that were in the tabernacle: and the Priests and the Levites carried them.

5 And king Salomon, and all the multitude of Israel, which was assembled unto him, went with him before the ark, and they immolated sheep and oxen without estimation & number.

6 And the priests brought in the ark of the covenant of our Lord into his place, into the oracle of the temple, into Sanctum sanctorum under the wings of the cherubs.

7 For the cherubs spread their wings over the place of the ark, and covered the ark, and the bars thereof above.

8 And whereas the bars stood out, and the ends of them appeared without in the Sanctuary before the oracle, they appeared no farther outward, which also were there until this present day.

(a) There was no more with in the ark, *Deut. 10.* but on the outside was the rod of Aaron. *Nu. 17. Heb. 9.* the golden pot with Manna. *Exod. 16. Heb. 9.* and the book of the law repeated by Moyses. *Deut. 31.*

9 And in the ark there was (a) nothing else but two tables of stone, which Moyses put in it in Horeb, when our Lord made the covenant with the children of Israel, when they came out of the Land of Ægypt.

10 And it came to pass, when the priests were gone out of the Sanctuary, a cloud filled the house of our Lord,

11 and the priests could not stand and minister for the cloud: for the Glory of our Lord had filled the house of our Lord.

12 Then said Salomon: Our Lord said that he would dwell in a cloud.

13 Building I have built a house for thy habitation, thy most firm

(b) Prices bless
their people &
parents their
children.

throne for ever.

14 And the king turned his face, and (b) blessed all the church of Israel: for all the church if Israel stood.

15 And Salomon said: Blessed be our Lord the God of Israel, who spake by his mouth to David my father, & in his own hands hath perfected it, saying:

16 Since the day that I brought my people Israel out of Ægypt, I chose no city of all the tribes of Israel, that a house might be built, and my name might be there: but I chose David to be over my people Israel.

17 And David my father would have built a house to the name of our Lord the God of Israel:

18 and our Lord said to David my father: In that thou hast thought in thy heart to build a house to my name, thou hast done well, casting this same thing in thy mind.

19 Nevertheless thou shalt not build me a house, but thy son, that shall come forth of thy reigns, he shall build a house to my name.

20 Our Lord hath confirmed his word, which he spake: and I stand for David my father, and sit upon the throne of Israel, as our Lord hath spoken: and I have built a house to the name of our Lord the God of Israel.

21 And I have appointed there a place for the ark, wherein the covenant of our Lord is, which he made with our fathers, when they came out of the Land of Ægypt.

22 And Salomon stood before the altar of our Lord in the sight of the assembly of Israel, and extended his hands toward heaven,

23 and said: Lord God of Israel, there is no God like to thee in heaven above, and upon the earth beneath: which keepest covenant and mercy with thy servants, that walk before thee in all their heart.

24 Which hast kept to thy servant David my father, the things that thou hast spoken to him: by mouth thou didst speak, and with thy hands thou hast accomplished, as this day proveth.

(c) Salomon knew
well Gods
conditional
promise, but
persevered not in
keeping his
commandments,
and therefore a
great part of the
kingdom was take
from his children,
yet the right of the
kingdom of Juda
remained to his
seed even to Christ
our Saviour.

25 Now therefore Lord God of Israel, keep unto thy servant David my father the things which thou hast spoken to him, saying: There shall not be taken away of thee a man before me, which sitteth upon the throne of Israel: (c) yet so if thy children shall keep their way, that they walk before me as thou hast walked in my sight.

26 And now Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David my father.

27 Is it then to be thought that in deed God dwelleth upon the earth? for if heaven, and the heavens of heavens can not contain thee, how much more this house, which I have built?

28 But look toward the prayer of thy servant, and to his petitions o Lord my God: hear the hymn and the prayer, which thy servant

prayeth before thee this day:

29 that thy eyes be opened upon this house night and day: upon the house, whereof thou sayest: My name shall be there: that thou hear the prayer, which thy servant prayeth in this place to thee.

30 That thou hear the request of thy servant and of thy people Israel, whatsoever they shall pray for in this place, and thou shalt hear in the place of thy habitation in heaven: and when thou hast heard, thou shalt be merciful.

31 If a man shall sin against his neighbor, and shall have any oath, Wherewith he is held fast bound: and shall come because of the oath before thine altar into thy house,

(d) Reward of good works.

32 thou shalt hear in heaven: and shalt do, and judge thy servants, condemning the impious, and rendering his way upon his head, and justifying the just, and (d) rewarding him according to his justice.

33 If thy people Israel shall flee their enemies (because they will sin against thee) and doing penance, and confessing to thy name, shall come, and pray, and beseech thee in this house;

34 hear in heaven, and forgive the sin of thy people Israel, and thou shalt reduce them unto the land, which thou gavest to their fathers.

35 If the heaven shall be shut, and it rain not, because of their sins, and praying in this place, they do penance to thy name, and shall be converted from their sins through their affliction:

36 hear them in heaven, and forgive the sins of thy servants, and of thy people Israel: and show them a good way wherein they may walk, and give rain upon thy land, which thou hast given to thy people in possession.

37 If famine Arise in the land, or pestilence, or corrupt air, or blasting, or locust, or rust, and their enemy afflict them besieging the gates, all plague, all infirmity,

38 all cursing, and banning, that shall chance to any man of thy people Israel: if any man shall know the wound of his heart, and shall spread forth his hands in this house,

39 thou shalt hear in heaven, in the place of thy habitation, and shalt be merciful again, and shalt so do that thou give to every one according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of men)

40 that they fear thee all the days, which they live upon the face of the land, which thou hast given our fathers.

41 Moreover also the stranger, which is not of thy people Israel, when he shall come from a far country for thy name (for thy great name shall be heard of, and thy strong hand,

42 and thy stretched out arm every where) when therefore he shall come, and shall pray in this place,

43 thou shalt hear in heaven, in the firmament of thy habitation, & thou shalt do all things, for the which the stranger shall invoke

thee: that all the peoples of the earth may learn to fear thy name, as thy people Israel, and may prove that thy name is invocated upon this house, which I have built.

44 If thy people shall go forth to war against their enemies, by the way, whithersoever thou shalt send them, they shall pray to thee against the way of the city, which thou hast chosen, and against the house, which I have built to thy name,

45 and thou shalt hear in heaven their prayers, and their petitions, and shalt do judgment for them.

46 But if they shall sin to thee (for there is no man which sinneth not) and thou being wrath shalt deliver them to their enemies, and they shall be led captive into the land of their enemies far or near,

(e) External works of penance, except they proceed from the heart, suffice not for remission of sin.

47 and shall do penance in their (e) heart in the place of captivity, and converted shall beseech thee in their captivity, saying: We have sinned, we have done wickedly, we have dealt impiously:

48 and shall return to thee in all their heart, and all their soul, in the land of their enemies, to the which they shall be led captive: & shall pray to thee against the way of their land, which thou gavest to their fathers, and of the city which thou hast chosen, & of the temple which I have built to thy name:

49 thou shalt hear in heaven, in the firmament of thy throne their prayers, and their petitions, and shalt do their judgment for them:

50 and shalt be merciful to thy people, which sinned to thee, and to all their iniquities, where with they have transgressed against thee: and thou shalt give mercy before them, that shall have them captives, that they may have compassion on them.

51 For they are thy people, and thine inheritance, whom thou hast brought out of the Land of Ægypt, from the midst of the iron furnace.

52 That thy eyes be open to the petition of thy servant, and of thy people Israel, & thou hear them in all things for which they shall invoke thee.

53 For thou hast separated them to thee for an inheritance from all the peoples of the earth, as thou hast spoken by Moyses thy servant, when thou didst bring our fathers out of Ægypt, Lord God.

54 And it came to pass, when Salomon had accomplished praying to our Lord all 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 hands toward heaven.

55 He stood therefore and blessed all the assembly of Israel with a loud voice, saying:

56 Blessed be our Lord, which hath given rest to his people Israel, according to all things that he hath spoken: there hath not failed so much as one word of all the good things, that he spake by Moyses this servant.

57 Be our Lord God with us, as he hath been with our fathers, not forsaking, nor rejecting us.

58 But incline he our hearts to him, that we may walk in all his ways, and keep his commandments, and his ceremonies, and judgments whatsoever be commanded our fathers.

59 And be these my words, wherewith I have prayed before our Lord, approaching to our Lord God day and night, that he may do judgment for his servant, and for his people Israel day by day:

60 that all the peoples of the earth may know, that our Lord he is God, and there is none other besides him.

61 Let our heart also be perfect with our Lord God, that we walk in his decrees, and keep his commandments, as also this day.

62 Therefore the king, and all Israel with him, did immolate victims before our Lord.

63 And Salomon killed pacific hosts, which he immolated to our Lord, of oxen two and twenty thousand, and of sheep an hundred twenty thousand: and they dedicated the temple of our Lord, the king, and the children of Israel.

64 In that day the king sanctified the midst of the court, that was before the house of our Lord: for he made the holocaust there, and sacrifice, and fat of the pacifics: because the brazen altar, that was before our Lord, was too little, and could not take the holocaust, and sacrifice, and fat of the pacifics.

65 Salomon therefore made in that time a solemn festivity, and all Israel with him, a great multitude from the entrance of Emath unto the River of Ægypt, before our Lord God, seven days and seven days, that is, fourteen days.

66 And in the eight day he dismissed the people: Who blessing the king, went into their tabernacles rejoicing, and with a joyful heart for all the good things, that our Lord had done to David his servant, and to Israel his people.

Chapter 9

Our Lord appearing again to Salomon. 4. admonisheth him and his people to keep the precepts. 6. threatening punishment if they do not. 10. The king of Tyre receiveth twenty cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and towns. 20. Maketh diverse nations tributary. 24. The Queen repaireth to her house. 25. The king offereth victims thrice every year. 26. and fetcheth gold from Ophir.

1 **AND** it came to pass when Salomon had perfected the building of the house, of our Lord, & the Kings house, and all that he wished and would have done,

2 our Lord appeared to him the second time, as he had appeared to

him in Gabaon.

3 And our Lord said to him: I have heard thy prayer & thy petition, which thou hast prayed before me: I have sanctified this house, which thou hast built, that I might put my name there for ever, and Mine eyes and my heart shall be there always.

(a) External worship is not acceptable to God, except it proceed from internal sincerity and devotion. Wherefore St. Augustine saith: *God is worshipped in faith, hope, and charity. Enchirid. c. 3.*

4 Thou also if thou wilt walk before me, as thy father walked, (a) in simplicity of heart, and in equity: and wilt do all things, which I have commanded thee, and wilt keep my ordinances and my judgments,

5 I will set the throne of thy kingdom over Israel for ever, as I have spoken to David thy father, saying: There shall not be taken away a man of thy stock from the throne of Israel.

6 But if by revolting you and your children shall turn away, not following me, nor keeping my commandments, and my ceremonies, which I have proposed to you, but shall go and worship strange Gods, and adore them:

7 I will take away Israel from the face of the land, which I have given them, and the temple which I have sanctified to my name, I will cast away from my sight, and Israel shall be for a proverb, and for a fable to all peoples.

8 And this house shall be for an example: every one that shall pass by it, shall wonder, and hiss, and say: Why hath the Lord done thus to this land, and to this house?

9 And they shall answer: Because they have forsaken the Lord their God, which brought their fathers out of the Land of Ægypt, and have followed strange Gods, & adored them, and worshipped them: therefore hath the Lord brought upon them all this evil.

10 And twenty years being complete, after that Salomon had built the two houses, that is, the house of our Lord, and the house of the king

11 (Hiram the king of Tyre ministering to Salomon cedar trees & fir trees, and gold according to all that he had need) then Salomon (b) gave to Hiram twenty towns in the Land of Galilee.

(b) Salomon did not Sell these cities, for he could not alienate them, but let the king of Tyre have the use and revenues in payment for timber, & for the gold which he sent.

12 And Hiram went from Tyre, to see the towns which Salomon had given him, and they pleased him not,

13 and he said: Are these the cities, which thou hast given me, brother? And he called them the land * Chabul, until this day.

* dirty, or displeasing.

14 Hiram also sent to king Salomon an hundred and twenty talents of gold.

15 This is the sum of the expenses, which king Salomon offered to build the house of our Lord, and his own house, and Mello, and the wall of Jerusalem, and Hesar, and Mageddo, and Gazer

16 Pharaon the king of Ægypt came up and took Gazer, and burnt it with fire: And the Chananite, that dwelt in the city, he slew, and gave it for a dowry to his daughter the wife of Salomon.

17 Salomon therefore built Gazer, and Bethhoron the lower,
 18 and Baalath, and Palmira in the Land of the wilderness.
 19 And all the villages, that pertained to him, and were without
 wall, he fenced, and the cities of the chariots, and the cities of the
 horsemen, and whatsoever pleased him to build in Jerusalem, and
 in Libanus, and in all the land of his dominion.
 20 all the people, that was remaining of the Amorrhites, and
 Herheites, and Pherezeites, and Hethites, and Jebusites, that are not
 of the children of Israel:
 21 their children, that were remaining in the land, to wit, those
 whom the children of Israel could not abolish: Salomon made
 tributaries, until this day.
 22 But of the children of Israel Salomon appointed not any man to
 serve, but they were men of war, and his servants, and princes, and
 captains, and overseers of the chariots and horses.
 23 And there were princes over all the works of Salomon, made
 overseers, five hundred fifty, which had the people subject, and
 commanded over their appointed works.
 24 And the daughter of Pharaon went up out of the city of David into
 her house, which Salomon had built her: then did he build Mello.
 25 Salomon also offered three times every year holocausts, and
 pacific victims upon the altar, which he had built to our Lord, and
 he burnt incense before our Lord: and the temple was perfected.
 26 King Salomon also made (c) a navy in Asiongaber, which is
 beside Ailath in the shore of the Red Sea in the Land of Idumea.
 27 And Hiram sent in that navy his men, that were mariners &
 skillful of the sea, with the servants of Salomon.
 28 Who when they were come into Ophir, the gold taken thence of
 four hundred and twenty talents, they brought to king Salomon.

(c) a monument.

Chapter 10

The Queen of Saba coming to king Salomon, admireth his wisdom, magnificence, and order of government 10. She giveth and receiveth gifts. 14. Salomon receiveth much gold diverse ways: 16. maketh golden targets. 18. a magnificent throne. 21. and much golden vessel. 25. many bring him presents. 26. He hath many chariots, horsemen. 27. abundance of silver 28. Merchants of diverse kingdoms Sell him horses.

(a) Part of Arabia is called Saba, near to Jewry. but this Saba is beyond Arabia, as St. Jerome testifieth in *Esaie. 60 li. 17* it seemeth to be in

1 **BUT** the Queen of (a) Saba also having heard the fame of Salomon, in the name of our Lord came to prove him, in hard propositions.

2 And entering into Jerusalem with a great train, and riches, and camels carrying spices, and gold exceeding infinite, and precious stones, she came to king Salomon, and spake to him all things that

Æthiopia for our Saviour saith *Mat. 12. The Queen of the South came from the ends of the earth, to hear the wisdom of Salomon.*

(b) As this Queen had no spirit, when she saw Salomons wisdom, so the Church gathered of gentiles knowing Christs grace, & finding the masters of Evangelical doctrine, casting away the spirit of pride, and laying of all haughtiness of mind, learned to distrust in her self, and to trust in the great mercy of her king. *St. Greg. in Psal. 7. peniten. to. 2.*

(c) A wonderful thing, that a Queen upon fame of a mans wisdom traveled so far to hear him speak, and to see his government. but it was Gods inspiration to signify by this figure, that the Church of Christ should be gathered of the Gentiles in all nations. Kiges. Queens & most potent Princes also submitting themselves to Christ. *Isaia. 49.*

she had in her heart.

3 And Salomon interpreted to her all the words, that she proposed: there was not a word, that the king could be ignorant of, and could not answer her.

4 And the queen of Saba Seeing all the Wisdom of Salomon, and the house, which he had built,

5 and the meats of his table, and the habitations of his servants, and the orders of them that served, and their garments, cupbearers, and the holocausts which he offered in the house of our Lord (b) she had no longer spirit,

6 and she said to the king: The report is true, which I have heard in my country,

7 concerning thy words, and concerning thy Wisdom. and I did not believe them that told me, till myself came, and saw with Mine eyes, and have proved that the half not been told me: greater is thy wisdom, and thy works, then the rumor, which I have heard.

8 Blessed are thy men, and blessed are thy servants, which stand before thee always, and hear thy Wisdom.

9 Be the Lord thy God blessed, whom thou hast pleased, and that hath set thee upon the throne of Israel, for that the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice.

10 She therefore gave to the king an hundred and twenty talents of gold, and spices exceeding much, and precious stones: There was no more brought so much spice, as that which the Queen of Saba gave to king Salomon.

11 (But the navy also of Hiram, which carried gold out of Ophir, brought from Ophir thyne trees exceeding many, and precious stones.

12 And the king made of the thyne trees the porches of the house of our Lord, and of the Kings house and harps & vials for the singers: there were not such thyne trees brought, nor seen until this present day.) (c)

13 And king Salomon gave to the queen of Saba all that she would, and asked of him: beside those things, which of himself he offered her for a royal gift. Who returned, and went into her country with her servants.

14 And the weight of the gold, that was brought to Salomon every year, was of six hundred sixty six talents of gold:

15 beside that, which the men brought, that were Ever the tributes, and merchants, and all that sold light wares, and all the Kings of Arabia, and the dukes of the land.

16 Salomon also made two hundred shields of most pure gold, six hundred sicles of gold did he allow for the plates of one shield.

17 And three hundred targets of tried gold: and three hundred

pounds of gold garnished one target: and the king put them in the house of the forest of Libanus.

18 King Salomon also made a great throne of ivory: and covered it with gold exceeding yellow,

19 which had six steps: and the top of the throne was round in the hinder part: and the two hands on either side holding the seat: and two lions stood at every hand.

20 And twelve little lions standing upon the six steps on either side: there was not such a work made in all kingdoms.

21 Yea and all the vessels, out of the which the king Salomon drunk, were of gold: and all the furniture of the house of the forest of Libanus of most pure gold: there was no silver, neither was it thought of any price in the days of Salomon,

22 because the Kings navy, once in three years, went with the navy of Hiram on the sea into Tharsis, bringing thence gold, and silver, and the teeth of elephants, and apes, and peacocks.

23 King Salomon therefore was magnified above all the Kings of the earth in riches, and Wisdom.

24 And all the earth desired to see Salomons face, that they might hear his Wisdom, which God had given in his heart.

25 And every one presented him gifts, vessel of silver and gold, garments and instruments for war, spices also, and horses and mules every year.

26 And Salomon gathered together the chariots and horsemen, and there amounted to him a thousand four hundred chariots, and twelve thousand horsemen: and he disposed them in fenced cities, and with the king in Jerusalem.

27 And he made that there was as great abundance of silver In Jerusalem, as of stones: and of cedar trees he caused such a multitude, as if it were sycamore trees, which grow in the plains.

28 And there were horses brought for Salomon out of Ægypt, and Coa, for the Kings merchants brought them out of Coa, and brought them at a set price.

29 And a chariot of four horses came out of Ægypt, for six hundred sicles of silver, and one horse for an hundred and fifty. And after this manner did all the Kings of the Hethites, and of Syria Sell horses.

Chapter 11

Salomon loving and marrying many women of diverse nations, is drawn by them to Idolatry. 9. God therefore offended suffereth Adad an Idumean, 23. Razon king of Damascus, 26. and HJeroboam his own servant to make war against him. 29. Abias the prophet foretelleth HJeroboam, that he shall reign over ten tribes, leaving

but two to Salomons heirs, 38. with promise to prosper; if he serve God. 42. Salomon dieth.

1 **AND** king Salomon loved many women strangers, the daughter also of Pharaos, and Moabites, and Ammonites, Idumeians, and Sidonians, and Hetheiens:

2 of the nations, whereof our Lord said to the children of Israel: You shall not go in unto them, neither shall any of them come in unto yours: for they will most certainly turn away your hearts to follow their Gods. To these therefore was Salomon coupled in most fervent love.

(a) Though plurality of wives was then allowed, yet it was forbid to multiply many.
Deut. 17.

3 And he had wives as it were queens (a) seven hundred, and concubines three hundred: and the women turned away his heart.

4 And when he was now old, his heart was depraved by women, that he followed strange Gods: neither was his heart perfect with our Lord his God, as the heart of David his father.

5 But Salomon worshipped Astarte the Gods of the Sidonians, and Moloch the idol of the Ammonites.

6 And Salomon did that which was not liked before our Lord, and he accomplished not to follow our Lord, as David his father.

7 Then built Salomon a temple to Camos the idol of Moab, in the mount that is against Jerusalem, and to Moloch the idol of the children of Ammon.

8 And in this manner did he to all his wives that were strangers, which burnt frankincense, and immolated to their Gods.

9 Therefore our Lord was wrath with Salomon, because his mind was turned away from our Lord the God of Israel, who had appeared unto him the second time,

10 and had commanded him concerning this word, that he should not follow strange Gods, & he kept not the things which our Lord commanded him.

11 Our Lord therefore said to Salomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, breaking I will rent asunder thy kingdom, and will give it to thy servant.

12 Nevertheless in thy days I will not do it, because of David thy father: out of the hand of thy son I will rent it,

(b) The tribe of Juda.

13 neither will I take away the whole kingdom, but (b) one tribe I will give to thy son for David my servant, and (c) Jerusalem. Which I have chosen.

(c) By Jerusalem is understood the tribe of Benjamin, wherein it stood. so there remained two tribes to Salomons heirs.

14 And our Lord raised up an adversary to Salomon, Adad an Idumeite of the Kings seed, who was in Edom.

15 For when David was in Idumea, and Joab the general of the warfare was gone up to bury them that were slain, and had slain all malekind in Idumea,

2. Reg. 8.

16 (for Joab tarried there six months and all Israel, till he slew all malekind in Idumea,)

17 Adad him self fled, and men of Idumea of his fathers servants with him, to go into Ægypt: and Adad was a little boy.

18 And when they rose out of Madian, they came into Pharan, and they took with them men of Pharan, and entered into Ægypt to Pharaos the king of Ægypt: who gave him a house, and appointed him meats, and assigned him land.

19 And Adad found grace before Pharaos exceedingly, in so much that he gave him to wife, the germaner sister of his wife Taphnes the queen.

20 And the sister of Taphnes bare him a son Genubath, and Taphnes brought him up in the house of Pharaos: and Genubath was dwelling at Pharaos house with his children.

21 And when Adad in Ægypt had heard, that David slept with his fathers, and that Joab the general of the warfare was dead, he said to Pharaos: Dismiss me, that I may go into my country.

22 And Pharaos said to him: For what lackest thou with me, that thou seekest to go into thine own country? But he answered: Nothing: yet I beseech thee that thou Dismiss me.

23 God also raised up to him an adversary, Razon the son of Eliada, who had fled Adarezer the king of Soba his lord: *2. Reg. 10.*

24 and he gathered men against him, and he became the captain of thieves, when David killed them: and they went to Damascus, and dwelt there, and they made him king in Damascus,

(d) From the time that Salomon fell to Idolatry, he was more impugned by three perpetual adversaries, Adad, Razon, and HJeroboam; mystically signifying the flesh, the world, and the Devil.

25 and he was an adversary to Israel (d) all the days of Salomon: and this is the evil of Adad, and hatred against Israel, and he reigned in Syria.

26 Jeroboam also the son of Nabath, an Ephratheite of Sareda, the servant of Salomon, whose mother was called Serua, a woman widow lifted up his hand against the king.

27 And this is the cause of his rebellion against him, because Salomon built Mello, and filled up the breach of the city of David his father.

28 And Jeroboam was a strong man and mighty: and Salomon Seeing the young man of a good wit & industrious, had made him chief over the tributes of all the house of Joseph.

29 It came to pass therefore at that time, that Jeroboam went out of Jerusalem, and the Prophet Ahias the Silonite found him in the way, covered with a new cloak: and they two only were in the field.

(e) This fact confirmed his words. that he spoke seriously & feigned not.

30 And Ahias taking his new cloak, Wherewith he was covered, (e) cut it into twelve parts.

31 And he said to Jeroboam: Take unto thee ten pieces: for thus saith our Lord the God of Israel: Behold I will rent the kingdom out

of the hand of Salomon, and will give thee ten tribes.

32 But one tribe shall remain to him for my servant David, and Jerusalem the city, which I have chosen of all the tribes of Israel:

33 because he hath forsaken me, and hath adored Astarte the Gods of the Sidonians, & Chamos the god of Moab, and Moloch the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and my precepts, and judgments as David his father.

34 Neither will I take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my servant, whom I chose, who kept my commandments and my precepts.

35 But I will take away the kingdom out of his sons hand, and will give thee ten tribes:

36 and to his son I will give one tribe, that there may remain a lamp to David my servant at all times before me in Jerusalem, the city which I have chosen, that my name might be there.

37 And thee will I take, and thou shalt reign over all things, that thy soul desireth, and thou shalt be king over Israel.

38 If therefore thou wilt hear all things, that I shall command thee, and wilt walk in my ways, and do that which is right before me, keeping my commandments and my precepts, as David my servant did: I will be with thee, and will build thee a faithful house, as I built a house to David, and I will deliver Israel to thee:

39 and I will afflict the seed of David upon this, but yet not always.

40 Salomon therefore would have killed Jeroboam: who arose, and fled into Ægypt to Sesac the king of Ægypt, and was in Ægypt, until the death of Salomon.

41 And the rest of the words of Salomon, and all that he did, and his Wisdom: behold they are all written in the Book of the words of the days of Salomon.

(f) Whether he repented and was saved or no, is uncertain.

42 And the days, that Salomon reigned in Jerusalem over all Israel, are forty years.

43 And Salomon (f) slept with his fathers, and was buried in the city of David his father, and Roboam his son reigned for him.

Chapter 12

The third part. The division of the Kingdom. Several reigns of certain Kings: and preaching of special Prophets.

Roboam following youngmens counsel, 16. Jeroboam possesseth ten tribes of his Kingdom. 21. Which he endeavoring to recover by war, is admonished by a prophet to cease. 26. HJeroboam setteth up golden calves to be adored, making temples, altars, and priests fit for his purpose.

1 **AND** Roboam came into Sichem: for thither was all Israel gathered together to make him king.

2 But Jeroboam the son of Nabat, when he was yet in Ægypt fugitive from the face of king Salomon, hearing of his death, returned out of Ægypt.

3 And they sent and called him: Jeroboam therefore came, and all the multitude of Israel, and they spake to Roboam, saying.

4 Thy father laid a most hard yoke upon us: thou therefore diminish now a little of thy fathers most hard empire, and of the most heavy yoke, that he laid upon us, and we will serve thee.

5 Who said to them: go until the third day, and return to me. And when the people was gone,

6 king Roboam took counsel with the ancients, that assisted before Salomon his father, whiles he yet lived, and he said: What counsel do you give me, that I may answer this people?

7 Who said to him: If this day thou wilt yield to this people, and condescend to them, and grant to their petition, and wilt speak to them gentle words, they will be thy servants always.

8 Who left the counsel of the ancients, which they had given him, and admitted youngmen, that had been brought up with him, and waited on him,

9 and he said to them: What counsel give you me, that I may answer this people, which have said to me: Make the yoke lighter which thy father hath put upon us?

10 And the youngmen, that had been brought up with him, said: Thus speak to this people, which have spoken to thee, saying: Thy father aggravated our yoke, do thou ease it. Thus shalt thou speak to them: My left finger is grosser then the back of my father.

11 And now my father laid upon you a heavy yoke, but I will add upon your yoke: my father beat you with scourges, but I will beat you with scorpions.

12 Jeroboam therefore came, and all the people to Roboam the third day, as the king had spoken, saying: Return to me the third day.

13 And the king answered the people rough words, leaving the counsel of the ancients, which they had given him,

14 and he spake to them according to the counsel of the youngmen, saying: My father made your yoke heavy, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

15 And the king condescended not to the people: because our Lord was turned away from him, (a) that he might raise up his word, which he had spoken in the hand of Ahias the Silonite, to Jeroboam the son of Nabat.

16 The people therefore Seeing that the king would not hear them, answered him, saying: What part have we in David? or what inheritance in the son of Isai? go into thy tabernacles Israel, now see to thy house David. And Israel went into their tabernacles.

(a) This phrase noteth the sequel, not the final cause. As *Chapter 14. v. 9.*

17 But over the children of Israel, whosoever dwelt in the cities of Juda, Roboam reigned.

18 King Roboam therefore sent Aduram, who was over the tributes: and all Israel stoned him, and he died, moreover King Roboam in haste went up into his chariot, and fled into Jerusalem:

19 and Israel revolted from the house of David, until this present day.

20 And it came to pass when all Israel had heard, that Jeroboam was returned, they sent, and called him, and assembly being gathered, and they made him king over all Israel, neither did any man follow the house of David beside the tribe of Juda only.

21 And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, an hundred fourscore thousand chosen men warriors, to fight against the house of Israel, and to reduce the kingdom to Roboam the son of Salomon.

22 But the word of our Lord came to Semeias the man of God, saying:

23 Speak to Roboam the son of Salomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying:

24 Thus saith our Lord: You shall not go up, neither shall you fight against your brethren the children of Israel: let every man return 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.

25 And Jeroboam built Sichem in mount Ephraim, and dwelt there: and departing thence he built Phanuel.

26 And Jeroboam said in his heart: Now will the kingdom return to the house of David,

27 if this people shall go up to make sacrifices in the house of our Lord into Jerusalem: and the heart of this people will be turned to their lord Roboam the king of Juda, and they will kill me, and return to him.

(b) A Devilish policy to make a religion conformable to the temporal state.

28 And finding out (b) a devise he made two golden calves, and said to them: go up no more into Jerusalem: Behold thy Gods Israel, which brought thee out of the Land of Ægypt.

29 And he put one in Bethel, and the other in Dan:

(c) For such a religion such priests were fittest.

30 and this thing was an occasion of sin: for the people went to adore the calf, as far as Dan.

31 And he made temples in the excelses, and priests (c) of the objects of the people, which were not of the children of Levi.

(d) Places on hills, where they sacrificed calves,

32 And he appointed a solemn day in the eight month, the fifteenth day of the month, after the similitude of the solemnity, that was celebrated in Juda. And going up he made in like manner an altar in Bethel, to immolate to the calves, which he had framed: and he

and other things to the images of calves.

ordained in Bethel priests of the (d) excelses, which he had made.

33 And he went upon the altar, which he had built in Bethel, the fifteenth day of the eight month, which he had forged out of his own heart: and he made a solemnity to the children of Israel, and went up upon the altar, to burn incense.

Chapter 13

A prophet sent from Juda to Bethel foretelleth the birth of Josias, and destruction of Jeroboams altar, 4. whose hand being suddenly withered, 6. is restored by the prophets prayer. 11. The same prophet is deceived by another prophet, and slain by a lion. 33. HJeroboam proceedeth in impiety.

(a) This foreshowing long before the name of a child that should be born, importeth that he should do great things. *See. 4. Reg. 22.*

(b) This foreshowing long before the name of a child that should be born, importeth that he should do great things. *See. 4. Reg. 22.*

1 **AND** behold a man of God came out of Juda, in the word of our Lord into Bethel, Jeroboam (a) standing upon the altar, and censuring.

2 And he cried out against the altar in the word of our Lord, and said: Altar, altar, thus saith our Lord: Behold a child shall be born to the house of David, named (b) Josias, and he shall immolate upon thee priests of the excelses, which now do burn frankincense on thee, and he shall burn mens bones upon thee.

3 And he gave a sign in that day, saying: This shall be the sign, that our Lord hath spoken: Behold the altar shall be cloven, and the ashes shall be poured out in it.

4 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 back unto him.

5 The altar also was cloven, and the ashes were poured out of the altar, according to the sign which the man of God had told before in the word of our Lord.

6 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 mayest dyne, and I will give the gifts.

8 And the man of God answered the king: If thou wouldest give me the half part of thy house, I will not come with thee, nor eat bread, nor drink water in this place:

9 for so was it enjoined in the word of our Lord commanding: Thou shalt not eat bread nor drink water, nor return by the way that thou camest.

10 He departed therefore by another way, and returned not by the way, that the came into Bethell.

11 And a certain Prophet being old dwelt in Bethel, to whom his sons came and told him all the works, that the man of God had done that day in Bethel: and the words which he had spoken to the king, they told their father.

12 And their father said to them: What way went he? His sons showed him the way, by which the man of God was gone, which came out of Juda.

13 And he said to his sons: Saddle me and ass. Who when they had saddled it, he got up,

14 and went after the man of God, and found him sitting under a terebinth: and he said to him: Art thou the man of God that camest out of Juda? He answered: I am he.

15 And he said to him: Come home with me, that thou mayest eat bread.

16 Who said: I can not return, nor come with thee, neither will I eat bread, nor drink water in this place:

17 because our Lord spake to me in the word of our Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest.

(c) This man of Bethel was in deed a prophet of God, but in this lied wickedly, and so deceiving the other prophet, made him to break Gods commandment, for which he was slain. Whereupon HJeroboam (whom the wicked prophet sought to please) was less afeared to proceed in Idolatry.

18 Who said to him: I also am a prophet like to thee: and (c) an Angel hath spoken to me in the word of our Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

19 and brought him back with him: he did eat therefore bread in his house, and drunk water.

20 And when they sat at the table, the word, of our Lord came to the Prophet, that brought him back.

21 And he cried out to the man of God, which came out of Juda, saying: Thus saith our Lord: Because thou hast not been obedient to the mouth of our Lord, and hast not kept the commandment, which our Lord thy God commanded thee,

22 and hast returned, and eaten bread, & drunk water in the place wherein he commanded thee that thou shouldest not eat bread, nor drink water, thy dead body shall not be brought into the sepulcher of thy fathers.

23 And when he had eaten & drunk, he saddled his ass for the prophet, whom he brought back.

(d) Not only the deceiver, but also he that is deceived, is guilty and punishable for breaking Gods commandment.

24 Who when he was gone, a lion found him in the way, and (d) killed him, and his body was cast forth in the way: and the ass stood by him, and the lion stood by the dead body.

25 And behold, men passing by saw the dead body cast in the way, and the lion standing beside the body. And they came and divulged it in the city, wherein that old prophet dwelt.

26 Which when that prophet heard, which had brought him back out of the way, he said: It is the man of God, that was disobedient to the

(e) By this it
appeareth to be
Gods work and
punishment.

mouth of our Lord, and our Lord hath delivered him to the lion, & he hath torn him, and killed him according to the word of our Lord, that he spake to him.

27 And he said to his sons: Saddle me an ass. Who when they had saddled,

28 and he was gone, he found his dead body cast forth in the way, and the ass and the lion standing by the corpse: the lion (e) did not eat of the dead body, nor hurt the ass.

29 The prophet therefore took the corpse of the man of God, and laid it upon the ass, and returning brought it into the city of the old Prophet, that they might mourn for him.

30 And he laid his corpse in his own sepulcher: and they mourned for him: Alas, alas my brother.

31 And when they had mourned for him, he said to his sons: When I shall be dead, bury me in the sepulcher, wherein the man of God is buried: beside his bones lay my bones.

32 For assuredly the word shall come to pass, which he hath foretold in the word of our Lord against the altar that is in Bethel: and against all the temples of the excelses, that are in the cities of Samaria.

33 After these words Jeroboam returned not from his wicked way: but on the contrary part he made of the most abject of the people priests of the excelses: Whosoever would, he filled his hand, and he was made a priest of the excelses.

34 And for this cause did the house of Jeroboam sin, and was overthrown, and destroyed from the face of the earth.

Chapter 14

Abias the prophet foreshoweth the ruin of HJeroboams family: 12. namely the death of his son, for whom being sick, the mother consulteth the prophet. 20. HJeroboam dieth, and his son Nadab reigneth. 21. Some also of the people of Juda, committing Idolatry and other sins, 25. the King of Ægypt invadeth and sacketh Jerusalem. 31. Roboam dieth and his son Abias reigneth.

1 **AT** that time Abia the son of Jeroboam was sick.

2 And Jeroboam said to his wife: Arise, and change thy habit, that thou be not known to be the wife of Jeroboam, and go into Silo, where Ahias the Prophet is, which spake to me, that I should reign over this people.

3 Take also in thy hand ten loaves, and crackers, and a vessel of honey, and go to him: for he will show thee what shall happen to this child.

4 The wife of Jeroboam did as he had spoken: and rising up went into Silo, and came into the house of Ahias: but he could not see,

because his eyes were dim for age.

5 And our Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son that is sick: thus and thus shalt thou speak to her. When she therefore entered in, and dissembled to be that she was,

6 Ahias heard the sound of her feet entering in at the door, and said: Come in Jeroboams wife: Why doest thou feign thy self to be another woman? But I am sent to thee a heavy messenger.

7 go, and tell Jeroboam: Thus saith our Lord the God of Israel: Because I have exalted thee out of the midst of the people, and made thee prince over my people Israel:

8 and have rent the kingdom of the house of David, and given it to thee, and thou hast not been as my servant David, who kept my commandments, and followed me in all his heart, doing that which was well liked in my sight:

9 but hast wrought evil above all, that have been before thee, and hast made thee strange and molten Gods, (a) that thou mightest provoke me to anger, and hast rejected me behind thy back:

10 therefore behold I will bring in evils upon the house of Jeroboam, and will strike of Jeroboam him that pisseth to the wall, and the enclosed, and the vilest in Israel: and I will cleanse the remains of the house of Jeroboam, as dung is wont to be cleansed till all be pure.

11 They that shall die of Jeroboam in the city, them the dogs shall eat: and they that shall die in the field, them the fowls of the air shall devour: because our Lord hath spoken.

12 Thou therefore arise, and go into thy house: and in the very entrance of thy feet into the city, the child shall die,

13 and all Israel shall mourn for him, and shall bury him: for this only of Jeroboam shall be brought into the sepulcher, because upon him hath been found a good word from our Lord the God of Israel, in the house of Jeroboam.

14 And our Lord will appoint to him self a king over Israel, that shall strike the house of Jeroboam in this day, and in this time:

15 and our Lord the God of Israel shall strike it, as a reed is wont to be moved in the water: and he shall pluck out Israel from this good country, which he gave to their fathers, and shall scatter them over the River: because they have made to them selves groves, to provoke our Lord.

16 And our Lord shall deliver Israel for the sins of Jeroboam, who hath sinned, & made Israel to sin.

17 The wise therefore of Jeroboam arose, and departed, and came into Thersa: and when she entered the threshold of the house, the child died,

18 and they buried him. And all Israel mourned for him according to

(a) Jeroboam did not wittingly and of purpose set up false Gods, to the end he might provoke God to anger: for his intention only was to keep the people fro going to Jerusalem, left by that occasion *they should return to Roboam their Lord, king of Juda.* ch. 12. v. 27. But by setting up idols he did provoke God consequently to anger. So here and in other places this phrase: *that he might provoke; that it might be fulfilled*, and the like, signifieth not the final cause, but the sequel of other facts, without direct intention.

the word of our Lord, which he spake in the hand of his servant Ahias the prophet.

19 But the rest of the words of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the words of the days of the Kings of Israel.

20 And the days, that Jeroboam reigned, are two and twenty years: and he slept with his fathers: and Nadab his son reigned for him.

21 Moreover Roboam the son of Salomon reigned in Juda: one and forty years old was Roboam when he began to reign: seventeen years reigned he in Jerusalem the city, which our Lord chose to put his name there, of all the tribes of Israel. And his mothers name was Naama an Ammonite.

22 And Judas did evil before our Lord, and provoked him above all things, that their fathers had done, in their sins which they sinned.

23 For they also built them altars, and statues, and groves upon every high hill, and under every tree full of green leaves:

24 yea and effeminate were in the land, and they did all the abominations of the gentiles, which our Lord destroyed before the face of the children of Israel.

25 And in the fifth year of the reign of Roboam, Sesac the king of Ægypt came up into Jerusalem,

26 and took the treasures of the house of our Lord, and the Kings treasures, and all things he spoiled: the shields also of gold, which Salomon had made:

27 for the which Roboam made brazen shields, & delivered them into the hand of the captains of shield bearers, and of them that kept watch before the door of the Kings house.

28 And when the king went into the house of our Lord, they that had the office to go before, carried them: and afterward they recarried them to the armory of the shield bearers.

29 And the rest of the words of Roboam, & all that he did, behold they are written in the Book of the words of the days of the Kings of Juda.

30 And there was war between Roboam and Jeroboam always.

31 And Roboam slept with his fathers, and was buried with them in the city of David: and his mothers name was Naama an Ammonite: and Abias his son reigned for him.

Chapter 15

Abias reigneth wickedly in Juda three years. 8. After him his son Asa succeeding destroyeth Idolatry, reigning forty one years. 16. Who having wars with the king of Israel, maketh league with the king of Syria, 24. As a dying Josaphat succeedeth. 25. Nadab reigneth wickedly two years in Israel, is then slain by Baasa of the tribe of

Issachar, 29. and his whole family is destroyed. 33. Baasa also reigneth wickedly twenty four years.

1 **THEREFORE** in the eighteenth year of king Jeroboam the son of Nabat, Abias reigned over Juda.

2 Three years reigned he in Jerusalem: the name of his mother was Maacha the daughter of Abessalom.

3 And he walked in all the sins of his father, which he had done before him: neither was his heart perfect with our Lord his God, as the heart of David his father.

4 But for Davids sake our Lord his God gave him a lamp in Jerusalem, that he might raise up his son after him, and establish Jerusalem:

(a) Davids
posterity
conserved for his
sake.

5 (a) because David had done right in the eyes of our Lord, and had not declined from all things, which he commanded him, all the days of his life, except the matter of Urias the Hethite.

6 But there was war between Roboam and Jeroboam all the time of his life.

7 And the rest of the words of Abias, and all that he did, are they not written in the Book of the words of the Kings of Juda? And there was war between Abias and Jeroboam.

8 And Abias slept with his fathers, and they buried him in the city of David: and Asa his son reigned for him.

9 In the twentieth year therefore of Jeroboam the king of Israel reigned Asa the king of Juda.

10 And he reigned one & forty years in Jerusalem. His mothers name was Maaca, the daughter of Abessalom.

11 And Asa did right before the sight of our Lord, as David his father:

12 and he took away the effeminate¹⁴ out of the land, and he purged all the filth of the idols, which his fathers had made.

13 Moreover he removed also Maaca his mother, that she should not be princess in the sacrifices of Priapus, and in the grove which she had consecrated: and he destroyed her den, and brake the most filthy idol, and burnt it in the torrent Cedron:

(b) Those altars
which Salomon
had made for his
wives, that were
idolaters Asa
destroyed not. but
all which Roboa
and Abias had
made, or suffered
to be made for
their own people

14 but (b) the excelses he did not take away. Other wife the heart of Asa was perfect with our Lord all his days:

15 and he carried in those things, which his father had sanctified, and vowed into the house of our Lord, silver and gold, and vessels.

16 And there was war between Asa, and Baasa the king of Israel all their days.

17 Baasa also the king of Israel went up into Juda, and built Rama, that no man might go out or come in of Asaes side the king of Juda.

¹⁴ effeminate: homosexuals

he pulled down.
Josias afterward
destroyed also
those which
Salomon had
made. 2. Paral.
34.

18 Asa therefore taking all the silver, and gold that remained in the treasures of the house of our Lord, and in the treasures of the Kings house, gave it into the hands of his servants: and he sent to Benadad the son of Tabremon the son of Hezion, the king of Syria, which dwelt in Damascus, saying:

19 There is a league between me and thee, & betwixt my father and thy father: therefore I have sent thee gifts, silver 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.

20 Benadad agreeing to king Asa, sent the princes of his army into the cities of Israel, and they struck Ahion, and Dan, and Abeldomum of Maacha, and all Cenneroth, to wit, all the Land of Nephthali.

21 Which when Baasa had heard, he intermitted to build Rama, and returned into Thersa.

22 But king Asa sent word into all Juda, saying: Let no man be excused. and they took stones from Rama, and the timber thereof, Wherewith Baasa had built, and Asa of it built Gabaa Benjamin, and Maspha.

23 But the rest of the words of Asa, and all his forces, and all that he did, & the cities that he built, are not these written in the Book of the words of the days of the Kings of Juda? Howbeit in the time of his old age he was diseased in his feet.

24 And he slept with his fathers, & was buried with them in the city of David his father. And Josaphat his son reigned for him.

25 But Nadab the son of Jeroboam reigned over Israel the second year of Asa the king of Juda: and he reigned over Israel two years.

26 And he did that which is evil in the sight of our Lord, and walked in the ways of his father, and in his sins, Wherewith he made Israel to sin.

27 And Baasa the son of Ahias of the house of Issachar, lay in wait against him, and struck him in Gebbethon, which is a city of the Philistines: for Nadab and all Israel besieged Gebbethon.

28 Baasa therefore slew him in the third year of Asa the king of Juda, and reigned for him.

29 And when he reigned, he struck (c) all the house of Jeroboam: he left not so much as one soul of his seed, till he destroyed him according to the word of our Lord, which he had spoken in the hand of Ahias the Silonite,

30 for the sins of Jeroboam, which he had sinned, and Wherewith he had caused Israel to sin, and for the offence, Wherewith he provoked our Lord the God of Israel.

31 But the rest of the words of Nadab, and all that he wrought, are not these things written in the Book of the words of the days of the Kings of Israel?

32 And there was war between Asa and Baasa the king of Israel all

(c) The author of
schism punished in
his posterity.

their days.

33 In the third year of Asa the king of Juda, reigned Baasa the son of Ahias, over all Israel in Thersa four and twenty years.

34 And he did evil before our Lord, & walked in the ways of Jeroboam, and in his sins, Wherewith he made Israel to sin.

Chapter 16

Iebu for prophesying the destruction of Baasa and his house, 7. is slain. 8. yet his son Ela reigneth two years. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people choosing Amri (prince of the army) their king, 18. Zambri desperately burneth himself and the kings palace, 21. another part follow Thebni as king till his death. 23. Amri reigneth twelve years wickedly. 29. His son Achab succeedeth, marrieth Jezabel, and serveth Baal. 34. In the mean time Hiel repaireth Jericho.

1 **AND** the word of our Lord came to Jehu the son of Hanani against Baasa, saying:

2 For so much as I have exalted thee out of the dust, & set thee duke over my people Israel, but thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, that thou mightest anger me with their sins:

3 behold, I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam the son of Nabat.

4 Whosoever of Baasa shall die in the city, him shall the dogs eat: and whosoever of his shall die in the country, him shall the fowls of the air devour.

5 But the rest of the words of Baasa, and whatsoever he did, and his battles, are not these things written in the Book of the words of the days of the Kings of Israel?

6 Baasa therefore slept with his fathers, and was buried in Thersa: and Ela his son reigned for him.

7 And when the word of our Lord came in the hand of Jehu the son of Hanani the Prophet against Baasa, and against his house, and against all the evil, that he had done before our Lord, to anger him in the works of his hands, that it should be made as the house of Jeroboam: for this cause he slew him, that is to say, Jehu the son of Hanani, the prophet.

8 In the six and twentieth year of Asa the king of Juda, reigned Ela the son of Baasa over Israel in Thersa two years.

9 And his servant Zambri rebelled against him, the captain of the half part of the horsemen: and Ela was in Thersa drinking, and drunken in the house of Arsa the governor of Thersa.

10 Zambri therefore rushing in, struck and slew him in the seven

and twentieth year of Asa the king of Juda, & he reigned for him.

11 And when he reigned, and sat upon his throne, he struck all the house of Baasa, and he left not of it one that could piss against a wall, & his kinsfolk and friends.

12 And Zambri destroyed all the house of Baasa, according to the word of our Lord, that he had spoken to Baasa in the hand of Jehu the prophet,

13 for all the sins of Baasa, and the sins of Ela his son, who sinned, and made Israel to sin, provoking our Lord the God of Israel in their vanities.

14 But the rest of the words of Ela, and all that he did, are not these written in the Book of the words of the days of the Kings of Israel?

15 In the seven and twentieth year of Asa the king of Juda, reigned Zambri seven days in Thersa: moreover the army besieged Gebbethon a city of the Philistines.

(a) all those that were in the camp chose their general to be their king and prevailed therein: though another half of Israel chose and followed another for a time.

16 And when they heard that Zambri had rebelled, and slain the king, (a) all Israel made Amri their king, who was General of the warfare over Israel that day, in the camp.

17 Amri therefore went up, and all Israel with him from Gebbethon, and they besieged Thersa.

18 And Zambri Seeing that the city should be taken, he went into the palace, and burnt him self with the Kings house: and he died

19 in his sins, which he had sinned doing evil before our Lord, and walking in the way of Jeroboam, and in his sin; Wherewith he made Israel to sin.

20 But the rest of the words of Zambri, and of his treason, and tyranny, are not these things written in the Book of the words of the days of the Kings of Israel?

21 Then was the people of Israel divided into two parts: the half part of the people followed Thebni the son of Gineth, to make him king: and the half part Amri.

22 But the people that was with Amri, prevailed over the people that followed Thebni the son of Gineth: and Thebni died, and Amri reigned.

(b) Thebni being then dead he reigned peaceably. for he began his reign the 27. year of Asa. v. 15. & 16. and reigned in all 12. years.

23 In (b) the one and thirtieth year of Asa the king of Juda Amri reigned over Israel, twelve years: in Thersa he reigned six years.

24 And he bought the mount of Samaria of Somer for two talents of silver: and he built it, and he called the city which he had built, by the name of Semer the lord of the mount of Samaria.

25 And Amri did evil in the sight of our Lord, and wrought wickedly above all, that were before him.

26 And he walked in all the way of Jeroboam the son of Nabat, and in his sins Wherewith he made Israel to sin: that they might anger our Lord the God of Israel in their vanities.

(c) When Hiel began to build Jericho, his eldest son died, so the rest successively, that the last died when he finished the building: because God by the mouth of Josue had forbid the building thereof.

27 But the rest of the words of Amri, and the battles he made, are not these things written in the Book, of the battles that he made are not these things written in the Book of the words of the days of the Kings of Israel?

28 And Amri slept with his fathers, and was buried in Samaria and Achab his son reigned for him.

29 But Achab the son of Amri reigned over Israel the eight and thirtieth year of Asa the king of Juda. And Achab the son of Amri reigned over Israel in Samaria two and twenty years.

30 And Achab the son of Amri did evil in the sight of our Lord above all, that were before him.

31 Neither did it suffice him that he walked in the sins of Jeroboam the son of Nabat: besides he took to wife Jezabel the daughter of Ethbaul the king of the Sidonians. And he went, and served Baal, and adored him.

32 And he set an altar to Baal in the temple of Baal, which he had built in Samaria,

33 and he planted a grove: and Achab added in his work, provoking our Lord the God of Israel above all the Kings of Israel, that were before him.

34 In his days Hiel of Bethel built Jericho: (c) in Abiram his first born he founded it, and in Segub his last he set up the gates thereof: according to the word of our Lord, which he spake in the hand of Josue the son of Nun.

Josue. 6.

Chapter 17

Elias by his prayer shutteth the heaven from raining. 2. Is fed by a crow. 8. and by a widow of Sareptha. 13. whose pot of meal, and barrel of oil diminisheth not. 17. Her son dieth, and is raised to life.

1 **AND** Elias the Thesbite of the inhabitants of Galaad said to Achab: Our Lord liveth the God of Israel, in whose sight I stand, if there shall be these years dew and rain, but according to the words of my mouth.

2 And the word of our Lord came to him, saying:

3 Depart from hence, and go against the East, and be hid in the Torrent Carith, which is against Jordan,

4 and there thou shalt drink of the torrent: and I have commanded the ravens that they feed thee there

5 He therefore went, and did according to the word of our Lord: and when he was gone, he sat in the Torrent Carith, which is against Jordan.

6 The ravens also brought him bread and flesh in the morning, in like manner bread and flesh in the Evening, and he drank of the torrent.

The Epistle on
Tuesday in the 2.
week of Lent.

7 But after certain days the torrent was dried: for it had not rained upon the earth.

8 Therefore the word of our Lord came to him, saying:

9 Arise, and go into Sareptha of the Sidonians, and thou shalt tarry there: for I have commanded a widow woman there to feed thee.

10 He arose, and went into Sareptha. And when he was come to the gate of the city, the widow woman appeared to him gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

11 And when she went to fetch it, he cried after her saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

12 Who answered: Our Lord thy God liveth, I have no bread, but so much meal in a pot as a hand can hold, and a little oil in a vessel: behold I gather two sticks, that I may go in, and dress it for me and my son, that we may eat, and die.

The epistle of
Friday in the 4.
week of Lent.

13 To whom Elias said: fear not, but go, and do as thou hast said: but first make for me of the same meal a little hearth cake, and bring it to me: and for thy self and thy son thou shalt make afterward.

14 For thus saith our Lord the God of Israel: The pot of meal shall not fail, nor the vessel of oil be diminished until the day, wherein our Lord will give rain upon the face of the earth.

15 Who went and did according to the word of Elias: and he did eat, and she, and her house: and from that day

16 the pot of meal failed not, and the vessel of oil was not diminished, according to the word of our Lord, which he spake in the hand of Elias.

17 And it came to pass after these things, the son of the woman, the goodwife of the house, fell sick, and the sickness was very vehement so that there remained no breath in him.

18 She therefore said to Elias: What is to me and thee thou man of God? comest thou unto me, that Mine iniquities might be remembered, and thou mightest kill my son?

(a) To this question (saith St. Augustine) the prophet answered in spirit: No. For God killed not this child to afflict so good a mother, but to confirm her in true religion & comfort her by raising him from death. So Lazarus died not to remain dead, but to be raised to life, for Gods more Glory:

19 And Elias said to her: Give me thy son. And he took him from her bosom, and carried him into the upper chamber where him self abode, and laid him upon his bed.

20 And he cried to our Lord, and said: O Lord my God, (a) what, the widow also with whom I am after a sort sustained, hast thou afflicted, that thou wouldest kill her son?

21 And he stretched forth, & measured himself upon the child three times, & he cried to our Lord, and said. O Lord my God, let the soul of this child, I beseech thee, return into his body.

22 And our Lord heard the voice of Elias: and the soul of the child returned into him, and he revived.

23 And Elias took the child, and brought him down from the upper

Joan. 11. v. 4. St.
Aug. li. 2. q. 5. ad
Simplicia.

chamber into the lower house, and delivered him to his mother, and said to her: Behold thy son liveth.

24 And the woman said to Elias: Now, in this I have known that thou art a man of God, and the word of our Lord in the mouth is true.

Chapter 18

The third year of famine, Elias meeting the chief governor of Achabs house, hardly persuadeth him to tell Achab, that he is present. 17. Achab blameth Elias; but Elias freely avoucheth that not he, but Achab troubleth Israel. 19. By a miracle four hundred and fifty false Prophets are convinced, 40. and are slain. 41. Elias prayeth and it raineth.

1 **AFTER** many days the word of our Lord came to Elias, the third year, saying: go, and show thy self to Achab, that I may give rain upon the face of the earth.

2 Elias therefore went to show himself to Achab: and there was sore famine in Samaria.

3 And Achab called Abdias the governor of his house: and Abdias did fear our Lord very much.

4 For when Jezabel killed the Prophets of our Lord, he took an hundred Prophets, and hid them by fifty and fifty in caves, and fed them with bread and water.

5 Achab therefore said to Abdias: go into the land to all the Fountains of waters, and into all valleys, if perhaps we may find grass, and save the horses and mules, and the beasts may not utterly perish.

6 And they divided the countries between them, that they might go circuited about them: Achab went one way, and Abdias another way severally.

7 And when Abdias was in the way, Elias met him: who when he knew him, (a) fell on his face, and said: My lord, art not thou Elias?

8 To whom he answered: I am. go, and tell thy lord: Elias is here.

9 And he said: What have I sinned, that thou deliverest me thy servant into the hand of Achab, that he may kill me?

10 Our Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and all answering: He is not here: he adjured all kingdoms and nations, for that thou wast not found.

11 And now thou sayest to me: go, and tell thy lord: Elias is here.

12 And when I am departed from thee, the Spirit of our Lord will carry thee into a place, that I know not: and I entering in shall tell Achab, and not finding thee, he will kill me: and thy servant feareth our Lord from his infancy.

13 Hath it not been told thee my lord, what I did when Jezabel killed

(a) Abdias adored Elias as the Prophet of God, and a holy man not with civil honor, for in the world Abdias was the greater person nor with Divine honor, for that had been Idolatry. It was therefore religious honor, called *dulia*, due to spiritual excellency of Gods servants.

the Prophets of our Lord, that I hid of the Prophets of our Lord an hundred men, by fifty and fifty in caves, and fed them with bread and water?

14 And now thou sayest: go, and tell thy lord: Elias is here: that he may kill me?

15 And Elias said: The Lord of hosts liveth, before whose face I stand, this day will I appear to him.

16 Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias.

17 And when he had seen him, he said: Art thou he that doest trouble Israel?

18 And he said: not I have troubled Israel, but thou, and the house of thy father, who have forsaken the commandments of our Lord, and have followed Baalim.

19 Nevertheless send now, and gather unto me all Israel in the mount of Carmel, and the Prophets of Baal four hundred fifty, and the Prophets of the groves four hundred, which eat of Jezabels table.

20 Achab sent to all the children of Israel, and gathered together the Prophets in the mount of Carmel.

21 And Elias coming to all the people, said: (b) How long halt you on two sides? If our Lord be God, follow him: but if Baal, follow him. And the people did not answer him a word.

22 And Elias said again to the people: I only remain a Prophet of our Lord: and the Prophets of Baal are four hundred and fifty men.

23 Let two oxen be given us, and let them choose to them selves one ox, and cutting it into pieces let them lay it upon wood, but put no fire under: and I will dress the other ox, and will lay it upon wood, and put no fire under.

24 Invoke ye the names of your Gods, & I will invoke the name of my Lord: and the God that shall hear by fire, let the same be God. And all the people answering said: A very good proposition.

25 Elias therefore said to the Prophets of Baal: Choose you one ox, and make it first, because you are many: & invoke the names of your Gods, and put no fire under.

26 Who when they had taken the ox, which he gave them, they dressed it: and they invoked the name of Baal from morning until midday, saying: Baal hear us. And there was no voice, nor any that answered: and they leaped over the altar, that they had made.

27 And when it was now midday, Elias jested at them, saying: cry with a louder voice: for he is God, and perhaps he speaketh, or is in his inn, or in the way, or at the least he sleepeth, that he must be waked.

28 They cried therefore with a loud voice, and cut them selves after their rite with knives and lancers, till they were all imbrued with

(b) Such zealous
expostulation is
necessary to all
Neutrals in religion
who are *neither hot
nor cold, but
lukewarm*. such as
Angels detest
Apoc. 3.

blood.

29 And after the midday was past, and whiles they prophesied, the time was come, when they used to offer sacrifice, neither voice was heard, nor any did answer, nor attend them praying:

30 Elias said to all the people: Come unto me. And the people coming to him, he repaired the altar of our Lord, that was destroyed.

31 And he took twelve stones according to the number of the tribes of the children of Jacob, to whom the word of our Lord came, saying: Israel shall be thy name.

32 And he built of the stones an altar in the name of our Lord: and he made a water gutter, as it were by two furrows round about the altar,

33 and he laid the wood in order, and divided the ox in joints, and laid it upon the wood,

34 and said: fill four buckets with water, and power upon the holocaust, and upon the wood. And again he said: do it also the second time. Who having done it the second time, he said: The third time also do the same. And they did so the third time,

35 and the waters ran about the altar, and the trough of the conduit was filled.

36 And when it was now time that the holocaust should be offered, Elias the Prophet coming said: Lord God of Abraham, and Isaac, & Israel, show this day that thou art the God of Israel, and I thy servant, & that according to thy commandment I have done all these things.

(c) When miracles are attempted for trial of the truth, the Devils power is restrained, & only the truth is testified: *Our Lord working withal, & confirming the doctrine with signs following. Marc. vlt.*

37 Hear me Lord, hear me: (c) that this people may learn, that thou art our Lord God, & thou hast converted their heart again.

38 And the fire of our Lord fell, & devoured the holocaust, & the wood, and the stones, licking also the dust, and the water, that was in the water gutter.

39 Which when all the people had seen, they fell on their face, and said: Our Lord he is God, our Lord he is God.

40 And Elias said to them: Apprehend the Prophets 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.

41 And Elias said to Achab: go up, eat, and drink: because there is sound of much rain.

42 Achab went up to eat and drink: and Elias, went up into the top of Carmel, and flat on the earth put his face between his knees,

43 and he said to his servant: go up, and look toward the sea. Who when he was gone up, and had looked, he said: There is nothing. And again he said to him: Return seven times.

44 And in the Seventh time: Behold a little cloud as it were a mans foot, came up from the sea. Who said: go up and say to Achab: yoke

thy chariot and go down, lest the rain prevent thee.

45 And when he turned himself hither and thither, behold the heavens were darkened, and clouds, and wind, and there fell great rain. Achab therefore going up went into Jezrahel:

46 and the hand of our Lord was made upon Elias, and his loins girded he ran before Achab, until he came into Jezrahell.

Chapter 19

Elias fleeing Jezabel, in the desert eateth a hearth cake and drinketh water, brought by an Angel, and so goeth forty days and nights unto mount Horeb. 9. Lamenting that he alone is left of the Prophets of God. 15. God commandeth him to return to Damascus, and anoint Hazael king of Syria, Jehu king of Israel, and Eliseus a prophet: 18. and telleth him, there remain seven thousand in Israel, which have not bowed to Baal.

1 **AND** Achab told Jezabel all things that Elias had done, and how he had killed all the Prophets with the sword.

2 And Jezabel sent a messenger to Elias, saying: These things do the Gods to me, and these add they, if this hour Tomorrow I make not thy soul as the soul of one of them.

3 Elias therefore was afraid, & rising he went whither soever his will carried him: and he came into Bersabee of Juda, and left his servant there,

4 and went forward into the desert, one days journey. And when he was come, and sat under a juniper tree, he desired for his soul to die, and said: It sufficeth me Lord, take my soul: for I am not better then my fathers.

5 And he cast him self down, and slept in the shadow of the juniper tree: and behold an Angel of our Lord touched him, and said to him: Arise, and eat.

6 He looked, and behold at his head hearth baked bread, and a vessel of water: he therefore did eat, and Drink, and he slept again.

7 And the Angel of our Lord returned the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go.

8 Who when he was risen: did eat and Drink, & walked in the strength of that meat forty days, and forty nights, unto the mount of God, Horeb.

9 And when he was come thither, he tarried in a cave: and behold the word of our Lord unto him, & he said to him: What doest thou here Elias?

(a) Elias knew no other at that instant in the ten tribes, that were not partakers in Idolatry; but there

10 But he answered: With zeal have I been zealous for our Lord the God of hosts. because the children of Israel have forsaken thy covenant: thy altars have they destroyed, & thy Prophets they have slain with the sword, & (a) I alone am left, & they seek my life to

were in deed seven thousand (v. 18.) that bowed not their knees to Baal. And the whole kingdom of Juda observed true religion, where Asa then reigned, and after him Josaphat: both good Kings, Chapter 15. v. 11. 22. v. 43. 2. Par. 15. & 17.

(b) Elias prophesied that these two should be Kings, and cast his cloak over Elizeus. v. 19. Elizeus declared to Hazael. that he should be king. 4. Reg. 8. another prophet anointed Jehu. 4. Reg. 9.

take it away.

11 And he said to him: Come forth, and stand in the mount before our Lord: and behold our Lord passeth, and a great wind, and strong overthrowing mountains, and breaking rocks before our Lord: not in the wind is our Lord, and after the wind an earth quake: not in the earth quake is our Lord,

12 and after the earth quake fire: not in the fire is our Lord, and after the fire a whistling of a gentle wind.

13 Which when Elias had heard, he covered his face with his mantel, and coming forth stood in the door of the cave, and behold a voice unto him, saying: What doest thou here Elias?

14 And he answered: With zeal have I been zealous for our Lord the God of hosts: because the children of Israel have forsaken thy covenant: thine altars they have destroyed, and thy Prophets they have slain with the sword, and I alone am left, and they seek my life to take it away.

15 And our Lord said to him: go, and return into thy way by the desert of Damiascus: and when thou art come thither thou (b) shalt anoint Hazael king over Syria,

16 and Jehu the son of Namsi thou shalt anoint king over Israel: and Eliseus the son of Saphat, which is of Abelmeula, thou shalt anoint prophet for thee.

17 And it shall be, whosoever shall escape the sword of Hazael, him Jehu shall kill: and whosoever shall escape the sword of Jehu, him shall Eliseus kill.

18 And I will leave me in Israel seven thousand men, whose knees have not been bowed before Baal, and every mouth, that hath not adored him kissing his hands.

Rom.
[illeg.]

19 Elias therefore departing thence, found Eliseus the son of Saphat, plowing with twelve yoke of oxen, and he was one of them that ploughed with twelve yoke of oxen: and when Elias came to him, he cast his mantel upon him.

20 Who forth with leaving the oxen ran after Elias, and said: Let me kiss, I pray thee, my father, and my mother, and so I will follow thee. And he said to him: go, and return: for that which was my part, I have done to thee.

21 And returning from him, he took a yoke of oxen, and killed them, and sod the flesh with the plough of the oxen, and gave to the people, and they did eat: and rising up he departed, and followed Elias, & ministered to him.

Chapter 20

The Syrians threatening and besieging Samaria, 13. God signifieth by a prophet to Achab, that he shall have the victory. 20. which he obtaineth. 23. Also the second year fighting in the champaine. 31.

But saving the king of Syrians life, and making league with him, 35. one of the children of the Prophets being slain, for not striking when he was so commanded, 37. another denounceth Revenge to Achab, for not killing the Syrian King.

1 **MOREOVER** Benadad the king of Syria, gathered together all his host, & two & thirty Kings with him, & horses, and chariots: and going up fought against Samaria, and besieged it.

2 And sending messengers to Achab the king of Israel into the city,

3 he said: Thus saith Benadad: Thy silver, and thy gold is mine: and thy wives, and thy principal children be mine.

4 And the king of Israel answered: According to thy word my lord king, I am thine, and all that is mine.

5 And the messengers returning, said: Thus saith Benadad, which sent us unto thee: Thy silver, and thy gold, and thy wives, and thy children thou shalt give me.

6 Tomorrow therefore this very hour I will send my servants to thee, and they shall search thy house, and the house of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

7 And the king of Israel called all the ancients of the land, and said: Mark, and see that he seeketh to entrap us. for he sent to me for my wives, and children, and for the silver and gold: and I said not nay.

8 And all the ancients, and all the people said to him: Hear not, neither agree unto him.

9 He therefore answered the messengers of Benadad: tell my Lord the king: all things for the which thou didst send to me thy servant in the beginning I will do: but this thing I can not do.

10 And the messengers returning made report unto him, who sent again, and said: These things do the Gods to me, and these add they, if the dust of Samaria shall suffice for the handfuls of all the people, that followeth me.

11 And the king of Israel answering, said: tell him (a) Let not the girded Glory as the ungirded.

12 And it came to pass, when Benadad had heard this word, himself and the Kings drank in pavilions, and he said to his servants: Beset the city, and they did beset it.

13 And behold a Prophet coming to Achab the king of Israel, said to him: Thus saith our Lord: Hast thou in deed seen all this exceeding great multitude? behold, I will deliver them into thy hand this day: that thou mayest know, that I am the Lord.

14 And Achab said: By whom? And he said to him: Thus saith our Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

15 He therefore mustered the servants of the princes of the provinces, and he found the number of two hundred thirty two: and he mustered after them the people, all the children of Israel, seven

(a) Not at the putting on of armor, is time to boast of victory, but rather at putting it off. For those that are girded, and strongly armed do unwisely in trusting their own strength, and contemning their adversaries: for by so doing they are often overthrown. And those that distrusting themselves trust in God, one way or other

always prevail A
necessary lesson,
both in temporal
and spiritual
warfare.

thousand.

16 And they went forth at noon. But Benadad drank all drunken in his tent, and two and thirty Kings with him, which were come to aid him.

17 The servants therefore of the princes of the provinces issued forth in the forefront. Benadad therefore sent. Who told him, saying: Men are come forth out of Samaria.

18 And he said: Whether they come for peace, take them alive: or else to fight, alive take ye them.

19 The servants therefore of the princes of the provinces issued forth, and the rest of the army followed:

20 and every one struck the man, that came against him: and the Syrians fled, and Israel pursued them. Benadad also the king of Syria fled on horseback with his horsemen.

21 Moreover the king of Israel issuing forth struck the horses and chariots, and he struck Syria with a great slaughter.

22 And a prophet coming to the king of Israel, said to him: go, and take courage, and know, and see what thou doest: for the year following the king of Syria will come up against thee.)

23 But the servants of the king of Syria said to him: The Gods of the mountains be their Gods, therefore have they overcome us: but it is better that we fight against them in the champain, & we shall overcome them.

24 Thou therefore do this word: Remove all the Kings from thine army, and put captains for them:

25 and repair the number of soldiers, that are slain of thine, and horses according to the old horses; & chariots according to the chariots, which thou hadst before: and we will fight against them in the champain, and thou shalt see that we shall overcome them. He believed their counsel, and did so.

26 Therefore after a year was passed, Benadad mustered the Syrians, and went up into Aphec, to fight against Israel.

27 Moreover the children of Israel were mustered, and taking victuals they went forth on the contrary side, and camped against them, as it were two little flocks of goats: but the Syrians filled the land.

28 (And a man of God coming, said to the king of Israel: Thus saith our Lord: Because the Syrians have said: The Lord is God of the mountains, and is not God of the Valleys: I will give all this great multitude into thy hand, and (b) you shall know that I am the Lord.)

29 And seven days did these, and they direct their armies one against the other, and in the Seventh day was the battle fought: and the children of Israel struck of the Syrians an hundred thousand footmen in one day.

30 And they that remained in Aphec, fled into the city: and the wall

(b) Many victories
and other benefits
were bestowed
upon Achab, to
make him know
God: but he
condemning them
all remained in his
impiety, and finally
was slain. *ch. 22. v.*

fell upon seven and twenty thousand men, that were left. Moreover Benadad fleeing entered the city into a chamber that was within a chamber,

31 and his servants said to him: Behold, we have heard that the Kings of the house of Israel are merciful: Let us therefore put sack cloths on our loins, and cords on our heads, and go forth to the king of Israel: perhaps he will save our lives.

32 They girded their loins with sack cloths, and put cords on their heads, and came to the king of Israel, and said to him: Thy servant saith: Let my soul live, I beseech thee. And he said: If he be yet alive he is my brother.

33 Which the men took for good luck: and in haste caught the word of his mouth, and said: Thy brother Benadad. And he said to them: go and bring him to me. Benadad therefore came out to him, and he lifted him up into his chariot.

34 Who said to him: The cities which my father took from thy father, I will render: do thou make thee streets in Damascus, as my father made in Samaria, and I confederate will depart from thee. He therefore made a league, and dismissed him.

35 Then a certain man of the children of the Prophets said to his fellow in the word of our Lord: Strike me. But he would not strike.

36 To whom he said: Because thou wouldest not hear the word of our Lord, behold thou shalt depart from me, and a lion shall strike thee. And when he was departed a little from him, a lion found him, and slew him.

37 But finding also another man, he said to him: Strike me. Who struck him, and wounded him.

38 The Prophet therefore went, and met the king in the way, and with sprinkling of dust changed his face and his eyes.

39 And when the king passed by, he cried to the king, and said: Thy servant went forth to fight hand strokes: and when a certain man was fled, one brought him to me, and said: Keep this man: who if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver.

40 And whiles I being troubled turned hither and thither, suddenly he appeared not. And the king of Israel said to him: This is thy judgment, which thy self hast decreed.

41 But he forthwith wiped of the dust from his face, and the king of Israel knew him, that he was of the Prophets.

42 Who said to him: Thus saith our Lord: (c) Because thou hast let go out of thy hand a man Worthy to die, thy life shall be for his life, and thy people for his people.

43 The king of Israel therefore returned into his house, contemning to hear, & raging came into Samaria.

(c) Foolish pity in sparing a dangerous & common enemy is offensive to God, & severely punished by his justice.

Chapter 21

Naboth for denying his vineyard to King Achab, is by Queen Jezabels commandment, falsely accused, and stoned to death. 10. Achab hastening to possess the vineyard, Elias the prophet threateneth him many evils. 23. and no less to Jezabel: both being obstinate in sin. 27. Yet Achab for fear of punishment, doth external works of penance, and thereby escapeth part of the temporal plagues.

1 **AND** after these words, at that time Naboth the Jezrahelite had a vineyard, which was in Jezrahel, beside the palace of Achab the king of Samaria.

(a) If no subject were lord of any land, but only at the kings pleasure & Kings were proper lords of all the lands in their kingdoms, then Achab might have taken Naboths vineyard; especially giving him a better, or money for it. Neither was it a vain scruple in Naboth, to conserve his ancestors inheritance. For both his denial is here justified, and Achabs extortion condemned. St. Ambrosali. 3. offic. c. 9. counteth Naboth a Martyr. See Annot. 1. Reg. 8.

2 Achab therefore spake to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and joining to my house, and (a) I will give thee for it a better vineyard: or if thou think it more commodious for thee, the price of silver, so much as it is worth.

3 To whom Naboth answered: Our Lord be merciful to me, that I give not the inheritance of my fathers to thee.

4 Achab therefore came into his house with indignation, and fretting upon the word, that Naboth the Jezrahelite had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting him self upon his bed, he turned away his face to the wall, and did not eat bread.

5 And Jezabel his wife went in unto him, and said to him: What is this matter, whereupon thy soul is grieved? and why eatest thou not bread?

6 Who answered her: I spake to Naboth the Jezrahelite, and said to him: Give me thy vineyard, taking money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard.

7 Jezabel therefore his wife said to him: Thou art of great authority, and doest well govern the kingdom of Israel: Arise, and eat bread, and be of good cheer, I will give thee the vineyard of Naboth the Jezrahelite.

8 She therefore wrote letters in the name of Achab, and signed them with his ring, and sent to the ancients, and the chief men that were in his city, and dwelt with Naboth.

9 And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people,

10 and suborn two men the children of Belial against him, and let them bear false testimony: that he hath (b) blessed God and the king: and bring him forth, and stone him, and so let him die.

11 His citizens therefore the ancients and chief men, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she sent to them:

(b) To avoid horror of blasphemy holy scripture often useth the term blessing for cursing.

12 they proclaimed a fast, and made Naboth sit among the chief of the people.

13 And two men the children of the Devil being brought forth, they made them sit against him: but they, as devilish men, gave testimony against him before the multitude: Naboth hath blessed God and the king: for the which thing they brought him forth without the city, and killed him with stones.

14 And they sent to Jezabel, saying: Naboth is stoned, and is dead.

15 And it came to pass, when Jezabel had heard that Naboth was stoned, and dead, she spake to Achab: Arise, and possess the vineyard of Naboth the Jezrahelite, who would not agree unto thee, and give it taking money: for Naboth liveth not, but is dead.

16 Which when Achab had heard, to wit, that Naboth was dead, he arose, & went down into the vineyard of Naboth the Jezrahelite, to possess it.

17 The word of our Lord therefore came to Elias the Thesbite, saying:

18 Arise, and go down to meet Achab the king of Israel, who is in Samaria: behold he goeth down to the vineyard of Naboth, to possess it:

19 and thou shalt speak to him, saying: Thus saith our Lord: Thou hast slain, moreover also thou hast possessed. And after these words thou shalt add: Thus saith our Lord: In this place, wherein the dogs have licked the blood of Naboth, they (c) shall lick thy blood also.

20 And Achab said to Elias: Hast thou found me thine enemy? Who said: I have found thee, for that thou art sold, to do evil in the sight of our Lord.

21 Behold I will bring evil upon thee, and will cut down thy posterity, and will kill of Achab him that pisseth against the wall, and the enclosed, and the last in Israel.

22 And I will make thy house, as the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Ahias: because thou hast done, to provoke me to anger, and hast made Israel to sin.

23 But of Jezabel also our Lord spake, saying: The dogs shall eat Jezabel in the field of Jezrahell.

24 If Achab die in the city, the dogs shall eat him: but if he die in the field, the fowls of the air shall eat him.

25 Therefore there was not such another as Achab, who (d) was sold to do evil in the sight of our Lord: for his wife Jezabel set him on,

26 and he became abominable, in so much that he followed the idols, which the Amorrhites had made, whom our Lord consumed before the face of the children of Israel.

27 Therefore when Achab had heard these words, he rent his garments, and covered his flesh with haircloth, and fasted and slept

(c) *Chapter 22. v.*
38.

(d) So addicted to wickedness, as if he had sold himself to the Devil for some temporal profit or pleasure. *In your iniquities you are sold. Isaïæ. 50. St. Aug. q. 102. ex vitro. test: St. Greg. ho.*

10. in Ezech.

in sackcloth, and walked casting down his head.

28 And the word of our Lord came to Elias the Thesbite, saying:

29 Hast thou not seen Achab humbled before me? therefore, because he hath humbled him self for my sake, I will not bring in the evil in his days, but in his sons days will I bring the evil upon his house.

Chapter 22

Achab King of Israel consulting and believing false Prophets rather than Micheas a true prophet, accompanied with Josaphat king of Juda, resolveth to fight against the Syrians for Ramoth Galaad. 26. Committeth Micheas to prison, 29. proceedth to the war; 34. is slain, and Ochozias succeedeth. 41. Josaphat refuseth to traffic longer with Ochozias; dieth, and his son Joram reigneth. 52. Ochozias followeth the evil steps of his parents.

1 **THERE** passed therefore three years without war between Syria and Israel.

2 And in the third year, Josaphat the king of Juda went down to the king of Israel.

3 (And the king of Israel said to his servants: are you ignorant that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?)

4 And he said to Josaphat: Wilt thou come with me to fight into Ramoth Galaad?

5 And Josaphat said to the king of Israel: As I am, so thou also: my people and thy people are one: and my horsemen thy horsemen. And Josaphat said to the king of Israel: Ask, I beseech thee, this day the word of our Lord.

6 The king of Israel therefore assembled the Prophets, about four hundred men, and he said to them: Shall I go into Ramoth Galaad to fight, or sit still? Who answered: go up, and our Lord will give it into the Kings hand.

(a) The godly King Josaphat justly suspecting the schismatical false Prophets. advised the other King to consult a true prophet of God.

7 And Josaphat said: (a) Is there not here some Prophet of our Lord, that we may ask by him?

8 And the king of Israel said to Josaphat: There is one man left, by whom we may ask our Lord: but I hate him, because he doeth not prophecy unto me good, but evil, Micheas the son of Iemla. To whom Josaphat said: Speak not so o king.

9 The king of Israel therefore called a certain eunuch, and said to him: Make hast, and bring hither Micheas the son of Iemla.

10 And the king of Israel, and Josaphat the king of Juda sat each in his throne clothed with royal attire, in a court beside the door of the gate of Samaria, and all the Prophets prophesied before them.

(b) False Prophets imitate true Prophets in some exterior things, to

11 Sedecias the son of Chanaana made him self (b) horns of iron, and said: Thus saith our Lord: With these shalt thou strike Syria, till

make their prophecies seem more authentic. Such horns appeared in a prophetic vision to Zacharie the prophet. *Zach. 1. v. 18.*

(c) The prophet giveth not this for a resolute answer, but Seeing the king will go, he prayeth he may go prosperously. And the king conceiveth no otherwise of his answer, and therefore urgeth him to answer resolutely in the next words. *I adjure thee &c.*

(d) The coherence of the text sheweth that God only permitted, but commanded not the Devil to deceive Achab. So St. Augustine. *li. 2. q. vlt. ad Simplic.* St. Greg. *li. 2. c. 21. Moral.* and other fathers explicate this & like places.

(e) When this false prophet heard that the king was slain he hid himself, fearing the kings sons, that they

thou destroy it.

12 And all the Prophets in like manner prophesied, saying: Ascend into Ramoth Galaad, and go prosperously, & our Lord will deliver it into the Kings hands.

13 But the messenger, that went to call Micheas, spake to him, saying: Behold the words of the Prophets with one mouth preach good things to the king: let thy word therefore be like to theirs, and speak good things.

14 To whom Micheas said: Our Lord liveth, whatsoever our Lord shall tell me, that will I Speak.

15 He therefore came to the king, and the king said to him: Micheas, shall we go into Ramoth Galaad to fight, or sit still? To whom he answered: (c) Ascend, and go prosperously, and our Lord will deliver it into the Kings hands.

16 But the king said to him: I adjure thee again and again, that thou speak not to me but that which is true in the name of our Lord.

17 And he said: I saw all Israel dispersed in the mountains, as sheep not having a shepherd, and our Lord said: These have no master: let every man return into his house in peace.

18 (Therefore the king of Israel said to Josaphat: Did I not tell thee, that he doeth not prophecy me good, but always evil?)

19 But he adding, said: Therefore hear the word of our Lord: I saw our Lord sitting upon his throne, and all the host of heaven assisting him on the right hand and on the left:

20 and our Lord said: Who shall deceive Achab the king of Israel, that he may go up, and fall in Ramoth Galaad? And one said these manner of words, and another otherwise.

21 And there came forth a spirit, and stood before our Lord, and said: I will deceive him. To whom our Lord spake: Wherein?

22 And he said: I will go forth, and be a lying spirit in the mouth of all his Prophets. And our Lord said: Thou shalt deceive, and shalt prevail: (d) go forth, and do so.

23 Now therefore behold our Lord hath given the spirit of lying in the mouth of all thy Prophets, that are here, and our Lord hath spoken evil against thee.

24 And Sedecias the son of Chanaana came, and smote Micheas on the cheek, and said: Hath the Spirit of our Lord left me, and hath it spoken to thee?

25 And Micheas said: Thou shalt see in that day, when thou shalt enter into thy chamber, (e) within the chamber to be hid.

26 And the king of Israel said: Take Micheas, and let him tarry with Amon the governor of the city, and with Joab the son of Amelech,

27 and tell them: Thus saith the king: Cast this man into prison, and feed him with bread of tribulation, and water of distress, till I return

would kill him.
Josephus li. 8. c.
14. Antiq.

in peace.

28 And Micheas said: If thou return in peace, our Lord hath not spoken in me. And he said: Hear all ye peoples.

29 Therefore the king of Israel went up, and Josaphat the king of Juda into Ramoth Galaad.

30 The king of Israel therefore said to Josaphat: Take armor, and go into the battle, and put on thine own garments. Moreover the king of Israel changed his habit, and went into the battle.

31 And the king of Syria had commanded the princes of his chariots thirty and two, saying: You shall not fight against any lesser, or greater, but against the king of Israel only.

32 When therefore the princes of the chariots had seen Josaphat, they suspected that he was the king of Israel, and making a violent assault they fought against him: & Josaphat cried out.

33 And the princes of the chariots perceived that he was not the king of Israel, and they ceased from him.

34 And a certain man bent his bow, directing the arrow at all adventure, and (e) by chance he struck the king of Israel between the lungs and the stomach. But he said to his cochere: Turn thy hand, and carry me out of the army, because I am grievously wounded.

35 The battle therefore was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the Evening: & the blood of the wound ran into the midst of the chariot,

36 and the herald sounded in all the army before the Sunset, saying: every man return into his city, and into his country.

37 And the king died, and was carried into Samaria: and they buried the king in Samaria,

38 and washed his chariot in the pool of Samaria, and the dogs licked his blood, and they washed the rains of the bridle, according to the word of our Lord which he had spoken.

39 But the rest of the words of Achab, and all that he did, and the house of ivory, that he built, and of all the cities that he built, are not these things written in the Book of the words of the days of the Kings of Israel?

40 Achab therefore slept with his fathers, and Ochozias his son reigned for him.

41 But Josaphat the son of Asa began to reign over Juda the fourth year of Achab the king of Israel.

42 Five and thirty years old was he when he began to reign, and five and twenty years he reigned in Jerusalem: the name of his mother was Azuba the daughter of Salai.

43 And he walked in all the way of Asa his father, and he declined not from it: and he did that which was right in the sight of our Lord.

44 But yet he took not away the excelses: for as yet the people did

(e) It happened by chance in respect of the archers intention, but otherwise by Gods providence directing his hand. So Achabs crafty persuading Josaphat to put on his kingly attire. (v. 30.) him self fighting in vulgar armor, saved him not from just Revenge.

sacrifice, and burnt incense in the excelses.

45 And Josaphat had peace with the king of Israel.

46 But the rest of the words of Josaphat, and his works, which he did, and his battles, are not these things written in the Book of the words of the days of the Kings of Juda?

47 Yea and the remnant of the effeminate, which remained in the days of Asa his father, he took out of the land.

48 Neither was there then a king appointed in Edom.

49 But king Josaphat had made navies on the sea, which should sail into Ophir for gold: and they could not go, because they were broken in Asiongaber.

50 Then said Ochozias the son of Achab to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.

51 And Josaphat slept with his fathers, and was buried with them in the City of David his father: and Joram his son reigned for him.

52 And Ochozias the son of Achab began to reign over Israel in Samaria, in the seventeenth year of Josaphat the king of Juda, and he reigned over Israel two years.

53 And he did evil in the sight of our Lord, and walked in the way of his father and his mother, and in the way of Jeroboam the son of Nabat, who made Israel to sin.

54 He served also Baal, and adored him, and provoked our Lord the God of Israel, according to all things which his father had done.

THE ARGUMENT OF THE FOURTH BOOK OF KINGS

The kingdom of
Juda conserved in
Davids seed.

Many royal
families begun and
destroyed in the
kingdom of Israel.

This book divided
into two parts.

THIS fourth book prosecuteth the history of the two Kingdoms of Juda and Israel, to the several captivities of them both. Showing many special virtues and heroical acts of good Kings, Prophets, and other godly persons: and diverse crimes of the wicked. For in Juda were some good Kings, highly commended; some evil, whom God spared in this world for Davids sake. So that in both sorts King Davids seed continued in his throne, and royal state (first in the twelve tribes, afterward in two) near four hundred fourscore years. And after the captivity (as will appear in the age ensuing) it was conserved in honor and estimation, till Christ our Saviour. But in the Kingdom of Israel (or ten tribes) which stood about two hundred fifty years, was great change, by raising and extirpating royal families. All their Kings were bad, yet partly were set up by God himself, partly suffered to reign; and in both Kingdoms, were true and false Prophets, God using the ministry of all, to his own Glory, the good of his Church, and punishment of others, and sometimes of themselves. So this book may be divided into two parts. In the seventeen former chapters, are recorded jointly and mixtly the principal things done in both kingdoms, till the captivity of the ten tribes. The other eight chapters contain other things done in Juda, until their captivity in Babylon.

THE FOURTH BOOK OF KINGS ACCORDING TO THE HEBREWS, THE SECOND OF MALACHIM.

Chapter 1

Ochozias King of Israel consulting Beelzebub, for his sickness, is blamed by Elias, and foretold, that he shall die. 9. Fire from heaven devoureth two captains with each of them fifty men. 13. The third by his more modesty escapeth the like danger; 15. with him Elias cometh to the King. 17. The same King dieth, and his brother Joram succeedeth.

(a) The first part.
Of things done in
both kingdoms,
with the
declination and
ruin of Israel.

1 **AND** Moab moved war against Israel, after that Achab was dead.

(a)

2 And Ochozias fell through the lanchions of his upper chamber which he had in Samaria, and was sick: and he sent messengers, saying to them: go, consult Beelzebub the god of Accaron, whether I may live of this my infirmity.

3 And an Angel of our Lord spake to Elias the Thesbite, saying:

Arise, and go up to meet the messengers of the king of Samaria, and thou shalt say to them: What is there not a God in Israel, that ye go to consult Beelzebub the god of Accaron?

4 Wherefore thus saith our Lord: From the bed on which thou art ascended, thou shalt not go down, but dying thou shalt die. And Elias went away.

5 And the messengers returned to Ochozias. Who said to them: Why are you returned?

6 But they answered him: A man met us: and said to us: go, and return to the king, that sent you, and you shall say to him: Thus saith our Lord: Doest thou therefore send to consult Beelzebub the god of Accaron, because there was no God in Israel? Therefore from the bed, which thou art upon, thou shalt not go down, but dying thou shalt die.

7 Who said to them: What shape and habit had that man, which met you, and spake these words?

8 But they said: A hairy man, and girded about his reins with a girdle of leather: Who said: (b) It is Elias the Thesbite.

9 And he sent unto him a captain of fifty men, and the fifty that were under him. Who went up and said to him sitting in the top of the mount: Man of God, the king hath commanded that thou come down.

10 And Elias answering, said to the captain of fifty men: If I be a man of God, (c) let fire come down from heaven, and devour thee, and thy fifty. Fire therefore came down from heaven, and devoured him and the fifty men that were with him.

11 And he sent again unto him another captain of fifty men, and his fifty with him. Who spake to him: Man of God, Thus saith the king: Make hast, come down.

12 Elias answering said: If I be a man of God, let fire come down from heaven, and devour thee, and thy fifty. Fire therefore came down from heaven, and devoured him, and his fifty.

13 Again he sent a third captain of fifty men, and the fifty that were with him. Who when he was come, bowed his knees toward Elias, and prayed him and said: Man of God despise not my life and the lives of thy servants that are with me.

14 Behold fire came down from heaven, and hath devoured the two first captains of fifty men, and the fiftys, that were with them: but now I beseech the that thou have mercy on my life.

15 And an Angel of our Lord spake to Elias, saying: go down with him, fear not. He therefore arose, and went down with him to the king,

16 and spake to him: Thus saith our Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were not a God in Israel, of whom thou mightest ask the word, therefore from the bed, which thou art ascended upon, thou shalt not

(b) Elias was known by his much hairier, and distinct habit, from ordinary men.

(c) In zeal of justice Elias procured fire from heaven to burn these proud captains and their men, as he procured fire to burn the holocaust, and then slew the false Prophets. 3. *Reg. 18. apud. Aug. li. 2. c. 20. de mirabil. St. Script.*

descend, but dying thou shalt die.

17 He died therefore according to the word of our Lord which Elias spake, & Joram his brother reigned for him, in the second year of Joram the son of Josaphat the king of Juda: for he had no son.

18 But the rest of the words of Ochozias, which he wrought, are not these written in the Book of the words of the days of the Kings of Israel?

Chapter 2

Eliseus will not part from Elias. 7. Fifty disciples follow them to Jordan. 8. The water is divided by Elias cloak, and they two pass the dry channel, 9. Elias is assumed in a fiery chariot, and his double spirit is given to Eliseus, 13. who returning by like miraculous means over Jordan, the disciples receive and honor him as their religious Superior. 16. They seek Elias, but find him not. 19. Eliseus amendeth the waters by casting in salt. 23. Boys are torn by bears for mocking Eliseus.

1 **AND** it came to pass, when our Lord would take up Elias by a hurle¹⁵ wind into * heaven, Elias and Eliseus went from Galgal.

*air of
lower
heaven.

2 And Elias said to Eliseus: sit here, because our Lord hath sent me as far as Bethell. To whom Eliseus said: Our Lord liveth, and thy soul liveth, I will not leave thee. (a) And when he was come down to Bethel,

3 the children of the Prophets, that were in Bethel, went forth to Eliseus, and said to him: Doest thou know, that this day our Lord will take thy master from thee? Who answered: I also know it: hold your peace.

4 And Elias said to Eliseus: sit here, because our Lord hath sent me into Jericho. And he said: Our Lord liveth, & thy soul liveth, I will not leave thee. And when they were come to Jericho,

5 the children of the Prophets, that were in Jericho, came to Eliseus, and said to him: Doest thou know that this day our Lord will take away thy master from thee? And he said: I also know it, hold your peace.

6 And Elias said to him: sit here, because our Lord hath sent me as far as Jordan. Who said: Our Lord liveth, and thy soul liveth, I will not leave thee: They went therefore both together,

7 & fifty men of the children of the Prophets followed them, who also stood over against them, far of: but they two stood upon Jordan.

8 And Elias took his mantel, and folded it together, and smote the waters; which were divided into two parts, and they both passed over by the dry land.

(a) Whither Elias was carried being taken up into the air, is uncertain but certain that he yet liveth, and must die. As St. Augustine teacheth. li. 9 c. 6. de Gen. ad lit. See Annot. in Gen. 6. & Apocalip. 11.

¹⁵ hurle: whirl

(b) He desired not double spirit to his master, but the double spirit of prophesying, and of working miracles, which Elias had. v. 15.

9 And when they were over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken from thee. And Eliseus said: I beseech thee that in me may be (b) thy double spirit.

10 who answered: Thou hast asked a hard thing: Nevertheless if thou see me, when I shall be taken from thee, thou shalt have that thou hast asked: but if thou see me not, thou shalt not have it.

11 And when they went forward, and going talked together, behold a fiery chariot, and fiery horses parted them two asunder: and Elias ascended by a hurle wind into heaven.

12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the guider thereof. And he saw him no more: and he took his garments, and rent them in two pieces.

13 And he took up the mantel of Elias, that was fallen to him: and returning he stood upon the bank of Jordan,

14 and with the mantel of Elias, that fell down to him, he smote the waters, and they were not divided. And he said: Where is the God of Elias, now also? and he smote the waters, and they were divided this way and that way, and Eliseus passed over.

(c) They adored him for his holiness, and because God had given him the spirit of so great a Prophet, not for worldly, but spiritual excellency, & therefore not with civil but religious honor.

15 And the children of the Prophets, that were in Jericho, over against him Seeing him, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, (c) adored him flat to the ground,

16 and they said to him: Behold, there are with thy servants fifty strong men, that can go, and seek thy master, lest perhaps the spirit of our Lord hath taken him, and cast him upon one of the mountains, or into one of the valleys. Who said: Send not.

17 And they forced him, till he agreed, and said: Send. And they sent fifty men. Who when they had sought three days, found not.

18 And they returned to him: but he dwelt in Jericho, and he said to them: Did I not say to you: Send not?

19 The men also of the city said to Eliseus: Behold the habitation of this city is very good, as thy self my lord perceivest: but the waters are very ill, and the ground barren.

20 But he said: Fetch me a new vessel, and put salt into it. Which when they had brought,

21 going out to the Fountain of the waters, he cast salt into it, and said: Thus saith our Lord: I have amended these waters, and death shall no more be in them, nor barrenness.

22 The waters therefore were amended until this day, according to the word of Eliseus, which he spake.

23 And from thence he went up into Bethel: & when he went up by the way, little lads came forth out of the city, and mocked him, saying: Come up baldhead, come up baldhead.

24 Who when he had looked back, he saw them, & cursed them in the name of our Lord: and two bears came forth out of the forest, &

tore of them two and forty Boys.

25 and from thence he went into the mount of Carmel, and from thence he turned into Samaria.

Chapter 3

Ioram king of Israel accompanied with the Kings of Juda & Edom, fighteth against the king of Moab, for not paying tribute according to their league. 9. wanting waters. 16. Eliseus procureth sufficient without rain: and prophesieth victory. 21. The king of Moab deceived by a vision is overthrown in the field. 26. then being besieged immolateth his first begotten son: and the Israelites leave the siege.

1 **AND** Joram the son of Achab reigned over Israel in Samaria the eighteenth year of Josaphat the king of Juda. And he reigned twelve years.

2 And he did evil before our Lord, but not as his father and mother: for he took away the statues of Baal, which his father had made.

3 Nevertheless in the sins of Jeroboam the son of Nabat, who made Israel to sin, he stuck fast, and departed not from them.

4 Moreover Mesa the king of Moab, nourished many sheep, and he paid to the king of Israel an hundred thousand lambs, and a hundred thousand rams with their fleeces.

5 And when Achab was dead, he brake the league, which he had made with the king of Israel.

6 Therefore king Joram went forth that day out of Samaria, and mustered all Israel.

7 And he sent to Josaphat the king of Juda, saying: The king of Moab is revolted from me, come with me against him to battle. Who answered: I will come up: he that is mine, is thine: my people, thy people: & my horses thy horses.

8 And he said: What way shall we go up? but he answered: By the desert of Idumea.

9 Therefore the king of Israel, and the king of Juda, and the king of Edom went forward, and compassed seven days journey, neither was there water for the army, and the beasts, that followed them.

10 And the king of Israel said: Alas alas alas, our Lord hath gathered us three Kings together, that he might deliver us into the hands of Moab.

11 And Josaphat said: Is there not here a prophet of our Lord, that we may beseech our Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus the son of Saphat, which poured water upon the hands of Elias.

12 And Josaphat said: The word of our Lord is with him. And the king of Israel went down to him, and Josaphat the king of Juda, and

the king of Edom.

13 And Eliseus said to the king of Israel: What is to me and thee? go to the Prophets of thy father, and thy mother. And the king of Israel said to him: Why hath our Lord gathered together these three Kings, that he might deliver them into the hands of Moab?

14 And Eliseus said to him: The Lord of hosts liveth, in whose sight I stand, If I did not reverence the face of Josaphat the king of Juda, I would not certes have harkened to thee, nor looked on thee.

15 But now bring me hither a player on instruments. And when the player sang, the hand of our Lord came upon him, and he said:

16 Thus saith our Lord: Make the channel of this torrent ditches and ditches.

17 For thus saith our Lord: You shall not see wind, nor rain: and this channel shall be filled with waters, & you shall Drink, and your families, & your beasts.

18 And this is a small thing in the sight of our Lord: moreover he will deliver also Moab into your hands.

19 And you shall strike every fenced city, and every principal city, and (d) shall cut down all fruitful trees, and shall stop up all fountains of waters, and every goodly field you shall cover with stones.

20 It came to pass therefore in the morning, when they used to offer the sacrifice, and behold, water came by the way of Edom, and the ground was filled with waters.

21 But all the Moabites hearing that the Kings were come up to fight against them, they called together all that were girded with a belt upon them, and they stood in the borders.

22 And rising early in the morning, and the Sun being now risen over against the waters, the Moabites saw the waters over against them red, as it were blood,

23 and said: It is the blood of the sword: the Kings have fought among them selves, and are slain one of another: now go on forward to the pray, Moab.

24 And they went forward into the camp of Israel: Moreover Israel rising up, struck Moab: but they fled before them. They therefore that had overcome, came and struck Moab,

25 and destroyed the cities: & every principal field they filled every man casting stones: and they stopped up all the fountains of waters: and cut down all trees that bare fruit, so that there remained only brick walls: and the city was beset of the slingers, and for a great part thereof was stricken.

26 Which when the king of Moab had seen, to wit, that the enemies had prevailed, he took with him seven hundred men that drew sword, to break in upon the king of Edom: and they could not.

27 And taking his first begotten son, that should have reigned for

(d) It was forbid
Deut. 20. to cut
down fruit trees in
the land of
Chanaan, which
the Israelite should
possess, but the
land of Moab
pertained not to
them and so it was
not prohibited to
annoy that country
upon just offence.

him, he offered him an holocaust upon the wall: and there was great indignation in Israel, and forthwith they retired from him, and returned into their country.

Chapter 4

Eliseus so multiplieth a poor widows oil, that she payeth her debts, and liveth of the rest. 8. By his prayers a Sunamite woman hath a son. 18. which dying he raiseth to life. 38. He taketh away the bitterness of coloquintida, which by chance was put in the pot, 42. and feedeth many with few loaves.

The Epistle on
Tuesday in the third
week of Lent.

1 **AND** a certain woman of the wives of the Prophets cried to Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God, & behold the creditor is come to take away my two sons to serve him.

2 To whom Eliseus said: What wilt thou that I do for thee? tell me, what hast thou in thy house? But she answered: I thy handmaid have nothing in my house, but a little oil, to anoint me withal.

3 To whom he said: go, borrow of all thy neighbors empty vessels not a few.

4 And go in, and shut thy door, when thou art within, thou and thy sons: and power thereof into all these vessels: and when they shall be full, thou shalt take them away.

5 The woman therefore went, and shut the door upon her, and upon her sons: they brought her vessels, and she poured in.

6 And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have none. And the oil stood.

7 And she came, and told the man of God. And he said, go, Sell the oil, and pay thy creditor: and thou and thy sons live of the rest:

8 And there came a certain day, and Eliseus passed by Sunam: and there was there a great woman, which held him to eat bread: and when he passed often that way, he turned in to her to eat bread.

9 Who said to her husband: I perceive that this is a holy man of God, which passeth by us often.

10 Let us therefore make him a little chamber, and set him a little bed in it, and a table, and a stool, and a Candlestick, that when he cometh to us he may tarry there.

11 There came therefore a certain day, and coming he turned in to the chamber, and rested there.

12 And he said to Giezi his servant: Call this Sunamite. Who when he had called her, and she stood before him,

13 he said to his servant: Speak to her: Behold thou hast diligently ministered to us in all things, what wilt thou that I do for thee? hast thou any business, and wilt thou that I speak to the king, or the general of the warfare? Who answered: I dwell in the midst of Mine

own people.

14 And he said: What will she then that I do for her? And Giezi said: Ask not: for she hath no son, and her husband is old.

15 He therefore commanded him to call her: who when she was called, and stood before the door,

16 he said to her: At this time, this self same hour, if life accompany, thou shalt have a son in thy womb. But she answered: do not I beseech thee my lord, man of God, do not lie to thy handmaid.

17 And the woman conceived, and brought forth a son in that time, and in the self same hour, that Eliseus had said.

18 And the child grew. And upon a certain day, when going forth he went to his father, unto the reapers,

19 he said to his father: My head acheth, my head acheth. But he said to his servant, take him, and bring him to his mother,

20 who when he had taken him, and brought him to his mother, she set him upon her knees until noon, and he dyed.

21 And she went up, and laid him upon the bed of the man of God, and shut the door: and going forth

22 called her husband, and said: Send with me, I beseech thee, one of the servants, and an ass, that I may run to the man of God, and return.

23 Who said to her: For what cause doest thou go to him? The Calendes be not to day, nor the Sabbath. Who answered: I will go.

24 And she saddled the ass, and commanded her servant: drive, and make hast, make no stay in going. And do that which I command thee.

25 She therefore went forward, and came to the man of God into mount Carmel: and when the man of God saw her over against him, he said to Giezi his servant: Behold that Sunamite.

26 go therefore to meet her, and say to her: Is all well about thee, and about thy husband, and about thy son? Who answered: well.

27 And when she was come to the man of God into the mount, she caught his feet: and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and our Lord hath hid it from me, and hath not told me.

28 Who said to him: Did I ask a son of my Lord? Did I not say to thee: Mock me not?

29 And he said to Giezi: Gird thy loins, and take my staff in thy hand, & go. If a man meet thee, salute him not: and if any man salute thee, answer him not: and thou shalt put my staff upon the face of the child.

30 Moreover the mother of the child said: Our Lord liveth, and thy soul liveth, I will not leave thee. He arose therefore, and followed her.

The Epistle on
Thursday in the 4.
week of Lent.

(a) God sent his law by his servant, and it availed not to mankind dead in sins. But he coming & accommodating himself to our infirmity, participating our death we are quickened So St. Augustine mystically applieth this figurative miracle to Christ and his Church *li. 12. c. 35. cont. taste. Manich* and many like things of the old Testament he showeth to be figures of the new.

31 But Giezi was gone before them, and had put the staff upon the face of the child, & there was not voice, nor sense: and he returned to meet him, and told him, saying: (a) The child is not risen.

32 Eliseus therefore went into the house, and behold the child lay dead on his bed:

33 and going in he shut the door upon him, & upon the child & prayed to our Lord.

34 And he went up, and lay upon the child: and he put his mouth upon his mouth, & his eyes upon his eyes & his hands upon his hands: and he bowed him self over him, and the childs flesh was warmed.

35 But he returning, walked up and down in the house, once hither & thither: & he went up, and lay upon him: and the child gaped seven times, and opened his eyes.

36 And he called Gierzi, & said to him: Call this Sunamite. Who being called, went in unto him: Who said: Take thy son.

37 She came, and fell at his feet, and adored upon the ground: and took her son, and went out,

38 and Eliseus returned into Galgal. And there was a famine in the land, and the children of the Prophets dwelt before him; and he said to one of his servants: set on a great pot, and seeth broth for the children of the Prophets.

39 And one went out into the field to gather wild herbs: and he found as it were a wild vine, and gathered of it the colocynthides of the field, and filled his mantel, and returning cut it into the pot of broth, for he knew not what it was.

40 They therefore poured it to their fellows, to eat: and when they had tasted of the broth, they cried, saying: Death is in the pot, man of God. And they could not eat.

41 But he said: Bring meal, and when they had brought it, he cast it into the pot, and said: pour in for the multitude, that they may eat. And there was no more any bitterness in the pot.

42 And a certain man came from Baalsalisa bringing to the man of God loaves of the first fruits, twenty barley loaves, and new wheat in his skrip. But he said: Give to the people, that they may eat.

43 And his servant answered him: How much is this, that I should set it before an hundred men? Again he said: Give to the people, that they may eat: for thus saith our Lord: They shall eat, and there shall be left.

44 He therefore set it before them: who did eat, and there was left according to the word of our Lord.

Chapter 5

Naaman the general captain of Syria is cleansed of leprosy, by

The Epistle on
Monday in the 3
week of Lent.

washing him self as Eliseus appointeth him seven times in Jordan. 15. professeth his bell of in one God promising to serve him. 20. Giezi taketh gifts of Naaman, 25. and is stricken with leprosy.

1 **NAAMAN** the General of the warfare of the king of Syria, was a great man with his lord, and honorable: for by him our Lord gave health to Syria: and he was a valiant man and rich, but a leper.

2 Moreover out of Syria there were come forth robbers, and had led away captive out of the Land of Israel a little girl, which waited upon the wife of Naaman.

3 Who said to her mastress: I would my lord had been with the Prophet, that is in Samaria: surely he would have cured him from the leprosy, which he hath.

4 Naaman therefore went into his lord, and told him saying: Thus and thus hath the wench of the Land of Israel spoken.

5 And the king of Syria said to him: go, & I will send letters to the king of Israel. Who when he was set forward, and had taken with him ten talents of silver, and six thousand pieces of gold, and ten change of raiment,

6 he brought the letters to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest cure him of his leprosy.

7 And when the king of Israel had read the letters, he rent his garments, and said: Am I God, that I can kill, and give life, because this man hath sent to me, that I should cure a man of his leprosy? Mark, and see that he seeketh occasions against me.

8 Which when Eliseus the man of God had heard, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me and let him know that there is a prophet in Israel.

9 Naaman therefore came with horses and chariots, and stood at the door of the house of Eliseus:

10 and Eliseus sent a messenger to him, saying: go and be washed seven times in Jordan, and thy flesh shall receive health, and thou shalt be clean.

11 Naaman being angry departed, saying: I thought he would come out to me, and standing would invoke the name of the Lord his God, and touch with his hand the place of the leprosy, and cure me.

12 What are not Abana, and Pharphar the rivers of Damascus, better then all the waters of Israel, that I may be washed in them, and be made clean? Therefore when he had turned him self, and went away with indignation,

13 his servants came unto him, & spake to him: Father, & if the prophet had said a great thing to thee, certes, thou shouldest have done it: how much more whereas now he said unto thee: Be washed, and thou shalt be clean?

14 He went down, & washed in Jordan seven times according to the word of the man of God, and his flesh was restored, as the flesh of a little child, & he was made clean.

15 And returning to the man of God with all his train, he came, and stood before him, & said: In very deed I know that there is no other God in all the earth, but only in Israel. I beseech thee therefore to take a benediction of thy servant.

16 But he answered: Our Lord liveth, before whom I stand, I will not take it. And when he would have forced him, he did in nowise agree.

(a) In respect of Gods special electing and sanctifying the land of Chanaan, by his true religion, Naaman rightly esteemed that earth fitter for an altar then the earth of his own country.

17 And Naaman said: As thou wilt, but I beseech thee: grant unto me thy servant, that I may take of (a) the earth the burden of two mules: for thy servant will no more make holocaust, or victims to strange Gods, but to the Lord.

18 But this only is it, for which thou shalt beseech the Lord for thy servant, when my master shall go into the temple of Remmon, to adore: and he leaning upon my hand, if I shall adore in the temple of Remmon, he adoring in the same place, that the Lord pardon me thy servant for this thing.

19 Who said to him: go in peace. He therefore went from him in the spring time of the earth.

(b) Giezi prefigured Judas the false Apostle of Christ. and all those that buy or Sell spiritual things for money who by their avarice lose Gods grace, and gain infamy in this world, and eternal damnation in the next. *St. Aug. ser. 208, de tempore.*

20 And (b) Giezi the servant of the man of God said: My master hath spared Naaman this Syrian, that he took not of him the things which he brought: Our Lord liveth, I will run after him, and will take some thing of him.

21 And Giezi followed at the back of Naaman: whom when he saw running toward him, he leapt down from his chariot to meet him, and said: Are all things well?

22 And he said: well. my master hath sent me to thee, saying: even now there are come to me two young men from mount Ephraim, of the children of the Prophets: give them a talent of silver, and two change of raiment.

23 And Naaman said: It is better that thou take two talents. And he forced him, & bound the two talents of silver in two bags, and the double raiment, & laid it upon two of his servants, who also carried it before him.

24 And when he was come now in the Evening, he took it out of their hand, & laid it up in the house, & dismissed the men, and they departed.

25 And himself going in, stood before his master. And Eliseus said: From whence comest thou Giezi? Who answered: Thy servant hath not gone any whither.

26 But he said: Was not my heart present, when the man returned out of his chariot to meet thee? Now therefore thou hast received silver, and taken raiment, to buy olivetes, and vineyards, and sheep, and oxen, and servants, and handmaids.

27 But the leprosy also of Naaman shall cleave to thee, and to thy seed, for ever. And he went out from him a leper as it were snow.

ANNOTATIONS

Chapter 5

The case of going to heretical service, and Naamans going to the temple of an idol differ in diverse respects. Difference of times.

Of places.
Of persons.

The things demanded differ much.

Personal presence at heretical service in England, a distinctive sign of conformity to

19 *go in peace.*] Schismatics, as they are commonly (but improperly) now called in England, which being in mind and judgment Catholics, go sometimes to Protestants common prayers, or sermons, draw an excuse of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to go and serve his king in the temple, when he adored an Idol. But whosoever will duly consider this example, shall find great difference in respect of the times, places, persons, and of the very doubts proposed, between this mans case and ours. For before Christs Gospel was promulgate, neither all Articles of faith were so expressly taught, not the external profession thereof so strictly commanded, as now they are in time of more grace, which giveth more aid to mans weakness, wherein also more perfection is required, and therefore our Saviour exacteth of all *to confess him*, and his Religion, *before men: else he will deny them before his Father.* Likewise in the place, where this Nobleman dwelt, his presence in the temple, and service to the king, could not be accounted a revolt from true religion, which was Never professed there, nor be scandalous to any man being all Infidels: but in a Christian country, where all bear the name of Christians, especially where men are at controversy about the true Christian religion, all that frequent, or repair to the same assemblies, for public service of God, are reputed to be of the same religion; or else dissemblers, as it were to have no care of religion, knowing God, and not glorifying him as God. and revolting from the truth which they had learned. The difference also of persons is great. For this Nobleman having before his conversion served his king, in the office of sustaining him, when he bowed to the Idol, if he should have refused to do the same, it would rather have been supposed, that he disdained his Master, or showed disloyalty, then thought, that he refrained for religion: whereas in our case, very few do such temporal service, about the king in the church: and such as do carry the sword, scepter, or the like, are accounted of that religion, which is there practiced; except they manifest the contrary, as this man did, and our men commonly do not. Yea if any do say they are Catholics, and yet go to the Protestants church, they are counted of that rank, St. Paul speaketh of, which *confess they know God, but deny him in their deeds.* And those which refuse such an office, can not be judged disloyal, because it is sufficiently known, that Catholics refuse of mere conscience. Another most especial difference is in the things demanded. This Syrian promising expressly before the Prophet, and his own great train, that he would Never again serve false Gods, and that he would serve the only true God, and for that purpose carried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himself, desired not to do any thing, Whereby he might seem to serve an Idol: but that when the king leaning upon him, should adore Remmon, he might bow with his master, not adoring the Idol, for he resolved and promised the contrary, but adoring God Almighty, in whom now he believed. And this the Prophet approved, in that time, place, and person to be lawful. But those that now in England go to Protestants service, or sermons, do neither publicly renounce all heresies, nor profess to frequent Mass, the true Sacrifice of the Christian Church, nor avouch the erecting of an Altar, but go to church, to show

*Mat. 10.
Rom. 1. 2.
Pet. 1.
Tit. 2.
D. Bristous
Metino. 23.
2. Machab.
6. 7.*

heresy.

them selves obedient to the Parliament law, which abandoned the true Divine Service, and in place thereof appointed & commanded all to be present, at a new form of common prayer, thereby making it a distinctive sign of conformity, and participation in that religion, which these dissemblers in their consciences know to be false.

A case very like
to ours

This example therefore doth in no sort warrant their going to the heretical church: but contrariwise admonisheth all to take resolution in our case (as Naaman did in his) of our Eliseus, or spiritual Superior, and if he should say: go in peace, then might they plead an excuse, but he saith: None can go without incurring grievous sin, and eternal damnation. The case being so much different from Naamans. It is in deed more like to that of Eleazarus, and other Machabees, who were commanded *by eating swines flesh, to depart from the law of God, and their fathers*. Which by no means was lawful to do, nor to make show of doing it, but rather to die, as they did most gloriously.

Chapter 6

Eliseus maketh iron to swim upon the water: 8. leadeth the king of Syria his men (sent to apprehend him) blindly into Samaria. 20. Where their eyes being opened, they are courteously entertained, and freely dismissed. 24. The Syrians besiege Samaria. 26. For extreme famine a mother eateth her child. 31. And the king commandeth to kill Eliseus.

1 **AND** the children of the Prophets said to Eliseus: Behold the place, wherein we dwell before thee is strait for us.

2 Let us go as far as Jordan, and take out of the wood every man some timber, that we may build there a place to dwell in. Who said: Go.

3 And one of them said: Come therefore thou also with thy servants. He answered: I will come.

4 And he went with them. And when they were come to Jordan they cut wood.

(a) His grief was
great, because he
had not means to
recompense the
loss to the owner.

5 And it chanced, that when one had cut down timber, the head of the axe fell into the water: and he cried out, and said: Alas alas alas my lord, this same also I (a) did borrow.

6 And the man of God said: where fell it? and he showed him the place: he therefore cut of a piece of wood, and cast it thither: and the iron did swim,

7 and he said: Take it up. Who stretched forth his hand, and took it.

8 And the king of Syria fought against Israel, and took counsel with his servants, saying: In that and that place let us lay ambushments.

9 Therefore the man of God sent to the king of Israel, saying: Beware thou pass not into such a place: because the Syrians are there in ambushments.

10 The king of Israel therefore sent to the place, which the man of God had told him, and prevented him, and looked well to him self

there not once or twice.

11 And the heart of the king of Syria was troubled for this thing.
And calling together his servants, he said: Why do you not tell me
who is the betrayer of me to the king of Israel?

12 And one of his servants said: Not so my lord king, but Eliseus the
prophet, which is in Israel, telleth the king of Israel all words,
whatsoever thou shalt speak in thy privy chamber.

13 And he said to them: go, and see where he is: that I may send,
and take him. And they told him, saying: Behold in Dothan.

14 He therefore sent thither horses and chariots, and the force of his
army: who when they were come in the night, they beset the city.

15 And the servant of the man of God rising early, went out, and saw
an army round about the city, and horses and chariots: and he told
him, saying: Alas alas alas my lord, what shall we do.

16 But he answered: Fear not: for there are more with us then with
them.

17 And when Eliseus had prayed, he said: Lord open the eyes of this
man, that he may see. And our Lord opened the eyes of the servant,
and (b) he behold: and loe and mountain full of horses, and of fiery
chariots round about Eliseus.

(b) A husbandman,
in Yorkshire called
Kettle had the gift
to see evil spirits,
Whereby he often
detected &
hindered their bad
purposes. *Neu.
brig. li 2. c. 21,
Rer. Anglic.*

18 But the enemies went down to him: moreover Eliseus prayed to
our Lord, saying: Strike, I beseech thee, this people with blindness.
And our Lord smote them, that they saw not, according to the word
of Eliseus.

19 And Eliseus said to them: This is not the way neither is this the
city: follow me, & I will show you the man, whom you seek. He
therefore led them into Samaria:

20 and when they were entered into Samaria, Eliseus said: Lord
open the eyes of these men, that they may see. And our Lord opened
their eyes, and they saw them selves to be in the midst of Samaria.

21 And the king of Israel said to Eliseus, when he had seen them:
Shall I strike them, my father?

22 And he said: Thou shalt not strike them: for thou didst not take
them with thy sword, and thy bow, that thou mayest strike them: but
(c) set bread and water before them, that they may eat and Drink,
and go to their master.

(c) By bread and
water is under
stood Ordinary
meat and drink. v.
23.

23 And a great preparation of meats was set before them, and they
did eat and Drink, and he dismissed them, and they went away to
their master, and the robbers of Syria came no more into the Land of
Israel.

24 And it came to pass after these things, Benadad the king of Syria
gathered together all his army, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and so long it was
besieged, till the head of an ass was sold for four score silver pieces,

& the fourth part of a cab of pigeons dung, for five silver pieces.

26 And when the king of Israel passed by the wall, a certain woman cried out to him, saying: Save me my lord king.

27 Who said: No, our Lord save thee: how can I save thee? of the floor, or of the press? And the king said to her: What aileth thee? Who answered:

28 This woman said to me: Give thy son, that we may eat him to day, & my son we will eat to morrow.

29 We therefore boiled my son, and did eat him. And I said to her the next day: Give thy son, that we may eat him. Who hath hid her son.

30 Which when the king had heard, he rent his garments, and passed by the wall. And all the people saw the haircloth, which he ware next upon his flesh.

31 And the king said: These things do God to me, and these add he, if the head of Eliseus the son of Saphat shall stand upon him this day.

32 But Eliseus sat in his house, and the ancients sat with him. He therefore sent a man before: and before that messenger came, he said to the ancients: do you know that this murderers son hath sent to cut of my head? See therefore, when the messenger shall come, shut the door, and suffer him not to enter in: for behold the sound of his masters feet is behind him.

33 Whiles he was yet speaking to them, the messenger appeared, which came to him. And he said: Behold, this so great evil is of our Lord: what shall I look for more of our Lord?

Chapter 7

Eliseus prophesieth plenty of corn the next day, and death to a chief man that will not believe it. 3. Four Lepers going to yield themselves to the Syrians, 6. who by Gods providence are frightened and fled away, 9. bring news thereof to Samaria, 12. which by trial is found true, 16. And so there is plenty of corn, and the incredulous nobleman is trod to death, with press of multitude in the gate, as the prophet foretold.

1 **AND** Eliseus said: Hear ye the word of our Lord: Thus saith our Lord: At this time Tomorrow a bushel of flour shall be at one stater, and two bushels of barley at one stater, in the gate of Samaria.

2 One of the Dukes, upon whose hand the king leaned, answering the man of God, said: If our Lord shall make floodgates in heaven, (a) can that possibly be which thou speakest? Who said: Thou shalt see it with thine eyes, and shalt not eat thereof.

3 There were therefore four men lepers, beside the entrance of the gate: who said one to another: What mean we to be here till we die?

(a) Discourse of mans reason can not reach to the power of God, who can do all that he will, and will do all that he saith:

therefore the
incredulous are
justly punished. v.
20.

4 Whether we enter into the city, we shall die for famine: or whether we tarry here, die we must; come therefore, and let us run away to the camp of Syria. If they spare us, we shall live: but if they will kill us, we shall die Nevertheless.

5 They arose therefore in the Evening, to come to the camp of Syria. And when they were come to the beginning of the camp of Syria, they found no man there.

6 For our Lord had made them in the camp of Syria to hear the sound of chariots, and horses, and of a very great army: and they said one to another: Behold the king of Israel hath for wages hired against us the Kings of the Hethites, and of the Ægyptians, and they are come upon us.

7 They arose therefore, and fled in the dark, and left their tents, and their horses and asses in the camp, and fled desirous to save their lives only.

8 Therefore when these lepers were come to the beginning of the camp, they entered into one tabernacle, and did eat and drink: and they took thence silver, and gold, and raiment, and went, and hid it: again they returned to another tabernacle, and from thence likewise taking away they hid it.

9 And they said one to another: We do not well: for this is a day of good tidings. If we shall hold our peace, and will not tell until morning, we shall be blamed of a heinous offence: Come, let us go, and make report in the Kings court.

10 And when they were come to the gate of the city, they told them saying: We went to the camp of Syria, and found no man there, but horses, and asses tied, and the tents pitched.

11 The porters therefore went, and told it to the king within his palace.

12 Who arose in the night, & said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp and lie hid in the fields, saying: When they shall come forth out of the city, we will take them alive, and then we may enter into the city.

13 But one of his servants answered: Let us take five horses that are remaining in the city (because they only are in the whole multitude of Israel for the other are consumed) and sending, we may try.

14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying, go ye, and see.

15 Who went after them as far as Jordan: and behold all the way was full of raiment, and vessels, which the Syrians had cast away, when they were amazed, and the messengers returning told the king.

16 And the people going forth spoiled the camp of Syria: and a bushel of flour became at one stater, and two bushels of barley at one stater, according to the word of our Lord.

17 Moreover the king appointed that duke on whose hand he leaned,

to stand at the gate: whom the multitude trod in the entrance of the gate, & he died, according as the man of God had spoken, when the king came down to him

18 And it came to pass according to the word of the man of God, which he spake to the king, when he said: Two bushels of barley shall be at one stater, and a bushel of flour at one stater, this very time Tomorrow it the gate of Samaria:

19 when that duke answered the man of God, and said: Although our Lord would make floodgates in the heaven, can this be done which thou speakest? And he said to him: Thou shalt see with thine eyes, and shall not eat thereof.

20 It chanced therefore to him as it was foretold, and the people trod him in the gate, and he died.

Chapter 8

After seven years famine foretold by Eliseus, the Sunamite Woman returning home, recovereth her lands and rEvenewes. 7. Eliseus foreshoweth the death of Benadad king of Syria, and cruel reign of Hazael. 16. Joram reigning in Juda, the Idumeans revolt from him. also Lobna. 23. He dieth, and his son Ochozias succeedeth.

1 **AND** Eliseus spake to the woman, whose son he restored to life, saying: Arise, go thou and thy house, and sojourn wheresoever thou shalt find: for our Lord hath called a famine, and it shall come upon the land seven years.

2 Who arose, & did according to the word of the man of God: & going with her household, she sojourned in the land of the Philistines many days.

3 And when the seven years were ended, the woman returned out of the Land of the Philistines: and she went forth to speak to the king for her house, and for her lands.

4 And the king spake with Giezi the servant of the man of God, saying: tell me all the marvelous things that Eliseus hath done.

5 And when he had told the king how he had raised a dead man, the woman appeared, whose son he had revived, crying to the king for her house, and her lands. And Giezi said: My lord king, this is the woman, and this is her son, whom Eliseus raised.

6 And the king asked the woman: who told him. And the king gave her an eunuch, saying: Restore her all things that are hers, and all the revenues of the lands, from the day, that she least the land until this present.

7 Eliseus also came to Damascus, and Benadad the king of Syria was sick: and they told him, saying: The man of God cometh hither.

8 And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I

escape of this Mine infirmity?

9 Hazael therefore went to meet him, having with him presents, and all good things of Damascus, the lodes of forty camels. And when he stood before him, he said: Thy son Benadad the king of Syria hath sent me to thee, saying: Can I recover of this mine infirmity?

(a) This was true in some sense, sickness ending when death came.

10 And Eliseus said to him: go, tell him: (a) Thou shalt be healed: but our Lord hath showed me that dying he shall die.

11 And he stood with him, and was troubled so far that he blushed: and the man of God wept.

12 To whom Hazael said: Why doeth my lord weep? But he said: Because I know what evils thou wilt do to the children of Israel. Their fenced cities thou wilt burn with fire, and their youngmen thou wilt kill with the sword, and their little ones thou wilt dash in pieces, and women with child thou wilt divide.

13 And Hazael said: What am I thy servant a dog, that I should do this great thing? And Eliseus said: Our Lord hath showed me that thou shalt be king of Syria.

14 Who when he was departed from Eliseus, came to his master, who said to him: What said Eliseus to thee? But he answered: He told me: Thou shalt recover health.

15 And when the next day was come, he took a coverlet, and poured water thereon, and spread it upon his face: who being dead, Hazael reigned for him.

16 In the fifth year of Joram the son of Achab the king of Israel, and of Josaphat the king of Juda, reigned Joram the son of Josaphat the king of Juda.

17 He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem.

(b) Athalia v. 26. is called the daughter of Amri.

Wherefore it seemeth that either she was the adopted daughter of her brother Achab, or is there called the daughter of her grandfather.

18 And he walked in the ways of the Kings of Israel, as the house of Achab had walked: for (b) the daughter of Achab was his wife: and he did that which is evil in the sight of our Lord.

19 But our Lord would not destroy Juda, for David his servant, as he had promised him, to give him a lamp to him, and to his children always.

20 In his days revolted Edom, from being under Juda, and made to it self a king.

21 And Joram came to Seira, and all the chariots with him: and he arose in the night, and struck the Idumeans, that had beset him, and the captains of the chariots, and the people fled into their tabernacles.

22 Edom therefore revolted from being under Juda, until this day. Then Lobna also revolted at that time.

23 But the rest of the words of Joram, and all that he did, are not these things written in the Book of the words of the Kings of Juda?

24 And Joram slept with his fathers, and was buried with them in the City of David, and Ochozias his son reigned for him.

25 In the twelfth year of Joram the son of Achab the king of Israel, reigned Ochozias the son of Joram the king of Juda.

26 Two and twenty years old was Ochozias when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia the daughter of Amri the king of Israel.

27 And he walked in the ways of the house of Achab: and he did that which is evil before our Lord, as the house of Achab: for he was the son in law of the house of Achab.

28 He went also with Joram the son of Achab, to fight against Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Joram:

29 Who returned to be cured, in Jezrahel: because the Syrians wounded him in Ramoth fighting against Hazael the king of Syria. Moreover Ochozias the son of Joram the king of Juda, went down to visit Joram the son of Achab into Jezrahel, because he was sick there.

Chapter 9

Jehu is anointed king of Israel, 7. to destroy the house of Achab and Jezabel. 14. He presently killeth Joram king of Israel, 27. Likewise Ochozias king of Juda. 30. also Jezabel, who is eaten by dogs.

1 **AND** Eliseus the Prophet called one of the children of the Prophets, and said to him: Gird thy loins, and take this little box of oil in thy hand, and go into Ramoth Galaad.

2 And when thou shalt come thither, thou shalt see Jehu the son of Josaphat the son of Namsi: and going in thou shalt raise him out of the midst of his brethren, and shalt bring him into an inner chamber.

3 And holding the little box of oil, thou shalt pour upon his head, and shalt say: Thus saith our Lord: I have anointed thee king over Israel. And thou shalt open the door, and flee, and shalt not stay there.

4 The young man therefore the child of a Prophet went into Ramoth Galaad,

5 and entered in thither: and behold the captains of the army sate, and he said: I have a word to thee o prince: And Jehu said: to whom of us al? But he said: To thee o prince.

6 And he arose, and went into the chamber: but he poured oil upon his head, and said: Thus saith our Lord the God of Israel: I have anointed thee king over the people of the Lord of Israel,

7 and thou shalt strike the house of Achab thy master, and I will Revenge the blood of my servants the Prophets, and the blood of all the servants of the Lord of the hand of Jezabel.

8 And I will destroy all the house of Achab, and will kill of Achab him that pisseth against a wall, and the shut up, and the meanest in Israel.

9 And I will make the house of Achab, as the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Ahias.

10 Jezabel also the dogs shall eat in the field of Jezrahel, neither shall there be any to bury her. And he opened the door, and fled.

11 And Jehu went forth to his masters servants. Who said to him: Are all things well? Why came this mad man to thee? Who said to them: You know the man, and what he spake.

12 But they answered: It is false, but rather do thou tell us. Who said to them: Thus and thus he spake to me: and he said: Thus saith our Lord, I have anointed thee king over Israel

13 They therefore made haste, and every man taking his mantel laid it under his feet, after the similitude of a judgment seat, & they sounded the trumpet, and said: Jehu hath the kingdom.

14 Jehu therefore the son of Josaphat the son of Namsi conspired against Joram: Moreover Joram had besieged Ramoth Galaad, he, and all Israel against Hazael the king of Syria:

15 and was returned to be cured in Iezrael of the wounds, for the Syrians had wounded him, fighting against Hazael the king of Syria. And Jehu said: If it please you, let no man go forth fugitive out of the city, lest he go, and tell in Jezrahell.

16 And he mounted, and went into Jezrahel: for Joram was sick there, and Ochozias the king of Juda was come down to visit Joram.

17 The watchman therefore, that stood upon the tour of Jezrahel, saw the troupe of Jehu coming, & said: I see a troupe. And Joram said: Take a Chariot, and send to meet them, and let him that goeth say: Are all things well?

18 He went therefore, that was gotten up into the chariot, to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? pass, and follow me. The watchman also told, saying: The messenger came to them, & returneth not.

19 He sent also the second chariot of horses: and he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? pass, and follow me.

20 And the watchman told, saying: He is come as far as they, & returneth not: and it is the pace as it were the pace of Jehu the son of Namsi, for he goeth amayne.

21 And Joram said: Make ready the chariot. And they made ready his chariot, and Joram the king of Israel went forth, and Ochozias the king of Juda, each in their chariots, and they went forth to meet Jehu, and found him in the field of Naboth the Jezrahelite.

22 And when Joram had seen Jehu, he said: Is there peace Jehu? But

he answered: What peace? The fornications of Jezabel thy mother, and her many sorceries are in their vigor.

23 And Joram turned his hand, and fleeing said to Ochozias: Treason Ochozias.

24 Moreover Jehu bent his bow with his hand, and struck Joram between the shoulders: and the arrow went out through his heart, and immediately he fell in his chariot.

25 And Jehu said to captain Badacer: Take him, throw him forth in the field of Naboth the Jezrahelite: for I remember when I and thou sitting in a chariot did follow Achab this mans father, that our Lord lifted up this burden upon him, saying:

(a) When Naboth was falsely accused & unjustly stoned to death, as if he had blasphemed God, and cursed the king, for his pretended crimes, his sons were also slain, and his lands and goods confiscate: which appeareth by the kings present going to possess the vineyard. 3. Reg. 21.

26 If not for the blood of Naboth, and (a) for the blood of his children, which I saw yesterday, saith our Lord, I require thee not in this field saith our Lord. Now therefore take him, and throw him into the field according to the word of our Lord.

27 But Ochozias the king of Juda Seeing this, fled by the way of the house of the garden: and Jehu pursued him, and said: This man also strike ye in his chariot. And they struck him in the going up of Gaver, which is beside Ieblaam: who fled into Mageddo, and died there.

28 And his servants laid him upon his chariot, and carried him into Jerusalem: and they buried him there in his sepulcher with his fathers in the City of David.

29 In the eleventh year of Joram the son of Achab, reigned Ochozias over Juda,

30 and Jehu came into Jezrahell. Moreover Jezabel hearing of his entrance, painted her face with slibicke stone, and decked her head, and beheld through the window

31 Jehu coming at the gate, and said: Can there be peace to Zambri, that killed his master?

32 And Jehu lifted up his face to the window, and said: What is she? And two or three Eunuchs bowed them selves to him.

33 But he said to them: Cast her down headlong, & they threw her down and the wall was sprinkled with the blood, and the hoofs of the horses trod her.

34 And when he was entered in, to eat, and to Drink, he said: go, and see that cursed woman, and bury her: because she is a Kings daughter.

35 And when they went to bury her, they found nothing but the skull, and the feet, and the extreme parts of the hands.

36 And returning they told him. And Jehu said: It is the word of our Lord, which he spake by his servant Elias the Thesbite, saying: In the field of Jezrahel shall the dogs eat the flesh of Jezabel,

37 and the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel, so that they which pass by shall say: Is

this that same Jezabel?

Chapter 10

The Samaritans fearing the force of Jehu, choose no other king, but offer him their service: 6. and by his commandment kill the late kings seventy sons. 12. Forty two brothers of Ochazias late king of Juda are slain. 15. Jehu making league with Ionadab, utterly destroyeth Achabs house. 18. by a stratagem killeth all the worshippers of Baal, 26. burneth his statue, & turneth his temple into a iakes: 28. but maintainth Jeroboams golden calves. 32. The Assyrians afflict Israel. 34. Jehu dieth, and his son Joachaz reigneth.

1 **AND** Achab had seventy sons in Samaria: Jehu therefore wrote letters, and sent into Samaria to the chief of the city, and to the ancients, and to them that brought up Achabs children, saying:

2 As soon as you shall receive these letters, ye that have your masters sons, and chariots, and horses, and fenced cities, and armor,

3 choose the better, and him that shall please you of your masters sons, and set him upon his fathers throne, and fight for the house of your lord.

4 They were sore afraid, and said: Behold two Kings could not stand before him, and how shall we be able to resist?

5 The overseers therefore of the house, and the rulers of the city, and the ancients, and the tutors sent to Jehu, saying: We are thy servants, whatsoever thou shalt command we will do, neither will we make us a king: do thou whatsoever pleaseth thee.

6 And he wrote letters to them again, the second time, saying: If you be mine, and obey me, take the heads of your masters sons, and come to me this very hour Tomorrow into Jezrahell. Moreover the Kings sons, seventy men were brought up with the chief of the city.

7 And when the letters were come to them, they took the Kings sons, and slew seventy men, and put their heads in baskets, and sent them to him into Jezrahell.

8 And a messenger came, & told him, saying: They have brought the heads of the Kings sons. Who answered: Lay them in two heaps by the entrance of the gate until morning.

9 And when it was light, he went forth, and standing said to all the people: You are just: If I have conspired against my master, and have slain him, who hath stricken all these?

10 See therefore now there hath not fallen of the words of our Lord on the ground, which our Lord spake upon the house of Achab, and our Lord hath done that which he spake in the hand of his servant Elias.

11 Jehu therefore smote all that were left of the house of Achab in Jezrahel, and all his nobles, and familiars, and priests, till there

remained no Relics of him.

12 And he arose, and came into Samaria: and when he was come to the cabin of the shepherds in the way,

13 he found the brethren of Ochozias the king of Juda, and he said to them: What are you? Who answered: We are the brethren of Ochozias, and are come down to salute the Kings sons, and the queens sons.

14 Who said: Take them alive. Whom when they had taken alive, they killed them in a cistern beside the cabin, two and forty men, and he left not any of them.

(a) This Ionadab instituted a peculiar rule of religious abstinence: which his posterity duly observed. *Jerem.* 35.

15 And when he was gone thence, he found (a) Ionadab the son of Rechab coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart with thy heart? And Ionadab said: It is. If it be so, quoth he, give me thy hand. Who gave him his hand. But he lifted him up to him into the chariot,

16 and said him: Come with me, and see my zeal for our Lord. And being set in his chariot,

17 he brought him into Samaria. And he struck all that were left of Achab in Samaria, till there was not one, according to the word of our Lord, which he spake by Elias.

(b) Jehu sinned in feigning, and causing others to sacrifice to Baal, his zeal wanting both discretion and equity. *for evil must not be done that good may come thereof. Rom.* 3.

18 Jehu therefore assembled all the people, and said to them: Achab worshipped Baal a little, but (b) I will worship him more.

19 Now therefore call to me all the Prophets of Baal, and all his servants, and all his priests: let there be none but that he come, for I have a great sacrifice to Baal: He that shall be wanting shall not live. Moreover Jehu did this craftily, that he might destroy the worshippers of Baal.

20 And he said: Sanctify a solemn day to Baal. And he called

21 and sent into all the borders of Israel, and all the servants of Baal came: there was left 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.

22 And he said to them that were over the garments: Bring forth garments for all the servants of Baal. And they brought them forth garments.

23 And Jehu going in, and Ionadab the son of Rechab into the temple of Baal, said to the worshippers of Baal: Search, and see lest perhaps there be any with you of the servants of the Lord, but that there be the servants of Baal only.

24 They therefore went in to make victims and holocausts: but Jehu had prepared him without fourscore men, and said to them: Whosoever shall escape of these men, whom I will bring into your hands, his life shall be for the life of him.

25 And it came to pass, when the holocaust was ended, Jehu commanded his soldiers and captains: go in, and strike them, let

none escape. And the soldiers and captains struck them in the edge of the sword, and cast them forth: and they went into the city of the temple of Baal,

26 and brought forth the statue out of Baals temple, and burnt it,

27 and brake it in pieces. They destroyed also the temple of Baal, and made a iakes for it until this day.

28 Jehu therefore destroyed Baal out of Israel:

29 but yet from the sins of Jeroboam the son of Nabat, who made Israel to sin, he departed not, neither forsook he the golden calves, that were in Bethel, and Dan.

(c) *Moral good works* done in state of mortal sin not meriting eternal life, are often rewarded temporally. St. Aug. cont. mend. c. 2.

30 And our Lord said to Jehu: (c) Because thou hast diligently done that which was right, and that pleased in mine eyes, and hast done all things that were in my heart, against the house of Achab: thy children shall sit upon the throne of Israel to the fourth generation.

31 Moreover Jehu observed not to walk in the law of our Lord the God of Israel in all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin.

32 In those days our Lord began to be weary of Israel: and Hazael smote them in all the coasts of Israel,

33 from Jordan against the East quarter, all the land of Galaad, and Gad, and Ruben, and Manasses, from Aroer, which is upon the Torrent Arnon, and Galaad, and Basan.

34 But the rest of the words of Jehu, & all that he did, and his strength, are not these things written in the Book of the words of the days of the Kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz his son reigned for him.

36 And the days which Jehu reigned over Israel, be eight and twenty years in Samaria.

Chapter 11

Athalia killing all the Kings progeny (except loas, who is saved by his aunt) usurpeth the kingdom. 4. But the Seventh year Joiada the high priest crowneth Joas king. 13. causeth Athalia to be slain, 17. and maketh covenant between God, the king, and the people.

(a) Ambition cause of much cruelty.

1 **BUT** Athalia the mother of Ochozias seeing her son dead, arose, and (a) slew all the Kings seed.

2 But Josaba king Jorams daughter, the sister of Ochozias, taking Joas the son of Ochozias, stole him out of the midst of the Kings children, that were slain, and his nurse out of the bedchamber: and hid him from the face of Athalia, that he should not be slain.

(b) Our Saviour calleth this high

3 And he was with her six years secretly in the house of our Lord. Moreover Athalia reigned over the land.

priest, Zacharias;
which signifieth
blessed of our
Lord, for the
justice which he
did towards
Athalia and Joas.
St. Jerome li. 4. in
Math. c. 23.

4 And in the Seventh year (b) Joiada sent and taking the centurions, and the soldiers brought them in to him into the temple of our Lord, and made a covenant with them: and adjuring them in the house of our Lord, showed them the Kings son:

5 and commanded them, saying: This is the thing, which you must do.

6 Let the third part of you go in on the Sabbath, and keep the watch of the Kings house. And let a third part be at the gate Sur: & let a third part be at the gate behind the dwelling of the shield bearers: and you shall keep the watch of the house of Messa.

7 But let two parts of you all that go forth on the Sabbath, keep the watch of the house of our Lord about the king.

8 And you shall guard him round about, having weapons in your hands: & if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king coming in & going out.

9 And the centurions did according to all things, that Joiada the priest had commanded them: & every one taking their men, that went in on the Sabbath, with them that went out in the Sabbath, came to Joiada the priest.

10 Who gave them the spears, & the weapons of king David, which were in the house of our Lord.

11 And they stood every one having their weapons in their hand, on the right side of the temple, unto the left side of the altar, & of the temple, about the king.

12 And he brought forth the Kings son, and put upon him the diadem, and the covenant: and they made him king, and anointed him: and clapping with the hand, said: God save the king.

13 And Athalia heard the voice of people running: and she going in to the multitudes into the temple of our Lord,

14 saw the king standing upon the tribunal seat according to the manner, and the singers, and Trumpets near him, and all the people of the land rejoicing, and sounding the Trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy.

15 But Joiada commanded the centurions, that were over the army, and said to them: Lead her forth without the precinct of the temple, and whosoever shall follow her, let him be stricken with the sword. For the priest had said: Let her (c) not be slain in the temple of our Lord.

16 And they laid hands on her: and threw her by the way of the entrance of the horses, beside the palace, and she was slain there.

17 Joiada therefore made a covenant 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 all the people of the land entered into the temple of Baal, and destroyed his altars, and his images they brake in pieces stoutly:

(c) Great respect is
to be had of holy
places. Whereof
cometh the
privilege of
Sanctuaries.

Mathan also the priest of Baal they slew before the altar. And the priest set guards in the house of our Lord.

19 And he took the centurions, and the legions of Cerethi and Phelethi, and all 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 shield bearers into the palace, and he sat upon the throne of the Kings.

20 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the Kings house.

21 And Joas was seven years old, when he began to reign.

Chapter 12

Joas willeth the priests to repair what needeth in the temple, receiving all the money offered there. 6. which they not performing, the high priest provideth that all is amended, 16. the priests receiving only the money due to themselves. 17. Hazael king of Syria taking Geth, and threatening Jerusalem is pacified with money. 19. Joas is traitorously slain by his servants, and his son Amasias reigneth.

1 **IN** the seventh year of Jehu reigned Joas: and he reigned forty years in Jerusalem The name of his mother was Sebia of Bersabee.

2 And Joas did right before our Lord all the days, that Joiada the priest taught him.

3 But yet the excelses he took not away: for the people immolated & burnt incense in the excelfes.

(a) That is, the Ordinary oblation for each particular person. *Exod. 30.*

4 And Joas said to the priests: all the money of the sanctified things, which is brought into the temple of our Lord by the passengers, which is offered for the (a) price of a soul, and which of their own accord, and of their own free heart they bring into the temple of our Lord:

5 let the priests take it according to their order, and maintain reparations of the house, if they shall see any thing that needeth reparation.

6 Therefore until the three and twentieth year of king Joas, the priests did not make reparations of the temple.

7 And king Joas called Joiada the high priest and the priests, saying to them: Why make you not the reparations of the temple? Take you therefore money no more according to your order, but render it to the reparation of the temple.

8 And the priests were prohibited to take money any more of the people, and to make the reparations of the temple.

9 And Joiada the high priest took * a treasury, and opened a hole in the top, and set it by the altar at the right hand of them that go into the house of our Lord, and the priests that kept the doors, did cast

**a chest.
or alms
boxe.*

into it all the money, that was brought to the temple of our Lord.

10 And when they saw that there was very much money in the treasury, the Kings scribe, and the high priest went up, and poured it out, and counted the money, that was sound in the house of our Lord:

11 and they gave it according to number and measure into their hand, which did oversee the masons of the house of our Lord: who bestowed it on carpenters, and on masons, such as wrought in the house of our Lord,

12 and made reparations: and on them that hewed stones, and that they should buy trees, and stones, that were hewed, so that the reparation of the house of our Lord was accomplished in all things, which had need of cost to uphold the house.

13 But yet there were not made of the same money the water pots of the temple of our Lord, and the fleshhooks, and censers, and trumpets, and every vessel of gold and silver, of the money, that was brought into the temple of our Lord.

14 For it was given them that did the work, that the temple of our Lord might be repaired:

15 and there was no account made with those men, that received the money to distribute it to the craftsmen, but upon their fidelity they bestowed it.

16 But the money for offence, & the money for sins, they brought not into the temple of our Lord, because it was the priests.

17 Then Hazael the king of Syria went up, and fought against Geth, and took it: and directed his face to go up to Jerusalem.

(b) Dedicated to holy use.

18 For which cause Joas the king of Juda took all the sanctified things, which Josaphat, and Joram, and Ochozias his fathers the Kings of Juda had (b) consecrated, and which him self had offered: and all the silver, that could be found in the treasures of the temple of our Lord, and in the Kings palace: and sent it to Hazael the king of Syria, and he retired from Jerusalem.

19 But the rest of the words of Joas, and all that he did, are not these things written in the Book of the words of the days of the Kings of Juda?

(c) He was buried in the city but not in the sepulcher of the Kings. 2. Paral. 24. for his impiety in the latter part of his life.

20 And his servants arose, and conspired among them selves, and struck Joas in the house of Mello in the descent of Sella.

21 For Iosachar the son of Semaath, and Iozabad the son of Somer his servants, struck him, and he died: and they buried him with his fathers in (c) the city of David, and Amasias his son reigned for him.

Chapter 13

Joachaz King of Israel is afflicted by the Syrians, 4. and delivered. 6. Yet destroyeth not Idolatry. 8. dieth, and his son Joas followeth his

evil steps. 14. Eliseus being sick willeth the king to shoot, 18. and to strike the earth, who striking thrice, is told that he shall thrice strike the Syrians. 20. Eliseus dieth, and a dead man is revived touching his bones. 22. Joas recovereth that which the Syrians had taken from Israel.

1 **IN** the three and twentieth year of Joas the son of Ochozias the king of Juda, reigned Joachaz the son of Jehu over Israel in Samaria, seventeen years.

2 And he did evil before our Lord, and followed the sins of Jeroboam the son of Nabat, who made Israel to sin, and declined not from them.

3 And the fury of our Lord was wrath against Israel, and he delivered them into the hand of Hazael the king of Syria, and into the hand of Benadad the son of Hazael, always.

4 But Joachaz besought the face of our Lord, and our Lord heard him: for he saw the distress of Israel, that the king of Syria had broken them:

5 and our Lord gave a Saviour to Israel, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their tabernacles as yesterday and the day before.

6 But yet they departed not from the sins of Jeroboam who made Israel to sin, but they walked in them: for the grove also remained in Samaria.

7 And there were left to Joachaz of the people but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them as dust by threshing in the barn floor.

8 But the rest of the words of Joachaz, and all that he did, and his strength, are not these things written in the Book of the words of the days of the Kings of Israel?

9 And Joachaz slept with his fathers, & they buried him in Samaria: and Joas his son reigned for him.

10 In the seven and thirtieth year of Joas the king of Juda reigned Joas the son of Joachaz over Israel in Samaria sixteen years,

11 and he did that which is evil in the sight of our Lord, he declined not from all the sins of Jeroboam the son of Nabat, who made Israel to sin, but he walked in them.

12 But the rest of the words of Joas, and all that he did, and his strength, how he fought against Amasias the king of Juda, are not these things written in the Book of the words of the days of the Kings of Israel?

13 And Joas slept with his fathers: but Jeroboam sat upon his throne. Moreover Joas, was buried in Samaria with the Kings of Israel.

14 And Eliseus was sick of an infirmity, whereof also he died: and Joas the king of Israel went down to him, and wept before him, and

said: My father, my father, the chariot of Israel and the guarder thereof.

15 And Eliseus said to him: fetch a bow and arrows. And when he had brought him a bow, and arrows,

16 he said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the Kings hands,

17 and said: Open the east window. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the salvation of our Lord, and the arrow of salvation against Syria: and thou shalt strike Syria in Aphec, till thou consume it.

18 And he said: Take up the arrows. Who when he had taken them again, he said to him: Strike the earth with a javelin. And when he had stricken three times, and stood still,

(a) It was revealed to the prophet that so often as the king should strike the earth, so often he should have victories against the Syrians, but not how often he would strike on the earth.

19 the man of God was angry with him, & said: (a) If thou hadst stricken five or six or seven times, thou hadst stricken Syria even to destruction: but now three times shalt thou strike it.

20 Eliseus therefore died, and they buried him. And the rovers of Moab came into the land the same year.

21 And certain persons burying a man, saw the rovers, and threw the body in the sepulcher of Eliseus. Which when it had touched the bones of Eliseus, the man revived, and stood upon his feet.

22 Hazael therefore the king of Syria afflicted Israel all the days of Joachaz:

23 and our Lord had mercy on them, and returned to them for his covenant, which he had with Abraham, and Isaac, and Jacob: and he would not destroy them, nor utterly cast them away, until this present time.

24 And Hazael the king of Syria died, and Benadad his son reigned for him.

25 Moreover Joas the son of Joachaz, took the cities out of the hand of Benadad the son of Hazael, which he had taken out of the hand of Joachaz his father by the right of war, three times did Joas strike him, and he delivered the cities to Israel.

Chapter 14

Amasias king of Juda killeth those that had slain his father; 7. and striketh Edom. 8. Provoking Joas king of Israel to war, receiveth a contemptible answer: 11. provoking again is beaten in battle, and Jerusalem is ransacked. 15. Joas dieth and his son Jeroboam followeth the bad steps of the first Jeroboam; yet recovereth many places lost before. and dying his son Zacharias reigneth.

1 **IN** the second year of Joas the son of Joachaz the king of Israel

reigned Amasias the son of Joas the king of Juda.

2 Five and twenty years old was he when he began to reign: and nine and twenty years he reigned in Jerusalem, the name of his mother was Joadan of Jerusalem.

3 And he did right before our Lord, but yet not as David his father. He did according to all things, which Joas father did:

4 but this only that he took not away the excelses: for yet the people immolated, and burnt incense in the excelses.

5 And when he obtained the kingdom, he smote his servants, which had slain the king his father:

6 but their children that killed him, he did not put to death, according to that which is written in the book of the law of Moyses, as our Lord commanded, saying: The fathers shall not die for the children, neither shall the children die for the fathers: but every one shall die in his own sin.

Deut. 24.

7 He smote Edom in the Vail of Salt pits ten thousand, and took the rock in battle, and called the name thereof, Iecthel until this present day.

(a) Amongst Kings
being at variance,
Seeing *one*
another importeth,
as much as to fight
a battle.

8 Then Amasias sent messengers to Joas the son of Joachaz, the son of Jehu the king of Israel, saying: Come, (a) let us see one another.

9 And Joas the king of Israel sent again to Amasias the king of Juda saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed and trod the thistle.

10 Thou striking hast prevailed over Edom, and thy heart hath puffed thee up: be content with the Glory, and sit in thy house: Why provokest thou evil, that thou mayest fall and Juda with thee.

11 And Amasias agreed not. And Joas the king of Israel went up, and they saw each other, he and Amasias the king of Juda in Bethsames a town of Juda.

12 And Juda was stricken before Israel, and every man fled into their tabernacles.

13 But Joas the king of Israel did take Amasias the king of Juda the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem: and he brake down the wall of Jerusalem, from the gate of Ephraim unto the gate of the corner, four hundred cubits.

14 And he took all the gold, and silver, and all the vessel, that were found in the house of our Lord, and in the Kings treasures, and hostages, and returned into Samaria.

15 But the rest of the words of Joas which he did, and his strength, Wherewith he fought against Amasias the king of Juda, are not these things written in the Book of the words of the days of the Kings of Israel?

16 And Joas slept with his fathers, and was buried in Samaria with

the Kings of Israel: & Jeroboam his son reigned for him.

17 And Amasias the son of Joas the king of Juda lived, after that Joas the son of Joachaz the king of Israel was dead, fifteen years.

18 But the rest of the words of Amasias, are not these things written in the Book of the words of the days of the Kings of Juda?

19 And there was a conspiracy made against him in Jerusalem: but he fled into Lachis. And they sent after him into Lachis, and killed him there

20 And they carried him away upon horses, and he was buried in Jerusalem with his fathers in the City of David.

21 And all the people of Juda took Azarias sixteen years old, and made him king for his father Amasias.

22 He built Ælath, and restored it to Juda, after that the king slept with his fathers.

23 In the fifteenth year of Amasias the son of Joas the king of Juda, reigned Jeroboam the son of Joas the king of Israel in Samaria, one and forty years:

24 and he did that which is evil before our Lord. He departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin.

25 He restored the borders of Israel from the entrance of Emath, unto the Sea of the wilderness, according to the word of our Lord the God of Israel, which he spake by his servant Ionas the son of Amathi, the Prophet, who was of Geth, which is in Opher.

Ioue. 1.

26 For our Lord saw the affliction of Israel exceeding bitter, and that they were consumed unto the imprisoned & meanest persons, and that there was none to help Israel.

27 Neither did our Lord determine that he would destroy the name of Israel from under heaven, but he saved them in the hand of Jeroboam the son of Joas.

28 But the rest of the words of Jeroboam, and all that he did, and his strength, Wherewith he fought, and how he restored Damascus, and Emath to Juda in Israel, are not these things written in the Book of the words of the days of the Kings of Israel?

29 And Jeroboam slept with his fathers the Kings of Israel, and Zacharias his son, reigned for him.

Chapter 15

Azarias beginneth well, 4. afterward (for offering incense on the altar. 2. Paralip. 26.) is stricken with leprosy, cast out of the temple, and from conversation with the people, his son Joathan ruling the kingdom. 8. Sellum killeth Zacharias king of Israel and reigneth in his place. 14. After one month Manahem killeth Sellum & reigneth also wickedly. 19. Maketh league with the Syrians. 22. dieth and his

son Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The Assyrians spoil the country, and carry away many captives. 30. Osee killeth Phacee and reigneth. 32. In the mean time Joathan regning in Juda is infested with enemies. 38. dieth, and his son Achaz reigneth.

(a) Otherwise
called Ozias. 2.
Paralip. 26. Mat. 1.

1 **IN** the seven and twentieth year of Jeroboam the king of Israel reigned (a) Azarias the son of Amasias the king of Juda.

2 He was sixteen years old, when he began to reign, and two and fifty years he reigned in Jerusalem: the name of his mother was Iechelia of Jerusalem,

3 And he did that which was liked before our Lord, according to all things that his father Amasias did.

4 But the excelses he destroyed not: as yet the people sacrificed, and burnt incense in the excelses.

(b) This
punishment was
inflicted upon him,
for his
presumption to
offer incense on
the altar. 2.
Paralip. 26.

5 And our Lord struck the king, and he was (b) a leper until the day of his death, and he dwelt in a free house a part: but Joathan the Kings son governed the palace, and judged the people of the land.

6 But the rest of the words of Azarias, and all that he did, are not these things written in the Book of the words of the days of the Kings of Juda?

(c) He was buried
honorably *in the
city of David*, that
is, near to the
walls, but in the
field, because he
was a leper even to
his death. 2. *Paral.
26.*

7 And Azarias slept with his fathers: and they buried him with his ancestors (c) in the city of David, and Joathan his son reigned for him.

8 In the eight and thirtieth year of Azarias the king of Juda, reigned Zacharias the son of Jeroboam over Israel in Samaria six months:

9 and he did that which is evil before our Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

10 And Sellum the son of Jabes conspired against him: and smote him openly, killed him, and reigned for him.

11 But the rest of the words of Zacharias, are not these written in the Book of the words of the days of the Kings of Israel?

12 This is the word of our Lord, which he spake to Jehu, saying: Thy children shall sit unto the fourth generation upon the throne of Israel. And so it came to pass.

13 Sellum the son of Jabes reigned the nine and thirtieth year of Azarias the king of Juda: and reigned one month in Samaria.

14 And Manahem the son of Gadi went up from Thersa: and he came into Samaria, and smote Sellum the son of Jabes in Samaria, and slew him, & reigned for him.

15 But the rest of the words of Sellum, & his conspiracy, Wherewith he wrought treason, are not these things written in the Book of the words of the days of the Kings of Israel?

16 Then Manahem struck Thapsa and all that were in it and the

borders thereof from Thersa, for they would not open unto him: and he slew all women thereof that were with child, and ripped them.

17 In the nine and thirtieth year of Azarias the king of Juda, reigned Manahem the son of Gadi over Israel ten years in Samaria.

18 And he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin all his days.

19 Phul also the king of the Assyrians came into the land, and Manahem gave to Phul a thousand talents of silver, that he should aid him, & establish his kingdom.

20 And Manahem put a tax of silver upon Israel, on them that were mighty and riche to give the king of the Assyrians, fifty sicles of silver every man: and the king of the Assyrians returned, and tarried not in the land.

21 But the rest of the words of Manahem, and all that he did, are not these things written in the Book of the words of the days of the Kings of Israel?

22 And Manahem slept with his fathers: and Phaceia his son reigned for him.

23 In the fiftieth year of Azarias the king of Inda reigned Phaceia the son of Manahem over Israel in Samaria two years:

24 and he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

25 And Phacee the son of Romelia, his captain conspired against him, and struck him in Samaria, in the tower of the Kings house beside, Argob and beside Arie, and with him fifty men of the children of the Galaadites, and he slew him, and reigned for him.

26 But the rest of the words Phaceia & all that he did, are not these things written in the Book of the words of the days of the kings of Israel.

27 In the two and fiftieth years of Azarias the king of Juda reigned Phacee the son Romelia over Israel in Samaria twenty years.

28 And he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

29 In the dates of Phacee the king of Israel came Theglathphalasar the king of Assur, & (d) took Aion, and Abel the house of Maachat and Ianoe, and Cedes, and Asor, and Galaad, and Galilee, and all the land of Nepthali: and transported them unto the Assyrians.

30 And Osee the son of Ela conspired, and lay in wait against Phacee the son of Romelia, and struck him, and slew him: and he reigned for him the twentieth year of Ioatham the son of (e) Ozias.

31 But the rest of the words of Phacee, and all that he did, are not these things written in the Book of the words of the days of the kings of Israel?

(d) Some men of Ruben, Gad Manasses, and Nepthali, were carried captives into Assyria.

(e) Otherwise called Azarias. v. 1.

32 In the second year of Phacee the son of Romelia the king of Israel, reigned Ioatham the son of Ozias the king of Juda.

33 Five and twenty years old was he when he began to reign, and sixteen years he reigned in Jerusalem: the name of his mother was Ierusa, the daughter of Sadoc.

34 And he did that which was liked before our Lord: according to all things, which Ozias his father had done, did he work.

35 Howbeit the excelses he took not away: as yet the people immolated, and burnt incense in the excelses, he built the highest gate of the house of our Lord.

36 But the rest of the words of Ioatham, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda?

37 In those days our Lord began to send into Juda Rasin the king of Syria, and Phacee the son of Romelia.

39 And Ioatham slept with his fathers, and was buried with them in the city of David his father, and Achaz his son reigned for him.

Chapter 16

Achaz king of Juda besides other Idolatry, sacrificeth his own son to Idols. 5. The Kings of Israel and Syria besieging Jerusalem, the Assyrians are hired to relieve it. 10. Achaz causeth Urias to make an altar like to one in Damascus, 14. in place of Gods altar: 17. removeth diverse other things pertaining to Divine service, 19. dieth, and his son Ezechias reigneth.

1 **IN** the seventieth year of Phacee the son of Romelia reigned Achaz the son of Ioatham king of Juda.

2 Twenty years old was Achaz when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was pleasing in the sight of our Lord his God, as David his father.

3 But he walked in the way of the kings of Israel: moreover also he consecrated his son, making him pass through fire according to the idols of the Gentiles: which our Lord destroyed before the children of Israel.

4 He immolated also victims, and burnt incense the excelses, and on the hills, and under every tree full of green leaves.

5 Then went up Rasin the king of Syria, and Phacee the son of Romelia the king of Israel into Jerusalem to fight: & when they besieged Achaz, they were not able to overcome him.

6 At that time Rasin the king of Syria restored Alia to Syria, and threw out the Jews out of Aila: and the Idumeians came into Aila, and dwelt there unto this day.

7 And Achaz sent messengers to Theglathphalasar the king of the Assyrians, saying: I am thy servant, and thy son: come up, and save

me out of the hand of the king of Syria, and from the hand of the king of Israel, which are risen together against me.

8 And when he had gathered together the silver and gold, that could be found in the house of our Lord, and in the kings treasures, he sent gifts to the king of the Assyrians.

9 Who also agreed to his will: for the king of the Assyrians went up into Damascus, and wasted it: and he transferred the inhabitants thereof to Cyrene, but Rasin he slew.

10 And king Achaz went forth to meet Theglathphalasar the king of the Assyrians into Damascus, and when he had seen the altar of Damascus, king Achaz sent to Urias the priest a pattern of it, and a similitude according to all the work thereof.

11 And Urias the priest built an altar, according to all things, which king Achaz had commanded, from Damascus, so did the priest Urias, whilst king Achaz came from Damascus.

12 And when the king was come from Damascus, he saw the altar and worshipped it: and went up and immolated holocausts, and his sacrifice,

13 and offered libaments, and poured the blood of the pacifics, which he had offered upon the altar.

14 Moreover the altar of brass that was before our lord, he removed 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 set it at the side of the altar toward the North.

15 King Achaz also commanded Urias the priest, saying: upon the greater altar offer the morning holocaust, and the Evening sacrifice, and the kings holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libaments: and all the blood of the holocaust, and all the blood of the victim thou shalt pour out upon it: but the altar of brass shall be prepared ready at my pleasure

16 Urias therefore the priest did according to all things, which king Achaz had commanded him.

(a) *the great vessel.*

17 And king Achaz took the engraven feet, and the lavatory that was upon them: and he took down the (a) sea from the oxen of brass, that held it up, and put it upon the pavement paved with stone.

(b) *the place where the king offered.*

18 The (b) Musach also of the Sabbath, which he had built in the temple: and the entry of the king outward he turned into the temple of our Lord because of the king of the Assyrians.

19 But the rest of the words of Achaz, which he did, are not these written in the Book of the words of the days of the Kings of Juda?

20 And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias his son reigned for him.

Chapter 17

Salmanazar king of Assyrians maketh Osee king of Israel tributary, and perceiving his endeavor to be delivered thereof, imprisoneth him; after three years siege taketh Samaria, and carrieth the people captive into Assyria. 7. all which God permitteth for diverse great sins here recited. 25. The new inhabitants of the country not knowing God, are devoured by lions. Whereupon a true priest is sent to instruct them. 29. but they learning the rites of true religion do mixed the same with Idolatry.

1 **IN** the twelfth year of Achaz king of Juda, reigned Osee the son of Ela in Samaria over Israel nine years.

2 And he did evil before our Lord: but not as the Kings of Israel, that had been before him.

3 Against him came up Salmanasar king of the Assyrians, and Osee was made servant to him, and paid him tributes.

4 And when the king of the Assyrians had found, that Osee endeavoring to rebel had sent messengers to Sua the king of Ægypt, that he might not pay tributes to the king of the Assyrians, as every year he was accustomed, he besieged him, and cast him bound into prison.

5 And he ranged through all the land: and going up to Samaria, he besieged in three years.

6 And in the ninth year of Osee, the king of Assyrians took Samaria, and transferred Israel unto the Assyrians: and he put them in Hala, and in Habor beside the river of Gozan, in the cities of the Medes.

7 For it came to pass, 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 Pharaoh the king of Ægypt, they worshipped strange Gods.

8 And they walked according to the rite of the Gentiles, which our Lord had consumed in the sight of the children of Israel, and of the kings of Israel: because they had done in like manner.

9 And the children of Israel offended our Lord their God with words not right: & built them excelses in all their cities from the Tower of watchmen unto the fenced city.

10 And they made them statues & groves on every high hill, and under every thick woody tree:

11 and burnt there incense upon the altars after the manner of the Gentiles, which our Lord removed from their face: and they did wicked things, provoking our Lord.

12 And they worshipped the filths, whereof our Lord commanded them that thou should not do this thing.

13 And our Lord testified in Israel and in Juda by the hand of all the Prophets and Seers, saying: Return from your most wicked ways, and keep my precepts, and ceremonies according to all the law,

which I commanded your fathers: and as I have sent to you in the hand of my servants the Prophets.

14 Who heard not, but hardened their neck according to the neck of their fathers, who would not obey our Lord their God.

15 And they cast away his ordinances, and the covenant that he made with their fathers, and the testifications, Wherewith he contested them: and they followed vanities, and did vainly: and they followed the Gentiles, that were round about them, concerning which our Lord had commanded them, that they should not do as they did.

16 And they forsook all the precepts of our Lord their God: and made to them selves two molten calves, and groves, and adored all the host of heaven: and they served Baal,

17 and consecrated their sons, and their daughters through fire: and they gave themselves to divinations, and soothsayings: and they delivered up themselves to do evil before our Lord, (a) that they might provoke him.

(a) That is,
consequently they
did provoke him.
as 3. Reg. 14. v. 9.

18 And our Lord was wrath with Israel vehemently, and took them away from his sight, and there remained but the tribe of Juda only.

19 But neither Juda it self kept the commandments of our Lord their God: but walked in the errors of Israel, which it had wrought.

20 And our Lord rejected all the seed of Israel, and afflicted them, & delivered them into the hand of the spoilers, till he threw them away from his face:

21 even now from that time, when Israel was rent from the house of David, and made Jeroboam the son of Nabat their king: for Jeroboam separated Israel from our Lord, and made them sin a great sin.

22 And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them,

23 until our Lord took away Israel from his face, as he had spoken in the hand of all his servants the Prophets: and Israel was transported out of their land unto the Assyrians, until this day.

24 And the king of the Assyrians brought from Babylon, and from Cutha, and from Auah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria for the children of Israel: who possessed Samaria, and dwelt in the cities thereof.

25 And when they began to dwell there, they feared not our Lord: and our Lord sent lions upon them, which killed them.

26 And it was told the king of the Assyrians, and said. The nations, which thou hast transferred, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions upon them: and behold they kill them, for that they know not the rite of the God of the land.

27 And the king of the Assyrians commanded, saying: Bring thither

one of the priests, which you brought thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land

28 Therefore when one of those priests, which were led captive from Samaria, was come, he dwelt in Bethel, and taught them how they should worship our Lord.

29 And every Nation framed their own god, and put them in the high temples, which the Samaritans had made, Nation and Nation in their cities, where they dwelt.

30 For the men of Babylon made Socothbenoth: and the Cutheites made Nergel: and the men of Emath made Asima.

31 Moreover the Hethites made Nebahaz & Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech, and Anamelech the Gods of Sepharvaim.

(b) Not truly worshipped but made show to worship. For true worship of God admiteth not worship of any false god. v. 34.

32 and nevertheless they (b) worshipped our Lord. And they made to themselves of the vilest persons priests of the excelses, and they placed them in the high temples.

33 And when they worshipped our Lord, they served also their own Gods according to the custom of the Nations out of the which they were transported to Samaria:

34 until this present day they follow the old manner: they fear not our Lord, neither keep they his ceremonies, and judgments, and law, and the commandment, which our Lord commanded the children of Jacob, whom he surnamed Israel:

35 and he had made a covenant with them, & had commanded them, saying: Fear not strange Gods, and adore them not, neither worship them, and immolate not to them.

36 But the Lord your God, which brought you out of the Land of Ægypt in great strength, and a stretched out arm, him fear ye, and him adore, and to him do ye immolate.

37 The ceremonies also, and judgments, and law, and the commandment, that he wrote you, keep ye, that you may do them always: and fear not strange Gods.

38 And the covenant, that he made with you, forget not: neither do ye worship strange Gods,

39 but fear our Lord your God, and he will deliver you out of the hand of all your enemies.

40 But they heard not, but did according to their old custom.

41 These Nations therefore were fearing of our Lord but Nevertheless serving their idols also: for both their children and nephews, as their fathers did, so do they until this present day.

Chapter 18

Ezechias destroyeth all places of Idolatry in Juda, breaking also

the brazen serpent, made by Moyses, because the people offered incense to it. 9. The captivity of the ten tribes is repeated. 13. Ezechias not able to resist the Assyrians payeth much money to them. 17. They Nevertheless send forces against Jerusalem, reproach the king, blaspheme God, and terrify the people.

(a) The second part. Acts of other Kings till the captivity of Juda.

(b) This image of a serpent not only when it wrought miraculous health, but also long after was Worthily reserved in memory of the benefit: but when the people offered sacrifice unto it, which is proper to God only, good Ezechias did laudably break it. And to show that there was no deity in it: called it *Nohestan*, that is, a piece of brass. And so in the Catholic Church when any holy Relic or Image is abused, it is taken away, or the error otherwise corrected. *See. St. Aug. li. 10. c. 8. ciuit. Ser. 14 de verb. Apost. & 101. detemp.*

1 IN the third year of Osee the son of Ela king of Israel, reigned Ezechias the son of Achaz king of Juda. (a)

2 Five and twenty years old was he when he began to reign: and he reigned nine and twenty years in Jerusalem: the name of his mother was Abi the daughter of Zacharias.

3 And he did that which was good before our Lord, according to all things which David his father had done.

4 He destroyed the excelses, and brake the statues in pieces, and cut down the groves, and brake the brazen serpent, which Moyses had made: for until that time the children of Israel (b) burnt incense to it: and he called the name thereof * Nohestan.

* a piece of brass.

5 He trusted in our Lord the God of Israel: therefore after him there was not the like to him in all the kings of Juda, yea neither among them that were before him:

6 and he cleaved to our Lord, and departed not from his steps, and he did his commandments, which our Lord commanded Moyses.

7 Wherefore our Lord also was with him, and in all things, to the which he proceeded, he behaved himself wisely. He rebelled also against the king of the Assyrians, and served him not.

8 He struck the Philistines as far as Gaza, & all the borders, from the Tower of watchmen unto the fenced city.

9 In the fourth year of king Ezechias, which was the Seventh year of Osee the son of Ela the king of Israel, came up Salmanasar the king of the Assyrians into Samaria, and assaulted it,

10 and took it. For after three years, in the sixth year of Ezechias, that is, the ninth year of Osee the king of Israel, Samaria was taken:

11 and the king of the Assyrians transported Israel unto the Assyrians, and placed them in Hala, and in Habor rivers of Gozan in the cities of the Medes:

12 because they heard not the voice of our Lord their God, but transgressed his covenant: all things, that Moyses the servant of our Lord commanded, they heard not, neither did they it.

13 In the fourteenth year of king Ezechias, came up Sennacherib the king of Assyrians to all the fenced cities of Juda: and took them.

14 Then sent Ezechias the king of Juda messengers to the king of the Assyrians into Lachis, saying: I have sinned, retire from me: and all that thou shalt put upon me, I will bear. Therefore the king of the Assyrians put a tax upon Ezechias the king of Juda, three hundred talents of silver, and thirty talents of gold.

15 And Ezechias gave all the silver that was found in the house of our Lord, and in the Kings treasures.

16 At that time Ezechias brake the doors of the temple of our Lord, and the plates of gold, which he had fastened on them, and gave them to the king of the Assyrians.

17 But the king of the Assyrians sent Tharthan, and Rabsaris, and Rabsaces from Lachis to king Ezechias with a strong power to Jerusalem: who when they were come up they came to Jerusalem, and stood beside the conduit of the upper pool, which is in the way of the fullers field.

18 And they called the king: and there went out to them Eliacim the son of Helcias governor of the house and Sobna the Scribe and Joahe the son of Asaph, the * register.

19 And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of Assyrians: What is this confidence, that thou doest stay upon?

* or
recorder.

20 Perhaps thou hast taken counsel, to prepare thy self to battle. Wherein haste thou confidence, that thou darest to rebel?

21 Dost thou hope in Ægypt a staff of reed and broken, upon which if a man lean, broken into splinters it will enter into his hand, and pierce it? so is Pharaos the king of Ægypt, to all that have confidence in him.

22 But if you will say to me: We have confidence in our Lord God: is not this he, whose excelses and altars Ezechias hath taken away: and he commanded Juda and Jerusalem: Before this altar shall you adore in Jerusalem?

23 Now therefore pass to my lord the king of the Assyrians, and I will give you two thousand horses, and see whether you be able to have riders for them.

24 And how can you resist before one prince of the least servants of my lord? Hast thou confidence in Ægypt for the chariots and horsemen?

25 Why am I come up without the will of the Lord to destroy it? The Lord said to me: go up to this land, (c) and destroy it.

26 And Eliacim the son of Helcias, and Sobna, and Joahe said to Rabsaces: We pray thee that thou speak to us thy servants in Syriac: for we understand this tongue: and speak not to us in the Jews language, the people hearing it, which is upon the wall.

27 And Rabsaces answered them, saying: What did my lord send me to thee, that I should speak these words, and not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you?

28 Rabsaces therefore stood, and cried out with a loud voice in the Jews language, and said: Hear ye the words of the great king, the king of the Assyrians.

(c) He falsely addeth of his own that *he should destroy it*. For Isaías prophesied the contrary, that the Assyrians camp should be destroyed, *Isaie. 37.* and so it came to pass. *ch. 19. v. 35. 2. Pharaos 32.*

(d) Pagans and Heretics are foolish & impudent to compare their false Gods and fancies with God Almighty and Catholic Religion.

29 Thus saith the king: Let not Ezechias seduce you: for he shall not be able to deliver you out my hand.

30 Neither let him give you confidence upon the Lord, saying: Our Lord delivering will deliver us, and this city shall not be given into the hand of the king of the Assyrians.

31 do not hear Ezechias. For thus saith the king of the Assyrians: do with me that which is profitable for you, and come forth to me: and every man shall eat of his vineyard, and of his fig tree: and you shall drink waters of your own cisterns,

32 till I come, and transport you into a land, that is like to your land, into a fruitful land, and plentiful of wine, a land of bread and of vineyards, a land of olivetes, and of oil and honey, and you shall live, and shall not die. Hear not Ezechias, who deceiveth you, saying: Our Lord will deliver us.

33 (d) Did the Gods of Nations deliver their land from the hand of the king of Assyrians?

34 Where is the God of Emath & Arphad? Where is the God of Sepharvaim, of Ana, and Aua? did they deliver Samaria out of my hand?

35 What are they among all the Gods of nations, which have delivered their country out of my hand, that the Lord can deliver Jerusalem out of my hand?

36 The people therefore held their peace, and did not answer him any thing: for they had received the kings commandment that they should not answer him.

37 And Eliacim the son of Helcias, governor of the house, and Sobna the scribe, and Joahe the son of Asaph register came to Ezechias, their garments rent, and told him the words of Rabsaces.

Chapter 19

Ezechias in affliction requesteth the prayers of Isaias the prophet. 6. who assureth him of Gods help. 8. The king of the Assyrians still threateneth and blasphemeth. 15. Ezechias prayeth, 20. and God hearing the prayers of the one, and blasphemies of the other, 28. promiseth to protect Jerusalem. 35. An Angel in one night killeth an hundred fourscore and five thousand of the Assyrians camp, their king returneth to Ninive, is there slain by two of his own sons, and another son reigneth in his place.

1 **WHICH** things when Ezechias the king had heard, he rent his garments, and was covered with sackcloth, and entered into the house of our Lord.

2 And he sent Eliacim the governor of the house, and Sobna the scribe, and the ancients of the priests covered with sack cloths, to Isaias the Prophet the son of Amos.

3 Who said to him: Thus saith Ezechias: This day is a day of

tribulation, and rebuke, and of blasphemy: the children are come to the birth, and the woman in travel hath not strength.

4 If perhaps our Lord thy God will hear all the words of Rabsaces, whom the king of the Assyrians his master hath sent to upbraid the living God, and reprove with words, which our Lord thy God hath heard: and make thou prayer for the remnants that are found.

5 The servants therefore of king Ezechias came to Isaie.

6 And Isaie said to them: Thus shall you say to your master: Thus saith our Lord: Fear not for the words, which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold I will send into him a spirit, and he shall here a message, and shall return into his country, and I will overthrow him with the sword in his country.

8 Rabsaces therefore returned, and found the king of Assyrians expugning Lobna: for he heard that he was departed from Lachis.

9 And when he had heard of Tharaca the king of Æthiopia, saying: Behold, he is come forth to fight against thee: and went against him, he sent messengers to Ezechias, saying:

10 Say this to Ezechias the king of Juda: Let not thy God seduce thee, in whom thou hast confidence: neither say thou: Jerusalem shall not be delivered into the hands of the king of the Assyrians.

11 For thou thy self hast heard what the Kings of the Assyrians have done to all the countries, how they have spoiled them: canst thou therefore only be delivered?

12 Why have the Gods of the Nations delivered all those, whom my fathers have destroyed, to wit, Gozan, & Haran, and Reseph, and the children of Eden, which were in Thelassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana and Aua?

(a) Before the ark
& Propitiatory
being the special
place of prayer.

14 Therefore when Ezechias had received the letters of the hand of messengers, & had read them, he went up into the house of our Lord, & laid them open (a) before our Lord,

15 & prayed in his sight, saying: Lord God of Israel, which sittest upon the Cherubims, thou art the only God of all the Kings of the earth: thou madest heaven and earth:

16 Incline thine ear, and hear: open Lord thine eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God.

17 In very deed Lord, the Kings of the Assyrians have destroyed Nations, and the countries of all.

18 And they have cast their Gods into fire: for they were not Gods, but the works of mens hands of wood and stone, and they destroyed them.

19 Now therefore O Lord our God, save us from his hand, that all the kingdoms of the earth may know, that thou art the Lord the only God.

20 And Isaie the son of Amos sent to Ezechias, saying: Thus saith our Lord the God of Israel: That which thou hast besought me concerning Sennacherib the king of the Assyrians, I have heard.

(b) Though many in the kingdom of Juda fell to Idolatry, yet in respect of the rest publicly professing true faith and religion the Church is still called a virgin and despiseth and idolaters blasphemers, and false Gods.

21 This is the word, that our Lord hath spoken of him: The (b) virgin daughter of Sion hath despised thee, and scorned thee: Behind thy back hath the daughter of Jerusalem wagged her head.

22 Whom hast thou upbraided, and whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted up thine eyes in high? against the holy one of Israel.

23 By the hand of thy servants thou hast upbraided our Lord, and hast said: In the multitude of my chariots have I climbed the height of mountains, in the top of Libanus, and have cut down high cedars thereof, and the chosen fir trees of it. And I have entered into the borders thereof, & the forest of the (c) carmel thereof

(c) A pleasant hill in the forest.

24 have I cut down. And I have drunk strange waters, and have dried up with the steps of my feet all the waters enclosed.

25 Why, hast thou not heard what I have done from the beginning? From ancient days I have made that thing, and now I have brought it to effect: and fenced cities shall be into ruin of little hills bickering together.

26 And they that sit in them, weak of hand, they have trembled and are confounded, they became as the grass of the field, and the green herb of the roofs of houses, which withered before it came to ripeness.

27 Thy habitation, and thy going out, and thy coming in, and thy way I have known before, & thy fury against me.

28 Thou hast been mad against me, & thy pride hath ascended into Mine ears: I therefore will put a ring in thy nostrils, and a bit in thy lips, and will bring thee back into the way, by the which thou camest.

29 And to thee Ezechias this shall be a sign: Eat this year what thou shalt find: & in the second year, the things that grow of themselves: moreover in the third year sow ye and reap: plant ye vineyards, and eat the fruit of them.

30 And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward.

31 For out of Jerusalem there shall remnants go forth, and that which is to be saved from the Mount of Sion: the zeal of the Lord of hosts shall do this.

32 Wherefore thus saith our Lord of the king of the Assyrians: He shall not enter into this city, nor shoot arrow into it, neither shall shield occupy it, nor munitions compass it.

33 By the way, that he came, he shall return: and into this city he shall not enter, saith our Lord.

34 And I will protect this city. and will save it for my self, and for David my servant.

35 It came to pass therefore in that night, an Angel of our Lord came, and struck in the camp of the Assyrians an hundred eighty five thousand. And when he was risen early, he saw all the bodies of the dead,

36 and Sennacherib the king of the Assyrians departing went away, and tarried in Ninive.

37 And when he adored in the temple of Nesroch his god, Adramelech and Sarafar his sons struck him with the sword, and they fled into the land of the Armenians, and Asarhaddon his son reigned for him.

Chapter 20

Ezechias being sick is told by Isaias that he shall die: but praying to God obtaineth fifteen years longer life, 8. and in confirmation thereof receiveth a sign in Achaz dial, returning back ten lines. 12. To the Assyrians bringing him presents, he sheweth all his treasures. 16. which Isaias reproving prophesieth the captivity of Juda. 20. Ezechias dieth, and his son Manasses reigneth.

1 **IN** those days Ezechias was sick even to death: and Isaie the son of Amos the Prophet, came and said to him: Thus saith our Lord God: Take order with thy house, for thou shalt die, and shalt not live.

2 Who turned his face to the wall, and prayed our Lord, saying:

3 I beseech thee Lord, remember I pray thee how I have walked before thee in truth, and in a perfect heart, and have done that which is liked before thee. Ezechias therefore wept with great weeping.

4 And before Isaie was gone out of the midst of the court, the word of our Lord came to him, saying:

5 Return, and tell Ezechias the prince of my people: Thus saith our Lord the God of David thy father: I have heard thy prayer, and seen thy tears: and behold I have healed thee, the third day thou shalt go up to the temple of the Lord.

6 And I will add to thy days fifteen years: yea & out of the hand of the king of Assyrians I will deliver thee, and this city, & I will protect this city for my sake, and for David my servant.

7 And Isaie said: Fetch me a bunch of figs. Which when they had brought, and had laid it upon his sore, he was cured.

8 And Ezechias had said to Isaie: What sign shall there be, that our Lord will heal me, and that I shall go up the third day to the temple of our Lord?

(a) If these ten lines import so many hours, then the dial going forwards again, by like degrees, this day was increased by twenty hours, and so was longer then that in which Josue procured stay of the Sun the space of one day, to wit of twelve hours. *Josue. 10.* as St. Dyonise thinketh. *Epist: ad Policarp: See Glossa ord: in Josue.*

9 To whom Isaie said: This shall be the sign from our Lord, that our lord will do the word, which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees.

10 And Ezechias said: It is an easy matter for the shadow to go forward ten lines, neither will I that this be done, but that it return back ten degrees.

11 Isaie therefore the prophet invocated our Lord, and brought back the shadow by (a) the lines, by the which it was now gone down in the dial of Achaz, backward ten degrees.

12 In that time Berodach Baladan, the son of Baladan, the king of the Babylonians sent letters and gifts to Ezechias: for he had heard that Ezechias had been sick.

13 And Ezechias rejoiced in their coming, and he showed them the house of aromatical spices, and gold and silver, and diverse precious, odours, ointments also, and the house of his vessels, and all that he had in his treasures. There was not any thing which Ezechias showed them not in his house, and in all his power.

14 And Isaie the Prophet came to king Ezechias, and said to him: What said these men? or from whence came they to thee? To whom Ezechias said: From a far country they came to me out of Babylon.

15 But he answered: What saw they in thy house? Ezechias said: They saw all things whatsoever are in my house: there is nothing that I have not showed them in my treasures.

16 Isaie therefore said to Ezechias, hear the word of our Lord:

17 Behold the days shall come, & all things shall be taken away, that are in thy house, and that thy fathers have laid up until this day, into Babylon: there shall not any thing remain, saith our Lord.

18 Yea of the children also that come forth of thee, whom thou shalt beget shall be taken away, and they shall be Eunuchs in the palace of the king of Babylon.

19 Ezechias said to Isaie: The word of our Lord which thou hast spoken is good: be there peace and truth in my days.

20 But the rest of the words of Ezechias, and all his strength, and how he made a pool, and a conduit, and brought waters in to the city, are not these things written in the Book of the words of the days of the Kings of Juda?

21 And Ezechias slept with his fathers, and Manasses his son reigned for him.

Chapter 21

For the enormous impiety of Manasses, 10. God threateneth destruction of the kingdom. 16. He spilleth innocent blood, 18. dieth, and his son Amon reigneth also wickedly: 23. is slain by his servants, and his son Josias reigneth.

1 **TWELVE** years old was Manasses, when he began to reign, & he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba.

2 And he did evil in the sight of our Lord, according to the idols of the Nations, which our Lord destroyed from the face of the children of Israel.

3 And he was turned, and built the excelses, which Ezechias his father had destroyed: and he set up altars to Baal, and made groves, as Achab the king of Israel had done: and he adored all the host of heaven, and worshipped it.

4 And he built altars in the house of our Lord, of the which our Lord said: In Jerusalem I will put my name.

5 And he built altars to all the host of heaven in the two courts of the temple of our Lord.

6 And he made his son pass through fire: and he used soothsaying, and observed divinations, and made pythons, and multiplied enchanters, to do evil before our Lord, and to provoke him.

7 He set also the idol of the grove, which he had made in the temple of our Lord: concerning the which our Lord spake to David, and to Salomon his son: In this temple, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever.

8 And I will no more make the foot of Israel to be moved out of the land, which I gave to their fathers: yet so if in work they shall keep all things, that I have commanded them, all the law which my servants Moyses commanded them.

(a) the Jews sinned more grievously revolting from the Law of God and contemning the admonitions of holy Prophets, then the nations that had neither law nor Prophets to instruct them.

9 But they heard not: but were seduced by Manasses, to do evil (a) above the Nations, which our Lord destroyed before the face of the children of Israel.

10 And our Lord spake in the hand of his servants the Prophets, saying:

11 Because Manasses the king of Juda hath done these most wicked abominations, passing all things that the Amorrites did before him, and hath made Juda also to sin in his filths:

12 therefore thus saith our Lord the God of Israel: Behold I will bring in evils upon Jerusalem and Juda: that whosoever shall hear it, both his ears shall tingle.

13 And I will stretch out upon Jerusalem the cord of Samaria, and the weight of the house of Achab: and I will wipe out Jerusalem, as tables are wont to be wiped out, and wiping out I will turn it, and draw often the pencil upon the face thereof.

(b) God still preserved some in true religion, though they also suffered tribulations with the wicked for the

14 (b) But I will leave remnants of mine inheritance, and will deliver them into the hands of their enemies: and they shall be unto waste, and unto spoil to all their adversaries:

15 because they have done evil before me, and have continued provoking me, from the day that their fathers came out of Ægypt,

general sins of the king and people.
Psal. 88. v. 35. Yea this king Manasses in captivity became virtuous and recovered his kingdom. 2.
Pacalip. 33.

until this day.

16 Moreover Manasses shed also innocent blood exceeding much till he filled Jerusalem even to the mouth: beside his sins, wherein he made Juda to sin, to do evil before our Lord.

17 But the rest of the words of Manasses, and all that he did, and his sin, which he sinned, are not these things written in the Book of the words of the days of the Kings of Juda?

18 And Manasses slept with his fathers, and was buried in the garden of his house, in the garden of Oza: and Amon his son reigned for him.

19 Two and twenty years old was Amon when he began to reign: two years also he reigned in Jerusalem: the name of his mother was Messalemeth the daughter of Ieteba.

20 And he did evil in the sight of our Lord, as Manasses his father had done.

21 And he walked in all the way, by the which his father had walked: and he served the filths, which his father had served, and he adored them,

22 and forsook our Lord the God of his fathers, and walked not in the way of our Lord.

23 And his servants lay in wait against him, and slew the king in his house.

24 But the people of the land struck all them, that had conspired against king Amon: and made Josias his son their king for him.

25 But the rest of the words of Amon which he did, are not these written in the Book of the words of the days of the Kings of Juda?

26 And they buried him in his sepulcher, in the garden of Oza: and Josias his son reigned for him.

Chapter 22

Josias repaireth the temple, and Divine service. 8. The book of law is found 11. Whereupon they consult our Lord, 15. and are foretold that much evil shall fall upon them, 18. but the good king shall die in peace.

1 **EIGHT** years old was Josias when he began to reign, he reigned one and thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia of Besecath.

2 And he did that which was liked before our Lord, and walked in all the ways of David his father: he declined not to the right hand, or to the left.

3 And in the eighteenth year of king Josias, the king sent Saphan the son of Aslia, the son of Messulam, the scribe of the temple of our Lord, saying to him:

4 go to Helcias the high priest, that the money may be gathered into a sum, which hath been brought into the temple of our Lord, which the porters of the temple have gathered of the people,

5 and let it be given to the workmen by the overseers of the house of our Lord: who also shall distribute it to them that work in the temple of our Lord, to make the reparations of the temple:

6 that is, to the carpenters and masons, and to them that mend broken places: and that timber may be bought, and stones out of the quarries to repair the temple of our Lord.

7 Yet let not the money which they receive be accounted to them, but let them have it in their power, and upon their fidelity.

8 And Helcias the high priest said to Saphan the scribe: I have found the Book of the law in the house of our Lord: and Helcias gave the volume to Saphan, who also did read it.

9 Saphan also the scribe came to the king, and reported unto him that which he had commanded, and said: Thy servants have gathered into a sum the money, which is found in the house of our Lord: and they have given it to be distributed to the workmen, by the overseers of the works of the temple of our Lord.

10 Saphan also the scribe told the king, saying: Helcias the priest hath given me a Book. Which when Saphan had read before the king,

11 and the king had heard the words of the law of our Lord, he rent his garments.

12 And he willed Helcias the priest, and Ahicam the son of Saphan, and Achobor the son of Micha, and Saphan the Scribe, and Asaia the Kings servant, saying:

13 go and consult our Lord for me, and for the people, and for all Juda, concerning the words of this volume, which is found: for the great wrath of our Lord is kindled against us: because our fathers have not heard the words of this Book, to do all that is written for us.

14 Helcias therefore the priest, and Ahicam, and Achabor, and Saphan, and Asaia went to Holda a Prophetess the wife of Sellum the son of Thecua, the son of Araas keeper of the garments, who dwelt in Jerusalem in the (a) second: and they spake to her.

(a) Within the second wall the city having three walls. 3. Reg. 3.

15 And she answered them: Thus saith our Lord the God of Israel: tell the man, that sent you to me:

16 Thus saith our Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read:

17 because they have forsaken me, and have sacrificed to strange Gods, provoking me in all the works of their hands: and my indignation shall be kindled in this place, and shall not be quenched.

18 But to the king of Juda, that sent you to consult our lord, thus you shall say: Thus saith our Lord the God of Israel: For that thou hast

heard the words of the volume,

19 and thy heart is stricken with fear, and thou art humbled before the Lord, hearing the words against this place, and the inhabitants thereof, to wit that they should become a wonder and a curse: and hast rent thy garments, and wept before me, and I have heard it, saith our Lord:

20 therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulcher in peace, that thy eyes may not see all the evils, which I will bring in upon this place.

Chapter 23

Josias reading the law before the people, they all promise to serve God. 4. all things belonging to Idolatry are cast forth of the temple, 8. and other places of Juda. 15. He also destroyeth the altar in Bethel (not removing the bones of a prophet) 19. and other altars in Samaria: killeth the false priests. 21. And maketh a notorious great Pasch. 26. Yet God threateneth the captivity of Juda for their sins. 29. Josias is slain in battle by the king of Ægypt: and his son Iochaz reigneth. Who after three months is deposed by the king of Ægypt, and his brother Eliacim, henceforth called Joakim, made king.

1 **AND** they reported to the king that which she had said. Who sent: and all the ancients of Juda and Jerusalem were assembled to him.

2 And the king went up to the temple of our Lord, and all the men of Juda, and all that dwelt in Jerusalem with him priests and Prophets, and all the people from little to great: and in hearing of all he read all the words of the Book of the covenant, which was found in the house of our Lord.

3 And the king stood upon the steppe: and made a covenant with our Lord, to walk after our Lord, & keep his precepts, and testimonies and ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book: & the people agreed to the covenant:

4 And the king willed Helcias the high priest, & the priests of the second order, & all the porters, that they should cast out of the temple of our Lord all the vessels, that had been made to Baal, and in the grove, and to all the host of heaven: & he burnt them without Jerusalem in the Valley Cedron, and carried the dust of them into Bethell.

5 And he destroyed the Soothsayers, which the Kings of Juda had appointed to sacrifice in the excelses in the cities of Juda, and round about Jerusalem: and them that burnt incense to Baal, and to the Sun, and to the Moon, and to the twelve signs, and to all the host of heaven.

6 And he caused the grove to be carried forth out of the house of our Lord without Jerusalem in the Valley Cedron, & he burnt it there, and brought it into dust, and threw it upon the sepulchers of the

common people.

7 He destroyed also the little houses of the effeminate, which were in the house of our Lord, for the which the women wove as it were little houses of the grove.

8 And he gathered together all the priests of the cities of Juda: and he contaminated the excelses, where the priests did sacrifice from Gabaa unto Bersabee: and he destroyed the altars of the gates in the entrance of the door of Josue chief of the city, which was on the left hand of the gate of the city.

(a) Because they had offered sacrifice to false Gods and in unlawful places they were suspended from offering any more sacrifice at all.

9 Howbeit the priests (a) of the excelses went not up to the altar of our Lord in Jerusalem: but only they did eat azymes in the midst of their brethren.

10 He contaminated also Topheth, which is in the Valley of the son of Ennom: that no man should consecrate his son or daughter by fire to Moloch.

11 He took away also the horses, which the Kings of Juda had given to the Sun, in the entrance of the temple of our Lord, beside the chamber of Nathanmelech the eunuch, who was in Pharurim: and the chariots of the Sun he burnt with fire.

12 The altars also that were upon the roofs of the upper chamber of Achaz, which the Kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of our Lord, the king destroyed: and he ran from thence, and sprinkled the ashes of them into the Torrent Cedron.

13 The excelses also that were in Jerusalem on the right side of the Mount of offence, which Salomon the king of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children of Ammon, the king destroyed.

3. Reg. 11.

14 And he brake in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men.

15 Moreover the altar also, that was in Bethel, and the excelse, which Jeroboam the son of Nabat had made, who made Israel to sin: and that altar, and excelse he destroyed, and burnt, and brake into powder, and the grove also he burnt.

16 And Josias turning, saw there sepulchers, that were in the mount: and he sent and took the bones out of the sepulchers, and burnt them upon the altar, and polluted it according to the word of our Lord, which the man of God spake, who had foretold these things.

3. Reg. 13.

17 And he said: What title is that, which I see? And the citizens of that city answered: It is the sepulcher of the man of God, which came from Juda, and foretold these things which thou hast done upon the altar of Bethel.

18 And he said: Let him alone, let no man move his bones. And his bones remained untouched with the bones of the prophet, that came out of Samaria.

19 Moreover all the temples of the excelses, which were in the cities of Samaria, which the Kings of Israel had made to provoke our Lord, Josias took away: and he did to them according to all the works, which he had done in Bethell.

20 And he slew all the priests of the excelses, that were there upon the altars: and he burnt mens bones upon them: & turned into Jerusalem.

21 And he commanded all the people, saying: Make a Phase to our Lord your God, according as it is written in the book of this covenant.

(b) Josephus writeth that this godly king gave thirty thousand lambs and kids to the poor people for their Pasch & three thousand oxen for Holocausts. The priests also & Levites added more of their own. *li. 10. Antiq. c. 5.*

22 For (b) there was not such a Phase made from the days of the Judges, which judged Israel, and of all the days of the Kings of Israel, and of the Kings of Juda,

23 as in the eighteenth year of king Josias this Phase was made to our Lord in Jerusalem.

24 Yea and the Pythones, and Soothsayers, and the images of idols, and the filths, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away: that he might establish the words of the law, that were written in the Book, which Helcias the priest found in the temple of our Lord.

25 There was no king before him like to him, that returned to our Lord in all his heart, & in all his soul, and in all his power according to all the law of Moyses neither after him did there arise the like to him.

(c) Albeit Manasses repented, and was restored to Gods favor, & to his kingdom 2. *Paral.* 3 Yet his sins were temporally punished, both in himself, and his posterity.

26 But yet our Lord was not averted from the wrath of his great fury, Wherewith his fury was wrath against Juda: for the provocations, Wherewith (c) Manasses had provoked him.

27 Our Lord therefore said Juda also will I take away from my face, as I have taken away Israel: and I will reject this city, which I chose Jerusalem, and the house, whereof I said: My name shall be there.

28 But the rest of the words of Josias, and all that he did, are not these things written in the Book of the words of the days of the Kings of Juda?

29 In his days came up Pharaon Nechao the king of Ægypt, against the king of Assyrians to the river Euphrates: and Josias the king went to meet him: and was slain in Mageddo, when he had seen him.

30 And his servants carried him dead from Mageddo: & they brought him into Jerusalem, and buried him in his sepulcher. And the people of the land took Joachaz the son of Josias: and they anointed him, and made him king for his father.

31 Three and twenty years old was Joachaz when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jeremie of Lobna.

32 And he did evil before our Lord, according to all things which

his fathers had done.

33 And Pharao Nechao bound him in Rebla, which is in the land Emath, that he should not reign in Jerusalem: and he set a penalty upon the land, an hundred talents of silver, and a talent of gold.

34 And Pharao Nechao made Eliacim king the son of Josias, for Josias his father: and turned his name Joakim. Moreover he took Joachaz and brought him into Ægypt, and he died there.

35 And Joakim gave the silver and the gold to Pharao, when he had taxed the land upon every man, that it might be paid according to the precept of Pharao: and he exacted of every man according to his ability, as well silver as gold of the people of the land: to give unto Pharao Nechao.

36 Five and twenty years old was Joakim, when he began to reign: and he reigned eleven years in Jerusalem: the name of his mother was Zebida the daughter of Phadaia of Ruma.

37 And he did evil before our Lord according to all things, which his fathers had done.

Chapter 24

Joakim serveth the king of Babylon three years. 2. many rovers infest his country. 5. He dieth, and his son loachim reigneth 10. The king of Babylon carrieth king loachim, and all the chief persons, and treasures into Babylon, 17. appointing Matthanias, whom he nameth Sedecias, king of Juda. 20. Who revolteth from the king of Babylon.

1 **IN** his days came up Nabuchodonosor the king of Babylon, and Joakim was made his servant three years: and he rebelled against him again.

2 And our Lord sent in upon him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, & the rovers of the children of Ammon: and he sent them into Juda, to destroy it, according to the word of our Lord, which he had spoken by his servants the Prophets.

3 And this by the word of our Lord was done against Juda, to take it away before him for all the sins of Manasses which he did,

4 and for the innocent blood, that he had shed, & filled Jerusalem with the blood of innocents: & for this thing God would not be made propitious.

5 But the rest of the words of Joakim, and all that he did, are not these things written in the Book of the words of the days of the Kings of Juda? And Joakim (a) slept with his fathers:

6 and Joachin his son reigned for him.

7 And the king of Ægypt added no more to come out of his country: for the king of Babylon had taken all that had been the Kings of

(a) Not dying in peace, for he was slain by Nabuchodonosor, *Iesephus li. 10. c. 8. Ant.* And his body was cast out of the

city, according as
Jeremie prophesied
*c. 22. with the
burial of an ass
shall he be buried.
&c.*

Ægypt, from the river of Ægypt, unto the river Euphrates.

8 Eighteen years old was Joachin when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Nohesta the daughter of Elnathan of Jerusalem.

9 And he did evil before our Lord, according to all things which his father had done.

10 At that time came up the servants of Nabuchodonosor the king of Babylon into Jerusalem, and the city was compassed with fortes.

11 And Nabuchodonosor the king of Babylon came to the city with his servants to assault it.

12 And Joachin the king of Juda went forth to the king of Babylon, he and his mother, and his servants, and his nobles, and his Eunuchs: and the king of Babylon received him the eight year of his reign.

13 And he brought forth from thence all the treasures of the house of our Lord, and the treasures of the Kings house: and he cut in pieces all the golden vessel, which Salomon the king of Israel had made in the temple of our Lord, according to the word of our Lord.

14 And he transported all Jerusalem, and all the princes, and all the strong men of the army, ten thousand into captivity: and every artificer and incloser: and nothing was left, saving the poor sort of the people of the land.

15 He transported also Joachin into Babylon, and the Kings mother, and the Kings wives, and his Eunuchs: and the judges of the land he led into captivity from Jerusalem into Babylon.

16 And all the strong men, seven thousand, and the artificers, and inclosers a thousand, all valiant men and warriors: and the king of Babylon led them captives into Babylon.

17 And he appointed Matthánias his uncle for him: and called his name Sedecias.

(b) In this he
grievously offended
having sworn to
serve him. And
therefore Ezechiel.
*c. 17. foretelleth the
misery that will fall
upon him. shall be
that broke covenant
escape? &c.*

18 One and twenty years old was Sedecias when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amítal, the daughter of Jeremie of Lobna,

19 And he did evil before our Lord, according to all things which Joakim had done.

20 For our Lord was wrath against Jerusalem and against Juda, till he cast them away from his face: and Sedecias (b) revolted from the king of Babylon.

Chapter 25

Nabuchodonosor king of Babylon besieging Jerusalem two years, the soldiers pressed with famine flee away. King Sedecias also fleeth, 5. is taken and brought before Nabuchodonosor. 7. all his sons are slain in his sight: his eyes are put out, and he is carried

into Babylon: the Temple, the Kings palace, and other houses burned; the walls destroyed, the people carried captive 12. except poor husbandmen. 13. all vessel of brass, silver, and gold broken and transported. 18. Saraias high priest, and other principal men are slain. 22. Godolias made governor, 25. is slain by Ismael. 27. Joachin is delivered from prison, and exalted by a new king of Babylon.

1 **AND** it came to pass in the ninth year of his reign, the tenth month, the tenth day of the month, came Nabuchodonosor the king of Babylon, himself and all his army unto Jerusalem, and they beset it: and built ramparts round about it.

2 And the city was shut up & trenched about until the eleventh year of king Sedecias,

3 the ninth day of the month: and there was a sore famine in the city, neither was there bread for the people of the land

4 And a breach was made into the city: and all the men of war fled in the night by the way of the gate, which is between the double wall toward the Kings garden (moreover the Chaldees besieged the city round about) Sedecias therefore fled by the way, that leadeth to the champain of the wilderness.

5 And the army of the Chaldees pursued the king, and overtook him in the plain of Jericho: and all the warriors, that were with him, were dispersed, and forsook him.

6 They therefore having taken the king, brought him to the king of Babylon into Reblatha, who spake judgment with him.

7 And he slew the sons of Sedecias before his face, and he (a) put out his eyes, and bound him with chains, and (b) brought him into Babylon.

8 The fifth month, the Seventh day of the month, that is, the nineteenth year of the king of Babylon, came Nabuzardan the General of the army, the servant of the king of Babylon into Jerusalem.

9 And he burnt the house, of our Lord, the kings house, and the houses of Jerusalem, & every house he burnt with fire.

10 And all the army of the Chaldees, which was with the General of the soldiers, destroyed the walls of Jerusalem round about.

11 And Nabuzardan the General of the army, transported the remnant of the people that remained in the city, and the fugitives, that were fled to the king of Babylon, and the rest of the common people.

12 And of the poor of the land he left dressers of vineyards and husbandmen.

13 And the brazen pillars, that were in the temple of our Lord, and the feet, and the sea of brass, which was in the house of our Lord, the Chaldees brake, and transported all the brass into Babylon.

(a) Certain false-Prophets persuaded the king and the people not to believe the Prophets, which forewarned them of these calamities, because (said they) they contradict one another, Jeremie 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.*

(b) Both saying most truly: for he was carried thither after his eyes were put out. *Josephus.*

li. 10. *Antiq. c. 10.*

14 The pots also of brass, and masars, and forks with three teeth, and cups, and little mortars, and all the vessel of brass, in the which they ministered, they took away.

15 Moreover also the censers, and vials: those that were of gold: and that were of silver the General of the warfare took,

(c) There was so exceeding much, that they well could not, or did not weigh it.

16 that is, two pillars, one sea, and the feet which Salomon had made in the temple of our Lord: there was (c) no weight of the brass of all the vessels.

17 One pillar had eighteen cubits in height: and the little head of brass upon it was three cubits in height: and the net, and the pomegranates upon the little head of the pillar, all of brass: the second also had the like adorning.

18 Also the general of the army took Saraias the chief priest, and Sophonias the second priest, and three porters.

19 And of the city one Eunuch, which was captain over the men of war: and five men of them, that waited before the king, whom he found in the city, and Sopher the captain of the army who proved the young soldiers of the people of the land: and threescore men of the common people, which were found in the city.

20 Whom Nabuzardan the General of the army taking, brought them to the king of Babylon into Reblatha.

21 And the king of Babylon struck them, and slew them in Reblatha in the land of Emath: and Juda was transported out of their land.

22 And he made Godolias the son of Ahicam the son of Saphan Governor over the people, that was left in the land of Juda, which Nabuchodonosor the king of Babylon had left.

23 Which when all the captains of the soldiers had heard, they and the men that were with them, to wit, that the king of Babylon had appointed Godolias, there came to Godolias into Maspha Ismael the son of Mathanias, and Johanan the son of Carée, and the Saraia the son of Thanehumeth a Netophathite, and Jezonias the son of Maachathi, they and their fellows.

24 And Godolias sware to them and to their companions, saying: Be not afraid to serve the Caldees: tarry in the country, and serve the king of Babylon, and it shall be well with you.

(d) By Gods special providence king Joachin (other wise called Jechonias. 2. *Par. 3. & Mat. 1.*) is exalted, and set over all the Jews; unto whom others succeed in like authority. and so is fulfilled the prophecy of Jacob. *Gen. 49. The scepter shall not be taken from Juda, nor a duke of his*

25 But it came to pass in the Seventh month, there came Ismahel the son of Nathanias, the son of Elisama of the Kings seed, and ten men with him: and struck Godolias, who also died: yea the Jews also & the Chaldees, that were with him in Maspha.

26 And all the people rising up from little to great, & the captains of the soldiers, came into Ægypt fearing the Caldees.

27 But it came to pass in the seven and thirtieth year of the Transmigration of Joachin the king of Juda, in the twelfth month, the seven and twentieth day of the month: Evilmerodach the king of Babylon, in the year, that he began to reign, (d) lifted up the head of

*thigh till he come
that is to be sent.*

Joachim the king of Juda out of prison.

28 And he spake unto him courteously: and he set his throne above the throne of the Kings, that were with him in Babylon.

29 And he changed his garments, which he had in the prison, and he did eat bread always in his sight, all the days of his life.

30 A certain provision also he appointed for him without intermission, which was also given him of the king day by day, all the days of his life.

THE ARGUMENT OF PARALIPOMENON

The significance of the name and the contents of this book.

Divided into two Books.

The first book into three parts:

PARALIPOMENON, *that is*, A supplement of things omitted, called by the Hebrews Dibre ha'amim, The words of the days, or Chronicle, is an Abridgement briefly showing, besides diverse other Genealogies, from the beginning of the world, the faith and religion both of the progenitors, and off spring of the Patriarch Jacob, whose progeny God chose and made his peculiar people; and in that nation more particularly recounting the Acts of king David, and other Kings of his line, till they were led captive into Babylon. A book of such and so great importance (*sayeth St. Jerome.*) as whosoever without it arrogateth the knowledge of Scriptures, may mock himself. *The author is uncertain, but probably it seemeth to be gathered by Esdras, out of other Books and traditions, for the perfecting of the old Testament: and is undoubtedly canonical Scripture. In Hebrew it is all one book, but being large, is with the Greeks and Latins parted into two. And the first book may be divided into three principal parts. The first nine chapters contain diverse Genealogies, first by the only right line from Adam to Noe, then by diverse lines of Noes progeny, but most specially of Jacobs twelve sons. In the tenth chapter the rejection, and death of king Saul is repeated. The other nineteen chapters are all of David; to wit, of his election to be king, and inunction, his virtues, his faults also, and his special acts, concerning Gods service, government of the people; and provision made for building Gods Temple.*

Epist. ad Paulin.

THE FIRST BOOK OF PARALIPOMENON IN HEBREW, DIBRE HAAMIM.

Chapter 1

The first part. Genealogies partly of other progenies of Adam, but specially of Jacobs issue.

(a) Adam had two other sons before

The Genealogy of Adam in the right line to Noe, and his three sons, Sem, Cham, and Japhet. 5. The generations of Japhet, 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 sons of Cetura, 34. and by the line of Isaac; and his son Esau; 43. with their Kings, 51. and dukes.

1 **ADAM**, (a) Seth, Enos,

Seth, but Cains race was utterly extinguished by the flood, and Abel had no children.

- 2 Cainan, Malaleel, Jared,
- 3 Henoch, Mathusale, Lamech,
- 4 Noe, Sem, Cham, and Japheth.
- 5 The sons of Japheth: Gomer, and Magog, & Madai, and Javan, Thubal, Mosoch, Thiras.
- 6 Moreover the sons of Gomer: Ascenez, and Riphath, and Thogorma.
- 7 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.
- 8 The sons of Cham: Chus, and Mesraim, and Phut, & Chanaan.
- 9 And the sons of Chus: Saba, and Hevila, Sabatha, & Regma, and Sabathaca. Moreover the sons of Regma: Saba, and Dadan.
- 10 And Chus begat Nemrod: this began to be mighty in the earth.
- 11 But Mesraim begat Ludim, and Anamim, and Laabim, & Nephtuim,
- 12 Phetrusim also, and Cassuim: from whom came Philistine, & Caphthorim.
- 13 But Chanaan begat Sidon his first-born, the Hethite also,
- 14 and the Jebusite, and the Amorrhite, & the Gergeseite,
- 15 & the Hethite, and the Araceite, and the Sineite.
- 16 The Aradium also, and the Samareite, and the Hamatheite.
- 17 The sons of Sem: Ælam, and Assur, and Arphaxad, & Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch.
- 18 And Arphaxad begat Sale, who also begat Heber.
- 19 Moreover to Heber were born two sons, the name of one was Phaleg, because in his days the earth was divided; and the name of his brother Jectan.
- 20 And Jectan begat Elmodad, and Saleph, & Asarmoth, and Jare,
- 21 Adoram also, and Usal, and Decla,
- 22 Hebal also, and Abimael, and Saba, moreover
- 23 also Ophir, and Hevila, and Jobab. all these are the sons of Jactan:

(b) As before the right line of Adam to Noe, so here from his son Sem to Abram.

(c) For Mystery sake God changed his name to Abraham. *Gen. 17.*

- 24 (b) Sem, Arphaxad, Sale,
- 25 Heber Phaleg, Ragau,
- 26 Serug, Nachor, Thare,
- 27 Abram, this is (c) Abraham.
- 28 And the sons of Abraham, Isaac & Ismael.
- 29 And these are the generations of them. The firstbegoten of Ismael, Nabaioth, and Cedar, and Adbeel, and Mabsam,
- 30 and Masma, and Duma, Massa, Hadad, and Thema,

31 Ietur, Naphis, Cedma. these are the sons of Ismahell.

32 And the sons of Cetura Abrahams concubine, which she bare: Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. Moreover the sons of Jecsan: Saba, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomim.

33 And the sons of Madian: Ephra, and Ephraim, and Henoch, and Abida, and Eldaa. all these the sons of Cetura.

34 And Abraham begat Isaac: whose sons were Esau, & Israel.

35 The sons of Esau: Eliphaz, Rahuel, Jehus, Jhelom, and Core.

36 The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Amalec.

37 The sons of Rahuel: Nahath, Zara, Samma, Meza.

38 The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan.

39 The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna.

40 The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, & Onam. The sons of Sebeon: Aia & Ana. The sons of Ana: Dison.

41 The sons of Dison: Hamram, and Eseban, and Jethran, and Charan.

42 The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran.

43 These be the Kings, that reigned in the Land of Edom, before there was a king over the children of Israel: Bale the son of Beor: and the name of his city, Deneba.

44 And Bale died, and Jobab the son of Zare of Bosra, reigned for him.

45 And when Jobab also was dead, Husam of the Land of the Themanners reigned for him.

46 And Husam also died, and Adad the son of Badad reigned for him, who struck Madian in the Land of Moab: and the name of his city was Auith.

47 And when Adad also was dead, Semla of Masreca reigned for him.

48 But Semla also died, and there reigned for him Saul of Rohoboth, which is situate besides the river.

49 Saul also being dead, Balanan, the son of Achobor reigned for him.

50 But this also died, and Adad reigned for him: whose cities name was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab.

51 And Adad being dead, there began to be dukes in Edom for Kings: duke Thamna, duke Alua, duke Jetheth,

52 duke Oolibama, duke Ela, duke Phinon,
53 duke Cenez, duke Theman, duke Mabsar,
54 duke Magdiel, duke Hiram. these be the dukes of Edom.

ANNOTATIONS

Chapter 1

Differences of
names, numbers,
& times, found in
holy scriptures,
make them hard
to be understood.

BECAUSE in diverse holy Scriptures, and especially in these Books of Paralipomenon, many difficulties occur concerning diverse persons, and places; as also differences of numbers, and times; in reconciling whereof the holy Fathers and Doctors have much labored, making sometimes large commentaries to satisfy them selves, and other diligent searchers of the truth, & to remove the obloquies of detractors from the authority of holy Scripture, whose learned explications of such obscurities if we should cite, it would be over long, and contrary to our purpose of brief Annotations; here once for often, we will present to the vulgar reader, certain clear and Ordinary rules, by which the learned Divines do reconcile such apparent contradictions.

Diverse means to
reconcile
seeming
contradictions in
holy scriptures.

First, it is evident by sundry examples, that many persons, places, and some other things had diverse names, & so are sometimes called by one name, sometimes by another. Secondly (which is more common) many 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 always called the sons, or daughters of their natural parents, 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 Mystery sake, another number is expressed, being true in the mystical sense, differing from the precise number according to the history. As in the Genealogy of Christ the Evangelist counteth thrice fourteen generations from Abraham to our Saviour, differing from the history of the old Testament. Fifthly, even in the history it self, sometimes holy Scripture counteth only the greater numbers, omitting the lesser, and in some other addeth also the odd numbers. Sixthly, the Scriptures speak often by tropes, as mentioning part for the whole, or the whole for the part; so by the figure Synecdoche, Christ is said to have been three days dead, that is, one whole day and part of other two. And some king living or reigning so many years and part of another, and his successor reigning the other part, each part is counted to each of them for a whole year, and so a year is added, more then is in the precise number. Seventhly, sometimes the sons reigned together with their fathers, as Joathan reigned his father Ozias yet living. 4. Reg. 15. & so both their reigns are sometimes counted, sometimes their several years, as every one reigned alone. Eighthly, the times of vacancies, in the government of Judges, reigns of Kings, and the like, are sometimes omitted in calculation, sometimes adjoined to the predecessor, or successor. Ninthly, sometimes the holy Scripture mentioneth the only time that one lived or reigned well. as it were blotting out the rest with oblivion. So Saul is said to have reigned two years (I. Reg. 13.) Who well and evil reigned much longer. Tenthly, by error in writing, words, names, and especially numbers may easily be changed, and can not easily be corrected. By these or other like means, all the holy Scriptures may be defended, though none ought to

Luc. 3.

Mat. 1.

Not private but public spirit of the Church expounder of holy Scripture.

presume by his private spirit, to understand and expound all Scriptures; which are hard not only by reason of their profound sense, surpassing mans natural capacity, but also for that in outward appearance, sometimes there seem to be contradictions, but in deed neither are, nor can be uttered by the holy Ghost, the Spirit of truth, Indicter of the whole sacred Bible. And therefore we must rely upon Gods Spirit, speaking in his spouse the Church, commended unto us by those Scriptures, whereof we are sufficiently assured.

2. Pet. 1. v. 20.

Chapter 2

The names of Israels twelve sons. 3. The genealogy of Juda, first in the right line to David, the Seventh son of Isai: 16. then other Genealogies of the same Juda.

(a) This patriarch first called *Jacob* signifying *supplanter* was afterward called *Israel*, that is, *Seeing God*, or *valiant with God*. *Gen 35.*

1 **AND** the children of (a) Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon,

2 Dan, Joseph, Benjamin, Nephthali, Gad, and Aser.

3 The sons of Juda: Her, Onan, and Sela. these three were born to him of the Chananite the daughter of Sue. And Her the first begotten of Juda, was evil before our Lord, and he slew him.

4 And Tamar his daughter in law bare him Phares and Zara.

5 Therefore all the sons of Juda, were five. And the sons of Phares, Hesron and Hamul.

6 The sons also of Zara: Zamri, and Ethan, and Eman, Chalcal also, and Dara, together five.

(b) Either this man had two names, or there is error in the last letter, here, or *Josue. 7.*

7 And the sons of Charmi: (b) Achar, who troubled Israel, & sinned in the theft of the anathema.

8 The sons of Ethan: Azarias.

9 And the sons of Hesron that were born to him: Ierameel, and Ram, and Calubi.

10 Moreover Ram begat Aminadab, and Aminadab, begat Nahasson, the prince of the children of Juda.

11 Nahasson also begat Salma, of whom was born Booz.

12 But Booz begat Obed, who also begat Isai.

13 And Isai begat the first begotten Eliab, the second Abinadab, the third Simmaa,

14 the fourth, Nathanael, the fifth Raddai,

15 the sixth Asom, the Seventh David.

16 Whose sisters were Saruia, and Abigail. The sons of Saruia: Abisai, Ioab, and Asael, three.

17 And Abigail bear Amasa, whose father was Jether the Ismaelite.

(c) Otherwise called Calubi. v. 9.

18 But (c) Caleb the son of Hesron took a wife named Azuba, of whom he begat Ierioth: and her sons were Jaser, and Sobab, and

Ardon.

19 And when Azuba was dead, Caleb took to wife Ephratha: who bare him Hur.

20 Moreover Hur begat Uri: and Uri begat Bezealel.

21 After these things Hesron went in to the daughter of Machir the father of Galaad, and took her, when he was three score years old: who bare him Segub.

22 But Segub also begat Iair, & possessed three and twenty cities in the Land of Galaad.

(d) By *sons* as often elsewhere, are understood nephews and other offspring.

23 And he took Gessur, and Aram the towns of Iair, and Canath, and the villages thereof, threescore cities, all these are (d) the sons of Machir the father of Galaad.

24 And when Hesron was dead: Caleb went in to Ephrata. Hesron also had to wife Abia who bare him Ashur the father of Thecua.

25 And there were born sons to Ierameel the first begotten Hesron, Ram his firstborn, and Buna, and Aram, and Asom, and Achia.

26 Ierameel married also another wife, named Atara, which was the mother of Onam.

27 But the sons also of Ram the first begotten of Ierameel, were Moos, Jamin, and Acar.

28 And Onam had sons Semei, and Iada. And the sons of Semei: Nadab, and Abisur.

29 But the name of Abisurs wife, was Abihail, who bare him Ahobban, and Molid.

30 And the son of Nadab were Saled, & Apphaim. And Saled died without children.

31 But the son of Apphaim, Jesi: which Jesi begat Sesan. Moreover Sesan begat Oholai.

32 And the sons of Iada the brother of Semei: Jether, and Jonathan. But Jether also died without children.

33 Moreover Jonathan begat Phaleth, and Ziza. These were the sons of Ierameel.

34 And Sesan had no sons, but daughters: and a servant an Ægyptian, named Ieraa.

35 And he gave him his daughter to wife: who bare him Ethei.

36 And Ethei begat Nathan, and Nathan begat Zabad,

37 Zabad also begat Ophlal, & Ophlal begat Obed,

38 Obed begat Jehu, Jehu begat Azarias,

39 Azarias begat Helles, and Helles begat Elasa,

40 Elasa begat Sisamoi, Sisamoi begat Sellum,

41 Sellum begat Icamiam, and Icamia begat Elisama.

42 And the sons of Caleb the brother of Ierameel: Mesa his first begotten, he is the father of Ziph: and the sons of Maresa the father of Hebron.

43 Moreover the sons of Hebron, Core, and Thaphua, and Recem, and Samma.

44 And Samma begat Raham, the father of Jercaam, and Recem begat Sammai.

45 The son of Sammai, Maon: and Maon the father of Bethsur.

46 And Epha the concubine of Caleb bare Haran, and Mosa, and Gezez. Moreover Haran begat Gezez.

47 And the sons of Iahaddai, Regom, and Joathan, and Gesan, and Phalet, and Epha, and Saaph.

48 The concubine of Caleb Maacha bare Saber, and Tharana.

49 And Saaph the father of Madmena begat Sue the father of Machbena, and the father of Gabaa. But the daughter of Caleb, was Achsa.

50 These were the sons of Caleb, the son of Hur the first begotten of Ephrata, Sobal the father of Cariathiarim.

51 Salma the father of Bethlehem, Hariph the father of Bethgader.

52 And there were sons of Sobal the father of Chariathiarim, he that saw the half of the * restinges.

* dwellings,
or resting
places.

53 and of the kindred of Cariatharim, the Jethreites, and Aphutheites, and Sematheites, and Maseretes. Out of these issued the Saraites, and Esthaolites.

(e) Valiant men by whose help Joab got victories and triumphant crowns.

54 The sons of Salma, Bethlehem, and Netophathi, the (e) Crowns of the house of Ioab, and the Half of the resting of Sarai,

55 The kindreds also of the scribes dwelling in Jabes, singing and sounding, and abiding in tabernacles. These are the Cineites, which came from heat of the father of the house of Rechab.

Chapter 3

The sons of King David. 10. The line of the Kings of Juda from Salomon to Josias. 15. with diverse generations of the same Josias.

1 **BUT** David had these sons, which were born to him in Hebron: the first begotten Ammon of Achinoam the Jesraelite, the second Daniel of Abigail the Carmelite,

2 the third Absolom the son of Maacha the daughier of Tolmai the king of Gessur, the fourth Adonias the son of Aggith,

3 the fifth Saphatias of Abital, the sixth Jethraham of Egla his wife.

4 Six sons therefore were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years.

5 Moreover in Jerusalem sons were born to him, Simmaa, and Sobab, and Nathan, & Salomon, four of Bethsabea the daughter of Ammiel,

6 Iebaar also and Elisama,

7 and Eliphaleth, and Noge, and Nepheg, and Japhia,

8 moreover Elisanna, and Eliada, and Elipheleth, nine:

9 all these sons of David, beside the sons of his concubines: and they had a sister Tamar.

10 And the son of Salomon, Roboam: whose son Abia begat Asa. Of this also was born Josaphat,

11 the father of Joram: which Joram begat Ochozias, of whom rose Joas:

12 and his son Amasias begat Azarias. Moreover Azarias the son of Joathan

13 begat Achaz, the father of Ezechias, of whom was born Manasses.

14 But Manasses also begat Amon the father of Josias.

15 And the sons of Josias were, the first begotten Iohanam, the second (a) Joakim, the third Sedecias, the fourth Sellum.

16 Of Joakim was born Jechonias, and Sedecias.

17 The sons of Jechonias were Asir, Salathiel,

18 Melchiram, Phadaia, Senneser & Iecemia, Sama, and Nadabia.

19 Of Phadaia were born Zorobabel and Semei. Zorobabel begat Mosollom, Hananias, and Salomith their sister:

20 Hasaba also, and Ohol, and Barachias, and Hasadiah, Iasabhesed, five.

21 And the son of Hananias, Phaltias the father of Ieseias, whose son was Raphaia. This mans son also Arnan, of whom was born Obdia, whose son was Sechenias.

22 The son of Sechenias: Semeia, whose sons were Hattus, and Jegaal, and Baria, and Naaria, and Saphat, (b) six in number.

23 The sons of Naaria, Elioenai, & Ezechias, and Ezricam, three.

24 The sons of Elioenai, Oduia, and ElJasub, and Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

(a) St. Matthew omitteth this Joakim, and counteth Jechonias as the son of Josias. The same Ieconias was also otherwise called Joachin. *4 Reg. 24. v. 6. & 25. v. 27. St. Jerome. li. 1. in Matth.*

(b) Semeia with his five sons are counted six sons of Sechenias, though Semeia only was his proper son, the other his nephews. *See annotation. ch. 1. num. 3.*

Chapter 4

Other Genealogies of Juda: 24. and of Simeon, 29. by whom the progeny of Cham, 42. and Relics of Amelacites are subdued.

1 **THE** sons of Juda: Phares, Hesron, and Charmi, and Hur, and Sobal.

2 But Raia the son of Sobal begat Jahath, of whom were born

Ahumai, and Laad. these be the kindreds of Sarathi.

3 This also is the stock of Etam: Jezrahel, and Jesema, and Iedebos.
And the name of their sister Asalelphuni.

4 And Phanuel the father of Gedor, and Ezar the father of Hosa,
these are the sons of Hur the first begotten of Ephratha the father of
Bethlehem.

5 But Assur the father of Thecua had two wives, Halaa, & Naara.

6 And Naara bare him Oozam, and Hephher, and Themani, and
Ahasthari. these are the sons of Naara.

7 Moreover the sons of Halaa, Sereth, Isaar, and Ethnan.

8 And Cos begat Anob, and Soboba, and the kindred of Aharchel the
son of Arum.

9 And Jabes was honorable above his brethren, and his mother
called his name Jabes, saynig: Because I bare him in sorrow.

(a) In joining a
vow to his prayer
he imitated holy
Jacob. *Gen. 28*.
And they both
desired temporal
things for the
better serving of
God, & advancing
his Glory;
especially that they
might be assisted
with grace not to
yield to
temptations, nor
sin of malice.

10 But (a) Jabes invocated the God of Israel, saying: If blessing thou
wilt bless 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.

11 And Caleb the brother of Sua begat Mahir, who was the father of
Esthon.

12 Moreover Esthon begat Bethrapha, and Phesse, and Tehinna the
father of the city of Naas: these are the men of Recha.

13 And the sons of Cenez, Othoneyl, and Saraia. Moreover the sons
of Othoneyl, Hathath, and Maonathi,

14 Maonathi begat Ophra, & Saraia begat Joab (b) the father of the
Vale of Artificers: for there were artificers.

(b) Chief lord of
the valley; where
the artificers dwelt
that made the
Temple.

15 And the sons of Caleb the son of Jephone, Hir, and Ela, and
Naham. The sons also of Ela: Cenez.

16 The sons also of Jaleleel: Ziph, and Zipha, Thiria, and Asrael.

17 And the sons of Esra, Jether, and Mered, and Ephher, and Ialon,
and he begat Mariam, and and Sammai, and Jesba the father of
Esthamo.

18 Also his wife Judaia, bare Jared the father of Gedor, and Heber
the father of Socho, and Icuthiel the father of Zanoë. and these are
the sons of Bethia the daughter of Pharao, whom Mered took.

19 And the sons of the wife of Odaia the sister of Naham the father
of Ceila, Garmi, and Esthamo, which was of Macathi.

20 The sons also Simon, Amnon, and Rinna the son of Hanan, and
Thilon. And the sons of Jesi, Zoheth, and Benzoheth.

21 The sons of Sela the son of Juda: Her the father of Lecha, and
Laada the father of Maresa, and the kindreds of their house that
work silk in the House of oath.

22 And he that made the Sun to stand, and the men of Lying, and

Secure, and Burning, which were princes in Moab, and which returned into Lahem. and these are old words.

23 These are pots, dwelling in Plantings, and in Hedges, with the king in his works, and they abode there.

24 The sons of Simeon: Namuel, and Jamin, Jarib, Zara, Saul:

25 Sellum his son, Mapsam his son, Masma his son.

26 The sons of Masma: Hamuel his son, Zachur his son, Semei his son.

27 The sons of Semei sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda.

28 And they dwelt in Bersabee, and Molada, and Hasarsuhal,

29 and in Bala, and in Asom, and in Tholad,

30 and in Bathuel, and in Hormi, and in Siceleg,

31 and in Bethmarcaboth, and in Hasarsusim, and in Bethberai, and in Saarim. these were their cities untilking David.

32 Their towns also: Etam, and Aen, Rhemmon, and Thochen, and Asan, five cities.

33 And all their villages round about these cities unto Baal. this is their habitation, and the distribution of their dwellings.

34 Mosabab also and Iemlech, and Josa the son of Amasias,

35 and Joel, and Jehu the son of Iosabia the son of Saraia, the son of Asiel,

36 and Elioenai, and Jacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and Banaia,

37 Ziza also the son of Zephei the son of Allon the son of Jdaia the son of Semri the son of Samaia.

38 These renowned princes in their kindreds, & in the house of their affinitys they were multiplied exceedingly.

39 And they went forth to enter into Gador as far as the East side of the valley, and to seek pastures for their flocks.

40 And they found fat pastures, and very good, and a country very large and quiet and fruitful, in the which before had dwelt the stock of Cham.

41 These therefore, whom before we described by name, came in the days of Ezechias the king of Juda: and they struck their tabernacles, and the inhabitants that were found there, & clean destroyed them until this present day: and they dwelt for them, because they found there most fat pastures.

42 Also of the children of Simeon there went into mount Seir five hundred men, having their princes Phaltias and Naaria and Raphaia and Oziel the sons of Jesi:

43 and they struck the remnant of the Amalecites, which were able to escape, and they dwelt there for them until this day.

Chapter 5

Genealogies of Ruben, whose birthright, concerning double portion, is translated to Joseph, the principality to Juda, with their special acts. 11. Also of God. 18. who with Ruben, and half tribe of Manasses, subdue the Agarenes: 25. but for their sins are led captive into Assyria.

(a) See
annotations; *Gen.*
49. nu. 4.

1 **ALSO** the sons of Ruben the first begotten of Israel (for he was his first begotten: (a) but when he had violated his fathers bed, his first birthright was given to the sons of Joseph the son of Israel, and he was not reputed for the first begotten.

2 Moreover Judas, which was the strongest among his brethren, of his stock sprang the princes: but the first birthright was reputed to Joseph.)

3 The sons then of Ruben the first begotten of Israel: Enoch, & Phallu, Esron, and Charmi.

4 The sons of Joel: Samia his son, Gog his son, Semei his son,

5 Micha his son, Reia his son, Baal his son,

6 Beera his son, whom Theglathphalnasar the king of the Assyrians led away captive, and he was prince in the tribe of Ruben.

7 And his brethren, and all his kindred when they were numbered by their families, had these princes Jehiel, and Zacharias.

8 Moreover Bala the son of Azaz, the son of Samma, the son of Joel, he dwelt in Arper as far as Nebo, and Beelmeon.

9 Against the east quarter also he dwelt unto the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad.

10 And in the days of Saul they fought against the Agarenes, and slew them, and dwelt for them in their tabernacles, in all the quarter, that looketh to the East of Galaad.

11 But the children of Gad dwelt over against them in the land of Basan, as far as Selcha:

12 Johel the head, and Sapham the second: and Ianai, and Saphat in Basan.

13 And their brethren according to the houses of their kindreds, Michael, and Mosollam, and Sebe, and Jorai, and Jacan, and Zie, and Heber, seven.

14 These are the sons of Abihail, the sons of Huri, the son of Iara, the son of Galaad, the son of Michael, the son of Iesesi, the son of Jeddo, the son of Buz.

15 Also the brethren of the son of Abdiel, the son of Guni, prince of

the house in their families.

16 And they dwelt in Galaad, and in Basan, and in the towns thereof, and in all the suburbs of Saron, unto the borders.

17 all these were numbered in the days of Ioatham the king of Juda, and in the days of Jeroboam the king of Israel.

18 The children of Ruben, and of Gad, and of the half tribe of Manasses, men of war, carrying sheildes, & swords, and bending the bow, and taught to battles, four and forty thousand, and seven hundred threescore going forth to fight.

19 They fought against the Agarenes: but the Itureians, and Naphis, and Nodab

20 gave them ayde. And the Agarenes were delivered into their hands, and all that were with them, because they called upon God when they fought: and he heard them, (b) because they believed in him.

(b) Of these and the like, St. Paul saith: *By faith they overcame kingdoms, Heb: 11.*

21 And they took all that they possessed, Camels fifty thousand, and sheep two hundred fifty thousand, and asses two thousand, and of men an hundred thousand souls.

22 And many fell down wounded: for it was the battle of our Lord. And they dwelt for them until the transmigration.

23 Also the children of the halse tribe of Manasses possessed the land, from the coasts of Basan unto Baal, Hermon, and Sanir, and mount Hermon, for the number was great.

24 And these were the princes of the house of their kindred Ephraim, and Jesi, and Eliel, and Esriel, and Ieremia, and Odoia, and Iediel, most valiant men and mighty, and renowned princes in their families.

25 But they forsook the God of their fathers, and fornicated after the Gods of the peoples of the land, whom God took away before them.

26 And the God of Israel raised up the spirit of Phul king of the Assyrians, and the spirit of Thelgathphalnasar king of Assur: and he transported Ruben, and Gad, and the half tribe of Manasses, and brought them into Lahela, and into Habor, and to Ara, and to the river of Gozan, until this day.

Chapter 6

The Genealogies of Levi, 4. with the right line of Aaron by Eleazar to Iosadech, high priest in the captivity of Babylon, 16. other progenies of his three sons; Gerson, Caath, and Merari, 31. with their offices in the temple: 49. only Aarons sons admitted to priesthood. 54. Particular possessions of the Levites dwelling amongst the other tribes.

1 **THE** sons of Levi: Gerson, Caath, and Merari.

2 The sons of Caath: Amram, Isaar, Hebron, and Oziel.

(a) The lineal succession of High priests from Aaron to the captivity in Babylon.
Nicephorous counteth some others among these. li. 2. c. 4. Josephus also differeth from this catalogue. li. 10. c. 11.

3 The children of Amram: Aaron, Moyses, and Maria. The sons of Aaron: Nadab and Abiu, Eleazar, and Ithamar.

4 (a) Eleazar begat Phinees, and Phinees begat Abisue,

5 and Abisue begat Bocci, & Bocci begat Ozi.

6 Ozi begat Zaraias, and Zaraias begat Maraioth.

7 Moreover Meraioth begat Amarias, and Amarias begat Achitob.

8 Achitob begat Sadoc, and Sadoc begat Achimaas,

9 Achimaas begat Azarias, Azarias begat Johanan,

10 Johanan begat Azarias, the same is he that executed the Priestly office in the house, which Salomon built in Jerusalem.

11 And Azarias begat Amarias, and Amarias begat Achitob,

12 and Achitob begat Sadoc, and Sadoc begat Sellum,

13 Sellum begat Helcias, and Helcias begat Azarias,

14 Azarias begat Saraias, and Saraias begat Josedec.

15 Moreover Josedec went forth, when our Lord transported Juda, and Jerusalem by the hands of Nabuchodonosor.

16 The sons then of Levi: Gerson, Caath, and Merari.

17 And these be the names of the sons of Gerson: Lobni and Semei.

18 The sons of Caath: Amram, and Isaar, and Hebron, and Oziel.

19 The sons of Merari: Moholi and Musi. And these are the kindreds of Levi according to their families.

20 Gerson, Lobni his son, Jahath his son, Zamma his son,

21 Joah his son, Addo his son, Zara his son, Jethrai his son.

22 The sons of Caath, Aminadab his son, Core his son, Asir his son,

23 Elcana his son, Abiasaph his son, Asir his son.

24 Thahath his son, Uriel his son, Ozias his son, Saul his son.

25 The sons of Elcana:

Amasai, and Achimoth,

26 and Elcana: The sons of Elcana: Sophai his son, Nahath his son,

27 Eliab his son, Jeroham his son, Elcana his son.

28 The sons of Samuel: the first begotten Vasleni, and Abia.

29 And the sons of Merari, Moholi: Lobni his son, Semei his son, Oza his son,

30 Sammaa his son, Haggia his son, Asaia his son.

31 These are they, whom David appointed over the singing men of the house of our Lord, since the ark was placed:

32 and they ministered before the tabernacle of testimony, singing until Salomon built the house of our Lord in Jerusalem: and they

2. Paral.
26.

stood according to their order in the ministerie.

33 And these are they, which assisted with their sons, of the sons of Caath, Hemam singing man, the son of Joel, the son of Samuel,

34 the son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu,

35 the son of Suph, the son of Elcana, the son of Mahath, the son of Amasai,

36 the son of Elcana, the son of Johel, the son of Azaries, the son of Sophonias,

37 the son of Thahath, the son of Asir, the son of Abiasaph, the son of C'ore,

38 the son of Isaar, the son of Caath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, Asaph the son of Barachias, the son of Samaa,

40 the son of Michael, the son of Basaia, the son of Melchia,

41 the son of Athanai, the son of Zara, the son of Adaia,

42 the son of Ethan, the son of Zamma, the son of Semei.

43 the son of Jeth, the son of Gerson, the son of Levi.

44 And the children of Merari their brethren, on the left hand, Ethan the son of Cusi, the son of Abdi, the son of Maloch,

45 the son of Hasabia, the son of Amasia, the son of Helcias,

46 the son of Amasai, the son of Boni, the son of Somer,

47 the son of Moholi, the son of Mosi, the son of Merari, the son of Levi.

48 Their brethren also the Levites, which were ordained for all the ministry of the tabernacle of the house of our Lord.

49 But Aaron, and his sons burnt incense upon the altar of holocaust, and upon the altar of incense, for every work of Sancta Sanctorum: and to pray for Israel according to all things, which Moyses the servant of God had commanded.

50 And these are the sons of Aaron: Eleazar his son, Phinees his son, Abisue his son

51 Bocci his son, Ozi his son, Zarahia his son,

52 Meraioth his son, Amarias his son, Achitob his son,

53 (b) Sadoc his son, Achimaas his son.

54 And these are their habitations by the towns and confines, to wit, of the sons of Aaron, according to the kindreds of the Caathires: for they were fallen to them by lot.

55 They gave therefore to them Hebron in the Land of Juda, and the suburbs thereof round about:

(b) In Sadoc. (3. Reg. 2.) the high priesthood was reduced to the line of Eleazar which by Gods ordinance was translated to Heli of Ithamars line but still continued in the line of Aaron. The rest of Sadochs line by Achimaas &c. to Josedeck in the captivity appeareth before.

56 but the fields of the city, and the towns to Caleb the son of Jephone.

57 Moreover to the sons of Aaron they gave cities, to flee unto, Hebron, and Lobna, and the suburbs thereof,

58 Jether also and Esthemo with the suburbs thereof, yea & Helon, and Dabir with their suburbs:

59 As an also & Bethsemes, & their suburbs.

60 And of the tribe of Benjamin: Gabec and the suburbs thereof, Almath with the suburbs thereof, Anothoth also with the suburbs thereof. all the cities, thirteen, by their kindreds.

61 And to the children of Caath the residue of their kindred they gave of the half tribe of Manasses in possession ten cities.

62 Moreover to the children of Gerson by their kindreds of the tribe of Issachar, & of the tribe of Aser, and of the tribe of Nephthali, and of the tribe of Manasses in Basan, thirteen cities.

63 And to the sons of Merari by their kindreds of the tribe of Ruben, and of the tribe of Gad, and of the tribe of Zabulon, they gave by lot twelve cities.

64 Also the children of Israel gave to the Levites cities, and their suburbs:

65 and they gave by lot, of the tribe of the children of Juda, & 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,

66 and to them, that were of the kindred of the sons of Caath, and the cities in their borders were of the tribe of Ephraim.

67 They therefore gave them cities, to flee unto, Sichem with the suburbs thereof in mount Ephraim, and Gazer with the suburbs thereof,

68 Jecmaan also with the suburbs thereof, and Bethhoron in like manner,

69 moreover Helon also with the suburbs thereof, and Gethremmon in like manner.

70 Moreover of the half tribe of Manasses, Aner & the suburbs thereof, Balaam and the suburbs thereof: to wit, to them, which were left of the kindred of the sons of Caath.

71 And to the sons of Gersom of the kindred of the half tribe of Manasses, Gaulon in Basan, and the suburbs thereof, and Astaroth with the suburbs thereof.

72 Of the tribe of Issachar, Cedes and the suburbs thereof, and Dabereth with the suburbs hereof,

73 Ramoth also and the suburbs thereof, and Anem with the suburbs thereof.

74 And of the tribe of Aser: Masal with the suburbs thereof, &

Abdon in like manner,

75 Hucac also and the suburbs thereof, and Rohob with the suburbs thereof.

76 Moreover of the tribe of Nephthali, Cedes in Galilee and the suburbs thereof, Hamon with the suburbs thereof, and Cariathaim, and the suburbs thereof.

77 And to the rest of the sons of Merari: of the tribe of Zabulon, Remmono and the suburbs thereof, and Thabor with the suburbs thereof:

78 beyond Jordan also over against Jericho, against the East of Jordan, of the tribe of Ruben, Bosor in the wilderness with the suburbs thereof, and Jassa with the suburbs thereof,

79 Cademoth also and the suburbs thereof, and Mephaath with the suburbs thereof.

80 Moreover also of the tribe of Gad, Ramoth in Galaad and the suburbs thereof, and Manaim with the suburbs thereof,

81 ye and Hesebon with the suburbs thereof, and Jezer with the suburbs thereof.

Chapter 7

Genealogies of Issachar; 6. Benjamin, 13. Nephthali, 44 Manasses, 20. Ephraim, 30. and Aser.

1 **MOREOVER** the sons of Issachar: Thola, and Phua, Jasub and Simeron, four.

2 The sons of Thola: Ozi and Raphaia, and Ieriel, and Iemai, and Iebsem, and Samuel, princes by the houses of their kindreds. Of the stock of Thola were numbered most valiant men in the days of David, two and twenty thousand six hundred.

3 The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five, all princes.

4 And with them by their families and peoples, ready girded to battle, most valiant men, six and thirty thousand: for they had many wives, and children.

5 Their brethren also through all the kindred of Issachar, most strong to fight, were numbered four score and seven thousand.

6 The sons of Benjamin: Bela, and Bechor, & (a) Jadhel, three.

7 The sons of Bela: Esbon, and Ozi, and Oziel, and Jerimoth, and Vrai, five princes of their families, and most strong to fight, and their number was twenty two thousand and thirty four.

8 Moreover the sons of Bechor: Zamira, and Joas, and Eliezer, and Elieonai, and Amri, and Jerimoth, and Abia, and Anathoth, and Almath all these: the sons of Bechor.

9 And there were numbered by their families princes of their

(a) Gen. 46. this third son is called Asbel: & seven more are there recited. And so in the rest is much difference: but all may be reconciled by such rules as are noted. *Chapter 1.*

kindreds most valiant unto battle, twenty thousand and two hundred.

10 Moreover the sons of Jadihel: Balon. And the sons of Balan: Jehus, and Benjamin, and Aod, and Chanana, and Zethan, and Tharsis, Ahisahar.

11 all these the sons of Jadihel, princes of their kindreds, most valiant men, seventeen thousand, and two hundred going forth to battle.

12 Sepham also, and Hapham the sons of Hir: and Hasim the sons of Aher.

13 And the sons of Nephthali: Jasiel, and Guni, and Jezer, and Sellum, the sons of Bala.

14 Moreover the son of Manasses, Ezriel: and his concubine the Syrian bare Machir the father of Galaad.

15 And Machir took wives for his sons Happhim, and Saphan: and he had a sister named Maacha: the name of the second Salphaad, and to Salphaad were born daughters.

16 And Maacha the wife of Machir bare a son, and he called his name Phares: moreover the name of his brother, was Sares: and his sons, Vlam, and Recen.

17 And the son of Vlam, Badan. These are the children of Galaad, the son of Machir, the son of Manasses.

(b) *Molecheth:*
Regina Queen.

18 And his sister (b) Queen bare (c) Goodlieman, and AbJezer, and Mohola.

(c) *Isbod, Virum decorum*, that is, A comely personable or goodly man. So we leave the hebrew names in this place because St. Jerome, and the whole Church doth so in the latin text, which we translate.

19 And the sons of Semida were, Ahin, and Sechem, and Leci, and Anion.

20 And the sons of Ephraim: Suthala, Bared his son, Thahath his son, Elada his son, Thahath his son, and this mans son Zabad,

21 and this mans son Suthala, and this mans son Ezer, and Elad: and the men of Geth born in the land slew them, because they came down to invade their possessions.

22 Eghraim therefore their father mourned many days, and his brethren came to comfort him.

23 And he went in unto his wife: who conceived and bare a son, and he called his name Beria, for that he was born in the evils of his house:

24 and his daughter was Sara, who built Bethhoron, the nether and the upper, and Ozensara.

25 Moreover his son Rapha, and Reseph, and Thale, of whom was born Thaan,

26 who begat Laadan: this mans son also was Ammiud, who begat Elisama,

27 of whom was born Nun, who had Josue his son.

28 And their possession and habitation, was Bethel with her

daughters, and against the east of Noran, and on the west quarter of Gazer and her daughters, Sichem also with her daughters, as far as Asa with her daughters.

29 Also near the children of Manasses Bethsan and her daughters, Thanach & her daughters, Mageddo and her daughters: Dor and her daughters: in these dwelt the children of Joseph, the son of Israel.

30 The children of Aser: Jemna, and Jesua, and Jessui, and Baria, and Sara their sister.

31 And the sons of Baria: Heber, and Melchiel: he is the father of Barsaith.

32 And Heber begat Iephlat, and Somer, and Hotham, and Suaa their sister.

33 The sons of Iephlat: Phosech, and Chamaal, and Asoth: these be the sons of Iephlat.

34 Moreover the sons of Somer: Ahi, and Roaga, and Haba, and Aram.

35 And the sons of Helem his brother: Supha, and Jemna, and Selles, and Amal.

36 The sons of Supha: Sue Harnapher, and Sual, and Beri, and Iamra,

37 Bosor, and hod, and Samma, and Salusa, and Jethran, and Bera.

38 The sons of Jether: Jephone, and Phaspha, and Ara.

39 And the sons of Olla: Aree, and haniel and Resia.

40 all these be the sons of Aser, princes of their kindreds, the chosen and most valiant dukes of dukes: and their number of the age that was fit for battle, was six and twenty thousand.

Chapter 8

The progeny of Benjamin is further recited unto Saul: 33. and his Issue.

1 **AND** Benjamin begat Bale his first begotten, Asbel the second, Ahara the third,

2 Nohaa the fourth, and Rapha the fifth.

3 And the sons of Bale were: Addar, and Gera, and Abiud,

4 Abisue also, and Naaman, and Ahoe,

5 and also Gera, and Sephuphan, and Huram.

6 These are the sons of Ahod, princes of their kindreds that dwelt in Gabaa, which were transported into Manahath.

7 And Naaman, and Achia, and Gera he transported them, and begat Oza, and Ahiud.

8 Moreover he begat Saharaim in the country of Moab, after he

dismissed Husim and Bara his wives.

9 And of Hodes his wife he begat Jobab, and Sebia, and Mosa, and Molchom,

10 Jehus also, and Sechia, and Marma. these are his sons princes in their families.

11 And Mehusim begat Abitob, and Elphaal.

12 Moreover the sons of Elphaal Heber, and Misaam, and Samad: this man built Ono, and Lod, and her daughters.

13 And Baria, and Sama princes of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth.

14 And Ahio, and Sesac, and Jerimoth,

15 and Sabadia, and Arod, and Heder,

16 Michael also, and Jespha, and Joha the sons of Baria.

17 And Zabadia, and Mosollam, and Hezeki, and Heber,

18 and Jesamari, and Jezlia, and Jobab sons of Elphaal,

19 and Jacim, and Zechri, and Zabdi,

20 and Elioenai, and Selethai, and Eliel,

21 and Adaia, and Baraia, and Samarath the sons of Semei.

22 And Jespham, and Heber, and Eliel,

23 and Abdon, and Zechri, and Hanan,

24 and Hanania, and Ælam, and Anathothia,

25 and Iephdaia, and Phanuel the sons of Sesac.

26 and Samsari, and Sohoria and Otholia,

27 and Jersia, and Elia, and Zechri, the sons of Jeroham.

28 these be the patriaches, and princes of their kindreds, which dwelt in Jerusalem.

29 And in Gabaon dwelt Abigabaon, and the name of his wife Maacha:

30 And his first begotten son Abdon, and Sur, and Cis, and Baal, and Nadab.

31 Gedor also, and Ahio, and Zacher, and Macelloth:

32 and Macelloth begat Samaa: and they dwelt over against their brethren in Jerusalem with their brethren.

33 And Ner begat Cis, and Cis begat Saul. Moreover Saul begat Jonathas, and Melchisua, and Abinadab, and Esbaal.

34 And the son of Jonathas, Meribbaal: and Meribbaal begat Micha.

35 The sons of Micha, Phithon, and Melech, & Tharaa, and Ahaz.

36 And Ahaz begat Joada: and Joada begat Alamath, and Azmoth, and Zamri: moreover Zamri begat Mosa,

37 and Mosa begat Banaa, whose son was Rapha, of whom was born Elasa, who begat Asel.

38 Moreover Asel had six sons of these names, Ezricam, Bochrui, Ismahel, Saria, Obdia, and Hanan. all these the sons of Asel.

39 And the sons of Esec his brother, Vlam the first begotten, and Jehus the second, and Eliphalet the third.

40 And the sons of Vlam were most strong men, and archers of great force: and having many sons and nephews, unto an hundred fifty. all these the children of Benjamin.

Chapter 9

Who of Israel (after the captivity) first inhabited Jerusalem. 10. Who exercised the offices of Priests, 14. and Levites, 35. with repetition of part of Sauls progeny.

(a) The Genealogies of all Israel being hitherto recited before their captivity, others are now added which first returned to Jerusalem after their release.

1 **ALL** Israel therefore (a) was numbered: and the sum of them was written in the Book of the Kings of Israel, and Juda: and they were transported into Babylon for their sin.

2 And they that dwelt first in their possessions and in their cities: Israel, and the Priests, and the Levites, and the Nathineans.

3 There dwelt in Jerusalem of the children of Juda, and of the children of Benjamin, also of the children of Ephraim, and Manasses.

4 Othei the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni, of the sons of Phares the son of Juda.

5 And of Siloni: Asaia the first begotten, and his sons.

6 And of the sons of Zara: Jehuel, and their brethren, six hundred ninety.

7 Moreover of the sons of Benjamin: Salo the son of Mosollam, the son of Odiua the son of Asana:

8 and Jobania the son of Jeroham: and Ela the son of Ozi, the son of Mochori: and Mosollam the son of Saphatias, the son of Rahuel, the son of Iebania,

9 and their brethren by their families, nine hundred fifty six. all these princes of their kindreds by the houses of their fathers.

10 And of the priests: Jedaia, Joiarib, and Jachin:

11 Azarias also the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high priest of the house of God.

12 Moreover Adaias the son of Jeroham, the son of Phassur, the son of Melchias: and Maasai the son of Adiel, the son of Iezra, the son of Mosollam, the son of Mosollamith, the son of Emmer.

13 their brethren also princes by their families a thousand seven hundred three score, most able men of strength to the work of the

ministry in the house of God.

14 And of the Levites: Semeia the son of Hassub the son of Ezricam, the son of Hasebia of the sons of Merari.

15 Bacbacar also a carpenter, and Galal, and Mathania the son of Micha, the son of Zechri the son of Asaph:

16 and Obdia the son of Semeia, the son of Galal, the son of Idithun: and Barachia the son of Asa, the son of Elcana, who dwelt in the courts of Netophati.

17 And the porters: Sellum, and Accub, and Telmon, and Ahimam: and their brother Sellum the prince,

18 until that time, in the Kings gate toward the east, waited by their courses of the children of Levi.

19 But Sellum the son of Core the son of Abiasaph, the son of Core, with his brethren, and his fathers house, these are the Corites over the works of the ministry, keepers of the entrances of the tabernacle: and their families in course keeping the entrance of the camp of our Lord.

20 And Phinees the son of Eleasar, was their prince before our Lord.

21 Moreover Zacharias the son of Mosollamia, porter of the gate of the tabernacle of testimony.

22 all these chosen men for porters, at every gate, two hundred twelve: and appointed out in their proper towns: Whom David and Samuel the Seer appointed, upon their fidelity.

23 as well them as their sons, in the doors of the house of our Lord, and in the tabernacle by their courses.

24 By the four winds were the porters: that is to say, toward the East, and toward the West, and toward the North, and toward the South.

25 And their brethren dwelt in villages, and came upon their Sabbaths from time to time.

26 To these four Levites was committed all the number of porters, and they were over the chambers, and treasures of the house of our Lord.

27 Also round about the temple of our Lord they abode in their watches: that when it was time, they in the morning might open the doors.

28 Of these mens stock there were also over the vessels of the ministry: for by number the vessels were both brought in and carried out.

29 Of them also they that had the implements of the sancturie committed unto them, did oversee the flour, and wine, and oil, and frankincense, and spices.

30 And the sons of priests made ointments of the spices.

31 And Mathathias a Levite the first begotten of Sellum the Corite,

was overseer of those things, which were fried in the frying pan.

32 Moreover of the children of Caath their brethren, there were over the loaves of proposition, to prepare always new every Sabbath.

33 These are the chief of the singing men by the families of the Levites, which abode in the chambers, that they might day and night continually serve in their ministerie.

34 The heads of the Levites, princes in their families, tarried in Jerusalem.

35 And in Gabaon abode Jehiel the father of Gabaon, and the name of his wife Maacha.

36 His first begotten son Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab,

37 Gedor also, and Ahio, and Zacharias, and Macelloth.

38 Moreover Macelloth begat Samaan: these dwelt over against their brethren in Jerusalem, with their brethren.

39 And Ner bagat Cis: and Cis begat Saul: end Saul begat Jonathas, and Melchisua, and Abinadab, and Esbaal.

40 And the son of Jonathas, Meribbaal: and Meribbaal begat Micha.

41 Moreover the sons of Micha, Phithon, and Melech, and Tharaa, and Ahaz

42 And Ahaz begat Iara, and Iara begat Alamath, and Azmoth, and Zamri. And Zamri begat Mosa.

43 And Mosa begat Banaa: whose son Raphaia bepat Elasa: of whom was born Asel.

44 Moreover Asel had six sons of these names, Ezricam, Bochrui, Ismael, Saria, Obdia, Hanan, these are the sons of Asel.

Chapter 10

King Saul with his three sons are slain by the Philistines. 8. who spoil the army and carry away Sauls head. 11. The men of Jabes Galaad bury his body and his sons, fasting for them seven days. And the kingdom is translated to David.

The second part.
King Saul and all
his family
overthrown.

1 **AND** the Philistines fought against Israel, and the men of Israel fled from the Palesthines, and they fell wounded in mount Gelboe.

2 And when the Philistines were come near pursuing Saul, and his sons, they struck Jonathas, and Abinadab, and Melchisua the sons of Saul.

3 And the battle grew fore against Saul, and the archers found him, and wounded him with arrows.

4 And Saul said to his esquire: Draw thy sword, and kill me: lest perhaps these uncircumcised come, and deride me. But his harness bearer would not, being frightened with fear: Saul therefore caught his

sword, and fell upon it.

5 Which when his harness bearer had seen, to wit, that Saul was dead, him self also fell upon his sword, and died.

6 Saul therefore died, and his three sons, and all his house fell together.

7 Which when the men of Israel had seen, that dwelt in the chainpayne, they fled: and Saul and his sons being dead, they forsook their cities, and were dispersed hither and thither: and the Philistines came, and dwelt in them.

8 The next day therefore the Philistines taking away the spoils of them that were slain, found Saul and his sons lying on mount Gelboe.

9 And when they had spoiled him, and cut of his head, and stripped him of his armor, they sent into their land, that it should be carried about, and should be showed in the temples of the Idols, and to the people:

10 and his armor they dedicated in the temple of their god, and the head they nailed up in the temple of Dagon.

11 When the men of Jabes Galaad had heard this, to wit, all things that the Philistines had done upon Saul,

12 every one of the valiant men arose, and took the bodies of Saul and of his sons, and brought them into Jabes, and buried their bones under an oak, that was in Jabes, and they fasted seven days.

13 Saul therefore died for his iniquities, for that he (a) transgressed the commandment of our Lord which he had commanded, and kept it not: yea and besides also consulted the Pythonesse,

14 and trusted not in our Lord: for the which he slew him, and transferred his kingdom to David the son of Isai.

(a) He offered Sacrifice on an Altar without warrant. *1. Reg. 13.* And destroyed not the Amalakites, as he was commanded. *1. Reg. 15.*

Chapter 11

David is elected and anointed king. 5. He overthroweth the Jebusites taking the tower of Sion in Jerusalem, and prospereth. 10. His valiant men, and their heroical acts are recited. 17. He desiring water from the cistern of Bethleem, will not drink it, but offereth it in sacrifice, because it is brought with danger of his valiant mens lives. 20. Other valiant men of the second order, are likewise recited.

The third part.
King Davids reign
and his special
acts.

1 **ALL** Israel therefore was gathered together to David in Hebron, saying: We are thy bone, and thy flesh.

2 Yesterday also, and the day before when Saul as yet reigned, thou wast he that didst lead out and lead in Israel: for to thee our Lord thy God said: Thou shalt feed my people Israel, and thou shalt be prince over it.

3 All the ancients therefore of Israel came to the king into Hebron, and David entered into a league with them before our Lord: and they

anointed him king over Israel, according to the word of our Lord, which he spake in the hand of Samuel.

4 David also went, and all Israel into Jerusalem this is Jebus, where the Jebusites were the inhabitants of the land.

5 And they that dwelt in Jebus, said to David: Thou shalt not come in here. Moreover David took the tower of Sion, which is the City of David,

6 and he said: every one that shall among the first strike the Jebusite, shall be the prince and chief captain. Joab therefore the son of Saruia went up first, and was made the prince.

7 And David dwelt in the tower, and therefore it was called the City of David.

8 And he built the city round about from Mello unto a round compass, and Joab built the rest of the city.

9 And David prospered going and increasing, and the Lord of hosts was with him.

10 These are the princes of the valiant men of David, which helped him to be made king over all Israel according to the word of our Lord, which he spake to Israel.

11 And this is the number of Davids strong ones: Iesbaam the son of Hachamoni prince among thirty: this man lifted up his spear upon three hundred wounded at one time.

12 And after him Eleazar his uncles son an Ahohite, who was among the three mighties.

13 This was with David in Phesdomim, when the Philistines were gathered to that place into battle: and the field of that country was full of barley, and the people was fled from the face of the Philistines.

14 These stood in the midst of the field, and defended him: and when they had stricken the Philistheans, our Lord gave great health to his people.

15 And there went down three of the thirty princes to a rock, wherein David was, to the cave of Odollam, when the Philistines had camped in the Vale Raphaim.

16 Moreover David was in a hold, and the ward of the Philistines in Bethlehem.

17 David therefore desired and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate.

18 These three therefore went forward through the midst of the camp of the Philistines, and drew water of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: who would not, but rather offered it to our Lord,

19 saying: God forbid that in the sight of my God I should do this, and should drink the blood of these men: because in the peril of their

lives they have brought me the water. And for this cause he would not drink. These things did the three most valiants .

20 Abisai also the brother of Joab he was prince of three, and he lifted up his spear against three hundred wounded, and he was among three most renowned,

21 and among the second three he the noble one, and prince of them: but yet unto the three first he taught not.

(a) Two stout men of Moab, as if they had been lions. 2. Reg. 23. v. 20.

22 Banaias the son of Joiada a most valiant man, of Cabseel: who had done many facts, he struck the (a) two Ariel of Moab: and he went down, and slew the lion in the midst of the cistern in the time of snow.

23 And he struck the Egyptian, whose stature was of five cubits, and which had a spear as the weavers beame: he therefore went down to him with a rod, and by force took away the spear, that he held in his hand, and slew him with his own spear.

24 These things did Banaias the son of Joiada, who was among the three valiants most renowned,

25 the first among thirty, but yet the three he wrought not: and David made him of his counsel.

26 Moreover the most valiant men in the army, Asahel the brother of Joab, and Elchanan the son of his uncle of Bethlehem,

28 Sammoth an Arortie, Helles a Phalonite,

Ira the son of Acces a Thecaite, AbJezer an Anathothite,

29 Sobbochai an Husathire, Ilai an Ahohite,

31 Maharai a Netophathite, Heled the son of Baana a Netophathite,

Ethai the son of Ribai of Gabaath the children of Benjamin, Banaia a Pharatonite,

32 Hurai of the Torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite.

33 The sons of Assem a Gezonite, Jonathan the son of Sage an Ararite,

34 Ahiam the son of Sachar an Ararite,

35 Eliphal the son of Ur,

Hepher a Mecherathite, Ahia Phelonite,

36 Hesro a Carmelite, Naarai the son of Azbai,

37 Joel the brother of Nathan, Mibahar the son of Agarai.

38 Selet an Ammonite, Naharai a Berothite the armor bearer of Joab the son of Saruia,

39 Ira a Jethreite, Gareb a Jethreite,

40 Urias the Hethite, Zabad the son of Oholi,

41 Adina the son of Sizaa Rubenite the prince of the Rubenites, &

with him thirty:

42 Hanan the son of Maacha, and Josaphat a Mathanite,

43 Ozia an Astarothite, Samma, and Jehiel the sons of Hotham an Arorite,

44 Jedihel the son of Zamri, and Joha his brother a Thosaite,

45 Eliel a Mahumite, and Jeribai, and Josaia the sons of Elnaim, and Jethma a Moabite, Eliel, and Obed, and Jasiel of Masobia.

Chapter 12

Who followed David when he fled from Saul. 23. And who came into Hebron to make him king.

1 **THESE** also came to David into Siceleg, when as yet he fled from Saul the son of Cis, the which were most valiant and excellent warriors,

2 drawing the bow, and hurling with both hands stones in slings, and shooting arrows directly: of the brethren of Saul of Benjamin.

3 The prince Ahjezer, and Joas the sons of Sammaa a Gabaathite, and Iaziel, and Phallet the sons of Azmoth, and Beracha, and Jehu an Anothothite.

4 Samaias also a Gabaonite the most valiant amongst the thirty and above the thirty. Jeremias, and Iehezziel, and Johanan, and Iezabad a Gaderothite.

5 And Eluzai, and Ierimuth, and Baalia, and Samaria, and Saphatia an Haruphite.

6 Elcana, and Jesia, and Azareel, and Ioezer, & Iesbaam of Carehim:

7 Joela also, and Zabadia the sons of Jeroham of Gedor.

8 Yea and of Gaddi also there fled to David, when he lay hid in the desert most valiant men, and the best warriors, holding sheild and spear: their faces as the faces of a lion, and swift as the roebuckles on the mountains:

10 Ezer the prince, Obdias the second, Eliab the third,

11 Masmana the fourth, Jeremias the fifth,

Ethi the sixth, Eliel the Seventh,

12 Johanan the eight, Elzebad the ninth,

13 Jeremias the tenth, Machbanai the eleventh,

these of the children of Gad were the princes of his army: the meanest was captain over an hundred soldiers, and the greatest, over a thousand.

15 These are they which passed Jordan the first month, when it used to flow over his banks: and they chased away all that dwelt in the valleys toward the east quarter and the west.

16 And there came also of Benjamin, and of Juda to the hold, wherein David abode.

17 And David went out to meet them, and said: If you be come peaceably to me for to help me, my heart be joined to you, but if you lie in wait against me for my adversaries, whereas I have no iniquity in my hands, the God of our fathers see, and judge.

18 But the spirit came on Amasai the prince among thirty, and he said: We are thine o David, and with thee o son of Isai: peace, peace be to thee, & peace to thy helpers. for thy God helpeth thee. David therefore received them, and appointed them princes of the band.

19 Moreover of Manasses there fled to David, when he came with the Philistines against Saul, to fight and he fought not with them: because the princes of the Philistines taking counsel sent him back, saying: with the peril of our head will he return to his lord Saul.

20 Therefore when he returned into Siceleg, there fled to him of Manasses, Ednas, and Iozabab, and Jedihel, and Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the princes of a thousand in Manasses.

21 These did aid David against the rovers: for they were all most valiant men, and were made commanders in the army.

22 Yea and there came every day to David to help him, till it became a great number, as it were (a) the army of God.

23 This also is the number of the commanders of the army, which came to David, when he was in Hebron, to transfer the kingdom of Saul to him, according to the word of our Lord.

24 The children of Juda bearing shield and spear, six thousand eight hundred well appointed to battle.

25 Of the children of Simeon valiant men to fight, seven thousand one hundred.

26 Of the children of Levi, four thousand six hundred.

27 Joiada also prince of the stock of Aaron, and with him three thousand seven hundred.

28 Sadoc also a young man of goodly towardness, and the house of his father, princes twenty two

29 And of the children of Benjamin the brethren of Saul, three thousand: for a great part of them as yet followed the house of Saul.

30 Moreover of the children of Ephraim twenty thousand eight hundred, valiant of strength, men renowned in their kindreds.

31 And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king.

32 Also of the children of Issachar men of understanding, that knew all times to command what Israel should do, princes two hundred: and all the rest of the tribe did follow their counsel.

33 Moreover of Zabulon such as went forth to battle, & stood in

(a) An army of many good men, well disposed in order and concord, is called *the army of God*, like the great number of Angels, which to us *are innumerable*. Job. 25.

array well appointed with armor of war, there came fifty thousand to aid, not in a double heart.

34 And of Nepthali, commanders a thousand: and with them furnished with shield and spear, seven and thirty thousand.

35 Of Dan also prepared to battle, twenty eight thousand six hundred.

36 And of Aser going forth to fight, and provoking in batttel, forty thousand.

37 And beyond Jordan of the children of Ruben, and of Gad, and the half part of the tribe of Manasses furnished with armor of war an hundred twenty thousand.

38 all these men of war well appointed to fight, with perfect heart came into Hebron, to make David King over all Israel: yea and all the rest of Israel, were of one heart, that David should be made king.

39 And they were there with David three days eating and drinking: for their brethren had prepared for them.

40 Yea and they that were near them as far as Issachar, & Zabulon, and Nepthali, brought loaves on Asses, and on camels, and on mules, and upon oxen, to eat: meal, figs, reysens, wine oil, beEves, muttons, in all abundance, for there was joy in Israel.

Chapter 13

The ark is brought from Abinadabs house, 8. David and others dancing before it. 9. Oza for touching it is stricken dead. 13. Whereupon David fearing to bring it to Jerusalem, it remaineth three months in the house of Obededom.

1 **AND** David took counsel with the tribunes, and centurions, and all the commanders,

2 and he said to all the assembly of Israel: If it please you: and if the word which I speak proceed from our Lord God, let us send to the rest of our brethren into all the countries of Israel, & to the Priests, and Levites, that dwell in the suburbs of the cities, that they may be gathered together unto us,

3 and we may bring again unto us the ark of our God: for we sought it not in the days of Saul.

4 And the whole multitude answered that it should be so done: for the word had pleased all the people.

5 David therefore assembled all Israel from Sihor of Ægypt, till thou enter into Emath, to bring the ark of God from Caria Thiarim.

6 And David went up, and every man of Israel to the hill of Caria Thiarim which is in Juda, to fetch thence the ark of our Lord God sitting upon the Cherubim, where his name is invocated.

7 And they laid the ark of God upon a new wayne, out of the house

of Abinadab. And Oza and his brother did drive the wayne.

8 Moreover David, and all Israel played before our Lord with all their might in songs, and on harps, and psalteries, and timbrels, and cymbals, and Trumpets.

9 And when they were come to the floor of Chidon, Oza stretched forth his hand, to hold up the Ark: for the ox being wanton had made it lean a little a side.

10 Our Lord therefore was angry against Oza, and struck him, for that he had touched the Ark: and he died there before our Lord.

(a) Obededom was a Levite, (c. 15. v. 18.) and therefore more meet to keep the ark:

11 And David was stricken sad, because our Lord had divided Oza: and he called that place, the Division of Oza until this present day.

12 And he feared God at that time, saying: How may I bring in the ark of God unto me?

(b) Called a Getheite because he had dwelt in the town of Geth.

13 And for this cause he brought it not unto himself, that is, into the city of David, but turned it away into the house of (a) Obededom the (b) Getheite.

14 Therefore the ark of God remained in the house of Obededom three months: & our Lord blessed his house, and all things that he had.

Chapter 14

King David provideth timber, and workmen to build his own house. 3. marrieth more wives, and hath many children; 8. overthroweth the Philistines, 13. twice,

1 **HIRAM** also the king of Tyre sent messengers to David, and cedar trees, and artificers for walls, and timber: to build him a house.

2 And David knew that our Lord had established him to be king over Israel, and that his kingdom was exalted over his people Israel.

3 David also took other wives in Jerusalem: and he begat sons, and daughters.

4 And these be their names, that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Salomon,

5 Iebahar, and Elisua, and Eliphalet,

6 Noga also, and Napheg, and Japhia,

7 Elisama, and Baalaida, and Eliphalet.

8 And the Philistines hearing that David was anointed for king over all Israel, they went up all to seek him: which when David had heard, he went out to meet them.

9 Moreover the Philistines coming, were spread abroad in the Vale Raphaim.

10 And David consulted our Lord, saying: Shall I go up to the Philistines, and wilt thou deliver them into my hand? And our Lord

said to him: go up, and I will deliver them into thy hand.

11 And when they were come up into Baalpharasim, David struck them there, and said: God had divided mine enemies by my hand, as waters are divided: and therefore the name of that place was called Baal Pharasim.

12 And they left there their Gods, which David commanded to be burnt.

13 Another time also the Philistines invaded, and were dispersed in the Vale.

14 And David consulted God again, and God said to him: go not up after them, retire from them, and thou shalt come against them over against the pear trees.

15 And when thou shalt hear the sound of one going in the top of the pear trees, then shalt thou issue forth to battle. For God is gone forth before thee, to strike the camp of the Philistines.

16 David therefore did as God had commanded him, and struck the camp of the Philistines from Gabaon unto Gazera.

17 And the name of David was bruited in all countries, and our Lord gave the dread of him over all nations.

Chapter 15

With solemnity the ark is brought into Jerusalem, carried by the Priests and Levites, 16. with music of diverse sorts, 26. Sacrifice of thanksgiving is offered. 29. Michol derideth Davids devotion.

1 **HE** made also houses for himself in the city of David: and built a place for the ark of God, & pitched a tabernacle for it.

2 Then said David: It is unlawful that the ark of God be carried of any man, but of the Levites: whom our Lord chose to carry it, and to minister unto himself for ever.

3 And he gathered together all Israel into Jerusalem, that the ark of God might be brought into his place, which he had prepared for it.

4 Moreover also the sons of Aaron, and the Levites.

5 Of the children of Caath, Uriel was the prince, and his brethren an hundred twenty.

6 Of the sons of Merari, Asaia the prince: and his brethren two hundred twenty.

7 Of the sons of Gersom, Joel the prince: and his brethren an hundred thirty.

8 Of the sons of Elisaphan, Semeias the prince: and his brethren two hundred.

9 Of the sons of Hebron, Eliel the prince: and his brethren eighty

10 Of the sons of Oziel, Aminadab the prince: and his brethren and

hundred twelve.

11 And David called Sadoc, and Abiathar the Priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab:

12 and he said to them: You that are the princes of the Levitical families, be sanctified with your brethren, and fetch the ark of our Lord the God of Israel to the place, which is prepared for it:

13 lest as from the beginning, because yow were not present, our Lord strike us: so now also it come to pass, we doing some unlawful thing.

14 The Priests therefore, and the Levites were sanctified, to carry the ark of our Lord the God of Israel.

15 And the sons of Levi took the ark of God, as Moyses had commanded, according to the word of our Lord, upon their shoulders, on bars.

16 And David said to the princes of the Levites, that they should appoint of their brethren singing men on musical instruments, to wit, on nables, & harps, and cymbals, that the sound of joy might resound on high.

17 And they appointed Levites: Hemam the son of Joel, and of his brethren Asaph the son of Barachias: and of the children of Merari, their brethren: Ethan the son of Casaia.

18 And with them their brethren: in the second order, Zacharias, and Ben, and Iaziel, and Semiramoth, and Iahiel, and Ani, Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obedom, and Jehiel, porters.

19 Moreover them that sang, Heman, Asaph, and Ethan: sounding on brazen cymbals.

20 And Zacharias, and Oziel, and Semiramoth, and Iahiel, & Ani, and Eliab, and Maasias, and Banaias upon nables sang mysteries.

21 Moreover Mathathias, and Eliphalu, and Macenias, and Obedom, and Jehiel, and Ozaziu, upon harps for the octave sang a triumphant song.

22 And Chonenias the prince of the Levites, was chief over prophecy, to begin the melodie: for he was very coning.

23 And Barachias, and Elcana: door keepers of the Ark.

24 Moreover Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer priests, sounded with Trumpets, before the ark of God: and Obedom, and Iehias kept the door of the Ark.

25 Therefore David and all the ancients of Israel, and the tribunes, went to fetch the ark of the covenant of our Lord, out of the house of Obedom with joy.

26 And when God had helped the Levites, which carried the ark of the covenant of our Lord, there were immolated seven oxen, &

(a) Another linen garment used by Prophets, such as Samuel did wear being a child 1. Reg. 2.

seven rams.

27 Moreover David was clothed with a robe of fine linen, and all the Levites that carried the Ark, and the singing men, and Chonenias the prince of prophecy among the singers: and David also was clothed with an (a) Ephod of linen.

28 And all Israel brought the ark of the covenant of our Lord in Jubilee, and sounding with the sound of shaulme, and with Trumpets, and cymbals, and nables, and harps.

29 And when the ark of the covenant of our Lord was come unto the city of David, Michol the daughter of Saul looking forth through a window, saw David the king dancing and playing, and she despised him in her heart.

Chapter 16

The ark is placed in a tabernacle. Sacrifice is offered. David blesseth the people, 4. disposeth the offices of Levites. 8. and maketh a Psalm of praise to God.

1 **THEY** therefore brought the ark of God, and set it in the midst of the tabernacle, which David had pitched for it: and they offered holocausts, and pacifics before God.

2 And when David had finished offering holocausts, and pacifics, he (a) blessed the people in the name of our Lord.

3 And he divided to all through out every one, from man unto woman a loaf of bread, and a piece of roasted beef, and flour fried with oil.

4 And he (b) appointed before the ark of our Lord of the Levites, that should minister, and should remember his works, & glorify, and praise our Lord the God of Israel:

5 Asaph the prince, and the second after him Zacharias: moreover Iahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, & Obedom: and Jehiel over the instruments of psaltery, and the harps: & Asaph to sound upon the cymbals:

6 but Banaias, and Iaziel priests, to sound the trumpet continually before the ark of the covenant of our Lord.

7 In that day David made Asaph, prince to confess to our Lord and his brethren.

8 Confess ye to our Lord, and invoke his name: make his inventions known among the peoples.

9 Chant to him, and sing to him: and tell ye all his marvelous things.

Psal. 104.

10 Praise ye his holy name: let the heart of them that rejoice, seek our Lord.

11 seek ye our Lord, and his power: seek ye his face always.

(a) Not only king David being a holy Prophet, but any other Superior might bless his subjects.

(b) That he also disposed certain offices of Levites was by special privilege, which was no prejudice to the high priests authority, for superior power is proved by Gods institution, rather then by facts, either of good men, which do many things by way of dispensation, or of evil usurping without warrant, that to them pertaineth not. For it is clear that God instituted supreme spiritual power in the high priest. Deut. 17. And all Kings and temporal princes are to receive the

law at the priests
hand. *ibidem.* v. 18.
Eleazar the high
priest was
appointed to
consult our Lord
for Josue, *Nu.* 27.
Finally by Gods
ordinance, *the law
of truth was in the
mouth of priests,*
Malac. 2.

12 Remember his marvelous things which he hath done: his signs,
and the judgments of his mouth.

13 The seed of Israel his servant: the children of Jacob his elect.

14 He is the Lord our God: in all the earth are his judgments.

15 Remember for ever his covenant: the word, which he
commanded unto a thousand generations.

16 Which he covenanted with Abraham: and his oath with Isaac.

17 And he appointed it to Jacob for a precept: and to Israel for an
Ever lasting covenant:

18 Saying: To thee will I give the Land of Chanaan: the cord of
your inheritance.

19 When they were few in number: small and sojourners thereof.

20 And they passed from nation into nation: & from kingdom to
another people.

21 He suffered not any man to calumniate them: but rebuked Kings
for their sake.

22 Touch not my anointed: and unto my Prophets be not malicious.

23 Sing ye to our Lord all the earth: show forth from day to day his
salvation.

24 tell his Glory among the gentiles: among all peoples his
marvelous works.

25 Because our Lord is great, and laudable exceedingly: and terrible
over all Gods.

26 For all the Gods of the peoples, be idols: but our Lord made the
heavens.

27 Confession and magnificence before him: strength and joy in his
place.

28 Bring to our Lord ye families of peoples: bring to our Lord
Glory and empire.

29 Give our Lord Glory, to his name, elevate sacrifice, and come ye
in his sight: and adore our Lord in holy honor.

30 Let all the earth be moved before his face: for he founded the
world unmoveable.

31 Let the heavens be glad, & the earth rejoice: and let them say
among the nations, Our Lord hath reigned.

32 Let the sea thunder, and the fullness thereof: let the fields
rejoice, and all things that are in them.

33 Then shall the trees of the forest praise before our Lord: because
he is come to judge the earth.

34 Confess ye to our Lord, because he is good: because his mercy is
for ever.

35 And say ye: Save us o God our Saviour: and gather us together,

Psal. 95.

Psal. 105.

& deliver us out of the nations, that we may confess to thy holy name, and may rejoice in thy songs.

36 Blessed be our Lord the God of Israel from eternity unto eternity: and let all the people say: Amen, and hymn to God.

37 He therefore left Asaph there before the ark of the covenant of our Lord, and his brethren to minister in the presence of the ark continually day by day, and in their courses.

38 Moreover Obededom, and his brethren sixty eight: and Obededom the son of Idithun, and Hosa he appointed for porters.

39 And Sadoc the priest, and his brethren priests, before the tabernacle of our Lord in the excels, which was in Gabaon,

40 that they should offer holocausts to our Lord upon the altar of holocaust continually, morning and Evening, according to all things that are written in the law of our Lord, which he commanded Israel.

41 And after him Heman, and Idithun, and the rest of the chosen men, every one by his name to confess unto our Lord: Because his mercy is for ever.

42 Heman also and Idithun sounding the trumpet, and quavering on the cymbals, and all musical instruments to sing unto God: and the sons of Idithun he made porters.

43 And all the people returned into their house: and David, to bless also his house.

Chapter 17

David determining to build a Temple, 11. is admonished by Nathan the prophet, that not he, but his son, shall build it; and be established in the kingdom. 16. David extolleth Gods benignity towards him, and the people.

1 **AND** when David dwelt in his house, he said to Nathan the prophet: Behold I dwell in a house of cedar: and the ark of the covenant of our Lord is under skins.

2 And Nathan said to David: all things, that are in thy heart do: for God is with thee.

3 Therefore that night the word of God came to Nathan, saying:

4 go, and speak to David my servant: Thus saith our Lord: Thou shalt not build me a house to dwell in.

5 For neither have I remained in house from the time, that I brought out Israel, until this day: but I have been always changing places of tabernacle, and in tent

6 abiding with all Israel. Did I speak to one, at the least, of all the judges of Israel, whom I commanded to feed my people, and did I say: Why have you not built me a house of cedar?

7 Now therefore so shalt thou speak to my servant David: Thus

sayeth the Lord of hosts: I took thee, when in the pastures thou didest follow the flock, that thou shouldest be prince of my people Israel.

8 And I have been with thee whither soever thou wentest: and I have slain all thine enemies before thee, and have made thee a name as of one of the great ones, that are renowned in the earth.

9 And I have given a place to my people Israel: it shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of iniquity consume them, as from the beginning,

10 since the days that I gave Judges to my people Israel, and humbled all thine enemies. I therefore tell thee, that our Lord will build thee (a) a house.

11 And when thou shalt have accomplished thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy children: and I will establish his kingdom.

12 He shall build me a house, and I will confirm his throne for ever.

13 I will be to him for a father, and he shall be to me for a son: and my mercy I will not take from him, as I took from him, that was before thee.

14 And I will establish him in my house, and in my kingdom for ever: and his throne shall be most firm for ever.

15 According to all these words, and according to all this vision, so spake Nathan to David.

16 And when king David came, and sat before our Lord, he said: Who am I Lord God, and what is my house, that thou shouldest give me such things?

17 But this also hath seemed little in thy sight, and therefore thou hast spoken concerning the house of thy servant for time to come also: and hast made me renowned above all men Lord God.

18 What can David add father, whereas thou hast so glorified thy servant, and known him?

19 Lord for thy servant according to thy heart thou hast done all this magnificence, and would have all thy great wonders to be known.

20 Lord, there is not the like to thee: and there is none other beside thee, of all whom we have heard with our ears.

21 For what other is there, as thy people Israel, one nation in the earth, to the which God went, to deliver it and make it his people, and with his greatness and terrors cast out the nations before the face of it, which he delivered out of Ægypt?

22 And thou hast made thy people Israel to be thy people Ever, and thou Lord art made the God thereof.

23 Now therefore Lord, the word, which thou hast spoken to thy servant, and concerning his house, be it confirmed for ever, and do as thou hast spoken.

(a) That is
continue and
preserve thy seed,
and family as we
see it performed
even to the B.
virgin Marie, and
Christ of the house
of David. *Mat. 1,*
Luc. 2. 3.

24 And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, and the house of David his servant permanent before him.

25 For thou Lord my God hast revealed the ear of thy servant, to build him a house: and therefore thy servant hath found confidence, to pray before thee.

26 Now therefore Lord thou art God: and thou hast spoken to thy servant so great benefits.

27 And thou hast begun to bless the house of thy servant, that it be always before thee: for thee o Lord blessing it, it shall be blessed for ever.

Chapter 18

King David hath great victories, making many nations tributary, 15. his chief officers are recounted.

(a) The lesser towns and villages are commonly called the daughters of some great town or city to which they pertain.

1 **AND** it came to pass after these things, that David struck the Philistines, and humbled them, and took away Geth, and her (a) daughters out of the hand of the Philistines,

2. Reg. 5

2 and struck Moob, and the Moabites were made Davids servants, offering him gifts.

3 At that time David struck Adazezer also the king of Soba of the country of Hemath, when he went on to dilate his empire as far as the river Euphrates.

4 David therefore took a thousand chariots of his, & seven thousand horsemen, & twenty thousand footmen, & he hoghsinewed all the chariot horses, saving an hundred chariots, which he reserved to himself.

5 And the Syrian also of Damascus came moreover, to give aid to Adazezer the king of Soba but David struck also of his two & twenty thousand men.

6 And he put soldiers in Damascus, that Syria also should serve him, & bring gifts. And our Lord helped him in all things, to the which he went.

7 David also took the golden quivers, which the servants of Adazezer had, and he brought them into Jerusalem.

8 Moreover of Thebath, and Chun the cities of Adazezer very much brass, of which Salomon made the brazen Sea, and pillars, and brazen vessels.

9 Which when Tou the king of Hemath had heard, to wit, that David had stricken all the army of Adazezer the king of Soba,

10 he sent Adoram his son to king David, to desire peace of him, & to congratulate him that he had stricken, and had overthrown Adazezer: for Tou was adversary to Adazezer.

(b) That which is

11 But all the vessel also of gold, and silver, and brass king David

dedicated to sacred use, is consecrated to God.

(b) consecrated to our Lord, with the silver and gold, which he had taken out of all the nations, as well of Idumea, and Moab, & the children of Ammon, as of the Philistines and Amalec.

12 And Abisai the son of Saruia struck Edom in the Vale of salt pits, eighteen thousand:

13 and he appointed a garrison in Edom, that Idumea should serve David: and our Lord saved David in all things, to which he went.

14 David therefore reigned over all Israel, & did judgment and justice to all his people.

15 Moreover Joab the son of Saruia was over the army, and Josaphat the son of Ahilud commenter.

16 And Sadoc the son of Achitob, & Ahimelech the son of Abiathar, Priests: and Susa, Scribe.

17 Banaias also the son of Joiada over the legions Cerethi, and Phelethi: moreover the sons of David the chief at the Kings hand.

Chapter 19

The king of Ammon evil entreating king Davids men, whom he had courteously sent to condole the death of his father, is overthrown in battle. 16. with the Assyrians his hired confederates.

1 **AND** it chanced that Naas the king of the children of Ammon died, and his son reigned for him. 2. Reg. 10.

2 And David said: I will do mercy with Hanon the son of Naas: for his father hath done me pleasure. And David sent messengers to comfort him upon the death of his father. Who when they were come into the land of the children of Ammon, to comfort Hanon,

3 the princes of the children of Ammon said to Hanon: Thou thinkest perhaps, that David for honor sake toward thy father hath sent some that should comfort thee: neither markest thou, that his servants are come to thee to espy, and seek out, and search thy land.

4 Therefore Hanon made the servants of David bald, and shaved them, and cut away their coats from the buttocks to the feet, and sent them away.

5 Who when they were gone, and had sent word to David, he sent to meet them (for they had sustained great reproach) and commanded them to tarry in Jericho, till their beard grew, and then they should return.

6 And the children of Ammon Seeing, that they had done injury to David, as well Hanon as the rest of the people, they sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and from Syria Maacha, and from Soba.

7 And they hired two and thirty thousand chariots, and king Maacha with his people. Who when they were come, camped over against Medaba. The children of Ammon also being gathered together out of

their cities, came to the battle.

8 Which when David had heard, he sent Ioab, and all the host of valiant men:

9 and the children of Ammon issuing forth, put their army in array beside the gate of the city: and the Kings, that were come to aid him, stood apart in the field.

10 Joab therefore understanding that battle was made against him before and behind, chose the most valiant men of all Israel, and marched on against the Syrian.

11 And the rest of the people he gave under the hand of Abisai his brother: and they went forth against the children of Ammon

12 And he said: If the Syrian shall overcome me, thou shalt aid me: and if the children of Ammon shall overcome thee, I will aid thee.

13 Take courage, and let us play the men for our people, and for the cities of our God: and our Lord will do that which is good in his sight.

14 Joab therefore marched on, and the people that were with him, against the Syrian to battle: and he put them to flight.

15 Moreover the children of Ammon Seeing that the Syrian was fled, themselves also fled from Abisai his brother, and went into the city: and Joab also returned into Jerusalem.

16 But the Syrian Seeing that he was fallen before Israel, sent messengers, and brought the Syrian, that was beyond the river: and Sophach the General of Aderezers war, was their captain.

17 Which when it was told David, he gathered together all Israel, and passed Jordan, and fell upon them, and directed his army against him, they fighting on the contrary part.

18 And the Syrian fled from Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach General of the army.

19 And the servants of Adarezer Seeing themselves to be overcome of Israel, fled to David, & served him: and Syria would no more give aid to the children of Ammon.

Chapter 20

King David prospereth in war against the Ammonites, 4. and Philistines, 6. among whom Jonathan Davids nephew by his brother, killeth a monstrous giant, which had twelve fingers and twelve toes.

1 **AND** it came to pass after the compass of a year, at such time when Kings are wont to go forth to battle, Joab gathered together the army and force of war, and spoiled the land of the children of Ammon: and went on and besieged Rabba. Moreover David tarried in Jerusalem, when Joab struck Rabba, and destroyed it.

2 And David took the crown of Melchom from his head, and found in

2. Reg. 21.

it a talent weight of gold, and most precious pearls, and he made himself thereof a diadem: he took also the spoils of the city very much.

3 And the people that was therein, he brought forth: and he made harrows, and sleds, and chariots shed with Iron to pass over them, so that they were cut in sunder, & broken in pieces: so did David to all the cities of the children of Ammon: & he returned with all his people into Jerusalem.

4 After these things there was war begun in Gazer against the Philistines: in which Sobachai the Husathite struck Saphai of the kindred of Raphaim, & humbled them.

5 Another battle also was fought against the Philistheans, wherein Adeodatus the son of Saltus a Bethlehemite struck the brother of Goliath the Getheire, the staff of whose spear was as it were a weavers beam.

6 But another battle also happened in Geth, wherein there was a very long man, having fingers and toes by six and six, that is, together four and twenty: who also was born of the stock of Rapha.

7 This man blasphemed Israel: and Jonathan the son of Samaa the brother of David struck him. These be the children of Rapha in Geth, which fell by the hand of David and of his servants.

Chapter 21

David sinneth in numbering his people, 8. repeuieth, and prayeth, yet is punished, many dying of the plague, 15. till God showing mercy spareth the rest. 16. David accusing himself and excusing the people is commanded by the Angel to offer sacrifice, which he (22. buying ground for an altar) 26. performeth.

(a) By Gods permission David was tempted and overcome. 2. Reg. 24.

1 **BUT** (a) Satan rose against Israel: and moved David to number Israel.

2. Reg. 7.

2 And David said to Ioab, and to the princes of the people: go, and number Israel from Bersabee unto Dan, and bring me the number that I may know.

3 And Ioab, answered: Our Lord increase his people an hundred fold more then they are: are they not my lord king all thy servants? why doth my lord seek this, which may be reputed for a sin to Israel?

4 But the Kings word prevailed more: and Joab went forth, and went about all Israel: and returned to Jerusalem.

5 And he gave David the number of them, whom he had surveyed: and all the number of Israel was found a thousand thousand and an hundred thousand men that drew sword: and of Juda four hundred seventy thousand men of war.

6 For Levi and Benjamin he numbered not: because Joab

unwillingly executed the kings commandment.

7 And that which was commanded displeased God: and he struck Israel.

(b) King David was not without faith, nor hope, and yet was contaminate with iniquity, from which he prayed to be delivered.

8 And David said to God: I have sinned exceedingly in that I would do this: I beseech thee take away (b) the iniquity of thy servant, because I have done foolishly.

9 And our Lord spake to Gad the Seer of David, saying:

10 go, and speak to David, and tell him: Thus saith our Lord: I give thee the choice of three things, choose one which thou wilt, and I will do it to thee.

11 And when Gad was come to David, he said to him: Thus saith our Lord: Choose which thou wilt:

12 either three years famine: or three months to flee from thine enemies, and not to be able to escape their sword: or three days the sword of our Lord, and pestilence to be in the land, and the Angel of our Lord to kill in all the coasts of Israel: now therefore see what I shall answer him, that sent me.

13 And David said to Gad: I am on every side in great distress: but it is better, that I fall into the hands of our Lord, because his mercies be many, then into the hands of men.

14 Our Lord therefore sent the pestilence in Israel: and there fell of Israel seventy thousand men.

15 He sent also an Angel into Jerusalem, to strike it: and when it was stricken, our Lord saw, and had compassion upon the greatness of the evil: and commanded the Angel, that smote: It is sufficient, now let thy hand cease. Moreover the Angel of our Lord stood beside the floor of Ornan the Jebusite.

16 And David lifting up his eyes, saw the Angel of our Lord standing between heaven and earth, and a sword drawn in his hand, turned against Jerusalem: & they fell as well he as the ancients clothed in hear clothes, flat on the earth.

17 And David said to God: Am not I he, that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: this flock what hath it deserved? Lord my God let thy hand be turned I beseech thee upon me, and upon my fathers house: and let not thy people be stricken

18 And the Angel of our Lord commanded Gad to tell David, that he should go up, and build an altar to our Lord God in the floor of Ornan the Jebusite.

19 David therefore went up according to the word of Gad, which he had spoken to him in the name of our Lord.

20 Moreover Ornan when he had looked up, and seen the Angel, and his four sons with him, they hid themselves: for at that time he threshed wheat in the floor.

21 Therefore when David came to Ornan, Ornan beheld him, &

went forth to meet him out of the floor, and adored him flat on the ground.

22 And David said to him: Give me the place of thy floor, that I may build therein an altar to our Lord: so that thou take as much silver as it is worth, and the plague may cease from the people.

23 And Ornan said to David: Take it, and let my lord the king do whatsoever pleaseth him: yea the oxen also I give for holocaust, and the *dreyes for wood, and wheat for sacrifice: I will give all things willingly.

* little
carts.

24 And king David said to him: It shall not be so, but I will give thee silver as much as it is worth: for I may not take it from thee, and so offer to our Lord holocausts given gratis.

25 David therefore gave Ornan for the place, six hundred sicles of gold of most just weight.

(c) God showed by
sending fire
miraculously to
burn the sacrifice,
that he had heard
Davids prayer.

26 And he built there an altar to our Lord: and he offered holocausts, and pacifics, and he invoked our Lord, & he heard him (c) in fire from heaven upon the altar of holocaust.

27 And our Lord commanded the Angel: and he turned his sword into the scabbard.

28 David therefore forthwith, Seeing that our Lord had heard him in the floor of Ornan the Jebusite, immolated victims there.

29 But the tabernacle of our Lord, which Moyses made in the desert, and the altar of holocausts, was at that time in the excels of Gabaon.

30 And David could not go to the altar to pray God there: for he had been frightened with exceeding fear, Seeing the sword of the Angel of our Lord.

Chapter 22

Workmen and all necessities being prepared, 6. David commandeth Salomon to build the Temple, for so God hath appointed. 13. exhorteth him to serve God. 17. and other principal men to assist him.

1 **AND** David said: This is the house of God, and this is an altar for holocaust to Israel.

2 And he commanded that the proselytes of the land of Israel should be gathered together, and he appointed of them masons to hew stones and polish them, that the house of God might be built.

2. Reg. 7.
3 Reg. 5.

3 David prepared also very much iron for the nails of the gates, and for the joinings and jointures: and of brass an innumerable weight.

4 The cedar trees also could not be esteemed, which the Sidonians, and Tyrians brought down to David.

5 And David said: Salomon my son is yet a little child and delicate, and the house which I would have to be builded to our Lord, must

be such as may be renowned in all countries: I therefore will prepare him necessities. And for this cause before his death he prepared all the expenses.

6 And he called Salomon his son: and commanded him that he should build a house to our Lord the God of Israel.

7 And David said to Salomon: My son, it was my will to have built a house to the name of our Lord my God.

8 But the word of our Lord was made to me, saying: Thou hast shed much blood, and fought very many battles, thou canst not build a house to my name, so much blood being shed before me:

9 the son, which shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and for this cause, he shall be called (a) Peaceable: and I will give peace and quietness in Israel all his days.

(a) Salomon
signifieth
Peaceable, and
therein, as in many
other things,
prefigured Christ
who amongst other
names is called,
Prince of peace.
Isai. 9.

10 He shall build a house to my name, & he shall be to me for a son, and I will be to him for a father: and I will establish the throne of his kingdom over Israel for ever.

11 Now therefore my son, Our Lord be with thee, and do thou prosper, and build the house to our Lord thy God, as he hath spoken of thee.

12 Our Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of our Lord thy God.

13 For then thou shalt be able to prosper, if thou shalt keep the commandments, and judgments, which our Lord commanded Moyses to teach Israel: take courage and play the man, fear not, neither be dismayed.

14 Behold I in my poverty have prepared the charges of the house of our Lord, of gold an hundred thousand talents, and of silver a thousand thousand talents: but of brass, and of iron there is no weight, for the number is surpassed with the greatness: timber and stones I have prepared to all the charges.

15 Thou hast also very many artificers, hewers of stones, and masons, & carpenters, and of all occupations most skillful to make work,

16 in gold and silver and brass and iron, whereof there is no number. rise therefore, and do it, and our Lord will be with thee.

17 David also commanded all the princes of Israel, that they should help Salomon his son.

18 You see, quoth he, that our Lord your God is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before our Lord, and before his people.

19 Give therefore your heart and your souls, to seek our Lord your God: and arise, and build a Sanctuary to our Lord God, that the ark

of the covenant 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.

Chapter 23

King David being old constituteth Salomon king. 3. disposeth the offices of Levites. 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari: (26, ceasing to carry the tabernacle.) 27. to serve in the temple.

1 **DAVID** therefore being old & full of days, made Salomon his son king over Israel.

2 And he gathered all the princes of Israel, and the Priests and Levites.

3 And the Levites were numbered from thirty years, & upward: and there were found thirty eight thousand men.

4 Of these were chosen, and distributed into the ministry of the house of our Lord four and twenty thousand: and of the overseers and judges, six thousand.

5 Moreover four thousand porters: and as many singing to our Lord on instruments, which he had made to sing on.

(a) Aarons sons being consecrated Priests according to Gods ordinance. *Levit. 8* & the Levites to do other offices about the tabernacle. *Num. 3. & 4.* king David (with Sadoc the high priest, and other chief men. *ch. 24. v. 6.*) disposed them by lots which should serve by courses, to sing and play on instruments, as well in the tabernacle now resting in Jerusalem, v. 26. as in the Temple when it should be built.

6 And (a) David distributed them by the courses of the children of Levi, to wit, of Gerson, and Caath, and Merari.

7 The sons of Gerson: Leedan, and Semei.

8 The sons of Leedan: the prince Iahiel, & Zethan, and Joel, three.

9 The sons of Semei: Salomith, and Hosiel, and Aram, three: these be the princes of the families of Leedan.

10 Moreover the sons of Semei: Leheth, and Ziza, and Iaus, and Baria: these be the sons of Semei, four.

11 And Leheth was the first, Ziza the second: moreover Iaus and Baria had not many children, and therefore they were counted in one family, and in one house.

12 The children of Caath: Amram, and Isaar, Hebron, and Oziel, four.

13 The sons of Amram, Aaron, and Moyses. And Aaron was separated to minister in Sanctasanctorum, he and his sons for ever, and to burn incense to our Lord according to his rite, and to bless his name for ever.

14 The sons of Moyses also the man of God were numbered in the tribe of Levi.

15 The sons of Moyses: Gersom and Eliezari: the sons of Gersom: Subuel the first.

16 And the sons of Eliezer were: Rohobia the first: and Eleezer had no more sons. Moreover the children of Rohobia were multiplied

exceedingly.

18 The sons of Isaar: Salomith the first.

19 The sons of Hebron: Jeriau the first, Amarias the second, Iahaziel the third, Jecmaan the fourth.

20 The sons of Oziel: Micha the first, Jesia the second.

21 The sons of Merari: Moholi, & Musi. The sons of Moholi: Eleazar and Cis.

22 And Eleazar died, and had no sons but daughters. and the sons of Cis their brethren took them.

23 The sons of Musi: Moholi, and Eder, and Jerimoth, three.

24 These be the children of Levi in their kindreds and families, princes by courses, and number of every head, that did the works of ministry of the house of our Lord from twenty years, and upward.

25 For David said: Our Lord the God of Israel hath given rest to his people, and the habitation of Jerusalem for ever.

26 Neither shall it be the office of the Levites to carry any more the tabernacle, and all the vessels thereof to minister.

27 According to the last precepts also of David the number of the children of Levi shall be numbered from twenty years and upward.

28 And they shall be under the hand of the sons of Aaron for the service of the house of our Lord, in the entrances, and in the chambers, and in the place of purification, and in the Sanctuary, and in all the works of the ministry of the temple of our Lord.

29 And the Priests, over the loaves of proposition, and for the sacrifice of flour, and for cakes and azymes, and the frying pan, and to rost, and over all weight and measure.

30 But the Levites to stand in the morning to confess, and sing to our Lord: and in like manner at Evening,

31 as well in the oblation of the holocausts of our Lord, as in the Sabbaths and Calendes, and the rest of the solemnities, according to the number, and ceremonies of every thing, continually before our Lord.

32 And let them keep the observations of the tabernacle of covenant, and the rite of the Sanctuary, and the observance of the children of Aaron their brethren, that they minister in the house of our Lord.

Chapter 24

King David disposeth sixteen families of Eleazar, and eight of Ithamar, 7. by lots, 19. to serve in the Temple, according to their Priestly function, 20. likewise principal Levites in their offices.

1 **MOREOVER** to the sons of Aaron these were the portions: The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar.

(a) They were called princes of the Sanctuary in respect of Sacrifices, & other sacred functions.

(b) And princes of God in regard of their spiritual jurisdiction in the Church, or house of God.

2 But Nadab and Abiu died before their father without children: and Eleazar and Ithamar did the function of priesthood.

3 And David divided them, that is, Sadoc of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their courses and ministerie.

4 And there were found many more children of Eleazar among the principal men, then children of Ithamar. And he divided to them, that is, to the children of Eleazar princes by their families sixteen: and to the children of Ithamar by their families and houses eight.

5 Moreover he divided both families between themselves by lots: for there were (a) princes of the Sanctuary, and princes (b) of God, as well of the children of Eleazar, as of the children of Ithamar.

6 And Semeias wrote them, the son of Nathanael the Scribe a Levite, before the king and princes, and Sadoc the Priest, and Ahimelech the son of Abiathar, the princes also of the Priestly and Levitical familys: one house, which was over the rest, Eleazars: and another house, which had the rest under it, Ithamars.

7 And the first lot came forth to Joiarib, the second to Iedei,

8 the third to Harim, the fourth to Seorim,

9 the fifth to Melchia, the sixth to Maiman,

10 the Seventh to Accos, the eight to Abia,

11 the ninth to Jesua, the tenth to Sechenia,

12 the eleventh to Eliasib, the twelfth to Jaeim,

13 the thirteenth to Hoppa, the fourteenth to Isbaab,

14 the fifteenth to Belga, the sixteenth to Emmer,

15 the seventeenth to Hezir, the eighteenth to Aphses,

16 the nineteenth to Pheteia, the twentieth to Hezechiel,

17 the one and twentieth to Jachin, the two and twentieth to Gamul,

18 the three and twentieth to Dalaiau, the four and twentieth to Maaziau.

19 These be their courses according to their ministries, to enter into the house of our Lord, and according to their rite under the hand of Aaron their father: as our Lord the God of Israel had commanded.

20 Moreover of the children of Levi, which were remaining, there was Subael of the children of Amram: and of the children of Subael, Iehedeia.

21 Also of the children of Rohobia the prince of Jesias.

22 And the son of Isaari Salemoth, and the son of Salemoth Jahath:

23 and his son Jeriau the first, Amarias the second, Iahaziel the third, Jecmaan the fourth.

24 The son of Oziel, Micha: the son of Micha, Samir.

- 25 The brother of Micha, Jesia: and the son of Jesia, Zacharias.
- 26 The sons of Merari: Moholi and Musi. The son of Oziau: Benno.
- 27 The son also of Merari: Oziau, and Soam, and Zacchur, and Hebri.
- 28 Moreover the son of Moholi: Eleazar, who had no children.
- 29 And the son of Cis, Jeramael.
- 30 The sons of Musi: Moholi, Eder, and Jerimoth. These be the sons of of Levi according to the houses of their families.
- 31 And they also did cast lots against their brethren the sons of Aaron before David the king and Sadoc, and Ahimelech, and the princes of the Priestly and Levitical families, as well the elder as the younger. Lot divided all equally.

Chapter 25

Four sons of Asaph, six of Idithun, and fourteen of Heman, chief musicians, 7. with their brethren in all two hundred and fourscore, 8. are distributed by lots, in four and twenty companies, to serve in the temple.

(a) Otherwise called Ethan. *ch. 6. v. 44. c. 15. v. 19.*

(b) They played on instruments, Psalms and Canticles made by Prophets.

- 1 **THEREFORE** David, and the officers of the host separated for the ministry the sons of Asaph, and Heman, and (a) Idithun: which should (b) prophecy on harps, & psalteries, & cymbals according to their number serving the office dedicated to them.
- 2 Of the sons of Asaph: Zacchur, and Joseph, and Nathania, & Asarela, the sons of Asaph: under the hand of Asaph prophesying near the king.
- 3 Moreover Idithun: the sons of Idithun, Godolias, Sori, Ieseias, and Hasabias, and Mathathias, six, under the hand of their father Idithun, who prophesied on harp over them that confessed and praised our Lord.
- 4 Of Heman also: the sons of Heman Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and RomemthJezer, and Iesbacassa, Mellothi, Othir, Mahazioth:
- 5 all these the sons of Heman the Seer of the king in the words of God, that he might exalt the horne: & God gave to Heman fourteen sons and three daughters.
- 6 all under their fathers were distributed to sing in the temple of our Lord, on cymbals, and psalteries and harps, for the ministries of the house of our Lord near the king: to wit, Asaph, and Idithun, and Heman.
- 7 And the number of them with their brethren, that taught the songue of our Lord, all the teachers two hundred eighty eight.
- 8 And they did cast lots by their courses, equally as well the elder as the younger, the learned and the unlearned together.

- 9 And the first lot came forth to Joseph, which was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve.
- 10 The third to Zachur, to his sons and his brethren twelve.
- 11 The fourth to Isari, to his sons and his brethren twelve.
- 12 The fifth to Nathanias, to his sons & his brethren twelve.
- 13 The sixth to Bocciau, to his sons and his brethren twelve.
- 14 The seventh to Isreela, to his sons and his brethren twelve.
- 15 The eight to Iesaia, to his sons and his brethren twelve.
- 16 The ninth to Mathanias, to his sons and his brethren twelve.
- 17 The tenth to Semeias, to his sons and his brethren twelve.
- 18 The eleventh to Azareel, to his sons and his brethren twelve.
- 19 The twelfth to Hasabia, to his sons and his brethren twelve.
- 20 The thirteenth to Subael, to his sons and his brethren twelve.
- 21 The fourteenth to Mathathias, to his sons and his brethren twelve.
- 22 The fifteenth to Jerimoth, to his sons and his brethren twelve.
- 23 The sixteenth to Hananias, to his sons and his brethren twelve.
- 24 The seventeenth to Iesbacassa, to his sons and his brethren twelve.
- 25 The eighteenth to Hanani, to his sons and his brethren twelve.
- 26 The nineteenth to Mellothi, to his sons and his brethren twelve.
- 27 The twentieth to Eliatha, to his sons and his brethren twelve.
- 28 The one and twentieth to Othir, to his sons and his brethren twelve.
- 29 The two and twentieth to Geddelthi, to his sons and his brethren twelve.
- 30 The three and twentieth to Mahazioth, to his sons and his brethren twelve.
- 31 The four and twentieth to RomemthJezer, to his sons and his brethren twelve.

Chapter 26

Porters are designed by lots to watch at four gates of the temple. 20. others made keepers of the holy treasure, and vessel, 30. Officers also appointed in the two tribes and half over Jordan, for Gods service, and the Kings.

- 1 **AND** the divisions of the porters: of the Corites Meselemia, the sons of Core, of the sons of Asaph.
- 2 The sons of the Meselemia: Zacharias the first begotten, Jadihel the second, Zabadias the third, Iathanael the fourth,

3 Ælam the fifth, Johanan the sixth, Elioenai the Seventh.

4 And the sons of Obededom Semeias the first begotten, Iozabad the second, Joaha the third, Sachar the fourth, Nathanael the fifth,

5 Ammiel the sixth, Issachar the Seventh, Phollathi the eight: because our Lord blessed him.

6 And to Semias his son were born sons, the chief of their familys: for they were most valiant men.

7 the sons then of Semeias: Othni, and Raphael, and Obed, Elizabad, and his brethren most valiant men: Eliu also, and Samachias.

8 all these of the sons of Obededom: they, and their sons, and their brethren most able to minister, sixty two of Obededom.

9 Moreover the sons of Meselemia, and their brethren most strong, eighteen.

10 And of Hosa, that is, of the sons of Merari: Semri the prince (a) for he had not a first-begotten, and therefore his father made him chief)

11 Helcias the second, Tabelias the third Zacharias, the fourth: all these the sons, and brethren to Hosa, thirteen.

12 These were divided into porters, that the princes also of the watches, even as their brethren, might minister in the house of our Lord.

13 lots therefore were cast equally, both to little, and great, by their families for every one of the gates.

14 The lot then of the East fell to Selemia. Moreover to Zacharias his son, a most wise man, and skillful, the North quarter chanced by lot

15 But to Obededom and his sons, toward the South: in which part of the house was the Council of the ancients.

16 Sephim, and Hosa toward the West, by the gate, which leadeth to the way of ascent: watch against watch.

17 And toward the East six Levites: and toward the North four a day: and toward the South likewise in a day four: and where the Council was two and two.

18 In the cells also of the porters toward the West four in the way: and two at every cell.

19 These be the divisions of the porters of the sons of Core, and of Merari.

20 Moreover Achias was over the treasures of the house of God, and the vessels of the holy places.

21 The sons also of Ledan, the sons of Gersonni: of Ledan princes of the families, Ledan, and Gersonni, Jehieli.

22 The sons of Jehieli: Zathan, and Joel his brethren over the treasures of the house of our Lord,

(a) Either his first son was dead, or was not fit to be chief over the rest.

(b) Things are sanctified by designation to holy use.

23 to the Amramites, and Isaarites, and Hebronites, and Ozielites.

24 And Subael the son of Gersom, the son of Moyses, chief over the treasures.

25 His brethren also Eliezer, whose son Rahabiah, and his son Isaiahs, and his son Joram, his son also Zechri, and his son Selemith.

26 Selemith himself, and his brethren over the treasures of the sanctified holy things, which David the king (b) sanctified, and the princes of families, and the centurions, and the captains of the host

27 of the wars, and of the spoils of the battles, which they had consecrated to the maintenance and furniture of the temple of our Lord.

28 And all these things did Samuel the Seer sanctify, and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Saruia: and all that had sanctified them by the hand of Selemith, and of his brethren.

29 But the chief over the Isaarites was Chonenias, and his sons to the works abroad over Israel to teach and judge them.

30 Moreover the Hebronites Hasabias, and his brethren most able men, a thousand seven hundred were chief over Israel beyond Jordan against the West, in all the works our Lord, and for the ministry of the king.

31 And the prince of the Hebronites was Jeria according to their families and kindreds. In the fortieth year of king David they were numbered, and there were found most valiant men in Jazer Galaad,

32 and his brethren of stronger age, two thousand seven hundred princes of families. And David the king made them overseers over the Rubenites and the Gaddites, and the half tribe of Manasses, for all the ministry of God, and the king.

Chapter 27

Twelve military tribunes, with four and twenty thousand under every one, by course of months serve about the king. 16. Other twelve tribunes of the people govern in several tribes. 25. Prefects also are made over the Kings treasures, cattle, and other commodities in the court, camp, and country.

1 **AND** the children of Israel according to their number, the princes of families, tribune, and centurions, and overseers, that ministered to the king according to their companies, coming in and going out every month in the year, every one was chief over four and twenty thousand.

2 Over the first company the first month Iesboam was chief the son of Zabdiel, and under him four and twenty thousand.

3 Of the sons of Phares, the prince of all the princes in the host the first month.

4 The company of the second month had Dudia an Ahohite, and after him another named Macelloth, which governed part of four and twenty thousand.

5 Captain also of the third company in the third month, was Banaias the son of Joiada the Priest: and in his division four and twenty thousand.

6 The same is Banaias the most valiant among thirty, and above the thirty. & over his company Amizabad his son was chief.

7 The fourth, in the fourth month, Asahel the brother of Ioab, and Zabadias his son after him: and in his company four and twenty thousand.

8 The fifth, in the fifth month, prince Samaoth a Jezerite: and his company four and twenty thousand.

9 The sixth, in the sixth month, Hira the son of Acces a Theouite: and in his company four and twenty thousand.

10 The Seventh, in the Seventh month, Helles a Phallonite of the children of Ephraim: and in his company four and twenty thousand.

11 The eight, in the eighth month, Sobochai an Husathite of the stock of Sarahi: and in his company four and twenty thousand.

12 The ninth, in the ninth month, AbJezer an Anathothite of the children of Iemini: and in his company four and twenty thousand.

13 The tenth, in the tenth month, Marai, and he a Netophathite of the stock of Zarahi: and in his company four and twenty thousand.

14 The eleventh, in the eleventh month, Banaias, a Pharathonite of the children of Ephraim: and in his company four and twenty thousand.

15 The twelfth, in the twelfth month, Holdai a Netophathite, of the stock of Gothoneyl: and in his company four and twenty thousand.

16 Furthermore there were chief over the tribes of Israel, over the Rubenites, Duke Eliezer the son of Zechri: over the Simeonites, Duke Saphatias the son of Maacha:

17 over the Levites, Hasabias the son of Camuel: over the Aaronites, Sadoc:

18 over Juda, Eliu the brother of David: over Issachar, Amri the son of Michael:

19 over the Zabulonites, Iesmaias the son of Abdias: over the Nepthalites, Jerimoth the son of Ozriel:

20 over the children of Ephraim, Osee the son of Ozaziu: over the half tribe of manasses, Joel the son of Phadaia:

21 and over the half tribe of Manasses in Galaad, Iaddo the son of Zacharias: and our Benjamin, Jasiel the son of Abner.

22 But over Dan, Ezrihel the son of Jeroham: these be the princes of the children of Israel.

(a) King David having heretofore offended in commanding to number the whole people. 2. Reg. 24. would not now attempt to number all, (which were in deed innumerable) but only those that were to be disposed of in special services.

23 And David (a) would not number them from twenty years downward: because our Lord had said that he would multiply Israel as the stars of heaven.

24 Joab the son of Saruia began to number, and finished not: because upon this there fell wrath upon Israel: and therefore the number of them that were numbered, was not registered in the chronicles of king David.

25 And over the Kings treasures was Azmoth the son of Adiel, and over those treasures, which were in the cities, and in the towns, and in the towers, Jonathan the son of Ozias was president.

26 And over husbandry, and the husbandmen, which tilled the ground, Ezri the son of Chelub was overseer:

27 and over the dressers of vineyards, Semeias a Romathite: and over the wine cellars, Zabdias an Aphonite.

28 For over the Olivetes and the fig groves, which were in the champayne, was Balanam a Gederite: and over the oil cellars, Joas.

29 Furthermore over the herds that fed in Saron, the overseer was Setrai a Saronite: and over the oxen in the valleys Saphat the son of Adli:

30 but over the camels, Ubil an Ismaelite: and over the asses, Iadiaz a Meronathite:

31 over the sheep also Jazizan Agarene. all these, princes of the substance of king David.

32 And Jonathan Davids uncle, a counsellr, a man wise and learned: He and Iahiel the son of Hachamoni were with the Kings sons.

33 Achitophel also the Kings counsellr, and Chusai an Arachite the Kings friende.

34 After Achitophel was Joiada the son of Banaias, and Abiathar. And the prince of the Kings army was Ioab.

Chapter 28

Again king David calling all his states together, with commemoration of Gods singular favor in electing him, and Salomon, 8. exhorteth them all, and namely his son to serve God sincerely: 10. and to build the temple, describing in what form to make it.

1 **DAVID** therefore called together all the princes of Israel, the dukes of the tribes, and the heads of the companies, which ministered to the king: the tribunes also and the centurions, and them that were chief over the substance and possessions of the king, and his sons with the Eunuchs, and the mighty, and all the most vigilant in the host of Jerusalem.

3 Reg. 1.

2 And when the king had risen up, and stood, he said: Hear me my brethren, and my people: I meant to have built a house, wherein the

ark of our Lord might rest, and the foot Stool of the feet of our God: and to build it I prepared all things.

3 But God said to me: Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood.

Reg. 7.

(a) So Jacob prophesied, that the royal scepter should come to the tribe of Juda, and therein remain till Christ. *Gen. 49.*

4 Howbeit our Lord the God of Israel chose me of all the house of my father, to be king over Israel for ever: for (a) of Juda he chose the princes: moreover of the house of Juda, my fathers house: and of the sons of my father, it pleased him to choose me king over all Israel.

5 Yea and of my sons (for our Lord hath given me many sons) he hath chosen Salomon my son, to sit in the throne of the kingdom of our Lord over Israel,

6 and he said to me: Salomon thy son shall build my house, and my courts: for him have I chosen to me for a son, and I will be to him for a father.

(b) It is here evident, that Salomon was some time the true servant and child of God, keeping his precepts and as certain, that he fell into great sins, and lost Gods grace, and finally it is doubtful in what state he died. 3. *Reg. 11.* Whereby is convinced their vain fancy that think, he who is once the child of God can Never fall, nor become a wicked man.

7 And I will confirm his kingdom for ever, if he shall persevere to do my precepts, and my judgments, as (b) at this day.

8 Now then before all the assembly of Israel in the hearing of our God, keep ye, & search all the commandments of our Lord God: that you may possess the good land, and may leave it to your children after you for ever.

9 And thou Salomon my son, know the God of thy father, and serve him with a perfect heart, and a voluntary mind: for our Lord searcheth all hearts, and understandeth all cogitations of minds. If thou seek him, thou shalt find: but if thou forsake him he will reject thee for ever.

10 Now therefore because our Lord hath chosen thee to build the house of the Sanctuary, take courage, and perfect it.

11 And David gave to Salomon his son a description of the porch, and of the temple, and of the cellars, and of the upper loft, and of the chambers in the inner rooms, and of the house of the propitiation,

12 moreover also of all the courts, which he had thought upon, and of the chambers round about, for the treasures of the house of our Lord, and for the treasures of the holy things,

13 and of the divisions of the Priests and the Levites, for all the works of the house of our Lord, and for all the vessels of the ministry of the temple of our Lord.

14 Gold in weight for every vessel of the ministry. A weight of silver also according to the diversity of the vessels and works.

15 And for golden Candlesticks also, and their lamps, gold according to the measure of every Candlestick, and of the lamps. In like manner also for the silver Candlesticks, and for their lamps, according to the diversity of the measure, he delivered a weight of silver.

16 He gave also gold for tables of proposition, according to the diversity of the tables: in like manner also silver for other silver tables.

17 For flesh hooks also, and vials, and censers of most pure gold, and for little lions of gold, according to the quality of the measure he distributed a weight, for lion and lion. In like manner also for lions of silver he separated a diverse weight of silver.

18 And for the Altar whereupon incense is burnt, he gave most pure gold: that of it might be made a similitude of the chariot of the Cherubs spreading their wings, and covering the ark of the covenant of our Lord.

19 all things, quoth he, came written with the hand of our Lord unto me: that I might understand all the works of the pattern.

20 David also said to Salomon his son: Deal manfully, and take courage, and do it: fear not, and be not dismayed: for our Lord my God will be with thee, and will not leave thee, nor forsake thee, till thou perfect all the work of the ministry of the house of our Lord.

21 Behold the divisions of the Priests and the Levites, for every ministry of the house of our Lord, assist thee, and are ready, and as well the princes know, as the people, to do all thy precepts.

Chapter 29

King David once more by word, and example of his own bountifulness, inviteth others to assist in building the temple, 6. whereto the princes and people contribute much. 10. So after praises, 18. prayers, 21. and sacrifices offered to God, 22. Salomon is anointed king. 26. And king David dieth blessedly, having reigned forty years.

1 **AND** David the king spake to all the assembly: Salomon my son alone hath God chosen, as yet a child and a little tender one: for the work is great, neither is the habitation prepared for man, but for God.

2 And I with all my ability have prepared the expenses of the house of my God. Gold for vessels of gold, and silver for them of silver, brass for them of brass, iron for them of iron, wood for them of wood: and onyx stones, and as it were * stibians, & of diverse colors, and every precious stone, and marble of Paros most abundantly:

** a kind of
fine white
stone.*

(a) That which he had already vowed and prepared he counted not his own, and now giveth more to the building and furnishing of the Temple.

3 and above these things, which I have offered into the house of my God, I give (a) of Mine own peculiar goods, gold and silver unto the temple of my God, beside those things, which I have prepared for the holy house.

4 Three thousand talents of gold of the gold of Ophir: and seven thousand talents of most approved silver, to guilt the walls of the temple.

5 And, wheresoever there needeth gold, of gold: and wheresoever there needeth silver, of silver: let the works be made by the hands of the artificers: and if any man offer voluntarily, let him fill his hand to day, and offer what he will to our Lord.

6 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 Kings possessions.

7 And they gave unto the works of the house of our Lord, of gold, five thousand talents, and ten thousand solidos: of silver ten thousand talents, and of brass eighteen thousand talents: of iron also an hundred thousand talents.

8 And with whomsoever were found stones, they gave them into the treasures of the house of our Lord, by the hand of Iahiel the Gersonite.

9 And the people rejoiced, when they promised Vows of their own accord: because they did offer them to our Lord with all their heart: yea and David the king rejoiced with great joy.

10 And he blessed our Lord before all the multitude, and he said: Blessed art thou o Lord the God of Israel our father from eternity unto eternity.

11 Thine o Lord is the magnificence, and might, and Glory, and victory: & to thee is the praise: for all things that be in heaven, and in the earth, are thine: thine o Lord is the kingdom, and thou art over all princes.

12 Thine are riches and thine is Glory: thou hast dominion over all, in thy hand is power & might: in thy hand greatness, and the empire of all things.

13 Now therefore our God we confess to thee and we praise thy glorious name.

14 Who am I, and what is my people, that we can promise thee all these things? all are thine: and things that we received of thy hand, we have given thee.

15 For we are pilgrims before thee, and strangers, (a) as all our fathers. Our days are as a shadow upon the earth, and there is no abiding.

16 Lord our God, all this plenty, which we have prepared that a house might be built to thy holy name, is of thy hand, and all things are thine.

17 I know my God that thou provest the hearts, and lovest simplicity, wherefore I also in the simplicity of my heart, gladly have offered all these things: and thy people, which is here found, I have seen with great joy offer thee donaries.

18 Lord God of Abraham, and Isaac, and Israel our fathers, keep for ever this will of their heart, and let this mind remain always to the honor of thee.

(a) As Abraham Isaac Jacob and others were strangers in respect of Chanaan: so both they and also David Salomon and all men in this world are pilgrims in respect of heaven. *Heb. 13.*

(c) Albeit they did the same exterior act of honor to God and the king: yet in their mind & intention they gave Divine honor to God, and civil to the king. *See Exod. 20.*

19 To Salomon also my son give a perfect heart, that he keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, the expenses whereof I have prepared.

20 And David commanded the whole assembly: bless ye our Lord God. And all the assembly blessed our Lord the God of their fathers: and they (c) bowed themselves, and adored God, and then the king.

21 And they immolated victim to our Lord: and they offered holocausts the day following, oxen a thousand, rams a thousand, lambs a thousand with their libaments, & with all rite most abundantly for all Israel.

22 And they did eat, and drink before our Lord in that day with great joy. And they anointed the second time Salomon the son of David. And they anointed him to our Lord for the prince, and Sadoc for the high priest.

23 And Salomon sat upon the throne of our Lord as king for David his father, and he pleased all: & all Israel obeyed him.

*3. Reg. 1.
v. 34.*

24 Yea and all the princes, and men of might, and all the sons of king David gave their hand, and were subject to Salomon the king.

25 Our Lord therefore magnified Salomon over all Israel: and gave him the Glory of a kingdom, such as no king of Israel had before him.

26 David therefore the son of Isai reigned over all Israel.

27 And the days, that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three and thirty years.

(d) Either Nathan and Gad writ the later part of the first book, and the second book of Kings, or else their Books are not now extant.

28 And he died in a good age, full of days, and riches, and Glory. And Salomon his son reigned for him.

29 But the acts of king David the first and the last are written in the Book of Samuel the Seer, & in the Book of (d) Nathan the Prophet, & in the Volume of Gad the Seer:

30 and of all his kingdom, and strength, and of the times, that passed under him, either in Israel, or in all the kingdoms of the earth.

THE ARGUMENT OF THE SECOND BOOK OF PARALIPOMENON

The connection of
this book with the
former.

The contents
divided into two
parts.

AS the former book showeth, how after many generations from the beginning of the world, God selecting one special nation for his peculiar people, and the same being afterwards made a kingdom, the Scepter thereof, both by Gods and the peoples election, came to David, and his son Salomon: See this book declareth that first. Salomon reigned peaceably over the whole kingdom. in the nine first chapters. Then, in the other twenty seven chapters, relateth how the same kingdom was divided, ten tribes being taken away (the history whereof is but here briefly touched) and two only, with the title of the kingdom of Juda, were possessed, by succession of nineteen Kings, all of Davids and Salomons issue, in royal estate till the captivity in Babylon.

*1.Par.1. 1.
11. 28*

THE SECOND BOOK OF PARALIPOMENON IN HEBREW, DIBRE HAIAMIM

Chapter 1

Salomon established in the throne, offereth a thousand hosts of sacrifice, 7. asking wisdom, 12. it is given him; with riches, and temporal Glory, which he asked not. 14. He provideth many chariots and horsemen.

The first part.
Salomons reign in
the whole
kingdom.

1 **SALOMON** therefore the son of David was strengthened in his kingdom, and our Lord was with him, and magnified him on high.

2 And Salomon commanded all Israel, the tribunes, and the centurions, and the dukes, and judges of all Israel, and the princes of the families:

3 and he went with all the multitude into the Excelse of Gabaon, where was the tabernacle of the covenant of our Lord, which Moyses the servant of God made, in the wilderness.

4 For David had brought the ark of God from Cariathiarim into the place, which he had prepared for it, and where he had pitched a tabernacle for it, that is, in Jerusalem.

*1. Palar.
13.*

5 The altar also of brass, which Beseleel the son of Uri the son of Hur had made was there before the tabernacle of our Lord: which also Salomon sought, and all the assembly.

6 And Salomon went up to the altar of brass, before the tabernacle of the covenant of our Lord, and offered on it a thousand hosts.

7 And behold in that very night God appeared to him, saying: Ask what thou wilt that I may give it thee.

8 And Salomon said to God: Thou hast done great mercy with my father David: and hast made me king for him.

9 Now therefore Lord God be thy word fulfilled, which thou hast promised to David my father: for thou hast made me king over thy people great in number, which is so innumerable as the dust of the earth.

10 Give me wisdom and intelligence, that I may come in & go out before thy people: for who can Worthily judge this thy people, which is so great?

11 And God said to Salomon: Because this rather hath pleased thy heart, and thou hast not asked riches, and substance, and Glory, nor their lives that hate thee, no nor many days of life: but hast desired wisdom and knowledge, that thou mayest be able to judge my people, over which I have made thee king.

12 Wisdom and knowledge are given thee: and riches, and substance and Glory I will give thee, so that none among the Kings neither before thee, nor after thee shall be like thee.

13 Salomon therefore came from the Excelse of Gabaon into Jerusalem before the tabernacle of covenant, & reigned over Israel.

14 And he gathered to him chariots and horsemen, and there amounted to him a thousand four hundred chariots, and twelve thousand horsemen: and he caused them to be in the cities of the chariots, and with the king in Jerusalem.

(a) It is the manner of holy scripture to express things exceeding vulgar capacity by the figure *Hyperbole*.

15 And the king gave silver and gold in Jerusalem (a) as stones, & cedar trees as sycamores, which grow in the champain in great multitude.

16 And there were horses brought him from Ægypt, and from Coa by the Kings merchants, which went, and brought by a price,

17 a chariot of four horses for six hundred pieces of silver, and an horse for an hundred fifty: in like manner of all the kingdoms of Hethites, and of the Kings of Syria market was made.

Chapter 2

Other workmen being provided to build the Temple, 7. Salomon procureth a cunning artificer from the king of Tyre, and special timber, 16. to be cut, and sent from thence.

1 **AND** Salomon determined to build a house to the name of our Lord, and a palace for himself.

2 And he numbered seventy thousand men that carried on their shoulders, and eighty thousand that should hew stones in the

3 Reg. 5.

mountains, and overseers of them three thousand six hundred.

3 He sent also to Hiram the king of Tyre, saying: As thou didst with David my father, and didst send him cedar trees, to build him a house, wherein also he dwelt:

4 so do with me that I may build a house to the name of our Lord my God, that I may consecrate it to burn incense before him, and to perfume with aromatical spices, and to the Everlasting proposition of loaves, and for holocausts, morning and Evening, on the sabbaths also, and the new Moons, and the solemnities of our Lord God for ever, which are commanded Israel.

5 For the house which I desire to build, is great: for our God is great above all Gods.

6 Who then can be able, to build him a Worthy house? if heaven, and the heavens of heavens can not contain him: how great am I, that I may build him a house? but to this end only, that incense may be burnt before him.

7 Send me therefore a cunning man, that hath skill to work in gold, and silver, brass, and iron, purple, scarlet, and hyacinth, and that knoweth to make engraved works with these artificers, which I have with me in Jewry, and Jerusalem, whom David my father prepared.

8 But send me also cedar trees, fir trees, and pine trees from Libanus: for I know that thy servants have skill to hew the timber of Libanus, and my servants shall be with thy servants,

9 that many trees maybe prepared for me. For the house which I desire to build, is exceeding great, and glorious.

10 Moreover to the workmen, that shall hew the trees, thy servants, I will give for victuals of wheat twenty thousand cores, and of barley as many cores, and of wine twenty thousand, oil also twenty thousand sates

11 And Hiram the king of Tyre by letters, which he sent to Salomon, said: Because the Lord loved his people, therefore hath he made thee to reign over it.

12 And he added, saying: Blessed be the Lord the God of Israel, that made heaven and earth, who hath given to David the king a son wise and learned, and of understanding, and prudent, to build a house to the Lord, and a palace for himself.

13 I therefore have sent thee a man wise and most skillful Hiram, (a) my father,

14 the son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth to work in gold, and silver, brass, and iron, and marble, and in timber, in purple also, and hiacinth, and silk and scarlet: and that knoweth to Grave all engraving, and to devise wisely whatsoever in the work is necessary with thy artificers, and with the artificers of my lord David thy father.

15 The wheat therefore, and barley, and oil, and wine, which thou

(a) It is probable, that this man had instructed the king of Tyre in true religion of one God whom he confesseth. v. 11. 12. and that therefore the king called him his father.

my lord hast promised, send to thy servants.

16 And we will cut down the trees out of Libanus, as many as shall be necessary for thee, and will convey them in boats by the sea unto Ioppe: and it shall be thy part to transport them into Jerusalem.

17 Salomon therefore numbered all the men, that were proselytes in the land of Israel, after the numbering which David his father numbered, and they were found an hundred fifty three thousand and six hundred.

18 And he made of them seventy thousand, that should carry burdens on their shoulders, and eighty thousand, that should cut stones out of the mountains: and three thousand and six hundred overseers of the work of the people.

Chapter 3

The Temple is begun to be built in mount Moria, the fourth year of Salomons reign. 3. the form whereof is described, and the precious matter, 8. especially of Sancta sanctorum. 14. with a costly veil, 15. and two excellent pillars before the gate.

(a) This mount *Moria*, signifying *vision*, was so named by Abraham, who was there ready to sacrifice his son Isaac *Gen. 22.*

(b) And David, by the appointment of an Angel, offered there sacrifice. 2. *Reg. 24. 1. Par. 21.*

1 **AND** Salomon began to build the house of our Lord in Jerusalem, in mount (a) Moria, which had been showed to David his father, in the place, which (b) David had prepared in the floor of Ornan the Jebusite.

2 *Reg. 24*
3. *Reg. 6.*

2 And he began to build in the second month, in the fourth year of his kingdom.

3 And these be the foundations, which Salomon laid, to build the house of God, of length in the first measure sixty cubits, of breadth twenty cubits.

4 But the porch before the front, which was extended in length according to the measure of the breadth of the house, of twenty cubits: moreover the height was of an hundred twenty cubits: and he did guild it on the inside with most pure gold.

5 Also the greater house he covered with wooden boards of fir tree, and he fastened on plates of fine gold throughout: and he graved in it palm trees, and as it were little chains embracing one another.

6 He paved also the floor of the Temple with most precious marble, in much beauty.

7 Moreover it was most tried gold, of the plates whereof he covered the house, and the beams thereof, and the posts, and the walls, and the doors: and he graved cherubs in the walls.

8 He made also the house of Sanctum sanctorum: the length according to the breadth of the house, of twenty cubits: and the breadth likewise of it twenty cubits: and he covered it with plates of gold, as it were six hundred talents.

9 Yea and he made nails of gold, so that every nail weighed fifty

sicles a piece: the upper chambers also he covered with gold.

10 He made also in the house of Sanctum sanctorum two Cherubs of statuary work: and he covered them with gold.

11 The wings of the cherubs were extended twenty cubits, so that one wing had five cubits, and touched the wall of the house: and the other having five cubits, touched the wing of the other cherub.

12 In like manner the wing of the other cherub, had five cubits, and touched the wall: and his other wing of five cubits, touched the wing of the other Cherub.

13 Therefore the wings of both the cherubs were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned to the utter house.

14 He made also a veil of hyacinth, purple, scarlet, and silk: & wove in it cherubs.

15 Before the doors also of the temple two pillars, which had five and thirty cubits in height: moreover their heads, of five cubits.

16 Moreover also as it were little chains in the oracle, & he put them to the heads of the pillars: pomegranates also an hundred, which he put between the little chains.

17 The pillars also them selves 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 Jachin: and that on the left hand, Boz.

3. Reg. 7.

Chapter 4

The forms of the brazen altar, 2. of the lavatory (or Sea) with figures of twelve oxen, 6. of other ten small lavatories, 7. ten Candlesticks, 8. ten tables, and an hundred bassens, a great hall for the Priests, 10. and other vessel, and ornaments of the Temple are described.

(a) As well the Temple as the Altars, and other appurtenances were made after the form of Moyses Tabernacle altars of sacrifice & incense, and the rest: but greater in quantity, of more precious matter, and more excellent workmanship.

(b) A great brazen vessel, and some other things that were not before.

1 **HE** made also an altar of brass (a) of twenty cubits in length, and of twenty cubits in breadth, and of ten cubits in height.

2 (b) A Sea also cast, ten cubits from brim to brim, round in compass: it had five cubits in height, and a cord of thirty cubits did compass it round about.

3. Reg. 7.

3 There was also under it the similitude of oxen, and certain engravings of ten cubits on the outside compassed the belly of the Sea, as it were with two rows.

4 And the oxen were cast: and the Sea it self was set upon the twelve oxen, of the which three looked toward the North, and other three to the West: moreover other three to the South, and the three that remained, to the East, having the Sea put upon them: and the hinder parts of the oxen were inward under the sea.

5 Moreover the thickness thereof had the measure of a palm, and the brim thereof was as it were the brim of a chalice, or of a

crisped lily: and it held three thousand metretes.

(c) Also a greater
number of
Candlesticks, and
other the like.

6 He made also ten lavatories: and set five on the right hand, and five on the left, that they might wash in them all things, that they would offer for holocaust: moreover in the Sea the priests were washed.

7 And he made also (c) ten golden Candlesticks, 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.

8 Moreover also ten tables: and he set them in the temple, five on the right hand, and five on the left. vials also of gold an hundred.

9 He made also the court of the priests, and a great hall: and doors in the hall, which he covered with brass.

10 Moreover he set the Sea on the right side against the East toward the South.

11 And Hiram made cauldrons, and flesh hooks, and vials: and accomplished all the Kings work in the house of God:

12 that is to say, two pillars, and the * chapiters, and the heads, and as it were certain little nets, which should cover the heads over the chapiters.

**or
pomels.*

13 Pomegranates also four hundred, and two little nets, so that two rows of the pomegranates were joined to each little net, which covered the pommels, and the heads of the pillars.

14 He made feet also, and lavatories, which he put upon the feet:

15 one sea, also twelve oxen under the sea.

16 And the cauldrons, and flesh hooks, and vials. all the vessels did Hiram his father make for Salomon in the house of our Lord of most pure brass.

17 In the country of Jordan did the king cast them, in a clay ground between Socot and Saredatha.

18 And the multitude of vessels was innumerable, so that the weight of the brass was not known.

19 And Salomon made all the vessels of the house of God, and the golden altar, and the tables, & upon them the loaves of proposition,

20 the Candlesticks also with their lamps to give light before the oracle, according to the rite, of most pure gold:

21 and certain flourishing things, and lamps, and golden tongues all were made of most fine gold.

22 The vessels also of perfume and censers, and vials, and little mortars, of most pure gold. And he graved the doors of the inner temple, that is, in Sancta sanctorum: and the doors of the temple without of gold. And so all the work was finished which Salomon made in the house of our Lord.

Chapter 5

Many gifts are offered. 4. The ark is brought with great solemnity into the Temple. 6. Innumerable hosts are offered, 11. with excellent music, & the Temple is replenished with the Glory of God.

(a) Another ark was not made, because that was most holy & most excellent, which Moyses made. Likewise other holy things of the tabernacle were brought into the Temple with great solemnity.

1 **SALOMON** therefore brought in all the things, that David his father had vowed, the silver, and gold, and all the vessels he put in the treasures of the house of God.

2 After which things he gathered together all the ancients of Israel, and all the princes of the tribes, and the heads of families, of the children of Israel into Jerusalem, to bring (a) the ark of the covenant of our Lord from the City of David, which is Sion.

3. Reg. 7.

3 There came therefore unto the king all the men of Israel in the solemn day of the Seventh month.

4 And when all the ancients of Israel were come, the Levites carried the Ark,

5 and brought it in, and all the furniture of the tabernacle. Moreover the Priests, with the Levites did carry the vessels of the Sanctuary, which were in the tabernacle.

6 And king Salomon, and all the assembly of Israel, and all that were gathered before the Ark, immolated rams, and oxen without any number: for so great was the multitude of victims.

7 And the priests brought in the ark of the covenant of our Lord into his place, that is, to the oracle of the temple, into Sancta sanctorum under the wings of the cherubs:

8 so that the cherubs spread their wings over the place, wherein the ark was set, and covered the ark itself with his bars.

9 And the heads of the bars, Wherewith the ark was carried, because they were a little longer, appeared before the oracle: but if a man had been a little outward, he could not see them. The ark therefore was there until this present day.

10 And there was nothing in the Ark, but the two tables, which Moyses had put in Horeb, when our Lord gave the law to the children of Israel coming out of Ægypt.

11 And the Priests being gone out of the Sanctuary (for all the priests that could be found there, were sanctified, neither as yet at that time were the courses, and the order of the ministries divided among them)

12 as well the Levites as the singing men, that is, both they which were under Asaph, and they which were under Heman, and they which were under Idithun, their sons, & brethren revested with sin linen clothes, sounded on cymbals, and psalteries, and harps, standing at the East side of the Altar, and with them Priests an hundred twenty, sounding with Trumpets.

13 Therefore all sounding together, both with Trumpets, and voice, and cymbals, and organs, and with diverse kind of musical

instruments, and lifting up their voice on high: the sound was heard far of, so that when they began to praise our Lord, and to say: Confess to our Lord because he is good, because his mercy is for ever: the house of God was filled with a cloud,

14 that the Priests could not stand and minister for the darkness. For the Glory of our Lord had filled the house of God.

Chapter 6

Salomon blesseth the people. 4. prayeth to God, giving thanks for benefits received, 16. and requesting continual protection, and that God will hear the prayers of the people, 32. yea also of strangers that pray in the Temple.

(a) God showed his presence by the dark cloud which replenished the Temple.

1 **THEN** Salomon said: Our Lord promised that he would dwell (a) in darkness:

2 and I have built a house to his name, that he might dwell there for ever.

3 And the king turned his face, and blessed all the multitude of Israel (for all the multitude stood attent) and said:

4 Blessed be our Lord the God of Israel, who in work hath accomplished that, which he spake to David my father, saying:

5 From the day, that I brought my people out of the Land of Egypt, I chose not a city of all the tribes of Israel, that a house might be built in it to my name: neither did I choose any other man, to be Duke in my people Israel.

6 but I chose Jerusalem, that my, name may be in it: and I chose David, that I might appoint him over my people Israel.

7 And whereas David my father had meant to build a house to the name of our Lord the God of Israel,

8 our Lord said to him: Because thy will was this, that thou wouldest build a house to my name, thou hast done well certes to have such a will:

9 Howbeit thou shalt not build the house, but thy son, which shall come out of thy joyness, he shall build a house to my name.

10 Our Lord therefore hath accomplished his word, which he spake: and I am risen for David my father, and sit upon the throne of Israel, as our Lord hath spoken: and have built a house to the name of our Lord the God of Israel.

11 And I have put in it the Ark, wherein is the covenant of our Lord, which he made with the children of Israel:

12 He therefore stood before the Altar of our Lord, over against all the multitude of Israel, and stretched forth his hands.

13 For Salomon had made an eminent place of brass, and had put it in the midst of the * Temple, having five cubits of length, & breadth, & three of height: & he stood upon it: & afterward (b)

**Basilica*

(b) Kneeling,

(c) Lifting up hands, stretching forth arms, and the like external gestures do much help internal attention in prayer, and also stir up others to godly imitation: and therefore hath been much practiced by devout persons both in the old and new Testament.

kneeling over against all the multitude of Israel, and (c) his hands lifted up toward heaven,

14 he said: Lord God of Israel, there is not the like God to thee in heaven and in earth: which keepest covenant and mercy with thy servants, that walk before thee in all their heart:

15 which hast performed to thy servant David my father what things soever thou hadst spoken to him and the things that by mouth thou hadst promised, in work thou hast accomplished, as also the present time proveth.

16 Now therefore Lord God of Israel, fulfill to thy servant my father David, what soever thou didst speak to him, saying: There shall not fail of thee a man before me, to sit upon the throne of Israel: yet so if thy children keep their ways, and walk in my law, as thou also hast walked before me.

17 And now Lord God of Israel, be thy word confirmed, which thou hast spoken to thy servant David.

18 Is it credible then that God should dwell with men upon the earth? If heaven and the heavens of heavens do not take thee, how much more this house, which I have built?

19 But to this end only it is made, that thou shouldest respect the prayer of thy servant, and his supplication Lord my God: and mayest hear the prayers, which thy servant poureth out before thee:

20 that thou open thine eyes upon this house days & nights, upon the place, wherein thou hast promised that thy name should be invocated,

21 and wouldest hear the prayer, which thy servant prayeth in it: and mayest hear the prayers of thy servant, and of thy people Israel. Whosoever shall pray in this place, hear out of thy habitation, that is from the heavens, and be propitious.

22 If any man shall sin against his neighbor, and come ready to Swear against him, and bind himself with a curse before the altar in this house:

23 thou shalt hear from heaven, and shalt do the judgment of thy servants, so that thou render to the unjust his way upon his own head, and Revenge the just, rewarding him according to his justice.

24 If thy people Israel shall be overcome of their enemies, (for they will sin to thee) and converted shall do penance, and beseech thy name, and pray in this place,

25 thou shalt hear from heaven, and be thou propitious to the sin of thy people Israel, and reduce them into the land, which thou gavest them, and their fathers.

26 If the heaven being shut, there fall no rain for the sins of the people, and they shall beseech thee in this place, and shall confess to thy name, and shall be converted from their sins, when thou shalt afflict them,

(d) In this chapter and often else where it is evident, that places dedicated to Gods service are more acceptable to him, then other places.

27 hear from heaven o Lord, and forgive the sins of thy servants and of thy people Israel, and teach them the good way, by the which they may go: and give rain to thy land, which thou hast given thy people to possess.

28 If famine shall arise in the land, and pestilence, rust, and blast, and locust, and bruch, and the enemies, wasting the countries, shall besiege the gates of the city, and all plague and infirmity shall press them:

29 if any of thy people Israel shall pray, knowing their plague and infirmity, and shall spread forth their hands in (d) this house,

30 thou shalt hear from heaven, to wit, out of thy high habitation, and be thou propitious, and render to every one according to his ways, which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men:)

31 that they may fear thee, and walk in thy ways all the days, that they live upon the face of the land, which thou hast given to our fathers.

32 The foreigner also, which is not of thy people Israel, if he come from a far country, for thy strong hand, & thy stretched out arm, and adore in this place:

33 thou shalt hear from heaven thy most firm habitation, & shalt do all things, for the which that pilgrim shall invoke thee: that all the peoples of the earth may know thy name, and may fear thee, as thy people Israel, and may know, that thy name is invocated upon this house, which I have built.

34 If thy people shall go forth to war against their adversaries, by the way, that thou shalt send them, shall adore thee against the way, wherein is this city, which thou hast chosen, and the house, which I have built to thy name:

35 thou shalt from heaven hear their prayers, and petition, and do thou Revenge.

36 And if they shall sin to thee (for there is no man that sinneth not) and thou be angry with them, and deliver them to the enemies, and they lead them captive into a far country, or which is near at the least,

37 and being converted in their heart in the land, to the which they were led captive, shall do penance, and shall beseech thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt unjustly:

38 and shall return to thee in all their heart, and in all their soul, in the land of their captivity, to the which they were led, shall adore thee against the way of their land, which thou gavest their fathers, and of the city, which thou hast chosen, and of the house, which I have built to thy name:

39 thou shalt hear from heaven, that is, from thy firm habitation their prayers, and do thou judgment, and forgive thy people,

although sinful:

40 for thou art my God: let thine eyes, I beseech thee, be opened, and let thine ears be attent, to the prayer, that is made in this place.

41 Now therefore arise Lord God in thy rest, thou and the ark of thy strength: Let thy Priests Lord God put on salvation, & thy Saints rejoice in good things.

42 Lord God turn not away from the face of thy Christ: remember the mercies of David thy servant.

Chapter 7

Fire from heaven devoureth the holocausts, and Glory replenisheth the Temple. 5. More sacrifices are offered, 8. and the Temple is dedicated, with seven days solemnity, the eight day collection is made. 12. God signifieth that he hath heard Salomons prayer. 17. conditionally (as it was made) if they serve him, 19. otherwise he will punish them.

1 **AND** when Salomon had finished to pour out his prayers, fire descended from heaven, and devoured the holocausts and victims: and the Majesty of our Lord filled the house.

2 Neither could the Priests enter into the Temple of our Lord, because the Majesty of our Lord had filled the temple of our Lord.

3 Yea and all the children of Israel saw the fire descending, and the Glory of our Lord upon the house: and falling flat on the earth upon the pavement paved with stone, they adored, and praised our Lord: Because he is good, because his mercy is for ever.

4 And the king and all the people immolated victims before our Lord.

5 King Salomon therefore killed hosts, of oxen twenty two thousand, of rams an hundred twenty thousand: and the king and all the people dedicated the house of God.

6 And the Priests stood in their offices: and the Levites with the instruments of the songs of our Lord, which David the king made to praise our Lord: Because his mercy is for ever, singing (a) the hymns of David by their hands: moreover the Priests sounded with Trumpets before them, and all Israel stood.

7 Salomon also sanctified the midst of the court before the temple of our Lord: for he had offered there the holocausts, and the fat of the pacifics: because the brazen altar, which he had made, could not sustain the holocausts and the sacrifices and the fat.

8 Salomon therefore made a solemnity at that time seven days, and all Israel with him, an assembly very great, from the entrance of Emath to the Torrent of AEgypt.

9 And he made in the eight day an assembly, because he had dedicated the altar seven days, and had celebrated the solemnity

(a) As the Temple was the special place of prayer, chosen by God: v. 12. so special Hymns Psalms and other set forms of blessing are more grateful to God, and more effectual to his servants.

seven days.

10 Therefore in the three and twentieth day of the Seventh month, he dismissed the people to their tabernacles, rejoicing and being glad for the good, that our Lord had done to David, and Salomon, and Israel his people.

11 And Salomon accomplished the house of our Lord, and the house of the king, and all that he had disposed in his heart to do, in the house of our Lord, and in his own house, and he prospered.

12 And our Lord appeared to him by night, and said: I have heard thy prayer, and have chosen this place to me for a house of sacrifice.

13 If I shall shut heaven, and rain fall not, and shall bid and command the locust to devour the land, and shall send pestilence into my people:

14 and my people being converted, upon whom my name is invoked, shall beseech me, and seek out my face, and shall do penance from their most wicked ways: I also will hear from heaven, and will be propitious to their sins, and will save their land.

15 Mine eyes also shall be opened, and mine ears erected to his prayer, that shall pray in this place.

16 For I have chosen, and have sanctified this place, that my name may be there for ever, and mine eyes and my heart may remain there all days.

17 Thou also if thou walk before me, as David thy father walked, and shalt do according to all things, which I have commanded thee, and shalt keep my justices and judgments:

18 I will raise up the throne of thy kingdom, as I promised to David thy father, saying: There shall not be taken away of thy stock a man, that shall be prince in Israel.

19 But if you shall be turned away, and shall forsake my justices, and my precepts, which I have proposed to you, and going shall serve strange Gods, and adore them,

20 I will pluck you out of my land, which I have given you: and this house, which I have sanctified to my name, I will cast away from my face, and will deliver it for a parable, and an example to all peoples.

21 And this house shall be for a proverb to all passengers, and they shall say being astonished: Why hath the Lord done so to this land, and to this house?

22 And they shall answer: Because they forsook the Lord the God of their fathers, who brought them out of the Land of AEgypt, and took hold of strange Gods, and adored them, and worshipped them: therefore are all these evils come upon them.

Chapter 8

Salomon buildeth diverse cities, 7. maketh the residue of the Chananites tributary. 12. offereth the Ordinary hosts of sacrifices in the solemn Feasts. 14. disposeth the Priests and Levites in their offices, as David had ordained: 17. and sendeth ships to fetch gold from Ophir.

1 **AND** twenty years being complete after that Salomon built the house of our Lord and his own house:

2 he built the cities, which Hiram had given to Salomon, and made the children of Israel dwell there.

3 He went also into Emath Suba, and obtained it.

4 And he built Palmira in the desert, and he built other cities very well fenced in Emath.

5 And he built Beth Horon the upper, and Beth Horon the nether, walled cities having gates and barrigates and locks.

6 Balaath also and all the strongest cities that were Salomons, and all the cities of the chariots, and the cities of the horsemen. all things whatsoever Salomon would, & disposed, he built in Jerusalem and in Libanus, and in all the land of his dominion.

7 all the people that was left of the Hethites, and Amorrites, and Pherezeites, and Hethites, and Jebusites, which were not of the stock of Israel,

8 of their children: and of the posterity, which the children of Israel had not slain, Salomon subdued to be tributaries, until this day.

9 Moreover of the children of Israel he set not to serve the Kings works: for they were men of war, and the chief captains, and princes of his chariots and horsemen.

10 And all the princes of king Salomons army were two hundred fifty, which taught the people.

(a) Salomon was yet so far from communicating with Infidels, that he suffered not his wife (an infidel) to be present where the ark of God had been placed. 1. Par. 15.

11 But the daughter of Pharaoh he removed from the city of David, into the house, which he had built for her. For the king said: My wife shall not dwell in the house of David the king of Israel, (a) because it is sanctified: because the ark of our Lord is entered into it.

12 Then Salomon offered holocausts to our Lord upon the altar of our Lord, which he had built before the porch,

13 that every day there might be offering on it, according to the precept of Moyses, in the Sabbaths, and in the Calendes, and in the festival days thrice a year, that is to say, in the Solemnity of Azymes, and in the Solemnity of weeks, and in the Solemnity of tabernacles.

14 And he appointed according to the disposition of David his father the offices of the Priests in their ministries: & the Levites in their order that they should praise, and minister before the Priests

according to the rite of every day: & the porters in their divisions by gate and gate: (for so David the man of God had commanded.

15 Neither did they transgress of the Kings commandments as well the Priests as the Levites, touching all things, that he had commanded, and in the custodies of the treasures.

16 Salomon had all expenses prepared, from the day that he founded the house of our Lord, until the day wherein he perfected it.

17 Then went Salomon into Asiongaber, and into Ailath to the coast of the Red sea, which is in the Land of Edom.

18 And Hiram sent unto him by the hands of his servants, ships, and cunning mariners, and they went with Salomons servants into Ophir, and they took from thence four hundred fifty talents of gold, and brought it to king Salomon.

Chapter 9

The Queen of Saba admireth Salomons wisdom, 9. giveth, and receiveth presents. 13. Of the great store of treasure which is yearly brought in, 13. king Salomon maketh precious armor, 17. a throne, 20. and plate. 24. Other Kings send him gifts, so he abundeth in Glory, and riches. 29. After forty years reign he dieth, and his son Roboam succeedeth.

1 **THE** queen of Saba also, when she had heard the fame of Salomon, came to prove him in hard propositions in Jerusalem, with great riches, and camels, which carried spices, and very much gold, and precious stones. And when she was come to Salomon, she spake to him what things soever were in her heart.

3. Reg. 10

2 And Salomon expounded to her all things that she propounded: neither was there any thing, that he made not plain unto her.

3 Who after she saw, to wit, the Wisdom of Salomon, and the house which he had built,

4 moreover also the meats of his table, and the habitations of his servants, and the offices of his ministers, and their garments, the cupbearers also, and their garments, and the victims, which he immolated in the house of our Lord: there was no spirit in her any longer, she was so astonished.

5 And she said to the king: The word is true, which I heard in my country of thy virtues and wisdom.

6 I did not believe them that told it, until my self was come, and mine eyes had seen, and I had proved scarce the half part of thy Wisdom to have been told me: thou hast passed the fame with thy virtues.

7 Blessed are thy men, and blessed are thy servants, which assist before thee at all time, and hear thy Wisdom.

(a) They are called Kings, of God,

8 Be the Lord thy God blessed, who would ordain thee over his

which reign by his
grace and
according to his
will. Where upon
they use this stile.
*By the grace of
God, K. of
England
Jerusalem. &c.*

throne, king (a) of the Lord thy God. Because God loveth Israel, and will preserve it for ever: therefore hath he set thee king over it, to do judgments and justice.

9 And she gave to the king an hundred twenty talents of gold, and spices exceeding much, and most precious stones: there were not such spices, as these, which the Queen of Saba gave to King Salomon.

10 But the servants of Hiram also with the servants of Salomon brought gold from Ophir, and Thyme trees, and most precious stones:

11 whereof the king made, to wit, of the Thyme trees, stairs in the house of our Lord, and in the Kings house, harps also and psalteries for the singing men: Never were there seen such trees in the Land of Juda.

12 And king Salomon gave to the Queen of Saba all things that she would, and that she asked, and many more things then she brought to him: who returning, went into her country with her servants.

13 And the weight of the gold, that was brought to Salomon every year was six hundred sixty six talents of gold:

14 beside that sum, which the legates of diverse nations, and the merchants were accustomed to bring, and all the Kings of Arabia, and the Dukes of the lands, which brought gold and silver to Salomon.

15 King Salomon therefore made two hundred golden spears, of the sum of six hundred pieces of gold, which were spent in every spear:

16 also three hundred golden shields of three hundred pieces of gold, with which every shield was covered: and the king put them in the armory, which was beset with a wood.

17 The king also made a great throne of ivory, and covered it with most fine gold.

18 Six steps also, Wherewith the going up was to the throne, and a foot Stool of gold, and two little arms on either side, and two lions standing by the little arms,

19 yea and other twelve little lions standing upon the steps on both sides: there was not such a throne in all kingdoms.

20 all the vessels also of the Kings table were of gold, and the vessels of the house of the forest of Libanus of most pure gold. For silver in those days was reputed for nothing.

21 For the Kings ships went into Tharsis with the servants of Hiram, once in three years: and they brought from thence gold and silver, and ivory, and apes, and peacocks.

22 Salomon therefore was magnified above all the Kings of the earth for riches and Glory.

23 And all the Kings of the earth desired to see Salomons face, that

they might hear the Wisdom, which God had given in his heart.

24 And they brought him gifts, vessels of silver, and gold, and garments, and armor, and spices, horses, and mules, every year.

25 Salomon also had forty thousand horses in the stables, and of chariots, and horsemen twelve thousand, and he placed them in the cities of the chariots, and where the king was in Jerusalem.

26 He exercised also authority over all the Kings from the river Euphrates unto the land of the Philistines, and unto the borders of Ægypt.

27 And he made so great plenty of silver in Jerusalem as it were of stones: and of cedars so great a multitude as of sycamores, which grow in the champayne.

28 And horses were brought him out of Ægypt, and all countries.

29 But the rest of the works of Salomon the first and the last are written in the words of Nathan the Prophet, and in the Books of Ahias the Silonite, in the Vision also of Addo the Seer, against Jeroboam the son of Nabat.

30 And Salomon reigned in Jerusalem over all Israel forty years.

31 And he (b) slept with his fathers: and they buried him in the city of David: and Roboam his son reigned for him.

(b) His fall to luxury and Idolatry is recorded. 3. Reg. II.

Chapter 10

Roboam requested by Jeroboam and the people to lighten their yoke of service, 6. leaving the counsel of the ancient, and following young counselors, threateneth to press the people. 16. whereupon many revolt from him.

(a) The second part. Division of the kingdom. Davids issue reigning only in two tribes, which also are carried captive into Babylon.

1 **AND** Roboam went forth into Sichem: for thither all Israel was assembled, to make him king. (a)

3 Reg. 12

2 Which when Ieraboam the son of Nabat had heard, who was in Ægypt (for he was fled thither from Salomon) forthwith he returned.

3 And they called him, & he came with all Israel & spake to Roboam, saying:

4 Thy father pressed us with a most hard yoke, do thou command lighter things then thy father, who laid upon us a heavy servitude, and ease thou a little of the burden, that we may serve thee.

5 Who said: After three days return ye to me. And when the people was gone,

6 he took counsel with the Ancients, which stood before his father Salomon, whiles he yet lived, saying: What counsel give you, that I may answer the people?

7 Who said to him: If thou wilt please this people, and pacify them with words of clemency, they will serve thee at all times.

8 But he forsook the counsel of the Ancients, and began to treat with youngmen, that had been brought up with him, and were in his train.

9 And he said to them: What seemeth to you? or what shall I answer this people, which hath said to me: Ease the yoke which thy father laid upon us?

10 But they answered as youngmen, and brought up with him in delicateness, and said: Thus shalt thou speak to the people, that said to thee: Thy father aggravated our yoke, do thou ease it: and thus shalt thou answer them: My least finger is thicker then the loins of my father.

11 My father laid upon you a heavy yoke, and I will add a greater weight: my father beat you with scourges, but I will beat you with scorpions.

12 Jeroboam therefore came, and all the people to Roboam the third day, as he had commanded them.

13 And the king answered rough words, leaving the counsel of the Ancients:

14 and he spake according to the youngmens will: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions.

15 And he condescended not to the peoples requests: for it was the will of God, that his word should be accomplished, which he had spoken by the hand of Ahias the Silonite to Jeroboam the son of Nabat.

16 And all the people when the king spake rough words, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return into thy tabernacles o Israel, and do thou feed thy house David. And Israel went into their tabernacles.

17 But over the children of Israel, that dwelt in the cities of Juda, Roboam reigned.

18 And king Roboam sent Aduram, who was over the tributes, and the children of Israel stoned him, and he died: moreover king Roboam made hast to get up into his chariot, and fled into Jerusalem.

19 And Israel revolted from the house of David until this day.

Chapter 11

Roboam intending by force to reduce all Israel to his subjection, is warned by a Prophet to cease from that enterprise. 5. He maketh walls about diverse cities, 11. furnisheth them with victuals, and munition, 13. Priests, Levites, and many others repair to Jerusalem, because Jeroboam maketh a new religion, and new priests, 18. Roboam taketh many wives, and concubines. 22. prefers Abias

above all his other sons.

1 **AND** Roboam came into Jerusalem, and called together all the house of Juda and Benjamin, an hundred fourscore thousand chosen men and warriors, to fight against Israel, and to convert his kingdom unto him.

2 And the word of our Lord came to Semeias the man of God, saying:

3 Speak to Roboam the son of Salomon the king of Juda, and to all Israel, that is in Juda and Benjamin:

4 Thus saith our Lord: You shall not go up, neither shall you fight against your brethren: let every man return into his house, because this thing is done by my will. Who when they had heard the word of our Lord, returned, neither went they forward against Jeroboam.

5 And Roboam dwelt in Jerusalem, and built walled cities in Juda.

6 And he built Bethlehem, and Etam, and Thecue,

7 Bethsur also, and Socho, & Odollam,

8 moreover also Geth, and Maresa, and Ziph,

9 yea and Aduram, and Lachis, and Azeca,

10 Saraa also, and Aialon, and Hebron, which were in Juda and Benjamin, most fenced cities.

11 And when he had enclosed them with walls, he put in them princes, and store houses of victuals, that is, of oil and wine.

12 Yea and in every city he made armories of shields and spears, and he strengthened them with great diligence, and reigned over Juda and Benjamin.

13 And the Priests and Levites, that were in all Israel, came to him out of all their seats,

14 (b) leaving their suburbs, and their possessions, and passing to Juda, and Jerusalem, because Jeroboam had cast them of, and their posterity: that they should not execute the priesthood of our Lord.

15 Who made unto himself priests of the excelses, and of Devils, and of the calves which he had made.

16 Yea and of all the tribes of Israel, whosoever had given their heart to seek our Lord the God of Israel, came into Jerusalem to immolate their victims before our Lord the God of their fathers.

17 And they strengthened the kingdom of Juda, and established Roboam the son of Salomon for three years: for they walked in the ways of David and Salomon, only three years.

18 And Roboam took to wife Mahalath, the daughter of Jerimoth the son of David: Abihail also the daughter of Eliab the son of Isai,

19 who bare him sons Jehus, and Somorias, and Zoom.

20 After this woman also he took Maacha the daughter of Absalom,

(b) A Worthy
example to suffer
temporal damage
rather than to
conform
themselves to the
practice of false
religion.

who bare him Abia, and Ethai, and Ziza, and Salomith.

21 And Roboam loved Maacha the daughter of Absalom above all his wives, and concubines: for he had married eighteen wives, and threescore concubines: and he begat eight and twenty sons, and threescore daughters.

22 But he appointed for head Abias the son of Maacha duke over all his brethren: for he meant to make him king,

23 because he was wiser, and mightier above all his sons, and in all the coasts of Juda, and of Benjamin, and in all the walled cities: and he gave them much meat, and he desired many wives.

Chapter 12

For the sins of Roboam, and the people many strong cities, also Jerusalem; are taken and spoiled by the king of Ægypt. 8. They repent, and the Ægyptians depart, 9. but carry away the treasures. 13. Roboam dieth, and his son Abias reigneth.

1 **AND** when the kingdom of Roboam was strengthened and fortified, he forsook the law of our Lord, and all Israel with him.

2 And in the fifth year of the kingdom of Roboam, came up Sesac the king of Ægypt into Jerusalem (because they had sinned to our Lord)

3 with a thousand two hundred chariots, and threescore thousand horsemen: neither was any number of the common people, that came with him out of Ægypt, to wit, Lybians, and Troglodytes, and Æthiopians.

4 And he took the most sensed cities in Juda, and came over unto Jerusalem.

5 And Semeias the Prophet went to Roboam, and to the princes of Juda, that were gathered together in Jerusalem, fleeing from Sesac, and he said to them: Thus saith our Lord: You have left me, and I have left you in the hand of Sesac.

6 And the princes of Israel, and the king, being astonished, said: Our Lord is just.

7 And when our Lord had seen that they were humbled, the word of our Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little aid, and my fury shall not drop upon Jerusalem by the hand of Sesac.

8 But yet they shall serve him, that they may know the distance of my service, and of the service of the kingdom of the earth.

9 Therefore Sesac the king of Ægypt retired from Jerusalem, taking away the treasures of the house of our Lord, and of the Kings house, and he took all things with him, and the golden shields that Salomon had made,

10 for the which the king made brazen ones, and delivered them to the princes of the shield bearers, which kept the entrance of the

palace.

11 And when the king entered into the house of our Lord, the shield bearers came, and took them, & brought them back again to their armory.

12 But yet because they were humbled, the wrath of our Lord was turned away from them, neither were they utterly destroyed: for in Juda there were found good works.

13 King Roboam therefore was strengthened in Jerusalem, & reigned: one and forty years old was he when he began to reign, and he reigned seventeen years in Jerusalem, the city, which our Lord chose, to confirm his name there, out of all the tribes of Israel: and the name of his mother was Naama an Ammonite.

14 And he did evil, and prepared not his heart to seek our Lord.

15 But the works of Roboam the first and the last are written in the Books of Semeias the Prophet, and of Addo the Seer, and diligently expounded: and Roboam and Ietoboam fought one against the other all their days.

16 And Roboam slept with his fathers, and was buried in the city of David. And Abias his son reigned for him.

Chapter 13

Abias maketh war against Jeroboam. 4. exhorteth the people of Israel for justice, and religions sake to return to him. 13. In the mean time Jeroboam invironeth him with forces, but by Gods assistance Abias prevaieth. 21. and reigneth securely.

1 **IN** the eighteenth year of king Jeroboam, reigned Abias over Juda. *3. Reg. 15*

2 Three years reigned he in Jerusalem, and his mothers name was Michaia, the daughter of Uriel of Gabaa: there was war between Abias and Jeroboam.

3 And when Abias had begun battle, and had most warlike men, & of chosen ones four hundred thousand: Jeroboam put his army in array on the contrary side, eight hundred thousand men, who themselves also were chosen men, and most valiant to battles.

4 Abias therefore stood upon mount Semeron, which was in Ephraim, and said: Hear Jeroboam, and all Israel:

(a) A firm and perpetual covenant. *Num. 18. v. 19.*

5 Are you ignorant that our Lord the God of Israel gave the kingdom to David over Israel for ever, to him and his children as a (a) covenant of salt?

6 And there rose up Jeroboam the son of Nabat, the servant of Salomon the son of David: and rebelled against his lord.

7 And there were gathered to him all the most vain men, and the children of Belial: and they prevailed against Roboam the son of Salomon: moreover Roboam was rude, and of a fearful heart, and could not resist them.

8 Now therefore you say that you are able to resist the kingdom of our Lord, which he possesseth by the children of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for Gods.

9 And you have cast out the Priests of our Lord, the children of Aaron, and the Levites: and you have made you priests, as all the peoples of the earth: who soever shall come & consecrate his hand in a bullock of oxen, and in seven rams, is made the priest of them that are not Gods,

10 But our Lord is God, whom we forsake not, and the Priests do minister to our Lord of the children of Aaron, and the Levites are in their order.

11 Holocausts also they do offer to our Lord, every day morning and Evening, and incense made according to the precepts of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, that they may be lighted always at Evening: for we keep the precepts of the Lord our God, whom you have forsaken.

12 Therefore in our host God is the prince, and his Priests, which sound with Trumpets, and resound against you: children of Israel fight not against our Lord the God of your fathers, because it is not expedient for you.

13 He speaking these things, Jeroboam endeavored to entrap him behind. And when he stood over against the enemies, he compassed Juda unwitting with his army.

14 And Judas looking back, saw the battle at hand before and behind, and cried to our Lord: and the Priests began to sound with Trumpets.

15 And all the men of Juda made a shout: and behold they crying, God terrified Jeroboam, and all Israel that stood against Abias and Juda.

16 And the children of Israel fled from Juda, and our Lord delivered them into their hand.

17 Abias therefore and his people struck them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men.

18 And the children of Israel were humbled, at that time, and the children of Juda exceedingly encouraged because they had trusted in our Lord the God of their fathers.

19 And Abias pursued Jeroboam fleeing, and he took his cities, Bethel and her daughters, and Iesana with her daughters, Ephron also and her daughters.

20 Neither was Jeroboam able to resist any more, in the days of Abias: whom our Lord stroke, and he died.

21 Therefore Abias, his empire being strengthened, took fourteen wives: and he begat two and twenty sons, and sixteen daughters.

22 But the rest of the words of Abias, and of his ways and words, are written diligently in the Book of Addo the Prophet.

Chapter 14

Abias dieth, and his son Asa reigneth, destroyeth idolatry, 6. fortifieth his cities, 9. and overcometh, by Gods special help, the Aethiopian, army of a million of men.

1 **AND** Abias slept with his fathers, and they buried him in the City of David: and Asa his son reigned for him, in whose days the land was quiet ten years.

(a) It pertained properly to the king to destroy the exterior practice of Idolatry, but to the Priests, & Prophets to inform the interior mind, & consciences of every one.

2 And Asa did that which was good and pleasing in the sight of his God, and he overthrew the altars of (a) strange service, and the excelses,

3 and brake the statues, and cut down the groves.

4 And he commanded Juda that they should seek our Lord the God of their fathers, and should do the law, and all the commandments.

5 And he took away out of all the cities of Juda the altars, and temples, & reigned in peace.

6 He built also fenced cities in Juda, because he was quiet, and there had no battles risen in his time, our Lord giving peace.

7 And he said to Juda: Let us build these cities, and compass them with walls, and strengthen them with towers, and gates, and locks, whiles things are quiet from battles, because we have sought out Lord the God of our fathers, and he hath given us peace round about. They therefore did build, and there was no impediment in building.

8 And Asa had in his army of them that carried shields and spears, of Juda three hundred thousand: and of Benjamin shield bearers and archers, two hundred eighty thousand, all these were most valiant men.

9 And Zara the Ethiopian with his army issued forth against them, ten hundred thousand, and with three hundred chariots: and he came as far as Maresa.

10 Moreover Asa went on to meet him, and set his army in array to battle in the vale Sephata, which is near Maresa.

11 And he invoked our Lord God, and said: Lord there is no difference with thee, whether thou help in few, or in many: help us o Lord our God: for having confidence in thee, and in thy name we are come against this multitude. Lord, thou art our God, let not man prevail against thee.

12 Our Lord therefore terrified the Æthiopians before Asa and Juda: and the Æthiopians fled.

13 And Asa pursued them, and the people that was with him, unto Gerara: and the Æthiopians fell to utter destruction, because our

Lord killing them, and his army fighting they were destroyed. They took therefore many spoils,

14 and they struck all the cities round about Gerara: for great terror had invaded all men: and they spoiled the cities, and carried away much prey.

15 Yea and destroying the sheepecotes of sheep, they took an infinite multitude of cattle, and of camels: and returned into Jerusalem.

Chapter 15

Azarias prophesieth that Israel shall lack the true God, Priests, and the law, a long time. 8. which king Asa hearing most seriously destroyeth Idolatry. 12. maketh covenant and oath to serve God. 16. And deposeth his mother for offering sacrifice to Priapus.

1 **AND** Azarias the son of Oded, the Spirit of God coming upon him,

2 went out to meet Asa, and said to him: Hear ye me Asa, and all Juda and Benjamin: Our Lord is with you, (a) because you have been with him. If you will seek him, you shall find: but if you forsake him, he will forsake you.

(a) Cooperation
with Gods grace
meriteth increase
of grace.

3 And many days shall pass in Israel without the true God, and without Priest a teacher, and without the Law.

4 And when they shall return in their distress to our Lord the God of Israel, and shall seek him, they shall find him.

5 At that time there shall not be peace to him that goeth out and cometh in, but terrors on every side in the inhabitants of the earth.

6 for nation shall fight against nation, and city against city, because our Lord will trouble them with all distress.

7 You therefore take courage, and let not your hands be dissolved: for there shall be reward to your work.

8 Which when Asa had heard, to wit, the words, and the prophecy of Azarias the son of Oded the Prophet, he took courage, and took away the Idols out of all the land of Juda, and out of Benjamin, and out of the cities, which he had taken, of mount Ephraim, and he dedicated the altar of our Lord, which was before the porch of our Lord.

9 And he gathered together all Juda and Benjamin, and the strangers with them of Ephraim, and of Manasses, and of Simeon: for many were fled to him of Israel, Seeing that our Lord his God was with him.

10 And when they were come into Jerusalem the third month, in the fifteenth year of the reign of Asa,

11 they immolated to our Lord in that day of the spoils, & the prey, that they had brought, oxen seven hundred, and rams seven thousand.

(b) King Asa destroyed the places where Idols were served, Chapter 14. v. 2. but tolerated the places where some offered sacrifice to God beside the proper altar in Jerusalem, because this was dispensable and not the other.

12 And he went in after the manner to establish the covenant, that they should seek our Lord the God of their fathers in all their heart, and in all their soul.

13 And if any man, quoth he, shall not seek our Lord the God of Israel, let him die, from the least to the greatest, from man unto woman.

14 And they sware to our Lord with a loud voice in jubilation, and in noise of trumpet, and sound of shaulmes,

15 all that were in Juda with execration: for in all their heart did they swear, and with all their will did they seek him, and found him, & our Lord gave them rest round about,

16 Yea and Maacha the mother of king Asa he deposed from the royal Empire, because she had made in a grove the idol of Priapus: which he wholly destroyed, and breaking into pieces, burnt it in the Torrent Cedron.

17 But the (b) Excelses were left in Israel: Nevertheless the heart of Asa was perfect all his days.

18 And those things which his father had vowed, and him self, he brought into the house of our Lord, gold and silver, and of vessels diverse furniture.

19 And there was no war unto the five and thirtieth year of the reign of Asa.

Chapter 16

Against the king of Israel, king Asa procureth help of the Assyrians, 7. which a prophet reproving is put in fetters. 11. Asa dieth, with disease of his feet, and is buried with pomp.

1 **AND** in the six and thirtieth year of his reign, came up Baasa the king of Israel into Juda, and with a wall compassed Rama, that none could safely go out and come in of the kingdom of Asa.

3. Reg. 15.

2 Asa therefore brought forth silver and gold, out of the treasures house of our Lord, and of the Kings treasures, and he sent to Benadad the king of Syria, who dwelt in Damascus, saying:

3 There is league between me & thee, my father also and thy father had concord, wherefore I have sent thee silver and gold, that breaking the league, which thou hast with Baasa the king of Israel, thou make him retire from me.

4 Which being known, Benadad sent the princes of his hosts to the cities of Israel: who struck Ahion, and Dan, and Ablemaim, and all the walled cities of Nephthali.

5 which when Baasa had heard, he ceased to build Rama, and intermitted his work.

6 Moreover Asa the king took all Juda, and carried away the stones out of Rama, and the timber that Baasa had prepared for the

building: and he built of them Gabaa, & Maspha.

7 At that time came Hanani the Prophet to Asa the king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in our Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand.

8 Were not the Æthiopians, and Libyans many more in chariots, and horsemen, and a multitude exceeding great: whom, when thou didst believe in our Lord, he delivered into thy hand?

9 For the eyes of our Lord behold all the earth, and give strength to them, that with perfect heart believe in him. Thou therefore hast done foolishly, & for this cause from this present time shall battles arise against thee.

(a) Just punishment with pain of his feet, for injuriously putting Gods prophet in fetters. v. 10. So God punished him temporally, for that and other passionate sins: and he died in good state, for his heart was perfect all his days, (*Chap 15. v. 17.*) that is, most part of his life, especially in his last days.

10 And Asa being angry against the Seer, commanded him to be cast into fetters: for he took indignation exceedingly upon this thing: and he slew of the people at that time very many.

11 But the works of Asa the first & the last are written in the Book of the Kings of Juda and Israel.

12 Asa also fell sick in the nine and thirtieth year of his reign, of a most vehement (a) pain of his feet, and neither in his infirmity did he seek our Lord, but rather trusted in the arte of Physicians.

13 And he slept with his fathers: and he died the one and fortieth year of his reign.

14 And they buried him in his sepulcher, which he had digged for himself in the City of David: and they laid him upon his bed full of spices and odoriferous ointments, which were made by the arte of apothecaries, and they burnt it over him with exceeding ambition.

Chapter 17

Josaphat succeeding in the kingdom prevaieth in battle against the king of Israel. 6. destroyeth Idolaters, and sendeth Priests and Levites to instruct the people. 11. The Philistines and Arabians send presents to king Josaphat. 13. the leaders of the army and soldiers are numbered.

1 **AND** Josaphat his son reigned for him, & grew strong against Israel.

2 And he appointed numbers of soldiers in all the cities of Juda, that were compassed with walls. And he placed garrisons in the land of Juda, and in the cities of Ephraim, which Asa his father had taken.

3 And our Lord was with Josaphat, because he walked in the first ways of David his father: and he trusted not in Baalim,

4 but in the God of his father, and went forward in his precepts, and not according to the sins of Israel.

5 And our Lord confirmed the kingdom in his hand, and all Juda gave gifts to Josaphat: and there grew to him infinite riches, and

(a) Good, works
approved by new
benefits from God,
as a reward,
thereof do give
more hope &
confidence to
proceed from
virtue to virtue. 5.
*Tho. li. de
regimine Regum.*

much Glory.

6 And when his heart had taken courage (a) for the ways of our Lord, he took away also the Excelses and groves out of Juda.

7 And in the third year of his kingdom, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, that they should teach in the cities of Juda:

8 and with them Levites, Semeias, and Nathanas, and Zabadias, Asael also, and Semiramoth, and Jonathan, and Adonias and Tobias, and Thobadonias Levites, and with them Elisama, and Joram Priests.

9 And they taught the people in Juda, having the book of the law of our Lord: and they went about all the cities of Juda, and instructed the people.

10 Therefore the dread of our Lord came upon all the kingdoms of the lands, that were round about Juda, neither durst they make battle against Josaphat.

11 Yea and the Philistines brought gifts to Josaphat, and tribute of silver, the Arabians also brought cattle, of rams seven thousand seven hundred, and buck goats as many.

12 Josaphat therefore grew, and was magnified on high: and he built in Juda houses like to towers, and walled cities.

13 And he prepared many works in the cities of Juda: there were also men of war, and valiant in Jerusalem,

14 of whom this is the number by the houses and families of every one: In Juda princes of the army, Ednas duke, and with him most valiant men three hundred thousand.

15 After him Johanan the prince, and with him two hundred eighty thousand.

16 After him also Amasias the son of Zechri, consecrated to our Lord, and with him two hundred thousand of valiant men.

17 Him followed Eliada valiant to battles, and with him of them that held bow & shield two hundred thousand.

18 After this man also Iozabad, and with him an hundred eighty thousand ready soldiers.

19 all these were at the hand of the king, beside others, whom he had put in walled cities, in all Juda.

Chapter 18

Josaphat joined in affinity with wicked Achab king of Israel, goeth with him against Ramoth Galaad, four hundred false Prophets promising victory. 14. Micheas prophesying the contrary, 25. is put in prison. 28. Achab (notwithstanding he changeth his attire, and leaveth Josaphat in danger) 33. is slain.

1 **JOSAPHAT** therefore was rich and very glorious, and was joined in affinity to Achab.

2 And he went down to him after certain years into Samaria: at whose coming Achab killed muttons, and oxen very many for him and the people that came with him: and he persuaded him to go up into Ramoth Galaad.

(a) For this he was justly reprehended, but his simple intention diminished his fault, and so he was more easily pardoned, & for his good works otherwise done in Gods service. *ch. 19. 3.*

3 And Achab the king of Israel said to Josaphat the king of Juda: Come with me into Ramoth Galaad. To whom he answered: As I am thou also: as thy people; so my people also: and (a) we will be with thee in battle.

4 Josaphat said to the king of Israel: Consult I beseech thee presently the word of our Lord.

5 Therefore the king of Israel gathered together of the Prophets four hundred men, and said to them: Shall we go into Ramoth Galaad to fight, or sit still? But they said: go up, say they, and God will deliver it into thy hand.

6 And Josaphat said: Is there not here a Prophet of our Lord, that we may enquire also of him?

7 And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of our Lord: but I hate him, because he doth not prophecy me good, but evil at all times: and it is Micheas the son of Iemla. And Josaphat said: Speak not in this manner o king.

8 The king of Israel therefore called one of the Eunuchs, and said to him: call quickly Micheas the son of Iemla.

9 Moreover the king of Israel, and Josaphat the king of Juda, both sat in their thrones, clothed with kingly attire, and they sat in the court beside the gate of Samaria, and all the Prophets prophesied before them.

10 But Sedecias the son of Chanaana made him horns of iron, and said: Thus saith our Lord: With these shalt thou strike Syria, till thou destroy it.

11 And all the Prophets in like manner prophesied, and said: go up into Ramoth Galaad, and thou shalt prosper, and our Lord will deliver them into the Kings hand.

12 And the messenger that went to call Micheas, said to him: Behold the words of all the Prophets with one mouth tell the king good things: I beseech thee therefore that thy word also dissent not from them, and that thou speak prosperous things.

13 To whom Micheas answered: Our Lord liveth, whatsoever my God shall say to me, that will I Speak.

(b) See Annotation. *3. Reg. 22. v. 15.*

14 He therefore came to the king. To whom the king said: Micheas, shall we go into Ramoth Galaad to fight, or sit still? To whom he answered (b) go ye up: for all things shall fall out prosperous, and the enemies shall be delivered into your hands.

15 And the king said: Again, and again I adjure thee, that thou speak not to me, but that which is true in the name of our Lord.

16 But he said: I saw all Israel dispersed in the mountains, as sheep without a shepherd: and our Lord said: These have no masters: let every man return into his house in peace.

17 And the king of Israel said to Josaphat: did I not tell thee that this man did not prophecy me any good, but these things that be evil?

18 But he said: Hear ye therefore the word of our Lord: I saw our Lord sitting in his throne, and all the host of heaven assisting him on the right hand and on the left.

19 And our Lord said: who shall deceive Achab the king of Israel, that he may go up and fall in Ramoth Galaad. And when one said in this manner, and another otherwise:

20 there came forth a spirit, and stood before our Lord, and said: I will deceive him. To whom our Lord said: wherein wilt thou deceive him.

21 But he answered: I will go forth, and will be a lying spirit in the mouth of all his Prophets. And our Lord said: Thou shalt deceive, and shalt prevail: go forth, and do so.

22 Now therefore, behold our Lord hath given the spirit of lying in the mouth of all thy Prophets, and our Lord hath spoken of thee evil things.

23 And Sedecias the son of Chanaana came, and struck the cheek of Micheas, and said: Which way passed the spirit of our Lord from me, that it should speak to thee.

24 And Micheas said: Thou thy self shalt see in that day, when thou shalt enter into chamber out of chamber, to be hid.

25 And the king of Israel commanded, saying: Take Micheas, and lead him to Amon the governor of the city, and to Joab the son of Amelech.

26 And you shall say: Thus saith the king: Cast this fellow into prison, and give him a little bread, and a little water, till I return in peace.

27 And Micheas said: If thou return in peace, our Lord hath not spoken in me, & he said: Hear all ye peoples.

28 Therefore the king of Israel, and Josaphat the king of Juda went up into Ramoth Galaad.

29 And the king of Israel said to Josaphat: I will change my habit, and so I will go to the fight, but be thou clothed with thine own garments. And the king of Israel changing his habit came to the battle.

30 And the king of Syria had commanded the captains of his horsemen saying: Fight not against the least, or against the greatest, but against the king of Israel only.

31 Therefore when the princes of the horsemen saw Josaphat, they said: This is the king of Israel. And they compassed him fighting: but he cried to our Lord, and he helped him, and turned them away from him.

32 For when the captains of the horsemen saw, that it was not the king of Israel, they left him.

33 And it chanced that one of the people shot an arrow at adventure, and struck the king of Israel between the neck and the shoulders, and he said to his cochere: Turn thy hand, and carry me out of the battle, because I am wounded.

34 And the fight was ended in that day: moreover the king of Israel stood in his chariot against the Syrians until evening, and died at the Sunset.

Chapter 19

Josaphat being reprov'd by a prophet for yielding help to Achab, 5. appointeth Judges in several cities, admonishing them to do justice. 8. exhorteth Priests and Levites to execute their functions carefully. 11. Amarias High Priest directing and ruling in things belonging to God, Zabedias general captain governeth the Kings affairs.

(a) Precisian Donatists holding it unlawful to converse with sinners amongst other Scriptures alleged this reprehension of Josaphat for his society with Achab. To whom St. Augustine answereth, that he was not blamed for other conversation with Achab, but for aiding him, and joining with him in the act of sin, when he contemning Micheas the true Prophet of God, and believing false Prophets went to battle wherein both Kings offended, but with difference; so one was slain though he seemed to be secure, the other was saved in great danger, and repenting was pardoned. *li. 2. c.*

1 **AND** Josaphat the king of Juda returned into his house peaceably, into Jerusalem.

2 Whom Jehu the son of Hanani the Seer met, and said to him: (a) To the impious man thou givest aid, and to them that hate our Lord thou art joined in friendship, and therefore thou didst deserve in deed the wrath of our Lord:

3 but good works are found in thee, for that thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek our Lord the God of thy fathers.

4 Josaphat therefore dwelt in Jerusalem: and he went forth to the people again from Bersabee unto mount Ephraim, and recalled them to our Lord the God of their fathers.

5 And he appointed judges of the land in all the fenced cities of Juda, in every place,

6 and commanding the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of our Lord: and whatsoever you shall judge, it shall redound to you.

7 Let the fear of our Lord be with you, and with diligence do all things: for there is no iniquity with the Lord our God, nor acception of persons, nor desire of gifts.

8 In Jerusalem also Josaphat appointed Levites, and Priests, and princes of families of Israel, that they should judge the judgment and cause of our Lord to the inhabitants thereof.

9 And he commanded them, saying: Thus shall you do in the fear of our Lord faithfully, and with a perfect heart.

18. cont. epist.
Parmen.

(b) A most plain
distinction of
spiritual and
temporal authority
and offices, not
instituted by
Josaphat, nor any
other king, but by
God himself. *Deut.*
17. *Num.* 27.

10 every cause, that shall come to you of your brethren, that dwell in their cities, between kindred and kindred wheresoever there is question of the law, of the commandment, of ceremonies, of justifications: show it them, that they sin not against our Lord, and lest there come wrath upon you and your brethren: so doing therefore you shall not sin.

11 And (b) Amarias the priest and your Bishop shall be chief in these things, which pertain to God: moreover Zabadias the son of Ismahel, who is the prince in the house of Juda, shall be over those works, which pertain to the Kings office: and you have masters the Levites before you, take courage, and do diligently, and our Lord will be with the good.

Chapter 20

The Ammonites, Moabites, and Syrians joining forces against Josaphat, 3. he seeketh Gods help by public prayer and fasting. 14. A Prophet foretelleth that God will fight for them: 20. so they singing praises to God, the enemies kill each other: 24. Josaphat with his men gather very great spoils. 30. reigneth in peace, 35. but his navy perisheth, for his society with wicked Ochozias.

1 **AFTER** these things were the children of Moab gathered together, and the children of Ammon, and with them of the Ammonites, to fight against Josaphat.

2 And there came messengers, and told Josaphat, saying: There cometh against thee a great multitude from those places, which are beyond the sea, and out of Syria, and behold they stay in Asasonthamar, which is Engaddi.

3 And Josaphat being frighted with fear, he took him wholly to beseech our Lord, and he (a) proclaimed a fast to all Juda.

4 And Judas was gathered together to pray to our Lord: yea and all (b) came out of their cities to beseech him.

5 And when Josaphat stood in the midst of the assembly of Juda, and Jerusalem in the house of our Lord before the new court,

6 he said: Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms of Nations, in thy hand is strength and might, neither can any man resist thee.

7 Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt in it, & built in it a Sanctuary to thy name, saying:

9 If evils fall upon us, the sword of judgment, pestilence, & famine, we will stand before this house in thy sight, wherein thy name is invoked: & we will cry to thee in our tribulations, and thou shalt hear, and save us.

10 Now therefore behold the children of Ammon, and mount Seir,

(a) They fasted not
only to subdue the
flesh to the spirit
but also for other
necessities.

(b) Example of
pilgrimage to holy
places, because it
pleaseth God to
hear the prayers of
good people rather
in one place than
in another. *ch.* 6. 7.
&c.

by whom thou didst not grant Israel to pass, when they came out of Ægypt, but they declined from them, & slew them not:

11 do the contrary, and endeavor to cast us out of the possession, which thou hast delivered to us.

12 Our God, wilt not thou therefore judge them? In us in deed there is not so great strength, that we can resist this multitude, which cometh violently upon us. But whereas we are ignorant what we ought to do, this only we have least, that we direct our eyes to thee.

13 And all Juda stood before our Lord with their little ones, and wives, and their children.

14 And there was Iahaziel the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite of the children of Asaph, upon whom the spirit of our Lord came in the midst of the multitude,

15 and he said: Attend ye all Juda, and you that dwell in Jerusalem, and thou king Josaphat: thus saith our Lord to you: Fear not, neither dread ye this multitude: for it is not your battle, but Gods.

16 To morrow you shall go down against them: for they will come up by the steep named Sis, and you shall find them in the utmost part of the torrent, which is against the wilderness of Ieruel.

17 It shall not be you that shall fight, but only stand confidently, and you shall see the help of our Lord over you, o Juda, and Jerusalem: fear not, neither dread ye: to morrow you shall go out against them, and our Lord will be with you.

18 Josaphat therefore, and Juda, and all the inhabitants of Jerusalem fell flat on the earth before our Lord, and adored him.

19 Moreover the Levites of the children of Caath, and of the children of Core praised our Lord the God of Israel with a loud voice, on high.

20 And when they had risen early in the morning, they went forth by the desert of Thecua: and they being gone forth, Josaphat standing in the midst of them, said: Hear me ye men of Juda, and all the inhabters of Jerusalem: (c) believe in the Lord your God, and you shall be secure: believe his Prophets, and all things shall fall our prosperous.

21 He gave counsel also to the people, and appointed the singing men of our Lord, that they should praise him in their companies, and should go before the host, and with agreeable voice should say: Confess to our Lord, because his mercy is forever.

Psal. 135.

22 And when they began to sing praises, our Lord turned their ambushments upon themselves, to wit, of the children of Ammon, and of Moab, and of mount Seir, who were gone forth to fight against Juda, and were stricken.

23 For the children of Ammon, and of Moab, rose together against the inhabitants of mount Seir, to kill and destroy them: and when they had in work achieved this, being turned also against

(c) Faith is the foundation of all good works. *Heb. 11.* but not sufficient to salvation without other virtues, and therefore they not only believed but also fasted and prayed, and where need required fought with weapons, though at this time it pleased God to fight for them. *See Iosus 23.*

themselves, they fell wounded one of another.

24 Moreover Juda when they were come to the watch place, that looketh to the desert, saw a far of all the country abroad full of dead bodies, and that none remained alive that could escape death.

25 Josaphat therefore came, and all the people with him to take away the spoils of the dead, and they found among the dead bodies, diverse stuff, garments also, and most precious vessels: and they spoiled it, so that they could not carry all things, not in three days take a Way the spoils for the greatness of the prey.

26 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 until this present day.

27 And every man of Juda returned, and the inhabitants of Jerusalem, and Josaphat before them into Jerusalem with great joy, because our Lord had given them joy of their enemies.

28 And they entered into Jerusalem with psalteries, and harps, and Trumpets into the house of our Lord.

29 And the dread of our Lord fell upon all the kingdoms of the lands when they heard that our Lord had fought against the enemies of Israel.

30 And the kingdom of Josaphat was quiet and God gave him peace round about.

31 Josaphat therefore reigned over Juda, and he was five and thirty years old when he began to reign: and he reigned five and twenty years in Jerusalem: and the name of his mother was Azuba the daughter of Selahi.

32 And he walked in the way of his father Asa, neither declined he from it, doing the things that were pleasing before our Lord.

(d) He destroyed the places where sacrifice was offered to Idols. *ch. 17. v. 6.* but tolerated other places where the people offered to God our Lord without the temple, not being able to reduce all to perfection.

33 But (d) yet the excelses he took not away, and as yet the people had not directed their heart to our Lord the God of their fathers.

34 But the rest of the acts of Josaphat, the first and the last are written in the words of Jehu the son of Hanani, which he disposed into the Books of the Kings of Israel.

35 After these things Josaphat the king of Juda entered friendship with Ochozias the king of Israel, whose works were most impious.

36 And he was partaker to make ships, which should go into Tharsis: and they made a navy in Asiongaber.

37 And Eliezer the son of Dodau of Maresa prophesied to Josaphat, saying: Because thou hast had a league with Ochozias, our Lord hath stricken thy works, and the ships are broken, neither could they go into Tharsis.

Chapter 21

Josaphat dieth, and Joram succeeding killeth his own brethren, and

some other chief men. 6. reigneth wickedly. 8. Edom, and Lobna revolts from him. 12. Elias by letters forewarneth him of plagues, 16. which falling upon him, he dieth after two years languishing, and horrible disease.

1 **AND** Josaphat slept with his fathers, & was buried with them in the City of David: and Joram his son reigned for him. 4. Reg. 8.

2 Who had brethren the sons of Josaphat, Azarias, and Iahiel, and Zacharias, and Azarias, and Michael, and Saphatias. all these were the sons of Josaphat the king of Juda.

3 And their father gave them many gifts of silver, and of gold, and pensions, with the most fenced cities in Juda: but the kingdom he delivered to Joram, because he was the first begotten.

4 And Joram rose over the kingdom of his father: and when he had established himself, he slew all his brethren with the sword, and certain of the princes of Israel.

5 Two and thirty year old was Joram when he began to reign: and he reigned eight years in Jerusalem.

6 And he walked in the ways of the Kings of Israel, as the house of Achab had done: for Achabs daughter was his wife, and he did evil in the sight of our Lord.

7 But our Lord would not destroy the house of David for the covenant, which he had made with him: and because he had promised that he would give him a lamp, and to his sons for ever.

8 In those days Edom rebelled, from being subject to Juda, and made them selves a king.

9 And when Joram had passed with his princes, and all the horsemen, that were with him, he rose in the night, and struck Edom, which had compassed him, and all the captains of his horsemen.

10 But yet Edom rebelled, from being under the dominion of Juda until this day: at that time Lobna also revolted, from being under his hand. For he had forsaken our Lord the God of their fathers:

11 moreover he built also excelses in the cities of Juda, and he made the inhabitants of Jerusalem to fornicate, and Juda to transgress.

(a) Elias was assumed from Ordinary conversation with mortal men the eighteenth year of king Josaphat 4. Reg. 2. 3. who reigned twenty five years 3. Reg. 22. v. 42. So he showed this special care of Joram and his kingdom, after his assumption seven

12 And there were letters brought him (a) from Elias the Prophet, in which was Written: Thus saith our Lord the God of David thy father: Because thou hast not walked in the ways of Josaphat thy father, & in the ways of Asa the king of Juda,

13 but hast gone by the ways of the Kings of Israel, and hast made Juda to fornicate, and the inhabitants of Jerusalem, having imitated the fornication of the house of Achab, moreover also hast killed thy brethren, the house of thy father, better men then thou:

14 behold our Lord will strike thee with a great plague with all thy people, and children, and thy wives, and all thy substance.

15 And thou shalt be sick of a very sore disease of thy belly, till thy

years.

vital parts come forth by little and little every day.

16 Our Lord therefore raised up against Joram the spirit of the Philistines, and of the Arabians, which are borderers to the Æthiopians.

17 and they went up into the Land of Juda, and wasted it, and they spoiled all the substance, that was found in the Kings house, moreover also his sons, and wives: neither was there a son left him but Joachaz, who was the youngest.

18 And beside all these things our Lord struck him with an incurable disease of the belly.

19 And when day succeeded day, and the spaces of times passed about, the circuit of two years was complete: and so being wasted with a long consumption, so that he voided even his very bowels, he was rid of the disease, and of his life together. And he died in an exceeding vile infirmity, & the people made him not exequies according to the manner of burning, as they had done to his ancestors.

20 He was two and thirty years old, when he began to reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the City of David: but yet not in the sepulcher of the Kings.

Chapter 22

Ochozias reigning one year; 13. is slain together with Joram king of Israel, by king Iebu. 10. Athalia killeth the Kings children (only Joas being saved by his aunt) and usurpeth the kingdom six years.

1 **AND** the inhabitants of Jerusalem made Ochozias his least son, king for him: for all the elders, that had been before him, the rovers of the Arabians had slain, which invaded the camp: and Ochozias the son of Joram the king of Juda reigned.

(a) To wit when he began to reign 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 year.

2 Two and (a) forty years old was Ochozias when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athalia the daughter of (b) Amri.

3 But he also went by the ways of the house of Achab: for his mother forced him to do impiously.

4 He therefore did evil in the sight of our Lord, as the house of Achab: for they were his counselors after the death of his father, to his destruction.

4. Reg. 8.
v. 25. ch.
9.

(b) See 4. Reg. 8. v. 18.

5 And he walked in their counsels. And he went forth with Joram the son of Achab king of Israel, into battle against Hazael king of Syria, into Ramoth Galaad: and the Syrians wounded Joram.

6 Who returned to be cured into Iezrael: for he had taken many wounds in the foresaid battle. Therefore Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Iezrael

being sick.

7 For it was the will of God against Ochozias, that he should come to Joram: and when he was come he should go out also against Jehu the son of Namsi, whom our Lord anointed to destroy the house of Achab.

8 When Jehu therefore overthrew the house of Achab, he found the princes of Juda, and the son of the brethren of Ochozias, which served him, and he slew them.

9 Searching also for Ochozias himself, he took him lying hid in Samaria: and being brought unto him, he killed him, and they buried him: because he was the son of Josaphat, who had sought our Lord in all his heart (c) neither was there any more hope that any should reign of the stock of Ochozias.

(c) Human hope failed, but Gods providence used means to conserve some of Davids issue to sit in his throne. yea to continue the succession till Christ. Mat. 1.

10 For Athalia his mother, Seeing that her son was dead, arose, and slew all the Kings stock of the house of Joram.

11 Saving that Iosabeth the Kings daughter took Joas the son of Ochozias, and stole him out of the midst of the Kings sons, when they were slain. and she hid them with his nurse in the bed chamber: and Iosabeth that hid him, was the daughter of king Joram, the wife of Joiada the high priest, the sister of Ochozias, and therefore Athalia did not kill him.

12 He therefore was with them in the house of God six years, in the which Athalia reigned over the Land.

Chapter 23

Joiada the High priest anointeth and crowneth Joas king. 12. causeth Athalia to be slain, 16. Idolatry to be destroyed. 18. and Gods service advanced.

1 **AND** in the Seventh year Joiada taking courage, took the centurions, to wit, Azarias the son of Jeroham, and Ismahel the son of Johanan, Azarias also the son of Obed, and Maasias the son of Adaias, and Elisaphat the son of Zechri: and made a covenant with them.

4. Reg. 11.

2 Who going about Juda, gathered together the Levites out of all the cities of Juda, and the princes of the families of Israel, and they came into Jerusalem.

3 Therefore all the multitude made a covenant with the king in the house of God: and Joiada said to them: Behold the Kings son shall reign, as our Lord hath spoken, upon the sons of David.

4 This (a) therefore is the thing which you shall do.

(a) Gods promise being absolute and certain, yet human means were Nevertheless required.

5 The third part of you that come to the (b) Sabbath of the Priests, and of Levites, and of porters shall be in the gates: and a third part at the Kings house: and a third at the gate, which is called of the Foundation: but let all the rest of the common people be in the

(b) *The weekly watch.*

courts of the house of our Lord.

6 Neither let any other enter into the house of our Lord, but the Priests, and they that minister of the Levites: let them only go in, because they are sanctified and let all the rest of the multitude observe the watches of our Lord.

7 And let the Levites environ the king, having every one their weapons: (and if any other shall enter into the temple, let him be slain) and let them be with the king both coming in, and going out.

(c) In case of right and necessity we see here what the high Priest could do and did by his authority: who otherwise intermeddled not in the kings affairs. *ch. 19. v. 11.*

8 The Levites therefore, & all Juda did according to all things, which (c) Joiada the high Priest had commanded; and they took every one the men that were under them, and came by the order of the Sabbath, with them that had fulfilled the Sabbath, and were to go forth. For Joiada the high Priest permitted not the companies to depart, which were accustomed to succeed one another every week.

9 And Joiada the Priest gave to the centurions the spears, and the shields, and targets of king David, which he had consecrated in the house of our Lord.

10 And he appointed all the people of them that held weapons on the right side of the temple, unto the left side of the temple, before the altar, and the temple, round about the king.

11 And they brought forth the Kings son, and put the crown upon him, and the testimony, and gave the law to be in his hand, & they made him king: Joiada also the high Priest, and his sons anointed him: and they wished him well, and said: God save the king.

12 Which thing when Athalia had heard, to wit, the voice of them that ran and praised the king, she went in unto the people, into the temple of our Lord.

13 And when she had seen the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with Trumpets, and playing on instruments of diverse kind, and the voice of them that praised, she rent her garments, and said: Treason, treason.

14 And Joiada the high Priest going forth to the centurions, and captains of the army, said 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.

15 And they laid hands upon her neck: and when she was entered within the gate of the horses of the Kings house, they killed her there.

16 And Joiada made a covenant between himself, and all the people, and the king, that they would be the people of our Lord.

(d) They are willfully blind that will not see difference between

17 all the people therefore entered into the house of Baal, and destroyed it: and they brake his altars and (d) his * images: Mathan also the priest of Baal they slew before the altars.

**simulacra.*

images of Baal & of Christ or of Saints.

18 And Joiada appointed overseers in the house of our Lord, under the hands of the Priests, & the Levites, which David distributed in the house of our Lord: that they should offer holocausts to our Lord, as it is written in the law of Moyses, in joy and songs, according to the disposition of David.

19 He appointed also porters in the gates of the house of our Lord, that the unclean in any thing should not enter in.

20 And he took the centurions, and the most valiant men and princes of the people, and all the common people of the land, and they made the king to go down from the house of our Lord, & to enter by the midst of the upper gate into the Kings house, and placed him in the royal throne.

21 And all the people of the land rejoiced, & the city was quiet: moreover Athalia was slain with the sword.

Chapter 24

Joas reigning piously, so long as Joiada liveth, causeth the Temple to be repaired, 14. and new sacred vessels to be made. 15. Joiada an hundred thirty years old dieth. 17. Joas falleth to Idolatry: 20. causeth Zacharias to be slain in the court of the Temple. 23. A few Syrians kill the chief men about the king, and carry away great preys. 25. Joas is slain by his own men, and his son Amasias reigneth.

1 **SEVEN** years old was Joas when he began to reign: and he reigned forty years in Jerusalem, the name of his mother was Sebia of Bersabee.

2 And he did that which is good before our Lord all the days of Joiada the Priest.

3 And Joiada took for him two wives, of whom he begat sons & daughters.

4 After which things it pleased Joas to repair the house of our Lord.

5 And he assembled the Priests, and the Levites, and said to them: go ye forth to the cities of Juda, and gather of all Israel money for the reparation of the temple of your God, year by year, and do this in hast: moreover the Levites did negligently.

(a) By the law every one paid yearly half a sicle, towards the repairing of the tabernacle and so afterwards of the temple. Ex. 30.

6 And the king called Joiada the prince, and said to him: why hast thou had no care to constrain the Levites to bring in out of Juda and Jerusalem the money, that was (a) appointed of Moyses the servant of our Lord, that all the multitude of Israel should bring it in into the tabernacle of testimony?

7 For the most impious Athalia, and her children have destroyed the house of God, and of all things that had been sanctified in the temple of our Lord, they adorned the temple of Baalim.

8 The king therefore commanded and they made a chest: and set it

by the gate of our Lord on the out side.

9 And it was proclaimed in Juda and Jerusalem, that every man should bring the price to our Lord, which Moyses the servant of God appointed over all Israel, in the desert.

10 And all the princes rejoiced, and all the people: and going in they contributed into the chest of our Lord, and cast in so that it was filled.

11 And when it was time that they should bring the chest before the king by the hands of Levites (for they saw much money) the Kings Scribe went in, and he whom the high priest had appointed: & they poured out the money that was in the chest, & recarried it to his place: and so did they from day to day, and there was gathered infinite money.

12 Which the king and Joiada gave to them, that oversaw the works of the house of our Lord: but they hired with it hewers of stones, and artificers of all works, to repair the house of our Lord: smiths also of iron and brass, that that which began to fall, might be upheld.

13 And they that wrought did industriously, and the breach of the walls was closed by their hands, and they raised the house of our Lord into the old state, and made it stand firmly.

14 And when they had accomplished all the works, they brought the rest of the money before the king and Joiada: of the which were made vessels of the temple to the ministry, and for holocausts, vials also, and other vessels of gold and silver: and holocausts were offered in the house of our Lord continually all the days of Joiada.

15 But Joiada became old being full of days, and died when he was an hundred and thirty years old.

16 And they buried him in the city of David with the Kings, because he had done good with Israel, and with his house.

17 And after that Joiada was dead, the princes of Juda went in, and adored the king, who being altered by their serviceableness, agreed to them.

18 And they forsook the temple of our Lord the God of their fathers, and served groves, and sculptures, and there came wrath against Juda, and Jerusalem for this sin.

19 And he sent them Prophets, that they should return to our Lord, whom protesting they would not hear.

20 The spirit of God therefore invested Zacharias the son of Joiada the Priest, & he stood in the sight of the people, and said to them: Thus saith our Lord God: Why transgress you the precept of our Lord, which thing shall not profit you, & have forsaken our Lord, that he should forsake you?

21 Who being gathered against him, they threw stones according to the Kings commandment, in the court of the house of our Lord.

22 And Joas the king did not remember the mercy, that Joiada his father had done with him, but he killed his son. Who when he died, said: Our Lord see, and require it.

23 And when a year was come about, the army of Syria came up against him: & it came into Juda & Jerusalem, & slew all the princes of the people, and all the pray they sent to the king into Damascus.

24 And whereas there was come a very small number of the Syrians, our Lord delivered into their hands an infinite multitude, for that they had forsaken our Lord the God of their fathers: on Joas also they exercised ignominious judgments.

(b) He that killed his spiritual father was slain by his own servants.

25 And departing they left him in great diseases: and his servants rose against him, (b) for Revenge of the blood of the son of Joiada the priest, & they slew him in his bed, & he dyed: and they buried him in the City of David, but not in the Kings sepulchers.

26 And there conspired against him Zabad the son of Semmaath an Ammonitess, & Iozabad the son of Semarith a Moabite.

27 Moreover his children, and the sum of money, which was gathered under him, & the repairing of the house of God are written more diligently in the Book of Kings: and Amasias his son reigned for him.

Chapter 25

Amasias killeth those that slew his father. 5. Besides his own people, hireth soldiers of Israel, but by advise of a Prophet dismisseth them, 11. and with his own owerthroweth the Idumeans, whose idols taken in battle (13. the dismissed soldiers in the mean time spoiling his country) he adoreth. 15. Contemning admonition, 17. and provoking the king of Israel to war, 22. is taken in battle and spoiled. 27. Fearing treason in Jerusalem fleeth, and is slain in Lachis.

1 **FIVE** and twenty years old was Amasias when he began to reign, and he reigned nine and twenty years in Jerusalem, the name of his mother was Ioaden of Jerusalem.

4. Reg. 14.

2 And he did good in the sight of our Lord: but yet not in a perfect heart.

3 And when he saw his kingdom strengthened, he put to death the servants, that had slain the king his father,

4 but their children he slew not, as it is written in the Book of the law of Moyses, where our Lord commanded, saying. The fathers shall not be slain for the children, nor the children for their fathers, but every one shall die in his own sin.

Deut. 24.

5 Amasias therefore gathered together Juda, and appointed them by families, and tribunes, and centurions in all Juda, and Benjamin: and he numbered from twenty years upward, and found three

hundred thousand of young men that went forth to battle, and held spear and shield.

6 He hired also for wages of Israel an hundred thousand strong men, for an hundred talents of silver.

7 But a man of God came to him, and said: O king, let not the host of Israel go forth with thee, for our Lord is not with Israel, and all the children of Ephraim:

8 and if thou think that battles consist in the force of an army, God will make thee to be overcome of the enemies: for it pertaineth to God both to help, and to put to flight.

9 And Amasias said to the man of God: What shall become then of the hundred talents, which I have given the soldiers of Israel? And the man of God answered him: Our Lord hath Whereby he is able to Give thee much more then this.

10 Amasias therefore separated the host, that came to him out of Ephraim, that they should return into their place: but they being wrath exceedingly against Juda, returned into their country.

11 Moreover Amasias brought forth his people confidently, and went into the Vale of salt pits, and struck the children of Seir, ten thousand.

12 And other ten thousand men did the children of Juda take, and bring to the steep of a certain rock, and cast them down headlong from the top, who burst in sunder every one.

13 But that army which Amasias had sent back, from going with him to battle, was spread in the cities of Juda, from Samaria unto Bethoron, & killing three thousand took away a great prey.

14 But Amasias after the slaughter of the Idumeans, set up the Gods of the children of Seir, which he had brought thence, for his Gods, and adored them, and burnt incense to them.

15 For which thing our Lord being angry against Amasias, sent a Prophet unto him, which should say to him: Why hast thou adored Gods, that have not delivered their own people out of thy hand?

16 And when he spake these things, he answered him: Art thou the Kings counselor? be quiet, lest I kill thee. And the prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, and besides hast not agreed to my counsel.

4. Reg. 8

17 Therefore Amasias the king of Juda taking very ill counsel, sent to Joas the son of Joachaz the son of Jehu, the king of Israel, saying: Come, let us see one another.

18 But he sent back the messengers, saying: A thistle that is in Libanus sent to a cedar of Libanus, saying: Give thy daughter to my son to wife: & behold the beasts that were in the wood of Libanus passed, and trod down the thistle.

19 Thou hast said: I have stricken Edom, and therefore thy heart is extolled into pride, sit in thy house, why dost thou provoke evil

(a) Obduration of heart for former sin.

against thee, that both thou mayest fall, and Juda with thee.

20 Amasias would not hear, because it was our Lords will, that he should be delivered into the hands of the enemies (a) for the Gods of Edom.

21 Joas therefore the king of Israel went up, and they gave themselves one the sight of the other: and Amasias the king of Juda was in Bethsames of Juda:

22 and Juda fell before Israel, and fled into their tabernacles.

23 Moreover Amasias the king of Juda, the son of Joas, the son of Joachaz, did take Joas the king of Israel in Bethsames, & brought him into Jerusalem: and destroyed the wall thereof from the gate of Ephraim, to the gate of the corner, four hundred cubits.

24 all the gold also, and silver, and all the vessels, that he found in the house of God, and with Obededom in the treasures also of the Kings house, moreover he brought back the sons of the hostages into Samaria.

25 And Amasias the son of Joas the king of Juda lived, after that Joas died the son of Joachaz the king of Israel, fifteen years.

26 But the rest of the words of Amasias the first and the last are Written in the Book of the Kings of Juda and Israel.

27 Who after he revolted from our Lord, they lay in wait against him in Jerusalem. And when he had fled into Lachis, they sent, and slew him there.

28 And carrying him back upon horses, buried him with his fathers in the City of David.

Chapter 26

Ozias serving God, 6. prevaieth in battle against the Philistines, Arabians, and Ammonites. 9. prospereth in honor and wealth. 16. Then waxing proud offereth incense on the altar, is stricken with leprosy, expelled out of the Temple, and city. 20. and his son Joathan ruleth the kingdom.

1 **AND** all the people of Juda made his son Ozias sixteen years old, king for Amasias his father.

2 He built Ailath, and restored it to the dominion of Juda, after that the king slept with his fathers.

3 Sixteen years old was Ozias when he began to reign, and he reigned two and fifty years in Jerusalem, the name of his mother was Iechelia of Jerusalem.

4 And he did that which was right in the eyes of our Lord, according to all things, which Amasias his father had done.

(a) So long as this king observed the ordinance of God

5 And he sought our Lord in the days of Zacharias that understood and saw God: and when he sought our Lord, (a) he directed him in

to be directed by the high priest Nu. 27. v. 21. he prospered in his affairs.

all things.

6 Moreover he went forth, and fought against the Philistines, and destroyed the wall of Geth, and the wall of Iabinia, and the wall of Azotus: he built also towns in Azotus, and among the Philistines.

7 And God did help him against the Philistines, and against the Arabians, that dwelt in Garbaal, and against the Ammonites.

8 And the Ammonites gave gifts to Ozias: and his name was renowned unto the entrance of Ægypt for his often victories.

9 And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and strengthened them.

10 He built towers also in the wilderness, and digged many cisterns, because he had much cattle as well in the champain, as in the vastity of the desert: he had also vineyards & dressers of vines in the mountains, and in Carmel: for he was a man given to husbandry.

11 And the host of his warriors, which went forth to battles, was under the hand of Jehiel the scribe, & Maasias the doctor, and under the hand of Hananias, who was of the Kings dukes.

12 And all the number of the princes by families of valiant men, was two thousand six hundred.

13 And under them all the host of three hundred & seven thousand five hundred: which were apt to battles, and fought for the king against the adversaries.

14 Ozias also prepared for them, that is to say, for all the army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones.

15 And he made in Jerusalem engines of diverse kind, which he placed in the towers, and in the corners of the walls, to shoot arrows, and great stones: and his name went forth far, for that our Lord did aid him, and had strengthened him.

(b) For usurping spiritual authority which pertained not to him, the high priest with his assistants opposed themselves against the king: and God confirmed their sentence, by striking the same king with leprosy. And so he was not only cast out of the temple, but also out of his kingdom, and common conversation with other men, & forced to dwell in a

16 But when he was strengthened, his heart was elevated to his destruction, and he neglected our Lord his God: and entering into the temple of our Lord: he would burn (b)] incense upon the altar of incense.

17 And incontinent Azarias the Priest going in after him, & with him the Priests of our Lord eighty, most valiant men,

18 they resisted the king, and said: It is not thy office Ozias, to burn incense to our Lord, but of the Priests, that is, of the children of Aaron, which are consecrated to this kind of ministry: go out of the Sanctuary, contemn not: because this thing shall not be reputed to thee for Glory of our Lord God.

19 And Ozias being angry, and holding in his hand the censer to burn incense, threatened the Priests. And forthwith there rose a leprosy in his forehead before the Priests, in the house of our Lord upon the altar of incense.

separate house
without the city
according to the
law. *Levit. 13. v.*
46.

(c) Neither could
he be buried in the
proper sepulchers
of the Kings.

20 And when Azarias the high Priest had beheld him, and all the rest of the Priests, they saw the leprosy in his forehead, and in haste they thrust him out. Yea and him self being sore afraid, made hast to go out, because he felt by and by the plague of our Lord.

21 Ozias therefore the king was a leper until the day of his death, and he dwelt in a house apart full of the leprosy, for the which he had been cast out of the house of our Lord. Moreover Joathan his son governed the Kings house, and judged the people of the land.

22 But the rest of the words of Ozias the first and the last wrote Isaias the son of Amos, the prophet.

23 And Ozias slept with his fathers, and they buried him in the (c) kings sepulchers field, because he was a leper: and Joathan his son reigned for him.

Chapter 27

Joathan a godly king, 5. prevaieth in battle against the Ammonites. 7. dieth, and his son Achaz succeedeth.

1 **FIVE** and twenty years old was Joathan when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Ierusa the daughter of Sadoc.

4. Reg. 15.

2 And he did that which was right before our Lord, according to all things, which Ozias his father had done, saving that he entered not into the temple of our Lord, and as yet the people did sin.

3 He built the high gate of the house of our Lord, and in the wall of Ophel he built many things.

4 Cities also he built in the mountains of Juda, and castles and towers in the forests.

5 He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time an hundred talents of silver, and ten thousand cores of wheat, and as many cores of barley: the children of Ammon gave him these things in the second and third year.

6 And Joathan was strengthened, because he had directed his ways before our Lord his God.

7 But the rest of the words of Joathan, and all his battles, and works, are written in the Book of the Kings of Israel and Juda.

8 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem.

9 And Joathan slept with his fathers, and they buried him in the City of David: and Achaz his son reigned for him.

Chapter 28

For his great wickedness Achaz is taken in battle, his country

spoiled, and many slain by the Kings of Syria, and Israel. 9. yet God suffereth not the kingdom to be subdued. 16. Then requiring help of the Assyrians, 17. is spoiled by the Idumeans, Philistines, and Assyrians. 22. After all which plagues he committeth more Idolatry. 26. dieth, and his son Ezechias reigneth.

1 **TWENTY** years old was Achaz when he began to reign, & he reigned sixteen years in Jerusalem: he did not right in the sight of our Lord as David his father.

4. Reg. 16.

2 but walked in the ways of the Kings of Israel, moreover also he did cast statues to Baalim.

3 He it is that burnt incense to the Valebenennom, and he consecrated his sons in fire according to the rite of the nations, which our Lord slew in the coming of the children of Israel.

4 He sacrificed also, & burnt incense in the excelses, & on hills, and under every tree full of green leaves.

5 And our Lord his God delivered him into the hands of the king of Syria, who struck him, and took a great prey out of his kingdom, & brought into Damascus: to the hands also of the king of Israel was he delivered, and stricken with a great plague.

6 And Phacee the son of Romelia slew of Juda an hundred twenty thousand in one day, all men of war: for that they had forsaken our Lord the God of their fathers.

7 At that time Zechri a mighty man of Ephraim, slew Maasias the Kings son, and Ezricam the governor of his house, Elcana also second from the king.

8 And the children of Israel took of their brethren two hundred thousand of women, of Boys, and of wenches, and an infinite prey: and they brought it into Samaria.

9 At that time there was a Prophet of our Lord, named Oded: who going forth to meet the army coming into Samaria, said to them: Behold our Lord the God of your fathers being angry against Juda, hath delivered them into your hands, and you have slain them cruelly, so that your cruelty did reach to heaven.

10 Moreover the children of Juda and Jerusalem you will subdue unto you for bondmen and bondwomen, which needeth not to be done: for you have sinned hereupon to our Lord your God.

11 But hear ye my counsel, and carry back the captives, that you have brought of your brethren, because the great fury of our Lord hangeth over you.

12 There stood therefore princes of the children of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollomoth, Ezechias the son of Sellum, and Amasa the son of Hadali, against them that came out of the battle,

13 and they said to them: You shall not bring in the captives hither, lest we sin to our Lord. Why will you add upon our sins, and heap up old offences? for it is a great sin, and the anger of the fury of our

Lord hangeth over Israel.

14 And the men of war dismissed the pray, & all the things that they had taken, before the princes and all the multitude.

15 And the men, whom we mentioned above, stood and taking the captives, and all that were naked they clothed and shod them, with the spoils: and when they had clothed and refreshed them with meat and Drink, and anointed them because of their labor, and had looked carefully to them: as many as could not walk, and were of a weak body, they set on beasts, and brought them to Jericho the City of palm trees to their brethren, and themselves returned into Samaria.

16 At that time king Achaz sent to the king of the Assyrians asking help. And the Idumeans came and struck many of Juda, and took a great prey.

18 The Philistines also were spread abroad by the cities of the champayne, and toward the South of Juda: and they took Bethsames, & Aialon, and Gaderoth, Socho also, & Thamnan, and Gamzo, with their villages, and dwelt in them.

19 For our Lord had humbled Juda because of Achaz the king of Juda, for that he had made it naked of help, and had condemned our Lord.

20 And he brought against him Theglathphalnasar the king of the Assyrians, who also afflicted him, and spoiled him no man resisting.

21 Therefore Achaz spoiling the house of our Lord, and the house of the Kings, and of the princes gave gifts to the king of the Assyrians, and yet it did nothing profit him.

22 Moreover also in the time of his distress he increased contempt against our Lord, king Achaz himself by himself,

(a) Wicked policy
availeth nothing,
but hurteth much.

23 immolated victims to the Gods of Damascus that struck him, and said: The Gods of the Kings of Syria do help them, whom I will pacify with hosts, and they will aid me, whereas on the contrary part they were his ruin, and all Israels. (a)

24 Achaz therefore having spoiled all the vessels of the house of God, and broken them shut the gates of the temple of God, and made him altars in all the corners of Jerusalem.

25 In all the cities also of Juda he built altars to burn frankincense, and he provoked to wrath our Lord the God of his fathers.

26 But the rest of his words, all his works the first and the last are written in the Book of the Kings of Juda and Israel.

27 And Achaz slept with his fathers, and they buried him in the City of Jerusalem: for they received him not into the sepulchers of the Kings of Israel. And Ezechias his son reigned for him.

Chapter 29

Ezechias repaireth the Temple, and Divine service. 5. Zealously exhorteth offenders to repentance. 12. the Temple is purified in sixteen days. 18. the king and nobles offer hosts, which the Priests immolate. 25. with solemn music (ordained by king David) and great joy of all the people.

1 **THEREFORE** Ezechias began to reign, when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias. 4. Reg. 18.

2 And he did that which was pleasing in the sight of our Lord, according to all things that David his father had done.

3 He in the first year and month of his reign opened the doors of the house of our Lord, and repaired them.

4 And he brought the Priests and the Levites, and assembled them in the East street.

5 And he said to them: Hear me ye Levites, and be sanctified, cleanse the house of our Lord the God of your fathers, and take away all uncleanness out of the Sanctuary.

6 Our fathers have sinned and done evil in the sight of our Lord God, forsaking him: they have turned a way their faces from the tabernacle of our Lord, and given the back.

7 They have shut the doors, that were in the porch, and put out the lamps, and have not burnt incense, and have not offered holocausts in the Sanctuary of the God of Israel.

8 Therefore was the fury of our Lord stirred up upon Juda and Jerusalem, and he hath delivered them into commotion, and into destruction, & to be hissed at, as yourselves see with your eyes.

9 Behold, our fathers have fallen by the swords, our sons, and our daughters, and wives are led captive for this wickedness.

10 Now therefore it pleaseth me that we make a covenant with our Lord the God of Israel, and he will turn away the fury of his wrath from us.

11 My children be not negligent: our Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him.

12 The Levites therefore arose: Mabath the son of Amasai, and Joel the son of Azarias, of the children of Caath: moreover the children of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the children of Gerson, Joah the son of Zemmas, and Eden the son of Joah.

13 But of the children of Elisaphan, Samri, and Iahiel. Also of the children of Asaph, Zacharias, and Mathanias.

14 Moreover also of the children of Heman, Iahiel, & Semei: yea and of the children of Idithum, Semeias, and Oziel.

15 And they gathered together their brethren, and were sanctified, and went in according to the commandment of the king, and the precept of our Lord, to purge the house of God.

16 The Priests also going into the Temple of our Lord to Sanctify it, brought out all uncleanness, which they found within the entrance of the house of our Lord, which the Levites took, and carried to the Torrent Cedron without.

17 And they began to cleanse it the first day of the first month, and in the eight day of the same month they entered into the porch of the temple of our Lord, and they purged the temple in eight days, and in the sixteenth day of the same month, they accomplished that which they began.

18 They entered in also to Ezechias the king, and said to him: We have sanctified all the house of our Lord, and the altar of holocaust, and the vessels thereof, moreover also the table of proposition with all the vessels thereof,

19 and all the furniture of the temple, which king Achaz in his reign had polluted, after that he transgressed; and behold all things are set forth before the altar of our Lord.

20 and Ezechias the king rising early, assembled all the princes of the city, and went up into the house of our Lord:

21 and they offered together seven oxen, and seven rams, seven lambs, and seven buck goats for sin, for the kingdom, for the Sanctuary, for Juda, and he said to the Priests the children of Aaron, that they should offer them upon the altar of our Lord.

22 They killed therefore the oxen, and the Priests took the blood, and poured it upon the altar, they killed also the rams, and their blood they poured also upon the altar, and they immolated the lambs, and poured the blood upon the altar.

23 They brought the buck goats for sin before the king, and the whole multitude, and they put their hands upon them:

24 and the Priests immolated them, and sprinkled their blood on the altar for an expiation of all Israel: for the king had commanded for all Israel, that holocaust should be made, and for sin.

25 He appointed also the Levites in the house of our Lord with cymbals, and psalteries, and harps according to the disposition of David the king, and of Gad the Seer, and of Nathan the Prophet: for it was the precept of our Lord by the hand of his Prophets.

26 And the Levites stood, holding the instruments of David, and the Priests Trumpets.

27 And Ezechias commanded that they should offer holocausts upon the altar: and when holocausts were offered, they began to sing praises to our Lord, and to sound with Trumpets, and on diverse instruments, which David the king of Israel had prepared for to sound.

28 And all the multitude adoring, the singing men, and they that held

the Trumpets, were in their office, whiles the holocaust was accomplished.

29 And when the oblation was ended, the king bowed, and all that were with him, and adored.

30 And Ezechias, and the princes commanded the Levites, that they should praise our Lord in the words of David, and Asaph the Seer: who praised him with great joy, and bowing the knee adored.

31 But Ezechias added these words also: You have filled your hands to our Lord, come, and offer victims, and praises in the house of our Lord. all the multitude therefore offered hosts, and praises, and holocausts with a devout mind.

32 Moreover the number of the holocausts, which the multitude offered, was this, oxen seventy, rams an hundred, lambs two hundred.

33 And they sanctified to our Lord oxen six hundred, & sheep three thousand.

34 But the Priests were few, neither could they suffice to draw of the skins of the holocausts: wherefore the Levites also their brethren helped them, till the work was accomplished, and the Priests were sanctified, for the Levites are sanctified with an easier rite, then the Priests.

35 There were holocausts therefore very many, the fat of pacifics, and the libaments of the holocausts: and the service of the house of our Lord was accomplished.

36 And Ezechias rejoiced, and all the people, because the ministry of our Lord was accomplished. For it pleased them that the thing should be done of a sudden.

Chapter 30

Ezechias by messengers and letters exhorteth the people both of Juda and Israel, to make Pasch in Jerusalem. 11. which some of Israel, and all Juda perform, 18. the fourteenth day of the second month, though all could not be purified according to the law. 23. they make another feast of Azymes seven days mere, the king and princes giving hosts to the people.

1 **EZECHIAS** also sent to all Israel and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the house of our Lord in Jerusalem, and should make a Phase to our Lord the God of Israel.

2 Counsel therefore being taken of the king and the princes, and of all the assembly of Jerusalem, they decreed to make the Phase the second month.

3 For they could not make it in his time. because the Priests that might suffice, had not been sanctified, and the people had not as yet

been gathered into Jerusalem.

4 And the word pleased the king, and all the multitude.

5 And they decreed to send messengers into all Israel from Bersabee unto Dan, that they should come, and make the Phase to our Lord the God of Israel in Jerusalem: for many had not made it as is prescribed by the law.

6 And the posts went forth with letters of commandment from the king, and his princes, into all Israel and Juda, according to that, which the king had commanded, proclaiming: Children of Israel return ye to our Lord the God of Abraham, and Isaac, and Israel: and he will return to the remnant, that hath escaped the hand of the king of the Assyrians.

7 Become not as your fathers, and brethren, which have revolted from our Lord the God of their fathers, who hath delivered them into destruction, as yourselves see.

8 Harden not your necks, as your fathers: give hands to our Lord, and come to his Sanctuary, which he hath sanctified for ever: serve our Lord the God of your fathers, and the wrath of his fury shall be turned away from you.

9 For if you shall return to our Lord: your brethren, and children shall have mercy before their Lords, that have led them captive, and they shall return into this land: for our Lord your God is merciful, and will not turn away his face from you, if you shall return to him.

10 Therefore the posts went forward speedily from city to city, through the land of Ephraim, and of Manasses, as far as Zabulon, they mocking and scorning them.

11 Nevertheless certain men of Aser, and Manasses, and Zabulon, condescending to the counsel, came to Jerusalem.

12 But the hand of God was in Juda, to give them one heart to do the word of our Lord, according to the precept of the king and of the princes.

13 And much people was gathered into Jerusalem to make the solemnity of Azymes in the second month:

14 And rising they destroyed the altars that were in Jerusalem, and overthrowing all things wherein incense was burnt to idols, they threw it into the Torrent Cedron.

15 And they immolated the Phase the fourteenth day of the second month. The Priests also and the Levites at length being sanctified offered holocausts in the house of our Lord. And they stood in their order according to the disposition, & law of Moyses the man of God: but the Priests received the blood to be poured out of the hands of the Levites,

17 because a great multitude Was not sanctified: & therefore the Levites immolated the Phase for them, that came not in time to be sanctified to our Lord.

(a) Being penitent in heart for their sins, Gods dispensation might be supposed for legal purification in case of necessity, which otherwise was strictly commanded. *Levit. 5. and seq. Deut. 27. &c.*

(b) Voluntary works of supererogation, more then was commanded.

18 For a great part of the people of Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, did eat the Phase, not according to that which is written: and Ezechias prayed for them, saying: Our good Lord will be merciful,

19 to all them, (a) that in all their heart seek our Lord the God of their fathers: and will not impute it to them that they are not sanctified.

20 Whom our Lord heard, and was pacified to the people.

21 And the children of Israel, that were found in Jerusalem, made the solemnity of Azymes seven days in great joy, praising our Lord every day. The Levites also and the Priests by instruments, that agreed to their office.

22 And Ezechias spake to the heart of all the Levites, that had good understanding concerning our Lord: and they did eat during the seven days of the solemnity, immolating victims of pacifics, and praising our Lord the God of their fathers.

23 And it pleased the whole multitude to celebrate it (b) other seven days: which also they did with great joy.

24 For Ezechias the king of Juda had given the multitude a thousand oxen, and seven thousand sheep: but the princes had given the people oxen a thousand, & sheep ten thousand: there was sanctified therefore a very great multitude of Priests.

25 And all the multitude of Juda was full of mirth, as well of the Priests and Levites, as of all the assembly, that came out of Israel; of the proselytes also of the land of Israel, and them that dwelt in Juda.

26 And there was made a great solemnity in Jerusalem, such as had not been in that city from the days of Salomon the son of David the king of Israel.

27 And the Priests & the Levites rose up blessing the people: & their voice was heard: and their prayer came into the holy habitation of heaven.

Chapter 31

Idols being destroyed in all Juda and part of Israel, Priests and Levites freely execute their functions. 4. Tithes and first fruits are paid in such abundance, 15. that they are put in store houses, and distributed by officers.

1 **AND** when these things had been rightly celebrated, all Israel that was found in the cities of Juda, went forth, and they brake the idols, and cut down the groves, overthrew the excelses, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they utterly destroyed them: and all the children of Israel returned into their possessions and cities.

2 And Ezechias appointed companies of Priests, and of Levites, by

(a) Besides
confession of sins
there is also
confession of Gods
excellency &
Goodness

their divisions, every man in his own office, to wit, as well of the Priests, as of the Levites, for the holocausts, and pacifics, that they should minister, and (a) confess, and sing in the gates of the camp of our Lord.

3 And the Kings part was, that of his proper substance holocaust should be offered, morning always and Evening, in the Sabbaths also, and the Calendes and in other solemnities, as it is written in the law of Moyses.

4 He commanded also the people that dwelt in Jerusalem, to give portions to the Priests, and the Levites, that they might attend the law of our Lord.

5 Which when it was noised in the ears of the multitude, the children of Israel offered very many first fruits of corn, of wine, and of oil, of honey also: and of all things, which the ground bringeth forth, they offered tithes.

6 Yea and the children of Israel and Juda, that dwelt in the cities of Juda, offered tithes of oxen, and sheep, and tithes of sanctified things, which they had vowed to our Lord their God: and carrying them all, made many heaps.

7 The third month they began to lay the foundations of the **heaps**, and in the Seventh month they finished them.

8 And when Ezechias, and his princes came in, they saw the **heaps**, and blessed our Lord, and the people of Israel.

9 And Ezechias asked the Priests and the Levites, why the heaps lay so:

10 Azarias the high Priest of the stock of Sadoc answered him, saying: Since first fruits began to be offered in the house of our Lord, we have eaten, and have been full, and very much hath remained, because our Lord hath blessed his people: and of the remains 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 done,

12 they brought in as well the first fruits, as the tithes, and whatsoever they had vowed, faithfully. And the overseer of them was Chonenias a Levite, and Semeihis brother the second,

13 after whom Iahiel, and Azarias, and Nahath, and Asael, and Jerimoth, Josabad also, and Eliel, and Iesmachias, and Mahath, and Banaias, overseers under 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 all things appertained.

14 But Core the son of Jemna a Levite, and porter of the east gate, was overseer of those things, which were voluntarily offered to our Lord, and of the first fruits and the things consecrated for Sancta sanctorum.

15 And under his charge Eden, and Benjamin, Iesue, and Semeias, Amarias also, and Sechenias, in the cities of the Priests, that they

should faithfully distribute to their brethren portions, to the lesser and greater:

16 saving the men children from three years and above, to all that entered into the temple of our Lord, and whatsoever day by day was profitable in the ministry, and the observances according to their divisions,

17 to the Priests by families, and to the Levites from the twentieth year and upward, by the orders and companies,

18 and to all the multitude, as well their wives, as their children of both sex, meats were given faithfully of these things, that had been sanctified.

19 Yea and of the children of Aaron by the fields and the suburbs of every city, there were men ordained, that should distribute portions, to all the male sex, of the Priests and the Levites.

20 Ezechias therefore did all things which we have said in all Juda: and wrought good and right, and truth before our Lord his God,

21 in all the service of the ministry of the house of our Lord, according to the law and the ceremonies, willing to seek his God in all his heart, and he did it and prospered.

Chapter 32

Sennacherib king of Assyria invading Juda, king Ezechias encourageth the people, and provideth to defend the country. 9. the Assyrians threaten the people, and blaspheme God. 20. Ezechias and Isaías pray. 21. An Angel destroyeth the Assyrians army, so their king retiring home, is slain in his idols temple, by his own sons. 22. Ezechias reigneth in peace, 24. falleth into deadly sickness, but miraculously recovereth, offendeth in pride, and repenteth. 27. is exceeding rich, which he imprudently sheweth to strangers: 32. dieth, and Manasses succeedeth.

1 **AFTER** which things, and * this manner of truth, came Sennacherib the king of the Assyrians, and entering into Juda, besieged the fenced cities, desirous to take them.

* 4. Reg.
18. Isaie
36.

2 Which when Ezechias had seen, to wit, that Sennacherib was come, and the whole force of the battle to be turned against Jerusalem,

3 taking counsel with the princes, and the most valiant men, to stop up the heads of the Fountains, that were without the city: and the sentence of them all decreeing this,

4 he gathered a very great multitude, & they stopped up all the Fountains, and the river, that ran in the midst of the land, saying: Lest the Kings of the Assyrians come, and find abundance of waters.

5 He built also doing industriously every wall that had been destroyed, and built towers upon them, and another wall without:

and he repaired Mello in the city of David, and made armor and shields of all sorts:

6 And he appointed princes of warriors in the army: and he called them all together in the street of the gate of the city, and spake to their heart, saying:

7 do manfully, and take courage: fear not, neither dread ye the king of the Assyrians, and all the multitude, that is with him: for there are many more with us, then with him.

8 For with him is an arm of flesh: with us the Lord our God, which is our helper, and fighteth for us. And the people was encouraged with these manner of words of Ezechias the king of Juda.

9 Which things after they were done, Sennacherib the king of the Assyrians sent his servants to Jerusalem (for himself with all his army besieged Lachis) to Ezechias the king of Juda, & to all the people, that was in the city, saying:

10 Thus saith Sennacherib the king of the Assyrians: In whom having affiance, do you sit besieged in Jerusalem?

11 Hath Ezechias deceived you, to deliver you to death in hunger and thirst, affirming that the Lord your God can deliver you from the hand of the king of the Assyrians?

12 Why, is not this Ezechias, that hath destroyed his excelses, and altars, and hath commanded Juda & Jerusalem, saying: Before one altar you shall adore, and on it you shall burn incense?

13 Are you ignorant what things I have done, and my fathers to all the peoples of the lands? have the Gods of nations, and of all lands been able to deliver their country out of my hand?

14 Who is there of all the Gods of the nations, which my fathers wasted, that could deliver his people out of my hand, that your God also can deliver you out of this hand?

15 Let not therefore Ezechias deceive you, nor delude you with vain persuasion, neither believe ye him. For if no god of all nations and kingdoms, could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.

16 Yea and many other things did his servants speak, against our Lord God, and against Ezechias his servant.

17 Letters also he wrote full of blasphemy against our Lord the God of Israel, and he spake against him: as the Gods of their nations could not deliver their people out of my hand, so the God also of Ezechias can not deliver his people out of this hand.

18 Moreover also with a loud cry, in the Jews tongue, he sounded against the people, that sat on the walls of Jerusalem, that he might terrify them, and take the city.

19 And he spake against the God of Jerusalem, as against the Gods of the peoples of the earth, the works of mens hands.

20 Ezechias therefore the king, and Isaias the prophet the son of Amos, prayed against this blasphemy, and cried out even to heaven.

21 And our Lord sent an Angel, which struck every strong man, and warrior, and prince of the army of the king of the Assyrians: and he returned with ignominy into his country. And when he was entered into the house of his God, his sons that were come forth of his womb, slew him with the sword.

22 And our Lord saved Ezechias and the inhabitants of Jerusalem, out of the hand of Sennacherib the king of the Assyrians, and out of the hand of all, & gave them rest round about.

23 many also brought hosts, and sacrifices to our Lord into Jerusalem, and gifts to Ezechias the king of Juda: who was exalted after these things before all nations.

24 In those days Ezechias was sick even to death, and he prayed our Lord: and he heard him, and gave him a sign.

(a) More danger of pride in prosperity, then in adversity.

25 But not according to the benefits, which he received, did he recompense, (a) because his heart was elevated: and wrath came against him, and against Juda and Jerusalem.

26 And he was humbled afterward, because his heart had been exalted, both he and the inhabitants of Jerusalem: and therefore the wrath of our Lord came not upon them in the days of Ezechias.

27 And Ezechias was rich, and glorious exceedingly and gathered to himself great treasures of silver and of gold, and of precious stone, of spices, and of armor of all kind, and of vessels of great price.

28 Storehouses also of corn, of wine, and of oil, and stalls of all beasts, and folds of cattle,

29 and six cities he built to him self: for he had flocks of sheep, and of herds innumerable, because our Lord had given him substance exceeding much.

30 The same is Ezechias, that stopped the upper fountain of the waters of Gihon, and turned them away underneath toward the West of the City of David: in all his works he did prosperously what he would.

31 But yet in the embassy of the princes of Babylon, that were sent to him, to ask of the wonder, that had chanced upon the earth, God left him that he might be tempted, and all things might be made known, that were in his heart.

32 But the rest of the words of Ezechias, and of his mercies are written in the vision of Isaias the son of Amos the Prophet, and in the book of the Kings of Juda & Israel.

33 And Ezechias slept with his fathers, and they buried him in the chief sepulchers of the children of David: and all Juda celebrated his funerals, & all the inhabitants of Jerusalem: and Manasses his son reigned for him.

Chapter 33

Manasses for his manifold wickedness is led captive into Babylon. 12. repenteth in prison, is restored to his kingdom, and destroyeth Idolatry: 18. dieth, 21. & Amon succeeding, 24. is slain by his servants, and Josias reigneth.

1 **TWELVE** years old was Manasses when he began to reign, and he reigned fifty five years in Jerusalem. 4 Reg. 21.

2 And he did evil before our Lord, according to all the abominations of the nations, which our Lord overthrew before the children of Israel:

3 and being turned, he reedified the excelses which Ezechias his father had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped it.

4 He built also altars in the house of our Lord, whereof our Lord had said: In Jerusalem shall my name be for ever.

5 And he built them to all the host of heaven in the two courts of the house of our Lord.

6 And he made his sons to pass through fire, to the Valebenennom: he observed dreams, followed soothsayings, gave him self to magic arts, he had with him magicians, & Enchanters: and he wrought many evils before our Lord, to provoke him.

7 Also a graven, and a molten sign he put in the house of God, whereof our Lord spake to David, and to Salomon his son, saying: In this house, and in Jerusalem, which I have chosen all the tribes of Israel, will I put my name for ever,

8 And I will not make the foot of Israel to move out of the land, which I have delivered to their fathers: yet so if they shall observe to do that I have commanded them, and all the law, and the ceremonies, and judgments by the hand of Moyses.

9 Manasses therefore seduced Juda, and the inhabitants of Jerusalem, that they did evil above all the nations, which our Lord had overthrown before the face of the children of Israel.

10 And our Lord spake to him, and to his people, and they would not attend.

11 Therefore he brought upon them the princes of the host of the king of the Assyrians: and they took Manasses, & led him bound with chains, and fetters into Babylon.

12 Who after that he was in distress, prayed our Lord his God: and did penance exceedingly before the God of his fathers.

13 And he desired him, and besought him earnestly: (a) and he heard his prayer, and brought him again to Jerusalem into his kingdom, and Manasses knew that our Lord he was God.

14 After these things he built a wall without the city of David, on the west of Gihon in the valley, from the entrance of the fish gate

(a) A pregnant example of the effect of hearty repentance.

round about unto Ophel, and raised it exceedingly: and he appointed princes of the host in all the fenced cities of Juda:

15 and he took away strange Gods, 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 Jerusalem, and he threw all without the city.

16 Moreover he reedified the altar of our Lord, and immolated upon it victims, and pacifics, and praise: and he commanded Juda to serve our Lord the God of Israel.

17 Nevertheless as yet the people immolated in the excelses to our Lord their God.

18 But the rest of the acts of Manasses: and his obsecration to his God: the words also of the Seers, that spake to him in the name of our Lord the God of Israel, are contained in the words of the Kings of Israel.

(b) This prayer is not extant in the Hebrew but in Greek & Latin. as yet neither received for canonical, by the Church nor refused.

19 His (b) prayer also, and his obtaining, and all his sins, and contempt, the places also wherein he built excelses, and made groves, and statues before he did penance, are written in the words of Hozai.

20 Manasses therefore slept with his fathers, and they buried him in his house: & his son Amon reigned for him.

21 Ammon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem.

22 And he did evil in the sight of our Lord, as Manasses his father had done: and he immolated to all the idols, which Manasses his father had made, and served them.

23 And he did not reverence the face our Lord, as Manasses his father did reverence it, and he committed far greater sins.

24 And when his servants had conspired against him, they slew him in his own house.

25 Moreover the rest of the multitude of the people, having slain them that struck Amon, made Josias his son king for him.

Chapter 34

Josias destroyeth Idolatry. 8. repaireth the Temple. 14. The book of the law found in the Temple is read before him. 19. Whereby understanding the sins of the people, 23. a Prophet foreshoweth their punishment, 26. but not in his days. 29. He reneweth the covenant between God and the people.

1 **EIGHT** years old was Josias when he began to reign, & he reigned thirty and one years in Jerusalem.

4. Reg. 22

2 And he did that which was right in the sight of our Lord, and walked in the ways of David his father: he declined not neither to the right hand, nor to the left.

3 And in the eight year of his reign, when he was yet a child, he began to seek the God of his father David: and the twelfth year after he began to reign, he cleansed Juda and Jerusalem from excelses, and groves, and idols, & sculptures.

4 And they destroyed before him the altars of Baalim, and the idols, that had been set upon them, they destroyed: the groves also and sculptures he cut down and brake in pieces: and over their tombs, that were accustomed to immolate unto them, he strawed the fragments.

5 Moreover the bones of the Priests he burnt on the altars of the idols, and he cleansed Juda and Jerusalem.

3. Reg. 23.

6 Yea and in the cities of Manasses, and of Ephraim, and of Simeon, unto Nepthali he overthrew all.

7 And when he had destroyed the altars, and the groves, and had broken the idols into pieces, and had overthrown all profane temples out of all the land of Israel, he returned into Jerusalem.

8 Therefore in the eighteenth year of his reign, the land now cleansed, and the temple of our Lord, he sent Saphan the son of Eselias, and Maasias the governor of the city, and Joha the son of Joachaz Commenter, that they should repair the house of our Lord his God.

9 Who came to Helcias the high priest: and taking of him the money, which had been brought into the house of our Lord, and which the Levites and porters had gathered together of Manasses, and Ephraim, and of all the remnant of Israel, of all Juda also, and Benjamin, and the inhabitors of Jerusalem,

10 they delivered in their hands, that oversaw the workmen in the house of our Lord, that they should repair the temple, and mend all weak parts.

11 But they gave it to the artificers, and to the masons, that they should buy stones out of the quarries, and timber for the jointures of the building, and for making the roof of the house, which the Kings of Juda had destroyed.

12 Who did all things faithfully. And the overseers of the workmen were Jahath & Abdias of the children of Merari, Zacharias and Mosollam of the children of Caath, which urged the work: all Levites skillful to sing on instruments.

13 But over them, that carried burdens to diverse uses, were scribes, and masters of the Levites, and porters.

(a) Given by the hand of Moyses.

14 And when they carried forth the money, that had been brought into the temple of our Lord, Helcias the Priest found the Book of the law of our Lord, (a) by the hand of Moyses.

15 And he said to Saphan the Scribe: I have found the book of the law in the house of our Lord: and delivered it to him.

16 But he brought in the volume to the king, and told him, saying: all things, which thou gavest into the hand of thy servants, loe are

accomplished.

17 The silver that was found in the house of our Lord, they have gathered into a Mass: and it was given to the overseers of the artificers, and of them that make diverse works.

18 Moreover Helcias the Priest delivered me this book. Which when he had read in the Kings presence,

19 and he had heard the words of the law, he rent his garments:

20 and he commanded Helcias, and Ahicam the son of Saphan, and Abdon the son of Micha, Saphan also the scribe, and Asaa the Kings servant, saying:

21 go, and pray our Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this Book, which is found: for the great fury of our Lord hath distilled upon us, for that our fathers have not kept the words of our Lord, to do all things, that are written in this volume.

22 Helcias therefore went, and they that were sent together by the king, to Olda a Prophetess, the wife of Sellum the son of Thecuath, the son of Hasra keeper of the garments: who dwelt in Jerusalem in the second part: and they spake to her the words, which we have above mentioned.

23 But she answered them: Thus saith our Lord the God of Israel: tell the man, that sent you to me:

24 Thus saith our Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses, that are written in this Book, which they read before the king of Juda.

25 Because they have forsaken me, and have sacrificed to strange Gods, that they might provoke me to wrath in all the works of their hands, therefore shall my fury drop upon this place, & shall not be extinguished.

26 But to the king of Juda that sent you to beseech our Lord, thus speak ye: Thus saith our Lord the God of Israel: Because thou hast heard the words of this volume,

27 and thy heart is mollified, and thou art humbled in the sight of our Lord for these things, which are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith our Lord.

(b) It is a benefit to be taken out of this world, before general misery come upon the people.

28 (b) For now will I gather thee to thy fathers, and thou shalt be brought into thy Grave in peace: neither shall thine eyes see all the evil that I will bring in upon this place, and upon the inhabitants thereof. They therefore reported to the king all things that she had said.

29 But he calling together all the ancients of Juda and Jerusalem,

30 went up into the house of our Lord, and all the men of Juda, and the inhabitants of Jerusalem, Priests and Levites, and all the people

from the least to the greatest. In whose hearing in the house of our Lord, the king read all the words of the volume.

31 And standing on his tribunal seat, he made a covenant before our Lord, that he would walk after him, and keep his precepts, and testimonies, and justifications in all his heart, and in all his soul, and would do the things that were written in that volume, which he had read.

32 He adjured also upon this all that were found in Jerusalem, and Benjamin: and the inhabitants of Jerusalem did according to the covenant, of our Lord the God of their fathers.

33 Josias therefore took away all abominations of all the countries of the children of Israel: and made all, that were left in Israel, to serve our Lord their God. all his days they revolted not from our Lord the God of their fathers.

Chapter 35

Josias celebrateth a most Solemn Pasch. 20. Is slain by the king of Ægypt, all Juda lamenting him, 25. most specially Jeremias.

(a) This Phase, or Pasch made by Josias is famous, partly for that this feast had been omitted some years, but specially for the great and extraordinary solemnity made at this time.

1 **AND** Josias made in Jerusalem (a) a Phase to our Lord, which was immolated the fourteenth day of the first month. *4. Reg. 16.*

2 And he appointed the Priests in their offices, and exhorted them that they would minister in the house of our Lord.

3 To the Levites also, at whose instruction all Israel was sanctified to our Lord, he spake: Put the ark in the Sanctuary of the temple, which Salomon built the son of David the king of Israel, for you shall carry it no more: but now minister to our Lord your God, and to his people Israel.

4 And prepare yourselves by your houses, and kindreds in the divisions of every one, as David the king of Israel commanded, and Salomon his son described.

5 And minister ye in the Sanctuary by families and Levitical companies,

6 and being sanctified immolate the Phase, prepare also your brethren, that they may do according to the words, which our Lord spake in the hand of Moyses.

7 Moreover Josias gave to all the people, that was found there in the solemnity of the Phase, lambs and kids of the flocks, and of the rest of the cattle thirty thousand, of oxen also three thousand, all these things of the Kings substance.

8 His dukes also voluntarily offered that which they vowed, as well to the people, as to the Priests and the Levites. Moreover Helcias, and Zacharias, and Iahiel princes of the house of our Lord, gave to the Priests to make the Phase cattle one with another two thousand six hundred, and oxen three hundred.

9 And Chonenias, and Semeias, also Nathanael, his brethren, moreover Hasabias, and Jehiel, and Iozabad princes of the Levites, gave to the rest of the Levites to celebrate the Phase five thousand sheep, and oxen five hundred.

10 And the ministry was prepared, and the Priests stood in their office: the Levites also in companies, according to the Kings commandment.

11 And the Phase was immolated: and Priests sprinkled the blood with their hand, and the Levites drew of the skins of the holocausts:

12 and they separated them to give them by the houses and families of every one, and to be offered to our Lord, as it is written in the Book of Moyses, of oxen also they did in like manner.

13 And they roasted the Phase upon fire, according to that which is written in the law: but the pacific hosts they boiled in cauldrons, and kettles, and pots, and in haste they distributed it to all the people.

14 And for themselves, and for the Priests they prepared afterward: for in oblation of holocausts and of fat the Priests were occupied until night: wherefore the Levites prepared for themselves, and for the Priests the children of Aaron last.

15 Moreover the singing men the children of Asaph stood in their order, according to the precept of David, and Asaph, and Heman, and Idithun the Prophets of the king: and the porters watched at every gate, so that they departed not a moment from the ministry: for the which cause also their brethren the Levites prepared meats for them.

16 Therefore all the service of our Lord was rightly accomplished that day, so that they made the Phase, and offered holocausts upon the altar of our Lord, according to the precept of king Josias.

17 And the children of Israel that were found there, made the Phase at that time, and the solemnity of Azymes seven days.

18 There was not a Phase like to this in Israel, from the days of Samuel the prophet: neither did any of all the Kings of Israel make a Phase as Josias, to the Priests, and the Levites, and to all Juda, and Israel that was found, and to the inhabitants of Jerusalem.

19 In the eighteenth year of the kingdom of Josias was this Phase celebrated.

20 After that Josias had repaired the temple, came up Nechao the king of Ægypt to fight in Charcamis beside Euphrates: and Josias went forth to meet him.

21 But he sending messengers unto him, said: What have I to do with thee king of Juda? I come not against thee this day, but I fight against another house, to the which God hath commanded me to go in hast: leave to do against God, who is with me, lest he kill thee.

(b) Josias thought
that the king of

22 (b) Josias would not return, but prepared battle against him, neither did he agree to the words of Nechao from the mouth of

Ægypt intended to invade his kingdom. And it was Gods will he should be slain, and not see the evils that should happen to the people.

(c) Solemn exequies with lamentations and music.

God, but went forward to fight in the field of Mageddo.

23 And there being wounded of the Archers, he said to his servants: Carry me out of the battle, because I am sore wounded.

24 Who removed him from one chariot into another chariot, that followed him after the manner of Kings, and they carried him away into Jerusalem, & he died, and was buried in the monument of his fathers, and all Juda and Jerusalem (c) mourned for him.

25 Jeremie most of all: whose lamentations all the singing men and singing women repeat until this present day upon Josias, and it is grown as it were a law in Israel: Behold it is said to be written in the lamentations.

26 But the rest of the words of Josias & of his mercies: which are commanded by the law of our Lord:

27 his works also the first and the last, are written in the Book of the Kings of Juda and Israel.

Chapter 36

Joachaz reigneth three months. 4. His brother Eliakim (named Joakim) eleven years, 9. his son Joachin three months, 11. his uncle Sedecias eleven years. 14. Most Priests, and people contemning the admonitions of Prophets, 17. many are slain by the Chaldees, the Temple and Jerusalem spoiled and burnt. 20. The said Kings successively, and people are carried captive into Babylon. 22. After seventy years Cyrus king of Persia, releaseth the captivity, and giveth leave to reedify the Temple.

1 **THE** people therefore of the land took Joachaz the son of Josias, and made him king for his father in Jerusalem.

2 Three and twenty years old was Joachaz, when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Ægypt when he came into Jerusalem, deposed him, and condemned the land in an hundred talents of silver, and a talent of gold.

(a) Hitherto from K. Davids death the son had Ever succeeded to his father.

4 And he made Eliakim (a) his brother king for him, over Juda and Jerusalem: and he turned his name Joakim: but he took Joachaz himself with him, and carried him away into Ægypt.

5 Five and twenty years old was Joakim when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before our Lord his God.

6 Against him came up Nabuchodonosor the king of the Chaldees, and brought him bound in chains into Babylon.

7 Whither he transported also the vessels of our Lord, and put them in his temple.

8 But the rest of the words of Joakim, and of his abominations, which he wrought, and the things that were found in him, are

contained in the Book of the Kings of Juda and Israel. And Joachin his son reigned for him.

9 Eight years old was Joachin when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of our Lord.

10 And when the compass of a year was come about, Nabuchodonosor the king sent some, that brought him in to Babylon, the most precious vessels of the house of our Lord being carried away withal: But he made Sedecias his uncle king over Juda and Jerusalem.

11 One & twenty years old was Sedecias when he began to reign: & he reigned eleven years in Jerusalem.

12 And he did evil in the eyes of our Lord his God, neither did he reverence the face of Jeremie the prophet speaking to him from the mouth of our Lord

13 He revolted also from king Nabuchodonosor, who had adjured him by God: & he hardened his neck & his heart, that he would not return to our Lord the God of Israel.

14 Yea & all the chief of the Priests, and the people transgressed unlawfully according to all the abominations of the Gentiles: and they polluted the house of our Lord, which he had sanctified to him in Jerusalem.

15 And our Lord the God of their fathers sent to them, by the hand of his messengers, rising by night, and daily admonishing them: for that he spared his people and his habitation.

16 But they mocked the messengers of God, and little esteemed his words, and scorned the Prophets, until the fury of our Lord ascended upon his people, and there was no amendment.

17 For he brought upon them the king of the Chaldees, and slew their young men with the sword in the house of his Sanctuary, he pitied not young man, and virgin, and old man, no neither him that stooped for age, but he delivered all into his hands.

18 And all the vessels of the house of our Lord, as well greater as lesser, and the treasures of the temple, and of the king, and the princes he transported into Babylon.

19 The enemies set fire on the house of God, and destroyed the wall of Jerusalem, all the towers they burnt, and what soever was precious, they destroyed.

20 If any man escaped the sword, being led into Babylon he served the king and his sons, till the king of the Persians reigned.

21 That the word of our Lord by the mouth of Jeremie might be accomplished, and the land might celebrate their Sabbaths: for all the days of the desolation she kept a Sabbath, till the seventy years were expired.

Iere. 25.

(b) It is like that
Esdras added this
conclusion when

22 But in (b) the first year of Cyrus king of Persians, to fulfill the

he restored the holy Scriptures that were lost: for he beginneth his own book with the same words. The end of the fifth age.

word of our Lord, which he had spoken by the mouth of Jeremie, our Lord raised up the spirit of Cyrus king of the Persians: who commanded to be proclaimed in all his kingdom, yea by writing, saying:

23 Thus saith Cyrus king of the Persians: all kingdoms of the earth hath the Lord the God of heaven given me, and he hath commanded me that I should build him a house in Jerusalem, which is in Jewry: who of you is there in all his people? The Lord his God be with him, and let him go up.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE FIFTH AGE

**From the foundation of the Temple, to the captivity in Babylon.
The space of 430 years.**

The Church still visible, and the same faith as before.

ALBEIT there were greater Schisms, Heresies, and more revolts from Gods law and service in this fifth age, then in the former: Yet the true Church and Religion continued still, and were no less conspicuous then before. Which being clear and evident, touching many principal Articles, we will here only remit the reader to some special places, for confirmation thereof: neither will we be prolix, in declaring other points denied, or called into controversy at this time, by the impugnors of Catholic Religion.

One God.

Three Persons
Christ.

Sacrifices
Sacraments to be
changed by
Christ.

Fruit of penance.

Abstinence.

Belief in one God *appeareth plainly in building, adorning, & dedicating the Temple with so great solemnity of the Priests, Levites, and all the Tribes, and particularly by king Salomons prayer. 3. Reg. 7. & 8. 2. Paral. 2. & c. Also Proverb. 8. Eccle. 12. Isaie. 41. 44. 45. The Mystery of the B. Trinity, Prover. 12. Isaie. 6. 48. 49. Ose. 11. Joel. 2. Of Christ our Redeemer. Isaie. 7. 8. 9. 11. 28. 53. Ierem. 23. 30. 33. Ezech. 17. 34. 37. Dan. 7. 9. Osee. 6. 11. 14. Joel. 2. Sophon. 2. Aggæi. 2. Zachar. 2. &c. Sacrifices, Sacraments, & other Rites the same as before. But more frequent Prophecies, that they should be changed into better, and perfecter by Christ. Prou. 9. Isai. 12. 52. 55. 61. In the mean time for more signification of the singular virtue of Christs Sacraments, the effect of penitential works is often recorded. For example, wicked Achab by haircloth, fasting, and other humiliation escaped part of his deserved punishment. 3. Reg. 21. Manasses recovered Gods favor, and his temporal kingdom. 2. Par. 33. Who yet was punished in his posterity. 4. Reg. 23. And the Ninivites by such penance avoided destruction. Ione. 3. Yea nothing is more frequent in the Prophets then preaching of penance. Isa. 1. 2. 3. 30. Iere. 3. 18. & c. and others, all ascribing the cause of plagues, and afflictions to the want of repentance. And false Prophets condemned of error and false doctrine, for promising the people peace, and security in their sins. Ierem. 14. Lam. 2. Besides abstinence from diverse sorts of*

Fasts.	meats, counted unclean (<i>Isaiaë 66.</i>) and Ordinary fasts, according to the law, other fasts were appointed sometimes, upon occasions requiring, not only to subdue, and mortify the flesh, but also to obtain mercy at Gods hands in special distress. 2. Par. 20. Joel. 1.
Lent.	2. Ione 3. Elias fasting forty days, 3. Reg. 19. prefigured Christs fast. Which the Church imitateth in Lent of forty days, according to human hability, for the fasts of Christ, Elias, and Moyses were miraculous.
Feasts.	To the Feasts instituted before, was added the Dedication of the 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 ready to sacrifice his son Isaac. Gen. 22. where David also offered sacrifice. 2. Reg. 24. 1. Par. 21.
Place of the Temple designed long before.	
Synagogues. Sanctuary.	This being the only Ordinary place for Sacrifice, there were for other uses of daily prayer reading, preaching, and hearing the word of God other Synagogues built (as it were Parish churches) in great number: in Jerusalem it self four hundred and four score, and many more in the whole kingdom, as the Hebrew Traditions testify. Of all which places, especially of the Temple, there was venerable respect had. For which cause when Joiada the High Priest gave order to kill Athalia, he suffered it not to be done in the Temple, but commanded first to draw her forth. 4. Reg. 11. 2. Par. 23. And as peculiar places, so special Psalms, and Hymns were appointed for diverse purposes and occasions. 2. Par. 20.
Set form of prayers.	
Ministry of Angels.	The ministry of Angels was very usual in this time. One was sent to comfort and direct Elias the prophet in his afflictions. 3. Reg. 19. 4. Reg. 1. An Angel struck the Assyrians whole camp, 4. Reg. 19. 2. Par. 32. Also the Intercession of Angels is so evident, <i>Tobiaë 12.</i> Raphael offering Tobias prayer to God, that Protestants have no other refuge to avoid this point of faith, but by denying the Book to be Canonical Scripture.
Honor and Intercession of Saints.	Honor of other Saints, and their Intercession is proved a Majori. For so much as honor was religiously exhibited to spiritual power and excellency, in men yet living in this world. So a Noble man adored Elias the Prophet, being far greater then he in civil, and worldly respects. 3. Reg. 18. Eliseus also was adored by his disciples, not for any worldly authority or eminence, but for his spiritual power and superiority amongst them. 4. Reg. 2. Likewise all Prophets, and Priests were religiously honored for their holy and spiritual functions. 3. Reg. 13. Much more Saints are rightly honored being immortal, and in eternal Glory. It appeareth also that Elias, seven years after that he was translated from human conversation (when Eliseus was chief Prophet. 4. Reg. 3. which was in or before the eighteenth year of Josaphat, who reigned five and twenty. 3. Reg. 22.) had care of Joram, and his kingdom, admonishing him by letters of Gods wrath, against him and his people for their sins. 2. Par. 21. And the Scripture saith often, that God spared and protected Jerusalem, and the kingdom of Juda for

Relics.	<p>Dauids sake. 3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Isa. 37. we have also example of Saints Relics in the cloak of Elias. 4. Reg. 2. in Eliseus bones, 4. Reg. 13. and in another Prophets body buried in Bethell. Which Josias would not suffer to be touched. 4. Reg. 23.</p>
Images	<p>Images were conserved in the Temple, 3. Reg. 7. as before in the Tabernacle: when idolatry was most destroyed.</p>
Good works meritorious.	<p>3. Reg. 15. 4. Reg. 23. yea an abuse rising of the brazen serpent, for which Ezechias destroyed it 4. Reg. 18. yet he touched not the Images of Cherubims in the Temple. Which none but Infidels sought to destroy. And Osee the Prophet (ch. 3) bewaileth the want of Theraphim or Images amongst other sacred things, Sacrifice, Altar, and Ephod. Whereby the ancient Rabbins prove very well, that Images of Angels (and the same of other Saints) are not contrary to the Decalogue, but the images of Idols. Good works were rewarded, and bad punished, 3. Reg. 9 and the whole history of this age testifieth the same. Where by the way may be observed, that some just men fell from their justice, as Salomon 1. Par. 28. 3. Reg. 11. Joas, 4. Reg. 12. 2. Par. 24. Ozias, 2. Paral. 26. Others from wickedness returned to piety. as Manasses 4. Reg. 23. 2. Par. 33. the multitude of the people very often much following the disposition of their Kings. Special State of life not commanded by the law, was voluntarily professed, and observed by some Prophets, and their disciples, called the children of Prophets. keeping particular Rules, and wearing distinct habit. 4. Reg. 1. 2. 4. The orders of Nazarites, and Rechabites instituted before, continued still. Amos. 2. Jerem. 35. still which were very examplar figures of Religious State, and Orders in the new Testament, and perpetual chastity of Clergy men embraced by such, as follow Evangelical counsels. proposed, and not commanded by our Saviour. To which St. Paul likewise exhorteth, though there be no precept thereof to any, before they bind themselves.</p>
Evangelical Councils prefigured.	
Chastity of Clergymen, & religious orders.	
Solemn Exequies for the dead.	<p>Exequies for the dead were continually kept, as the sacred history witnesseth, recording where and with what solemnity the Kings were buried. which would be overlong & needless to recite: the like is also written of some Prophets. 3. Reg. 13. 4. Reg. 23. holy Tobias by example, and fatherly admonition exhorted his son, to do works of mercy, not only to the living, but also to the dead. Put thy bread, and thy wine upon the sepulture of the just. c. 4. Isaias, ch. 57. as the Jews both understood and practiced, prayed, that peace be given to the just, in his couch, or resting place after his death. Of the general Resurrection, Elias translation is a figure, who yet living showeth, that God can and will restore all men to life again in their bodies, after death, as he conserveth him, and Enoch in their mortal bodies without corruption. Ezechiel also prophesieth of the Resurrection of the dead, applying it mystically to spiritual resurrection, and restoration of Israel to former state. ch. 37. Of the last Judgment, and eternal Glory to the good, and Everlasting pain to the wicked, Salomon agreeably to the doctrine of other Prophets, discourseth in his book of Ecclesiastes, namely ch. 3. 11. and in the last concludeth thus. Let us all together hear the end of speaking:</p>
Resurrection.	
Judgment.	

Mat. 19. 1
Cor 7. Act. 5.
1. Tim. 5.

Gen. 5.

Eternal Glory or pain.

Fear God, and observe his commandments: for this is every man (*or, to this end man is created*) and God will bring, into Judgment all things, that are done, for every error (*or obscure thing*) whether it be good or evil.

Church without interruption.

Jeroboams wicked policy

Neither were these and other points of Faith and Religion interrupted, but still believed and professed in the Church always visible and incontaminate, notwithstanding some boughs and branches became unfruitful, and rotten: others break off and were separated from this vine. For when Salomon falling to luxury, multiplying many wives and concubines, was by them seduced and brought to spiritual fornication, and Idolatry, making altars, & offering sacrifices to Idols, the Priests, Prophets, and people generally persevered in Gods law & service. 3. Reg. 11. After whose death Jeroboam his servant, of the tribe of Ephraim, possessing Ten Tribes (called the kingdom of Israel) to maintain his new state, fearing that if the people resorted to Jerusalem, for religions sake, they would depart from him, and return to the right heirs of David and Salomon, made an egregious Schism; setting up two golden calves in Bethel, and Dan. 3. Reg. 12. made temples, altars, and priests to serve them, all opposite to Gods ordinance. But not only the other Two Tribes, called the kingdom of Juda, but also the greatest part of Israel, especially Priests, Levites, and devoutest people, repaired still to Jerusalem, not yielding to that schism and Idolatry. 2. Par. 11. Moreover God raised up and sent special Prophets, to confirm the weak and recall the seduced.

Prophets inspired by God to resist schism and Heresy.

The often change of Kings, and evil success in the kingdom of Israel.

The first family reigned but 24. years

The second new family 26.

The third but 7. days. The fourth, 48. years.

For Jeroboam had no sooner set up his new altar in Bethel, and begun to offer incense upon it, but a Prophet came out of Juda, in the word of our Lord: and cried against that altar, foretelling that whereas for that present, they burnt frankincense upon it, the time should come, when the false priests should be burned there, confirming by present miracles that which he averred in words, the kings hand suddenly withering, & restored again by the prophets prayer, and the new altar cleaving in sunder; that the ashes fell out. 3. Reg. 13. Further another Prophet called Ahias foreshowed the destruction and utter extirpation of Jeroboams family, for his enormous wickedness, and namely (which is most often inculcate) for making Israel to sin, by devising and setting abroch a new religion. 3. Reg. 14. which ruin happened very shortly. For himself reigning twenty two years (3. Reg. 14.) one of his sons died presently according to the Prophets word. v. 18. Another called Nadab succeeding to his father, reigned only two years, and was slain together with their whole race and kindred, by Baasa of the tribe of Issachar. 3. Reg. 15. Likewise Baasa following the bad steps of Jeroboam was forewarned by Jehu a Prophet, that his house should also be destroyed. And accordingly when he had reigned four and twenty years, his son Ela reigning but two years, was slain by his servant Zambri, and all his kindred destroyed. Which Zambri reigned but seven days. For being forthwith besieged by Amri, of the tribe of Benjamin, he desperately burned him self together with the Kings palace. Neither did Amri then

4. Reg. 23

The fifth. 103.	<p><i>possess the kingdom with peace. For he being chosen king by the army only, whereof he was general, another part of the people chose & followed Thebni. Whereof arose civil war between the Anti-Kings, continuing three years: till Thebni died, and so Amri reigned alone, but wickedly as his predecessors, twelve years in all. Then succeeded his son Achab most wicked. Who married Jezabel a Sydonian, & by her was persuaded to worship Baal. 3. Reg. 16. To him notwithstanding God sent many admonitions by sundry Prophets, and bestowed great benefits upon him, Whereupon he did some notorious penitential works; but not persevering in any good thing, returned to his wickedness. 3. Reg. 10. And finally believing false Prophets, and persecuting Micheas for prophesying the truth, was slain in battle when he thought him self most secure. 3. Reg. 22. having reigned twenty two years. 3. Reg. 16. His son Ochozias reigning but two years fell through a window, and died of the hurt. 4. Reg. 1. His other son Joram, after twelve years was slain by Jehu of another family: who then dispatched Jezabel, and leaving her in the street, the dogs did eat her carcass. He also caused seventy sons of Joram to be slain, and utterly destroyed all Achabs house. 4. Reg. 10. For which service he was established in the kingdom, for four generations, v. 30. So himself reigning twenty eight years, 3. Reg. 10. after him reigned successively his son Joachaz seventeen years, his son Joas, sixteen years. 4. Reg. 13. his son Jeroboam one and forty years. Lastly his son Zacharias, whom his servant Sellum of another race, killed when he had reigned but six months. 4. Reg. 15.</i></p>
The sixth, one month. The Seventh, 12. years. The eight 20. years.	<p><i>And after one month Sellum was slain by Manahen of another progeny. Who reigned ten years. Then his son Phaceia reigning two years, was slain by Phacee of another generation. He reigning twenty years, many of his people were carried captive into Assyria, and himself was slain by Osee of another kindred. 4. Reg. 15. Finally the Assyrians taking Samaria by three years siege, in the ninth year of Osee possessed the kingdom of Israel, and led all the principal persons captives into Assyria: about two hundred forty two years after that Jeroboam first reigned over the Ten Tribes. Thus there were in all nineteen Kings. Besides Thebni, who only reigned in part against another. Of which the first Jeroboam, and Jehu were advanced by Gods ordinance, for punishment of others. Amri was chosen by the army, 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, all were wicked, and at last overthrown.</i></p>
The ninth nine years. Then overthrown and the kingdom Never restored	<p><i>Contrariwise in the kingdom of Juda standing after the separation of ten tribes about four hundred years, though some Kings were wicked, yet some were good; and in them all God preserved Davids seed, by the line of Salomon, in this direct succession: Roboam, Abias, Asa, Josaphat, Joram, Ochozias, Joas (in whose infancy, his grandmother Athalia usurped the kingdom six years) Amasias, Ozias, Joathan, Achaz, Ezechias, Manasses,</i></p>

The kingdom of
Juda for Davids
sake conserved
in his seed.

Amon, Josias, Joachaz (*hitherto the son Ever succeeding his father*) then Joakim (*brother of Joachaz*) Joachin otherwise called Jechonias, son of Joachaz. And Finally his Uncle Sedecias; who was carried captive into Babylon. But Jechonias by Gods special providence, was favored and exalted by a new king of Babylon. whither he was led captive before. In whose line Davids offspring continued though not with title of Kings, yet in eminent state, and estimation. As resteth to be noted in the sixth age of the world.

Succession of
Priests
continued.

The progeny also of Aaron continued in their office and function of Priesthood, with succession of High Priests; as before from Aaron to Sadoc, partly in the line of Eleazar, partly of Ithamar, both Aarons sons; so from Sadoc, by the like succession of both families. For of Eleazar is recorded this Genealogy 1. Parol. 6. Sadoc, Achimaas, Azarias, Johanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zariaas, and Josedech. who was High Priest in the captivity. (v. 15.) being carried into Babylon in the first transmigration with king Jechonias, before the general captivity of all, as it seemeth 4. Reg. 24. his father Zariaas yet living, who was slain nine years after by Nabuchadonosor; 4. Reg. 25. And amongst these there were some High Priests of Ithamars line. Towit, Joram, Joiada (4. Reg. 11. 2. Par. 23.) Joathan, Vrias, (4. Reg. 16.) and some others; or else some of the abovementioned, had other names. recited by Josephus. lib. 10. cap. 11. Antiq. and Nicephorus lib. 2. cap. 4. Hist. Eccles.

Extraordinary
mission of
Prophets.

Moreover besides this Ordinary succession of Priests, there was an extraordinary mission of Prophets: to supply more fully the office of preaching the truth, and admonishing offenders. And these God inspired and sent, most especially when and where errors sprung, and sins most abounded: giving them extraordinary grace and most excellent virtues, to counterpoise the enormities of wicked men. Such were in the times of Achab and Jezabel, in the kingdom of Israel, besides many others, the two famous great Prophets Elias, & Eliseus. whose admirable lives and holy conversation were a mirror to the world, and great terror to the wicked, Whose works and miracles marvelously confirmed the well disposed, encouraged the weak, converted many transgressors, confounded false Prophets, justified their own preaching, and much glorified God. Elias. 1. shut the heaven, that it rained not in three years. 2. was fed by ravens. 3. Multiplied a poor widows meal & oil. 4. Raised her dead son to life (3. Reg. 17.) 5. Brought fire from heaven, to burn his sacrifice: thereby confounding four hundred and fifty false prophets of Baal. 6. By prayer procured rain. (3. -Reg. 18.) 7. Fasted without eating or drinking forty days and nights together. (3. Reg. 19.) 8. Procured fire from heaven, which devoured two insolent captains, and their hundred men (4. Reg. 1.) 9. Divided the river of Jordan with his cloak, that himself and Eliseus passed over the dry channel. 10. Was assumed in a fiery chariot into some place, where he yet liveth. And parting away obtained of God, the like double spirit (of prophecy and miracles) to Eliseus. In like manner Eliseus. 1. divided Jordan again by Elias cloak, and so

Great effects of
their preaching
and miracles.

Elias his
miracles.

Eliseus his

miracles.

returned to his disciples. 2. Amended the bitterness of certain waters, by casting in salt. 3. Boys being cursed by him, for deriding him, were forthwith torn by bears (4. Reg. 2.) 4. He procured water without rain, for three Kings in the camp (4. Reg. 3.) 5. Multiplied a poor widows oil. 6. By his prayers a barren woman became fruitful. 7. He raised her son from death. 8. Made the bitter broth of his disciples sweet. 9. fed many with few loaves (4. Reg. 4.) 10. Cured Naaman of leprosy. 11. struck Giezi with the same (4. Reg. 5.) 12. Made iron to swim. 13. Knew the secret counsels of the Syrian king. 14. Made one see horsemen, and fiery chariots, which to others were invisible. 15. Made the Syrians blind, that were sent to apprehend him, and so led them into Samaria. 16. Foreshowed unexpected plenty of corn the next day, With the death of a great man, that would not believe it. (4. Reg. 7.) 17. And after his death another mans dead body, touching his bones revived. 4. Reg. 13.

Religion not wholly destroyed in the kingdom of Israel.

Other Prophets wrought also miracles, but these for example may suffice to show, that God preserved religion also in the kingdom of Israel. Which himself further testified, even in most desolate times, when Elias lamented, that he was left alone (3. Reg. 19.) For God answered, that seven thousand (meaning thereby a great multitude) had not bowed their knees to Baal, not so much as in outward show conformed themselves to infidelity, or Idolatry. Jehu in his time, destroyed all the worshippers of Baal. (4. Reg. 10.) But none at any time could wholly destroy true Israelites. For God would not suffer it. 4. Reg. 14. v. 27.

Heresies in the kingdom of Israel.

Jeroboamites

Many constant in true religion.

Yea notwithstanding diverse notorious heresies were preached, & followed in that kingdom of the Ten tribes, yet all did not fall, nor embrace them. Jeroboam not only made and set up golden calves, but also taught, that they were Gods, saying: Behold thy Gods, O Israel, which brought thee out of the land of Ægypt. 3. Reg. 12. making temples, altars, and imaginary priests, which were not of the children of Levi. Also a feast the fifteenth day of the month, after the similitude of the solemnity, that was celebrated in Juda. all which the holy Scripture saith: He forged of his own heart. The very property of Archeretics. But the true Priests, Levites, and many others, that had given their heart to seek our Lord, went into Jerusalem, to immolate their victims before our Lord the God of their fathers. 2 Par. 11. Yea Naaman a stranger of Syria, and a Neophyte in religion, taught by his example, that none may yield conformity, nor otherwise communicate with Infidels, then Gods Priests, or Prophets approve for lawful. 4. Reg. 5.

Jezabelites.

Unto this heresy of Jeroboam Achab, by Jezabels persuasion, added the worshipping of Baal, as God. 3. Reg. 16. making both temple and altar to him in Samaria. Jeroboams priests serving fitly this purpose. Though all the former heretics no more agreed to this new heresy, then Lutherans now admit of Calvinism. For Jehu a Jeroboamite destroyed all Iezabilites that he could by a stratagem Get together. 4. Reg. 10. v. 28. 29. Much less did all Israel serve Baal.

Samaritanites,
divided into
many Sects.

Tobias Never
yielded to
Schism.

The kingdom of
Juda more free
from heresy.

King Achaz.

Urias high
priest.

King Joram. and
others
committing
Idolatry in fact,
many others still
professed true
Religion.

Authority
depending upon
Divine

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 Paganism therewith, and made a new heresy, or rather many new heresies. For being diverse nations they had in several conventicles, their particular Gods, and so many diverse Sects. The Babylonians, Cutheites, Emathites, Hethites, and Sapharuaimites. 4. Reg. 17. But as the Priests, which taught them rites of true religion, allowed not of this mixture, so doubtless some people harkened to their admonitions, and kept religion simply and sincerely. And at this very time of the Ten tribes captivity, holy Tobias who was carried captive with the rest, neither before nor after the captivity, left the law of God. But went to Jerusalem (when others served Jeroboams golden calves) to the Temple of our Lord, and there adored the Lord God of Israel. And in captivity bestowed himself in works of mercy, towards the living and dead of his nation. Tob. 1.

As for the kingdom of Juda, it was more free from heresies. For very few or none of those Kings that fell to other gross enormities, yea to manifest Idolatry, became heretics, as is probably collected by that Isaias the Prophet being sent to Achaz, admonished him, conversed and dealt with him, as with one that believed wholly and solely true religion: assuring him that God would protect Jerusalem, bidding him not to fear the two smoking firebrands, in the wrath of Rasin king of Syria, and of Phacee king of Israel. Isa. 7. Further bidding him ask a sign of God, he answered, though frowardly, yet not as an infidel: I will not ask: and I will not tempt our Lord. Yea though Urias 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 Moyses Chair, but in fact onely, and of frailty for fear of the king, as the king offended in his external act, to flatter the king of Syria. And in this case God sent Isaias to admonish the king, which Urias neglected, or durst not do. Likewise Joram (4. Reg. 8 2. Par. 21.) Ochozias (2. Par. 22.) Joas in the latter part of his life, 2. Par. 24. Manasses in the former part of his reign (4. Reg. 2. 2. Par 33.) and some other Kings of Juda committing Idolatry, and making others to fall with them, either were not wholly perverted, or at least drew not all with them, For not only Prophets, in whose hand (or ministry) God spake, and reprov'd these sins, but many others kept their Zeal of true religion. as appeared in their promptness to serve God, when by good Kings Asa, Josaphat, Ezechias, Josias 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 diverse good princes disposed, things belonging to Divine service in the temple, correcting faults, and punishing offenders in that behalf, (3. Reg. 15. 4. Reg. 18. 23.) they did the same without prejudice of the High Priests supremacy in spiritual causes, and their godly acts make nothing for the English Paradox of Lay Headship. For superior authority, and Ordinary power is not proved by facts good or evil, but rather by Gods ordinance and

ordinance, is not changed by facts or practice.

Good Kings defended and promoted religion not as chief in spiritual causes, but by way of execution, dispensation, or commission.

Priests by their negligence do sin but lose not their authority.

The Church of the old Testament conserved in truth. Much more the Church of Christ.

institution. For as the facts of usurpers make no lawful prescription; so neither the facts of good men, do change Gods general ordinance and law: But are done either by way of execution, or sometimes by dispensation. Often also by commission and special inspiration of God. As king David by dispensation did eat the holy bread, which was ordained for Priests only. 1. Reg. 21. He disposed of Priests and Levites offices about the ark 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 Divine inspiration. And Salomon by commission from God deposed Abiathar the High Priest, from his office and put Sadoc in his place. 3. Reg. 2. Wherefore albeit good Kings did excellently well in calling together the Priests, and disposing them in their offices, for execution of Gods service, yea in commanding what they should do 4. Reg. 18. 19. 22. and in punishing Priests (4. Reg. 23.) yet they did such things as Gods Commissioners, not as Ordinary Superiors in spiritual causes, and still the Ordinary subordination made by the law, Deut. 17. Num. 27. stood firm and inviolable, the High Priest supreme Judge of all doubts in faith, causes, and quarrels in religion, when other subordinate inferior Judges varied in their judgments. Of which offices Malachias the Prophet (cap. 2.) admonished Priests in his time, that whereas they were negligent, not performing their duty, their sin was the greater, for that their authority still remained, and the perpetual Rule of the law, that the lips of the Priest shall keep knowledge, and they (other men generally) shall require the law of his mouth, because he is the Angel of the Lord of hosts. And all Princes & others were to receive the law at the priests had of the Levitical Tribe. This was the warrant of stability in truth of the Synagogue in the old Testament. Much more the Church and Spouse of Christ, whose excellency and singular privileges Salomon describeth in his cantic of canticles, hath such warrant. Of this spouse all the Prophets write, & that more plainly then of Christ himself, foreseeing more adversaries bending their forces against her, as St. Augustine observeth, then against Christ her head. And the same holy father in many places teacheth, that she neither perisheth, nor loseth her beauty, for the mixture of evil members, in respect of whom she is black, but fair in respect of the good, Cantic. 1. Notwithstanding therefore sinners remaining within the Church, schismatics and heretics breaking from the Church, still she remaineth the pillar and firmament of truth, the virgin daughter of Sion.

Deut. 17. v. 18.

in Psal. 30. conc. 2. li. 3. c. 32. de doctrine Christ. 1. Tim. 3 4 Reg. 19.

THE ARGUMENT OF THE BOOKS OF ESDRAS

The two Books of Esdras and Nehemias are but one in the Hebrew. The third and fourth are not canonical.

ESDRAS *a holy Priest and Scribe, of the stock of Aaron, by the line of Eleazar; writeth the history of Gods people, in, and presently after their captivity in Babylon: which Nehemias another godly Priest prosecuteth, whose book is also called the second of Esdras, because in the Hebrew and Greek they are but one book, relating the acts of them both. The other two books called the third and fourth of Esdras, touching the same matter, are not in the Hebrew, nor received into the Canon of holy Scripture, though the Greek Church hold the third book as Canonical, and placeth it first, because it containeth things done before the other.* 1. Esdr. 7

This history hath also a spiritual sense

First book divided into two parts.

In the two here following, which are undoubtedly holy Scripture St. Jerome saith, that Esdras and Nehemias (to wit the Helper, and Comforter from God) restored the Temple, and built the walls of the city; adding that all the troop of the people returning into their country, also the description of Priests, Levites, Israelites, Proselytes, and the works of walls and towers divided by several families, aliud in cortice præferunt, aliud in medulla retinent, show one thing in the bark, keep another thing in the marrow: signifying that this history hath both a literal, and a mystical sense. According to the letter, this first book showeth the reduction of Gods people from Babylon; In the first six chapters. In the other four, their instruction by Esdras after their return. Epist. ad Paulin.

THE FIRST BOOK OF ESDRAS

Chapter 1

Cyrus king of Persia moved by Divine inspiration, releaseth Gods people from captivity, with license to return and build the Temple in Jerusalem: 7. restoring the holy vessel, which Nabuchodonosor had taken from thence.

(a) The first part. The return of gods people from Babylon.

1 **IN** the first year of Cyrus king of the Persians, that the word of our Lord by the mouth of Jeremie might be accomplished, our Lord raised up the spirit of Cyrus king of Persians: and he made proclamation in all his kingdom, yea by writing, saying: (a) *Isaïe 44. 45. Jerem. 25. 29.*

2 Thus saith Cyrus king of the Persians: all the kingdoms of the earth hath the Lord the God of heaven given me, & he hath commanded me that I should build him a house in Jerusalem, which is in Jewry.

3 Who is there among you of all his people? His God be with him. Let him go up into Jerusalem, which is in Jewry, and build the

house of the Lord the God of Israel, he is the God that is in Jerusalem.

4 And let all the rest in all places wheresoever they dwell, let every man of his place help him, with silver and gold, and substance, and cattle, besides that which they offer voluntarily to the temple of God, which is in Jerusalem.

5 And there rose up the princes of the fathers of Juda and Benjamin, & the Priests, and Levites, and every one, whose spirit God raised up, to go up to build the temple of our Lord, which was in Jerusalem.

(b) Liberally gave such things into their hands.

6 And all that were round about, (b) did help their hands in vessels of silver, and of gold, in substance, and beasts, in furniture, besides those things which they had offered voluntarily.

7 King Cyrus also brought forth the vessels of the temple of our Lord, which Nabuchodonosor had taken of Jerusalem, and had put them in the temple of his God.

8 But Cyrus the king of Persians brought them forth by the hand of Mithridates the son of Gazabar, & numbered them to Sassabasar the prince of Juda.

9 And this is the number of them; vials of gold thirty, vials of silver a thousand, knives twenty nine, goblets of gold thirty,

10 goblets of silver of the second order, four hundred ten: other vessels a thousand.

11 all the vessels of gold and silver, five thousand four hundred: Sassabasar took all with them, that went up from the transmigration of Babylon into Jerusalem.

Chapter 2

The names and number of special men, which returned under the conduct of Zorobabel into Jerusalem. 66. their substance of cattle, 68. and their oblations for the reedifying of the Temple.

(c) This enumeration of the Israelites, which ascended into Jerusalem, signifieth the Elect which ascend from the militant Church to the triumphant.

1 **AND** (c) these are the children of the province, that went up from the captivity, which Nabuchodonosor the king of Babylon had transported into Babylon, and returned into Jerusalem and Juda, every man into his city.

2 They that came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana: The number of the men of the people of Israel:

3 The children of Pharos two thousand an hundred seventy two.

4 The children of Sephatia, three hundred seventy two.

5 The children of Area, seven hundred seventy five.

6 The children of Phahath Moab, of the children of Josue: Iohab, two thousand eight hundred twelve.

- 7 The children of Ælam, a thousand two hundred fifty four.
- 8 The children of Zethua, nine hundred forty five.
- 9 The children of Zachai, seven hundred sixty.
- 10 The children of Bani six hundred forty two.
- 11 The children of Bebai, six hundred twenty three.
- 12 The children of Azgad, a thousand two hundred twenty two.
- 13 The children of Adonicam, six hundred sixty six.
- 14 The children of Beguai, two thousand fifty six.
- 15 The children of Adin, four hundred fifty four.
- 16 The children of Ather, which were of Ezechias, ninetie eight.
- 17 The children of Besai, three hundred and twenty three.
- 18 The children of Jora, an hundred twelve.
- 19 The children of Hasum, two hundred twenty three.
- 20 The children of Gebbar, ninetie five.
- 21 The children of Bethlehem, an hundred twenty three.
- 22 The men of Netupha, fifty six.
- 23 The men of Anathoth an hundred twenty eight.
- 24 The children of Azmaueth, forty two.
- 25 The children of Cariathiarim, Cephira, and Beroth, seven hundred forty three.
- 26 The children of Rama and Gabaa, six hundred twenty one.
- 27 The men of Machmas, an hundred twenty two.
- 28 The men of Bethel and Hai, two hundred twenty three.
- 29 The children of Nebo, fifty two.
- 30 The children of Megbis, an hundred fifty six.
- 31 The children of another Ælam, a thousand two hundred fifty four.
- 32 The children of Harim, three hundred twenty.
- 33 The children of Lod Hadid and Ono, seven hundred twenty five.
- 34 The children of Jericho, three hundred forty five.
- 35 The children of Senaa, three thousand six hundred thirty.
- 36 The Priests: The children of Jadaia in the house of Josue, nine hundred seventy three.
- 37 The children of Emmer, a thousand fifty two.
- 38 The children of Pheshur, a thousand two hundred forty seven.
- 39 The children of Harim, a thousand and seventy.
- 40 The Levites: The children of Josue and Cedmiel, the children of Odouia, seventy four.

41 The singing men: The children of Asaph, an hundred twenty eight.

42 The children of the Porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: all an hundred thirty nine.

43 The Natheneites: The children of Siha, the children of Hasupha, the children of Tabbaoth,

44 the children of Ceros, the children of Siaa, the children of Phadon,

45 The children of Lebana, the children of Hagaba, the children of Accub,

46 The children of Hagab, the children of Semlai, the children of Hanan,

47 The children of Gaddel, the children of Gaher, the children of Raaia,

48 The children of Rasin, the children of Necoda, the children of Gazam,

49 The children of Aza, the children of Phasea, the children of Bessee,

50 The children of Asena, the children of Munim, the children of Nephusim,

51 The children of Bacbuc, the children of Hacupha, the children of Harhur,

52 The children of Besluth, the children of Mahida, the children of Harsa,

53 The children of Bercos, the children of Sisara, the children of Thema,

54 The children of Nasia, the children of Hatipha,

55 The children of the servants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharuda,

56 The children of Jala, the children of Dercon, the children of Geddel,

57 The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami.

58 all the Nathineites, and the children of the servants of Salomon, three hundred ninety two.

59 And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not show the house of their fathers and their seed, whether they were of Israel.

60 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty two.

61 And of the children of the Priests: The children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the

(d) Such as say they are priests and can not show their vocation, must not exercise. that function.

(e) all above numbered of the tribes of Juda, Benjamin, & Levi, do not amount to 30. thousand three hundred. So in this general number are contained above twelve thousand of other tribes, not recited among the rest. as Rabbi Salomoa explicateth the difficulty.

daughters of Berzellai the Galaadite, and was called by their name:

62 these sought the writing of their Genealogy, and (d) found it not, and they were cast out of the Priesthood.

63 And Athersatha said to them, that they should not eat of the holy of holies, till there rose a priest learned and perfect.

64 all the multitude as it were one man, (e) forty two thousand three hundred sixty:

65 beside their men servants, & women servants, which were seven thousand three hundred thirty seven: and among them singing men, and singing women two hundred.

66 Their horses seven hundred thirty six, their mules two hundred forty five,

67 their camels, four hundred thirty five, their asses six thousand seven hundred twenty.

68 And of the princes of the fathers, when they entered into the temple of our Lord, which is in Jerusalem, they offered voluntarily unto the house of our Lord to build it in his place.

69 According to their abilities, they gave the expenses of the work, of gold sixty one thousand soldes, of silver five thousand pounds, & garments for the priests an hundred.

70 The Priests therefore & the Levites, and they of the people, and the singing men, and the porters, and the Nathinaites dwelt in their cities, and all Israel in their cities.

Chapter 3

An Altar is built for sacrifice, 4 The feast of Tabernacles solemnly celebrated 8. And in the second year (after their return) the Temple is founded with great joy of the people, and mourning of some.

1 **AND** now the Seventh month was come, and the children of Israel were in their cities: the people therefore was gathered together as it were one man into Jerusalem.

2 And Josue the son of Josedec rose up, and his brethren the Priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer on it holocausts, as it is written in the law of Moyses the man of God.

(a) Notwithstanding the terror of infidels, Gods servants took courage to offer sacrifice.

3 And they placed the altar of God upon his feet, the people of the lands round about putting them (a) in fear, & they offered upon it holocaust to our Lord morning and Evening.

4 And they made the solemnity of tabernacles, as it is written, and holocaust every day by order according to the precept, the work of the day in his day.

5 And after these things the continual holocaust, as well in the Calendes, as in all the solemnities of our Lord, that were consecrated, and in all wherein there was offered voluntarily a gift

to our Lord.

6 From the first day of the Seventh month they began to offer holocaust to our Lord: moreover the temple of God was not yet founded.

7 And they gave money to hewers of stones and to masons: meat also and Drink, and oil to the Sidonians and Tyrians, that they should bring cedar trees from Libanus to the sea unto Ioppe, according to that which Cyrus the king of the Persians had commanded them.

8 And in the second year of their coming to the temple of God in Jerusalem, the second month, began Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren the Priests, and the Levites, and all that were come from the captivity into Jerusalem, and they appointed Levites from twenty years and upward, that they should hasten forward the work of our Lord.

9 And Josue stood and his sons, and his brethren, Cedmihel, and his sons, and the children of Juda, as it were one man, that they might be instant upon them, that did the work in the temple of God: the sons of Henadad, and their sons, and their brethren Levites.

(b) By the ordinance of David.
1. Par. 25

10 The temple therefore of our Lord being founded by the masons, the Priests stood in their attire with Trumpets: and the Levites the children of Asaph in cymbals, to praise God (b) by the hands of David the king of Israel.

11 And they sang together in hymns, and confession to our Lord: Because he is good, because his mercy is for ever upon Israel.

(c) By their weeping they testified that the new temple was not so excellent as the former. And therefore Aggeus prophecy (c. 2.) can not be understood of this temple, but of the Church of Christ. *S Aug. li. 18. ciuit. c. 45.*

12 all the people also made a shout with a loud cry in praising our Lord, because the temple of our Lord was founded.

Very many also of the Priests and the Levites, and the princes of the fathers, & the ancients, that had seen the former temple; when they saw this temple sounded, (c) they wept with a loud voice: and many shouting in joy, lifted up their voice.

13 Neither could any man discern the voice of the cry of them that rejoiced, and the voice of the weeping of the people: for one with another the people shouted with a loud cry, and the voice was heard far off.

Chapter 4

The Schismatical Samaritans, because they are not admitted to communicate with the Jews, endeavor to hinder the building of the Temple. 5. which Nevertheless proceedth, all the days of king Cyrus. 7. but is hundred by Artaxerxes, till the second year of Darius.

1 **BUT** the enemies of Juda and Benjamin heard that the children of the captivity built a temple to our Lord the God of Israel.

(a) Schismatics and Heretics may not

2 And coming to Zorobabel, and the princes of the fathers, they said to them: Let us build with you, because (a) even as you, so do we

be admitted to
communicate in
sacrifice with
Catholics.

seek your God: Behold we have immolated victims from the days of Asor Haddan the king of Assur, which brought us hither.

3 And Zorobabel said to them, and Josue, and the rest of the princes of the fathers of Israel: It is not for you and us to build a house to our God, but we ourselves alone will build to the Lord our God, as Cyrus the king of the Persians hath commanded us.

4 It came to pass therefore that the people of the land hindered the hands of the people of Juda, and troubled them in building.

5 And they hired counselors against them, to destroy their counsel all the days of Cyrus the king of the Persians, & until the reign of Darius the king of the Persians

6 And in the reign of Assuerus in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

7 And in the days of Artaxerxes Beselam, Mitridates, & Thabeel, & the rest that were in their counsel writ to Artaxerxes king of the Persians: and the epistle of the accusation was written in Syriac, and was read in the Syrian language.

8 Reum Beelteem, and Samsai scribe wrote one epistle from Jerusalem to Artaxerxes the king, of this tenure:

9 Reum Beelteem, and Samsai scribe, and the rest of their counselors, the Dineites, and the Apharsathaceites, the Terphaleites, the the Apharseites, the Erchueites, the Babylonians, the Susanecheites, the Dieuities, and the Ælamites,

10 and the rest of the Gentiles, which Asenaphar the great and glorious transported: and made them dwell in the cities of Samaria, and in the rest of the countries beyond the River in peace:

11 (this is the copy of the epistle, which they sent to him) To Artaxerxes the king, thy servants, the men that are beyond the River, send greeting.

12 Be it known to the king, that the Jews, which came up from thee to us, are come into Jerusalem a rebellious and naughty city, which they build making the ramparts thereof, and repairing the walls.

13 Now therefore be it known to the king, that if that city shall be built, and the walls thereof repaired, they will not give tribute, and toll, & yearly rents, and this damage will come even to the Kings.

14 But we mindful of the salt that we have eaten in the palace, and because we count it heinous to see the kings harms, therefore we have sent and certified the king,

15 that thou recount in the Books of the histories of thy fathers, and thou shalt find written in the commentaries: and shalt know that that city is a rebellious city, and hurtful to the Kings, and provinces, and battles are raised in it of old time: for the which cause also the city itself was destroyed.

16 We certify the king, that if that city shall be built, and the walls thereof repaired, thou shalt have no possession beyond the River.

17 The king sent word to Reum Beelteem, and Samsai scribe, and to the rest that were in their counsel inhabitants of Samaria, and to the rest beyond the River, sending greeting and peace.

18 The accusation, which you have sent to us, was openly read before me.

19 and I gave commandment: and they recounted, and have found, that that city of old time rebelleth against the Kings, and seditions and battles are raised in it.

20 For there have been also most valiant Kings in Jerusalem, which also had dominion over all the country, that is beyond the River. They took also tribute, and toll, and rents.

21 Now therefore hear the sentence: Prohibit ye those men, that that city be not built, till it perhaps shall be commanded by me.

22 See that you do not negligently accomplish this thing, and by little there grow evil against the Kings.

23 Therefore the copy of the edict of Artaxerxes the king was read before Reum Beelteem, and Samsai the scribe, and their counselors: and they went in haste into Jerusalem to the Jews, & prohibited them with arm and strength.

24 Then was the work of the house of our Lord in Jerusalem intermitted, and was not done until the second year of the reign of Darius the king of the Persians.

Chapter 5

By the exhortation of Aggæus, and Zacharias, the people proceed in building the Temple. 3. Which their enemies striving to hinder, 5. for decision of the cause, both parties write to king Darius.

1 **AND** there prophesied Aggeus the Prophet, & Zacharias the son of Addo, prophesying to the Jews, that were in Jewry and Jerusalem, in the name of the God of Israel.

2 Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem, and with them the Prophets of God helping them.

3 But at the same time there came to them Thathanai, who was prince beyond the River, and Stharbuzanai, and their counselors: and said thus to them: Who hath given you counsel to build this house, and to repair the walls?

4 Whereto we answered them, what the names were of the men that were authors of that building.

(a) God giving courage to his servants, strike their enemies with terror, and so made them cease from hindering his

5 And (a) the eye of their God was set upon the ancients of the Jews, and they could not inhibit them. And it pleased them that the matter should be referred to Darius, and then they would satisfy against that accusation.

6 The copy of the epistle, which Thathanai prince of the country

work as they
before intended.

beyond the River sent, and Stharbuzanai, and his counselors the Arphasacheites, which were beyond the River, to Darius the king.

7 The word, which they sent him, was written thus: To Darius the king all peace.

8 Be it known to the king, that we went to Jewry, the province, to the house of the great God, which is in building with stone unpolished, and timber is put in the walls: and that work is in building diligently, and groweth in their hands.

9 We therefore demanded of those ancients, and thus we said to them: Who hath given you authority to build this house, & to repair these walls?

10 Yea and their names we asked of them, that we might certify thee: and we writ the names of those men, that are the chief amongst them.

11 And they answered us these words, saying: We are the servants of the God of heaven & earth, and we do build a temple, that was built these many years before, and which a great king of Israel built and set up.

12 But after that our fathers provoked the God of heaven to wrath, he delivered them into the hands 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 year of Cyrus the king of Babylon, Cyrus the king put forth an edict, that this house of God should be built.

14 For the vessels also of the temple of God, of gold and of silver, which Nabuchodonosor had taken out of the temple, that was in Jerusalem, and had carried them into the temple of Babylon, Cyrus the king brought forth out of the temple of Babylon, and they were given to Sassabasar so called, whom also he appointed the chief,

15 and said to him: Take these vessels, and go, and put them in the temple, that is in Jerusalem, and let the house of God be built in his place.

16 Then therefore came this Sassabasar, and laid the foundations of the temple of God in Jerusalem, and from that time until now it is in building, and is not yet finished.

17 Now therefore if it seem good to the king, let him search in the kings library, which is in Babylon, whether it hath been commanded by Cyrus the king, that the house of God in Jerusalem should be built, and let him send the kings pleasure concerning this thing unto us.

Chapter 6

Darius finding in the register, that Cyrus gave license to build the Temple, commandeth that none hinder it. 8. giveth also money

towards the charges, and hosts for sacrifice.

1 **THEN** Darius the king commanded, and they searched in the library of the Books, that were laid up in Babylon,

2 and there was found in Ecbatanis, which is a castle in the province Medena, one volume, and there was such a commentary written therein:

3 In the first year of Cyrus the king: Cyrus the king decreed, that the house of God should be built, which is in Jerusalem, in the place where they immolate hosts, and that they lay the foundations supporting the height of threescore cubits, & the breadth of threescore cubits,

4 three rows of stones unpolished, & so rows of new timber: and the coasts shall be given out of the kings house.

5 Yea & the vessels of the temple of God, of gold & of silver which Nabuchodonosor had taken out of the Temple of Jerusalem, and had brought them into Babylon, let them be restored, & brought back into the temple of Jerusalem unto their place, which also were put in the temple of God.

6 Now therefore Thathanai prince of the country, that is beyond the River, Stharubazanai, and your counselors the Apharsacheites, which are beyond the River, depart far from them,

7 and suffer that temple of God to be made of the duke of the Jews, and of their ancients, that they may build that house of God in his place.

8 Also there is commandment given from me what must be done of those ancients of the Jews, that the house of God may be built, to wit, that of the kings coffer, that is, of the tributes, that are given out of the country beyond the River, the charges be diligently given to those men, lest the work be hindered.

9 And if it shall be necessary, calves also, and lambs, and kids, for holocaust to the God of heaven, wheat, salt, wine, and oil, according to the rite of the Priests, that are in Jerusalem, let there be given them day by day, that there be no complaint in any thing.

10 And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children.

11 By me therefore there is a decree made; That every man, which shall alter this commandment, there be a beam taken of his house, and set up, and he be fast hanged upon it, and his house be confiscate.

12 And the God, that hath made his name to dwell there, destroy all kingdoms, and the people that shall extend their hand to resist, & to destroy the house of God, that is in Jerusalem. I Darius have made the decree, which I will to be diligently accomplished.

13 Therefore Thathanai the prince of the country beyond the River, and Stharbuzani, and his counselors, according to that which Darius

(a) The heart of the king is in the hand of our Lord. *Proverb. 21.*

the king had commanded, so did execute it diligently.

14 And the ancients of the Jews built, and prospered according to the prophecy of Aggeus the prophet, and of Zacharias the son of Addo: and they built and set up, the God of Israel commanding, and (a) Cyrus commanding, and Darius, and Artaxerxes the kings of the Persians.

15 And they were finishing this house of God, until the third day of the month of Adar, which is the sixth year of Darius the king.

16 And the children of Israel, the Priests and the Levites, and the rest of the transmigration, made the dedication of the house of God in joy.

17 And they offered in the dedication of the house of God, calves an hundred, rams two hundred, lambs four hundred, buck goats for the sin of all Israel twelve, according to the number of the tribes of Israel.

18 And they set the Priests in their orders, and the Levites in their courses over the works of God in Jerusalem, as it is written in the book of Moyses.

19 And the children of Israel of the transmigration made the Phase, the fourteenth day of the first month.

20 For all the Priests and the Levites were purified as it were one man: all clean to immolate the Phase for all the children of the transmigration, and for their brethren the Priests, and them selves.

21 And the children of Israel that were returned from the transmigration, did eat, and all that had separated them selves from the coinquination of the Gentiles of the earth unto them, to seek our Lord the God of Israel.

22 And they made the solemnity of Azymes seven days in joy, because our Lord had made them joyful, and had turned the heart of the king of Assur to them, that he should help their hands in the work of the house of our Lord the God of Israel.

Chapter 7

Esdras, with many other Priests and Levites, ascendeth to Jerusalem to teach, and assist the people. 11. bringing Artaxerxes Edict, declareth it to the people, 27. and giveth thanks to God.

(a) The second part. Esdras instructeth the people.

1 **AND** after these things in the reign of Artaxerxes king of Persians, Esdras the son of Saraias, the son of Azarias, the son of Helcias, (a)

2 the son of Sellum, the son of Sadoc, the son of Achitob,

3 the son of Amarias, the son of Azarias, the son of Maraioth,

4 the son of Zarahias, the son of Ozi, the son of Bocci,

5 the son of Abisne, the son of Phinees, the son of Eleazar, the son of Aaron the Priest from the beginning.

(b) Esdras came with the first from Babylon (*2. Esd. 12.*) but returned thither and now ascended the second time to Jerusalem.

6 The same Esdras (b) came up from Babylon, and he was a quick scribe in the law of Moyses, which our Lord God gave to Israel: and the king gave him according to the hand of our Lord his God upon him all his petition.

7 And there came up of the children of Israel, and of the children of the Priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathineites into Jerusalem in the Seventh year of Artaxerxes the king.

8 And they came into Jerusalem the fifth month, that is the Seventh year of the king.

9 For in the first day of the first month he began to go up from Babylon, and in the first day of the fifth month he came into Jerusalem according to the good hand of his God upon him.

10 For Esdras prepared his heart to search the law of our Lord, and to do and to teach in Israel precepts and judgment.

11 And this is the copy of the epistle of the edict, which king Artaxerxes gave to Esdras the Priest, the learned scribe, in the words and precepts of our Lord, and his ceremonies in Israel.

12 Artaxerxes the king of kings to Esdras the Priest, the most learned scribe of the law of God of heaven, greeting.

13 It is decreed by me that whosoever it shall please in my kingdom of the people of Israel, and of the Priests and Levites, to go into Jerusalem, let him go with thee.

14 For thou art sent from the face of the king, and of his seven counselors, that thou mayest visit Jewry and Jerusalem in the law of thy God, which is in thy hand.

15 And that thou mayest carry the silver & gold, which the king & his counselors have voluntarily offered to the God of Israel, whose tabernacle is in Jerusalem.

16 And all the silver and gold whatsoever thou shalt find in all the province of Babylon, and the people will offer, and of the Priests that shall voluntarily offer to the house of their God, which is in Jerusalem,

17 take freely, and buy diligently of this money calves, rams, lambs, and the sacrifices and libaments of them, and offer them upon the altar of the temple of your God, that is in Jerusalem.

18 Yea and if it shall please thee, and thy brethren to do any thing with the rest of the silver and gold, do ye according to the will of your God.

19 The vessels also, which are given thee for the ministry of the house of thy God, deliver thou in the sight of God in Jerusalem.

20 Yea and other things whereof need shall be for the house of thy God, how much soever is necessary for thee to spend, thou shalt give it out of the treasure, and exchequer of the king, and from me.

21 I Artaxerxes the king have appointed and decreed to all the

keepers of the common coffer, that are beyond the River, that whatsoever Esdras the Priest, the scribe of the law of God of heaven, shall ask of you, you give it without delay,

22 unto an hundred talents of silver, and unto an hundred cores of wheat, and unto an hundred bates of wine, and unto an hundred bates of oil, but salt without measure.

23 all that pertaineth to the rite of the God of heaven, let it be given diligently in the house of the God of heaven: lest perhaps he be angry against the kingdom of the king, and of his sons.

24 We do you also to understand concerning all the Priests, and Levites, and the singers, and the porters, the Nathineites, and ministers of the house of this God, that you have no authority to put toll and tribute, and yearly rents upon them.

25 And thou Esdras according to the Wisdom of thy God, which is in thy hand, appoint judges and presidents, that they may judge for all the people, that is beyond the River, that is for them which know the law of thy God, yea and the ignorant teach ye freely.

26 And every one that shall not do the law of thy God, and the law of thy king diligently, there shall be judgment of him, either unto death, or into banishment, or to the confiscation of his substance, or at the least into prison.

27 Blessed be our Lord the God of our fathers, which hath put this in the Kings heart, that he would glorify the house of our Lord, which is in Jerusalem,

28 and hath inclined his mercy toward me before the king and his counselors, and all the mighty princes of the king: and I taking courage by the hand of our Lord my God, which was on me, gathered together out of Israel princes that should go up with me.

Chapter 8

Esdras reciteth those that came with him from Babylon. 21. the fast which he appointed. 33. and how they brought the holy vessel into the Temple.

1 **THESE** therefore are the princes of the families, and the Genealogy of them, that came up with me in the reign of Artaxerxes the king (a) out of Babylon.

2 Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of David, Hattus.

3 Of the children of Sechenias, the children of Pharos, Zacharias: and with him were numbered an hundred fifty men.

4 Of the children of Phahath Moab, Eleoenai the son of Zarcha, and with him two hundred men.

5 Of the children of Sechenias, the son of Ezechiel, and with him three hundred men.

(a) This great number which by Esdras persuasion came from Babylon, signified the great fruit of souls converted from sin by the exhortation of holy preachers. St. Beda. li. 2. in Esdra. c. 10.

6 Of the children of Adan, Abed the son of Jonathan, and with him fifty men.

7 Of the children of Alam, Isaías the son of Athalia, and with him seventy men

8 Of the children of Saphatia, Zebedia the son of Michael, and with him eighty men.

9 Of the children of Ioab, Obedia the son of Iahiel, and with him two hundred and eighteen men.

10 Of the children of Selomith, the son of Iosphia, and with him an hundred sixty men.

11 Of the children of Bebai, Zacharias the son of Bebai: and with him twenty eight men.

12 Of the children of Azgad, Joanan the son of Eccetan, and with him an hundred and ten men.

13 Of the children of Adonicam, which were the last: and these are their names: Elipheleth, and Iebiel, and Samaías, and with them sixty men.

14 Of the children of Begui, Vthai and Zachur, and with them seventy men.

15 And I gathered them to the river, which runneth down to Ahaua, and we tarried there three days: and I sought among the people and among the Priests for the children of Levi, and found none there.

16 Therefore I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and other Elnathan, and Nathan, and Zacharias, and Mosollam princes: and Joiarib, and Elnathan wise men.

17 And I sent them to Eddo, which is chief in the place of Chasphia, and I did put in their mouth the words that they should speak to Eddo, and his brethren the Nathineites in the place of Chasphia, that they should bring us ministers of the house of our God.

18 And they brought us by the good hand of our God upon us a most learned man of the children of Mocholi the son of Levi the son of Israel, and Sarabias and his sons, and his brethren eighteen,

19 and Hasabias, and with him Isaías of the children of Merari, and his brethren, and his sons twenty.

20 And all the Nathineites, which David gave, and the princes for the ministries of the Levites, Natineites two hundred twenty: all these were called by their names.

21 And I proclaimed there (b) a fast beside the River of Ahaua, that we might be afflicted before the Lord our God, and might desire of him a right way for us and our children, and all our substance.

22 For I was ashamed to ask the king aid and horsemen, that might defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them, that seek him in Goodness: and his empire and strength, and fury upon all them that

(b) It suffice not to part from Babylon (that is, from sin) but we must also do works of satisfaction, and therefore Esdras here proclaimed an extraordinary fast to those that were

come from
captivity.

forsake him.

23 And we fasted, and besought our God hereby: and it fell out prosperously unto us.

24 And I separated twelve of the chief Priests. Sarabias, and Hasabias, and with them ten of their brethren.

25 And I weighed unto them the silver and gold, and the consecrated vessels of the house of our God, which the king had offered and his counselors, and his princes, and all Israel of them, that were found:

26 and I weighed in their hands of silver six hundred fifty talents, and vessels of silver an hundred, of gold an hundred talents:

27 and cups of gold twenty, which had a thousand solides, and two vessels of the best shining brass, fair, as gold.

28 And I said to them: You are the holy of our Lord, and the vessels are holy, and the silver and gold, that is voluntarily offered to our Lord the God of our fathers:

29 Watch & keep it, until you deliver it by weight before the princes of the Priests, and of the Levites, and the princes of the families of Israel in Jerusalem, into the treasure of the house of our Lord.

30 And the Priests and the Levites received the weight of the silver and gold, and of the vessels, to carry it to Jerusalem into the house of our God.

31 We therefore did set forward from the river of Ahaua the twelfth day of the first month to go on to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and the liar in wait by the way.

32 And we came to Jerusalem, and we tarried there three days.

33 And in the fourth day the silver was weighed, and the gold, and the vessels in the house of our God by the hand of Meremoth the son of Urias the Priest, and with him Eleazar the son of Phimees, and with them Jozabed the son of Josue, and Nodaia the son of Bemai Levites,

34 according to the number and weight of all: and all the weight was described at that time.

35 Yea and the children of the transmigration that were come from the captivity, offered holocausts to the God of Israel, calves twelve for all the people of Israel, rams ninety six, lambs seventy seven, buck goats for sin twelve: all for holocaust to our Lord.

36 And they gave the kings edicts to the princes, that were overseers for the king, and the dukes beyond the River, and they advanced the people and the house of God.

Chapter 9

For marriages and other association which the Jews had with Gentiles, Esdras lamenteth, 5. and confessing the peoples iniquity,

prayeth God to conserve them from utter destruction.

(a) Malachias the Prophet complainth also of this fault c. 2. v. 11. threatening Gods punishment both to superiors and subjects for not correcting it. v. 12.

1 **AND** after these things were accomplished, the princes came to me, saying: The people of Israel, and the Priests and Levites (a) are not separated from the people of the lands, and from the abominations of them, to wit, of the Chananite, and Hethite, and Pherezeite, and Jebusite, and of the Ammonites, and Moabites, and the Ægyptians, and Amorrhites.

2 For they have taken of their daughters to them and to their sons, and have mingled the holy seed with the people of the lands. The hand also of the princes and magistrates hath been first in this transgression.

3 And when I had heard this word, I rent my cloak and my coat, and plucked of the hairs of my head and beard, and sat mourning.

4 And there assembled to me all that feared the God of Israel, for the transgression of them, that were come from the captivity, and I sat sorrowful, until the Evening sacrifice.

5 And at the Evening sacrifice I rose out of my affliction, and my cloak and coat being rent I fell upon my knees, and spread forth my hands to our Lord my God,

6 And said: My God I am confounded and ashamed to lift up my face to thee: because our iniquities are multiplied over our head, and our sins have grown even unto heaven,

7 from the days of our fathers: yea and we ourselves also have sinned grievously unto this day, and in our iniquities have we been delivered ourselves, and our Kings, and our Priests into the hand of the Kings of the lands, and into the sword, and into captivity, and into spoil, and into confusion of countenance, as also at this day.

8 And now as it were a little, and for a moment was our prayer made before the Lord our God, that a remnant might be left us, and (b) a nail might be given us in his holy place, and that our God would illuminate our eyes, and would give us a little life in our bondage.

(b) In respect of their great iniquities Esdras presumeth not to ask the conservation of the whole people, but some Relics or smallest part, as it were a little: post, or a nail of a whole house towards the reedifying thereof.

9 Because we are bondmen, and in our bondage our God did not forsake us, & he inclined mercy upon us before the king of the Persians, to give us life, and to advance the house of our God, and to build the desolations thereof and to give us a hedge in Juda and Jerusalem.

10 And now what shall we say, O our God, after these things? because we have forsaken thy commandments,

11 which thou hast commanded in the hand of thy servants the Prophets, saying: The land, to the which you enter to possess it, is an unclean land, according to the uncleanness of peoples, and of other lands, by the abominations of them that have filled it from mouth unto mouth in their coinquination.

12 Now therefore give not your daughters to their sons, and their daughters take not for your sons, and do ye not seek their peace, and their prosperity for ever: that you may be strengthened, and may eat

the goods that are of the land, and may have your children heirs for ever.

13 And after all things that come upon us in our most wicked works, and our most great sin, because thou our God hast delivered us from our iniquity, and hast given us health as it is at this day,

14 that we shall not turn away, and make frustrate thy commandments, neither should join matrimonies with the peoples of these abominations. Why art thou angry with us unto utter destruction, not to leave us a remnant unto salvation?

15 Lord God of Israel thou art just: because we are left, which should be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee upon this.

Chapter 10

Esdras calling the people together commandeth them to Dismiss the strange women, which they have married: 14 appointing officers to see it executed, 18 and reciteth those which had married such women.

1 **ESDRAS** therefore thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great company of men and women and children, and the people wept with much lamentation.

2 And Sechenias the son of Jehiel of the children of Ælam answered, and said to Esdras: We have transgressed against our God, and have taken to wives strange women of the peoples of the land: and now if there be penance in Israel upon this,

3 let us make a covenant with the Lord our God, to put away all the wives, and them that are born of them, according to the will of our Lord, and of them that fear the precept of the Lord our God: be it done according to the law.

4 Arise, it is thy part to discern, and we will be with thee: take courage, and do it.

5 Esdras therefore rose up, and adjured the Princes of the Priests and of the Levites, and all Israel, that they should do according to this word, and they sware.

6 And Esdras rose up before the house of God, and went to the chamber of (a) Johanan the son of Eliasib, and entered into it, he did eat no bread, and drank no water: for he mourned for the transgression of them, that were come out of the captivity.

7 And there was a proclamation sent in Juda and Jerusalem to all the children of the transmigration, that they should assemble together into Jerusalem.

8 And every one that shall not come within three days, according to the counsel of the princes and ancients, all his substance shall be taken away, and himself shall be cast out of the company of the

(a) Esdras being extraordinarily sent by God, to correct the people, repaireth to the high Priests son, by his authority calleth the people together, and so proceedth to make reformation. So St. Paul conferred with

other Apostles. *Gal.*
2

(b) Their sin was
punished by over
much rain. v. 13.
And so affliction
gave them more
feeling of their
faults.

transmigration.

9 There assembled therefore all the men of Juda, and Benjamin into Jerusalem within three days, that is the ninth month, the twentieth day of the month: and all the people sat in the street of the house of God, trembling for the sin, and (b) the rain.

10 And Esdras the Priest arose, and said to them: You have transgressed, and taken strange women to wife, to add upon the sin of Israel.

11 And now give confession to our Lord the God of your fathers, and do his pleasure, and be separated from the peoples of the land, and from your wives the strangers.

12 And all the multitude answered, and said with a loud voice: According to thy word unto us, so be it done.

13 Nevertheless because there is much people, and a time of rain, and we can not abide to stand without, and it is not a work of one day or two (for we have exceedingly sinned in this thing)

14 let there be princes appointed in all the multitude: and let all in our cities that have taken strangers to wife, come at set times, and with them the ancients by city and city, and the judges thereof, until the wrath of our God be turned away from us for this sin.

15 Therefore Jonathan the son of Azahel, and Iaazia the son of Thecua were appointed over this, and Mesollam and Sebethai Levites did help them:

16 and the children of the transmigration did so. And Esdras the Priest, and the men, princes of the families went into the houses of their fathers, and all by their names, and they sat in the first day of the tenth month to search out the matter.

17 And all the men were fully counted that had taken strangers to wife, unto the first day of the first month.

18 And there were found of the sons of the Priests that had taken strangers to wife. Of the children of Josue the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia.

19 And they gave their hands to put away their wives, and to offer for their offence a ram of the flock.

20 And of the children of Emmer, Hanani, and Zebedia.

21 And of the children of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias.

22 And of the children of Pheshur, Elionai, Maasia, Ismael, Nathanael, Jozabed, and Elasa.

23 And of the children of the Levites, Jozabed, and Semei, and Celaia, the same is Calita, Phataia, Juda, and Eliezer.

24 And of the singing men Eliasib: and of the porters, Sellum, and Thelem, and Vri.

25 And of Israel, of the children of Pharos, Remeia, and Jezia, and

Melchia, and Miamin, and Eliezer, and Melchia, and Banea.

26 And of the children of Ælam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia.

27 And of the children of Zethua, Elioenai, Eliasib, Mathania, Ierimuth, and Zabad, and Aziza.

28 And of the children of Bebai, Johanan, Hanamia, Zabbai, Athalai:

29 And of the children of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth.

30 And of the children of Phahath Moab, Edna and Chahal, Bananias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse.

31 And of the children of Herem, Eliezer, Josue, Melchias, Semeias, Simeon,

32 Benjamin, Maloch, Samarias.

33 And of the children of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Iermai, Manass, Semei.

34 Of the children of Bani, Maaddi, Amram, and Vel,

35 Baneas, and Badaias, Cheliau,

36 Vania, Marimuth, and Eliasib,

37 Mathanias, Mathanai, and Jasi,

38 and Bani, and Bennui, Semei,

39 and Salmias, and Nathan, and Adaias,

40 and Mechnedebai, Sisai, Sarai,

41 Ezrel, and Selemiau, Semeria,

42 Sellum, Amaria, Joseph

43 Of the children of Nebo, Jehiel, Mathathias, Zabad, Zabina, Jeddu, and Joel. and Banaia.

44 all these had taken strangers to wife, and there were of them that had born (c) children.

(c) Amongst other inconveniences of unlawful marriages one is that children are born illegitimate.

THE ARGUMENT OF THE BOOK OF NEHEMIAS.

Double title of this book.

The contents.

Divided into three parts.

THIS book beareth Title both of the author Nehemias, who writ it, and of the second book of Esdras, who in the former writ the history of the Israelites after their relaxation from captivity, to the building again of the Temple, with other things done the same time. Whereunto Nehemias joineth things succeeding, especially the new erection of walls and towers about the city of Jerusalem. And it may be divided into three parts. In the two first chapters, he sheweth his compassion of his countries misery: and his coming to assist them. In the ten following, he reciteth the good effects in repairing, and strengthening the city with walls and people. In the last chapter, the correction of errors & evil manners, which he found amongst them.

*S. Jerome
Epist. ad
Paulin.*

THE BOOK OF NEHEMIAS which also is called: THE SECOND OF ESDRAS

Chapter 1

The first part.
Nehemias his
commiseration of
his country.

(a) Nehemias by
his legacy, being
sent from a king;
by *his name* which
signifieth comforter
from our Lord; and
by *his building*
again the walls of
Jerusalem;
prefigured our
Saviour, who was
sent from God the
Father, himself
being the comforter
of mankind, and
the sender of
another comforter
the holy Ghost, to
remain with his
Church. *St. Beda.
prolog. in
Nehemiæm.*

*Nehemias hearing the miserable state of his country men in Jewry,
4. lamenteth, fasteth, and prayeth God for their relief.*

1 **THE** words of (a) Nehemias the son of Helchias. And it came to pass in the month of Casleu, the twentieth year, and I was in Susis the castle.

2 And Hanani one of my brethren came, himself and men of Juda, and I asked them of the Jews, that remained, and were left alive of the captivity, and of Jerusalem.

3 And they said to me: They that remained, and are left of the captivity there in the province, are in great affliction, and in reproach: and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire.

4 And when I had heard these manner of words, I sate, and wept, and mourned many days: and fasted, and prayed before the face of the God of heaven.

5 And I said: I beseech thee Lord God of heaven, strong, great, and terrible, which keepest covenant & mercy with them that love thee, and keep thy commandments:

6 let thine ears be harkening, and thine eyes open, to hear the prayer

of thy servant, which I pray before thee this day, night & day for the children of Israel thy servants: and I confess for the sins of the children of Israel, in which they have sinned to thee: I & my fathers house have sinned,

7 we have been seduced with vanity, and have not kept thy commandments, and ceremonies and judgment, which thou hast commanded to Moyses thy servant.

8 Remember the word, that thou didst command unto Moyses thy servant, saying: When you shall transgress, I will depress you into peoples:

9 and if you return to me, and keep my precepts, and do them, although you shall be led away to the uttermost parts of heaven, thence will I gather you, and bring you back into the place, which I have chosen that my name should dwell there.

10 And they are thy servants, and thy people: whom thou hast redeemed in thy great strength, and in thy mighty hand.

11 I beseech thee Lord, let thine ear be attent to the prayer of thy servant, and to the prayer of thy servants, which will fear thy name: and direct thy servant this day, and give him mercy before this man. for I was the kings cupbearer.

Chapter 2

Nehemias obtaining commission from king Artaxerxes cometh to Jerusalem: 11. secretly vieweth the broken walls, and ruins of the city, 17. and exhorteth all the Jews to the reedifying thereof.

1 **AND** it came to pass in the month of Nisan, the twentieth year of Artaxerxes the king: and there was wine before him, and I lifted up the wine, and gave to the king: and I was as it were languishing before his face.

2 And the king said to me: Why is thy countenance sad, whereas I do not see thee sick? this is not without cause, but some evil I know not what, is in thy heart. And I was very much and exceedingly afraid:

3 and I said to the king: O king for ever mayest thou live: why should not my countenance be heavy, because the city of the house of the sepulchers of my fathers is desolate, and the gates thereof are burnt with fire?

4 And the king said to me: For what thing makest thou request? And I prayed the God of heaven,

5 and I said to the king: If it seem good to the king, and if thy servant do please before thy face, thou send me into Jewry to the city of the sepulcher of my father, and I will build it.

6 And the king said to me, and the Queen that sat by him: unto what time will thy journey be, and when wilt thou return? And it pleased before the king, and he sent me: and I appointed him a time.

7 And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the River, that they conduct me, till I come into Jewry:

8 and a letter to Asaph the keeper of the kings' forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave according to the good hand of my God with me.

9 And I came to the dukes of the country beyond the River, and gave them the kings letters. And the king had sent with me captains of soldiers, and horsemen.

(a) Infidels & Heretics are grieved, that others endeavor to repair the ruins of the Church in any country.

10 And Sanaballat an Horonite, and Tobias a servant an Ammonite heard it, and (a) were grieved with great affliction, that a man was come, which sought the prosperity of the children of Israel.

11 And I came to Jerusalem and was there three days.

12 and I arose in the night, I and a few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast whereon I sate.

13 And I went out by the gate of the valley by night, and before the Fountain of the dragon, and to the gate of the dung, and I viewed the wall of Jerusalem broken down, and the gates thereof consumed with fire.

14 And I passed to the gate of the Fountain, and to the Kings conduit, and there was no place for the beast where on I sat, to pass.

15 And I went up by the torrent in the night, and viewed the wall, and going back I came to the gate of the valley, and returned.

16 But the magistrates knew not whither I went, or what I did: yea and to the Jews, and the Priests, and the nobles, and the magistrates, and the rest that did the work until then I had showed nothing.

17 And I said to them: You know the affliction wherein we are, because Jerusalem is made desolate, and the gates thereof are consumed with fire: Come, and let us build the walls of Jerusalem, and let us be no longer a reproach.

(b) Gods hand was clearly showed in the effect of obtaining the kings favorable letters.

18 And I showed them (b) the hand of my God, that it was good with me, and the kings words, which he had spoken to me, and I said: Let us rise, and let us build. And their hands were encouraged in good.

19 But Sanaballat the Horonite, and Tobias the servant an Ammanite, and Gosem an Arabian heard of it, and they scorned us, and despised us, and said: What is this thing, that you doe? Why do you rebel against the king?

20 And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise and build: but you have no part, nor justice, nor memory in Jerusalem.

Chapter 3

The second part.
How the city was
repaired with walls
& people.

(a) Finishing the
gate they
dedicated it to
Gods service,
being for defense
of his holy city:
and so sanctified
it.

The High Priest and others begin to repair Jerusalem strengthening it with an uttermost, 19. middle, 28. and innermost wall with towers and gates.

1 **AND** Eliasib the high Priest arose, and his brethren the Priests: and they built the gate of the flock: they sanctified it, and set the doors thereof, and unto the tower of an hundred cubits they (a) sanctified it, unto the tower of Hananeel.

2 And besides him did the men of Jericho build, and besides him built Zachur the son of Amri.

3 But the fishgate the children of Asnaa did build: they covered it, and set up the doors thereof, and the locks, and bars. And besides them built Marimuth the son of Urias the son of Accas.

4 And besides him built Mosollam the son of Bazachias, the son of Merezebel, and besides them built Sadoc the son of Baana.

5 And beside them builded the Thecuenes: but their great men did not put under their necks in the work of their Lord.

6 And Joiada the son of Phasea, and Mosollam the son of Besodia built the old gate covered it, and set up the doors thereof, and the locks, and bars.

7 And beside them built Meltias a Gabaonite, and Iadon a Meronathite, men of Gabaon and Maspha, for the duke that was in the country beyond the River.

8 And beside him built Eziel the son of Araia a goldsmith: and beside him built Ananias the son of a Pigmentary: and they left Jerusalem unto the wall of the broader street.

9 And beside him built Raphaia the son of Hur, prince of the street of Jerusalem.

10 And beside them Jedaia the son of Haromaph against his house: and beside him built Hattus the son of Hasebomia.

11 The half part of the street built Melchias the son of Herem, and Hasub the son of Phahath Moab, and the tower of the furnaces.

12 And beside him built Sellum the son of Alohes prince of the half part of the street of Jerusalem, he and his daughters.

13 And the gate of the valley built Hanun, and the inhabitants of Zanoë: they built it, and set up the doors thereof, and the locks, and bars, and a thousand cubits in the wall unto the gate of the dunghill.

14 And the gate of the dunghill built Melchias the son of Rechab, the prince of the street of Bethacaram: he built it, and set up the doors thereof, and the locks, and bars.

15 And the gate of the Fountain Sellum builded the son of Colhoza, prince of the village of Maspha: he built it, and covered it, and set up the doors thereof, & the locks, & bars, and the walls of the pool of Siloe unto the kings guard, and unto the steps that go down from

the city of David.

16 After him built Nehemias the son of Azboc prince of the half part of the street of Bethsur, as far as over against the sepulcher of David, and unto the pool, that is built with great work, and unto the house of the valiants.

17 After him the Levites builded, Rehum the son of Benni. After him built Hasebias prince of the half part of the street of Ceila in his street.

18 After him built their brethren Bauai the son of Enadad, prince of the half part of Ceila.

19 And beside him built Azer the son of Josue, the prince of Maspha the second measure, against the visiting of the most sure corner.

20 After him in the mount built Baruch the son of Zachai the second measure, from the corner unto the gate of the house of Eliasib the high Priest.

21 After him built Merimuth the son of Urias the son of Haccus, the second measure, from the gate of the house of Eliasib, as far as the house of Eliasib extended.

22 And after him built the Priests, men of the champain of Jordan.

23 After him built Benjamin & Hasub against their house: & after him built Azarias the son of Masias the son of Ananias against his house.

24 After him built Bennui the son of Hanadad the second measure, from the house of Azarias unto the bending, and unto the corner.

25 Phalel the son of Ozi against the bending and the tower, which appeareth from out of the kings high house, that is, in the court of the prison: after him Phadaia the son of Pharos.

26 And the Nathineites dwelt in Ophel, as far as over against the gate of waters toward the East, and the tower that stood out.

27 After him the Thecuenes builded the second measure over against, from the great and eminent tower unto the wall of the temple.

28 And upward to the gate of horses the Priests built, every man against his house.

29 After them built Sadoc the son of Emmer against his house. And after him built Semaia the son of Sechenias, keeper of the East gate.

30 After him built Hanania the son of Selemia, and Hanun the son of Seleph the sixth, the second measure: after him built Mosollam the son of Barachias, against his treasury. After him Melchias a goldsmith son unto the house of the Natheneites, and of them that sold old stuff against the judgment gate, and unto the upper chamber of the corner.

31 And within the upper chamber of the corner in the gate of the flock, the goldsmiths and merchants builded.

Chapter 4

Notwithstanding the enemies rage and oppose against the building of walls, 4. the Jews build with one hand, and hold their swords in the other: Nehemias encourageth them, and the work proceedeth.

1 **AND** it came to pass, when Sanaballat had heard that we builded the wall, he was very angry: and being moved exceedingly he scorned the Jews.

2 and said before his brethren, and the multitude of the Samaritans: What do (a) the silly Jews? will the gentiles let them alone? Shall they sacrifice and accomplish in one day? Why, are they able to build up the stones out of the heaps of dust, that are burnt?

3 Yea Tobias also the Ammanite his neighbor said: Let them build: if a fox come up, he shall leap over their stone wall.

4 Hear our God, because we are had in despise: turn the reproach upon their head, and give them into despise in a Land of captivity.

5 Cover not their iniquity, and let not their sin be put out before thy face, because they have mocked thy builders.

6 Therefore we built the wall, and joined together the whole unto the half part: and the heart of the people was provoked to work.

7 And it came to pass, when Sanaballat had heard, and Tobias, and the Arabians, and the Ammanites, and the Azotians, that the breach of the wall of Jerusalem was closed up, and the gates began to be stopped, they were wrath exceedingly.

8 And they were all assembled together, to come, and to fight against Jerusalem, and to prepare ambushments.

9 And we prayed our God, and set watchmen upon the wall day and night against them.

10 And Judas said: The strength of him that carrieth is weakened, & the mortar is very much, and we shall not be able to build the wall.

11 And our enemies said: Let them not know, and let them be ignorant, till we come into the midst of them, and kill them, and make their work to cease.

12 And it came to pass, the Jews that dwelt beside them, coming and telling us ten times, out of all places from whence they came to us,

13 I set the people in a place behind the wall round about in order, with their swords, and spears, and bows.

14 And I looked and rose up: & I said 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 brethren, your sons, and your daughters, and your wives, and your houses.

15 And it came to pass, when our enemies had heard that it was told us, God defeated their counsel. And we returned all to the walls,

(a) It was Gods providence that the enemies mocking at the reparation of Jerusalem did not so furiously resist, till the work was performed: so sometimes heretics scoff at the endeavors of poor priests laboring to restore Catholic religion: but whether they scoff or rage, Gods holy work proceedth and prospereth.

every man to his work.

16 And it came to pass from that day, the half part of their youngmen did the work, and half was ready to battle, and spears, & shields, and bows, and coats of mail, and the princes behind them in all the house of Juda

17 of them that built in the wall, and that carried burdens, and that laded them: with one of his hands he did the work, & with the other he held a sword:

18 for every one of the builders was girded with a sword about his reins. And they builded, and sounded with the trumpet near me.

19 And I said to the princes, and to the magistrates, & to the rest of the common people: The work is great and broad, and we are separated in the wall one far from another:

20 in what place soever you shall hear the sound of the trumpet, thither run together unto us: our God will fight for us.

21 And let us ourselves do the work: and let the half part of us hold spears from the rising of the morning, till the stars appear.

22 At that time also I said to the people: Let every man with his servant tarry in the midst of Jerusalem, and let there be courses among us by day and night to work.

23 And I and my brethren, and my servants, and the watchmen, that were behind me, did not put of our clothes: every man was made bare only to washing.

Chapter 5

Nehemias blameth covetous rich men, for oppressing the poor. 14. himself giveth largely of his own to the needy.

(a) S Beda in his time lamented that some spiritual Superiors neglected to feed their flock, either spiritually or temporally, and yet exacted temporal revenues, and oppressed the poor people. *li 3. c. 21. in Esd.* How much more may we with him, with another Nehemias, that is a *comforter from our Lord* to correct this fault, & to relieve poor Catholics distressed?

1 **AND** there was (a) a great cry of the people, and of their wives against their brethren the Jews.

2 And there were that said. Our sons and our daughters are very many: let us take corn for the price of them, and let us eat, and live.

3 And there were that said: Let us pledge our fields, and vineyards, and our houses, and let us take corn in famine.

4 And others said: Let us borrow money for the kings tributes, and let us give our fields and vineyards,

5 and now as the flesh of our brethren, so is our flesh: and as their children so also our children. behold we subdue our sons, and our daughters into bondage, and our daughters there are bondwomen, neither have we wherewith they may be redeemed, and our fields and our vineyards other men do possess.

6 And I was exceeding angry, when I had heard their cry according to these words.

7 And my heart thought with myself: and I rebuked the princes and

magistrates, and said to them: Do you every one exact usuries of your brethren? and I gathered against them a great assembly,

8 and I said to them: We as you know, have redeemed our brethren the Jews, that were sold to the gentiles, according to our ability: and will you therefore Sell your brethren, and shall we redeem them? And they held their peace, neither did they find what to answer.

9 And I said to them: The thing is not good, which you do: why walk you not in the fear of our God, lest we be upbraided with all the gentiles our enemies? (b)

10 I also and my brethren, and my servants, have lent money and corn to very many: let us not ask this again in common, let us remit them the debt, that is due to us.

11 Restore ye to them their fields this day, and their vineyards, and their olivets, and their houses: yea the hundred part also of money, corn, wine and oil, which you were wont to exact of them, give it rather for them.

12 And they said: We will restore, and we will seek nothing of them: and we will do so as thou speakest. And I called the Priests, and adjured them, to do according to that which I had said.

13 Moreover I shook my bosom, and said: God so shake every man, that shall not accomplish this word, out of his house, and out of his labors, so be he shaken out, and made empty. And all the multitude said: Amen. And they praised God. And the people did as it was said.

14 And from that day, wherein the king commended me to the duke in the land of Juda, from the twentieth year till the two & thirtieth year of Artaxerxes the king for twelve years, I and my brethren did not eat the yearly allowance, that was due to the dukes.

15 But the former dukes, that had been before me, burdened the people, and took of them in bread, and wine, and money every day forty sicles: yea and their officers oppressed the people. But I did not so for the fear of God.

16 Yea I builded rather in the work of the wall, and field I bought not, and all my servants were gathered together to the work.

17 The Jews also and the magistrates an hundred fifty men, and they that came to us out of the nations, that were round about us were at the table.

18 And there was prepared for me day by day one ox, six chosen rams, beside fowls, and within ten days diverse wines, & many other things did I give. Moreover also the yearly allowance of my dukedom I sought not, for the people was very much impoverished.

19 (c) Remember me my God to good, according to all things, which I have done to this people

(b) A right property of a true pastor, to do that good which he preacheth to others. *St. Beda ibidem.*

(c) A good conscience hath great confidence in God and justly hopeth for reward.

Chapter 6

The enemies guilefully offer to make league with the Jews 3. but Nehemias proceedth in building the walls: 16. and all bordering nations fear them.

(a) When heretics & other adversaries of the Church find themselves not able to suppress Catholics, they offer conditions of peace, and liberty to all. so when protestants began & where they are weak, they would have none persecuted for any opinions in religion; but where they are strong they hardly grant toleration to Catholics,

1 **AND** it came to pass, when Sanaballat had heard, and Tobias, and Gossem the Arabian, and the rest of our enemies, that I did build the wall, and there was no breach remaining in it (Howbeit at that time I had not put the doors in the gates)

2 Sanaballat and Gossem sent to me, saying: Come, and (a) let us make a league together in the villages, in the field of Ono: But they thought to do me evil.

3 I sent therefore messengers to them, saying: I am doing a great work, and I can not go down, lest perhaps it be neglected when I shall come, and descend to you.

4 But they sent to me according to this word, four times: and I answered them according to the former word.

5 And Sanaballat sent his servant to me the fifth time according to the former word, and he had a letter in his hand written in this manner: Among the Gentiles it is heard, and Gossem hath said, that thou and the Jews mean to rebel, and therefore thou buildest the wall, and will advance thy self king over them: for which cause

7 thou hast set up prophets also, which should preach of thee in Jerusalem, saying: There is a king in Jewry: The king will hear of these things: therefore come now, that we may take counsel together.

8 And I sent to them, saying: It is not done according to these words, which thou speakest: for thou framest these things of thine own heart.

9 For all these terrified us, thinking that our hands would cease from the work, and we would leave off. For which cause I did the more strengthen my hands:

10 and I entered into the house of Samaia the son of Dalaia the son of Metabeel secretly. who said: Let us consult with ourselves in the house of God in the midst of the temple: and Let us shut the doors of the temple because they will come to kill thee, and in the night they will come to slay thee.

11 And I said: Doth any man that is like unto me flee? and who being as I am, will go into the temple, and live? I will not go in.

12 And I understood that God had not sent him, but as it were prophesying he had spoken to me, and Tobias, and Sanaballat had hired him.

13 For he had taken a price, that I being terrified should do it, and sin, and they might have some evil to upbraid me withal.

14 Remember me Lord for Tobias and Sanaballat, according to such their works. Yea and Noadiah the Prophet, and the rest of the

Prophets that terrified me

15 But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days.

16 It came to pass therefore when all our enemies had heard it, that all nations which were round about us, feared, & were dismayed within them selves, and knew that this work was done of God.

17 But in those days also many letters of the principal Jews were sent to Tobias, and from Tobias there came to them.

18 For there were many in Jewry sworn unto him, because he was the son in law of Sechenias the son of Area, and Johanan his son had taken the daughter of Mosollam the son of Barachias.

19 Yea and they praised him before me, and they reported my words unto him: and Tobias sent letters to terrify me.

Chapter 7

Nehemias appointeth watchmen in Jerusalem, 5. and calling the people together reciteth the number of those, which came first from Babylon. 68. likewise of their cattle, 70. and the gifts of certain chief men towards the reparations.

1 **AND** after the wall was built, & I had put on the doors, and numbered the porters, and singing men, and Levites:

2 I commanded Hanani my brother, and Hananias prince of the house of Jerusalem (for he seemed as it were a true man, and one that feared God above the rest)

(a) Three special defenses of a city, are the strength of walls, shutting and opening the gates in due time, & diligent watchmen: so to the custody of faithful souls three things are necessary; the grace of God, due regard of the outward senses, and continual watch against our invisible enemies.

3 and I said to them: Let not the gates of Jerusalem be opened until the heat of the sun. And when they yet stood by, the gates were shut, and barred: and I set (a) watchmen of the inhabitants of Jerusalem, every one by their courses, and every man against his house.

4 And the city was exceeding large and great, and the people few in the midst thereof, & there were no houses built.

5 But God gave me in my heart, and I assembled the princes and magistrates, and common people, that I might number them: and I found a book of the number of them, that came up first, and there was found written in it:

6 These are the children of the province, which came up from the captivity of them that were transported, whom Nabuchodonosor the king of Babylon had transported, and returned into Jewry, every one into his own city.

7 They that came with Zorobabel, Josue, Nehemias, Azarias, Rahamias, Nahamani, Mardocheus, Belsam, Mespharath, Begoai, Nahum, Baana. The number of the men of the people of Israel.

8 The children of Pharos, two thousand an hundred seventy two.

9 The children of Saphatia, three hundred seventy two.

- 10 The children of Area, six hundred fifty two.
- 11 The children of Phahathmoab of the children of Josue and Ioab, two thousand eight hundred eighteen.
- 12 The children of Ælam, a thousand two hundred fifty four
- 13 The children Zethua, eight hundred forty five.
- 14 The children of Zachai, seven hundred sixty.
- 15 The children of Bannui, six hundred forty eight.
- 16 The children of Bebai, six hundred twenty eight.
- 17 The children of Azgad, two thousand three hundred twenty two.
- 18 The children of Adonicam, six hundred sixty seven.
- 19 The children of Beguai, two thousand sixty seven.
- 20 The children of Adin, six hundred fifty five.
- 21 The children of Ater, children of Hezecias ninetie eight.
- 22 The children of Hasem, three hundred twenty eight
- 23 The children of Besai, three hundred twenty four.
- 24 The children of Hareph, an hundred twelve
- 25 The children of Gabaon, ninety five.
- 26 The children of Betlehem, and Nerupha, an hundred eighty eight.
- 27 The men of Anathoth, an hundred twenty eight.
- 28 The men of Bethazmoth, forty two.
- 29 The men of Cariathiarim, Cephira, and Beroth seven hundred forty three.
- 30 The men of Rama and Geba, six hundred twenty one.
- 31 The men of Machmas, an hundred twenty two.
- 32 The men of Bethel and Hai, an hundred twenty three.
- 33 The men of another Nebo, fifty two.
- 34 The men of another Ælam, a thousand, two hundred fifty four.
- 35 The children of Harem, three hundred twenty.
- 36 The children of Jericho, three hundred forty five.
- 37 The children of Lod Hadid and Ono, seven hundred twenty one.
- 38 The children of Senaa, three thousand nine hundred thirty.
- 39 The Priests: The children of Jdaia in the house of Josue, nine hundred three.
- 40 The children of Emmer, a thousand fifty two.
- 41 The children of Phashur, a thousand two hundred forty seven.
- 42 The children of Arem, a thousand seventeen. The Levites:
- 43 The children of Josue & Cedmiel, the children

44 of Cenias, seventy four: The singing men:
45 the children of Asaph, an hundred forty eight.

46 The porters: The children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: an hundred thirty eight.

47 The Nathineites: The children of Soha, the children of Hasupha, the children of Tebbaath,

48 the children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Haguba, the children of Seimai,

49 the children of Hanan, the children of Geddel, the children of Gaher,

50 the children of Raaia, the children of Rasin, the children of Necoda,

51 the children of Gesem, the children of Aza, the children of Phasea,

52 the children of Besai, the children of Munim, the children of Nephussim,

53 the children of Bacbuc, the children of Hacupha, the children of Harur,

54 the children of Besloth, the children of Mahida, the children of Harsa,

55 the children of Bercos, the children of Sisara, the children of Thema,

56 the children of Nasia, the children of Hatipha,

57 the children of the servants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharida,

58 the children of Iahala, the children of Darcon, the children of Ieddel,

59 the children of Saphia, the children of Hatil, the children of Phohereth, who was born unto Sabaim, the son of Amon.

60 all Natheneites, and the children of the servants of Salomon, three hundred ninety two.

61 But these be they which came up from Thelmela, Thelharsa, Cherub, Addon, and Emmer: and could not show the house of their fathers, and their seed, whether they were of Israel.

62 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred forty two.

63 And of the Priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai a Galeadite, and he was called by their name.

64 These sought their writing in the register, and found it not: & they

were cast out of the Priesthood.

65 And Athersatha said to them, that they should not eat of the
Holies of holies, until there stood up a Priest learned and cunning.

66 all the multitude as it were one man forty two thousand three
hundred sixty,

67 beside their men servants and women servants, which were seven
thousand three hundred thirty seven: and among them singing men,
& singing women, two hundred forty five.

68 Their horses, two hundred forty six their mules two hundred forty
five,

69 their camels, four hundred thirty five, asses six thousand seven
hundred twenty.

St. Jerome here
noteth whence
he received each
part of this book,
which is all
Canonical
Scripture being
all alike so
declared by the
Church.

*Hitherto is reported what was written in the Register. From this
place forward goeth on in order the history of Nehemias.*

70 And certain of the princes of families gave unto the work.
Athersatha gave into the treasure of gold a thousand drachmas, vials
fifty, tunics for Priests five hundred thirty.

71 And of the princes of families there gave into the treasure of the
work of gold, twenty thousand drachmas, and of silver two thousand
two hundred pound.

72 And that which the rest of the people gave, of gold twenty
thousand drachmas, and of silver two thousand pound, and tunics
for Priests sixty seven.

73 And the Priests and Levites, and porters, and singing men, and the
rest of the common people, and the Nathineites, and all Israel dwelt
in their cities. And the Seventh month was come: and the children of
Israel were in their cities.

Chapter 8

*Esdras readeth the law before the people. 9. Nehemias comforteth
them. 13. They celebrate the feast of tabernacles seven days: 13. &
of collection the eight day.*

(a) The people
requested Esdras,
to *bring the book*
of the law, and he
brought it, neither
is there any
mention that he
writ the whole law
out of his memory
or by miracle:
which maketh it
probable that all
copies were not
burned or lost, but
some reserved by
Jeremias, Ezechiel,

1 **AND** all the people was gathered together as it were one man to
the street, which is before the water and they said to Esdras the
scribe, that he should bring the book of the law of Moyses, which
our Lord had commanded Israel.

2 Esdras therefore the priest (a) brought the law before the multitude
of men and women, and all that could understand, in the first day of
the Seventh month.

3 And he read it plainly in the street that was before the water gate,
from morning until midday, in the presence of the men, and women,
and of these that understood: and the ears of all the people were
attent to the book.

4 And Esdras the scribe stood upon a step of wood, which he made

Daniel, Aggeus. Zacharias, or by himself or others out of which he collected one entire volume correcting faults committed by scribes, & adding some things for explication sake & supplement of the memories: and that either by tradition or revelation.

(b) *Athersatha* privileged, by reason of his favor with king Artaxerxes. Chapter 2.

to speak upon: and there stood by him Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand: and on the left: Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia, and Mosollam.

5 And Esdras opened the book before all the people: for he appeared above all the people: and when he had opened it, all the people stood.

6 And Esdras blessed our Lord the great God: and all the people answered: Amen, amen: lifting up their hands, and they bowed, and adored God flat on the earth.

7 Moreover Josue, & Bani, and Serebia, Jamin, Accub, Septhai, Odia, Maasia, Celita, Azarias, Jozabed, Hanan, Phalia: Levites made silence in the people to hear the law: and the people stood in their degree.

8 And they read in the book of the law of God distinctly and plainly, for to understand: and they understood when it was read.

9 And Nehemias said (the same is (b) *Athersatha*) and Esdras the Priest and scribe, and the Levites interpreting to all the people: It is a day sanctified to the Lord our God, mourn ye not, and weep not. For all the people wept, when they heard the words of the law.

1. *Esd.* 2.

10 And he said to them: go, eat fat things, and drink the sweet wine, and send portions to them, that have not prepared for them selves: because it is the holy day of our Lord, and be not sad: for the joy of our Lord is our strength.

11 And the Levites made silence in all the people, saying: Hold your peace, because the day is holy, and be not sorrowful.

12 Therefore all the people went to eat and drink, and to send portions, and to make great joy: because they understood the words, that he had taught them.

13 And in the second day were gathered the princes of the families of all the people, the Priests and Levites to Esdras the scribe, that he should interpret unto them the words of the law.

14 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 solemn day, the Seventh month:

15 and that they should proclaim and publish a voice in all their cities, and in Jerusalem, saying: go ye forth into the mount, and fetch branches of the olive tree, and branches of the most fair tree, branches of the myrtle tree, and boughs of the palm trees, and branches of the thick leaved tree, that tabernacles may be made, as it is written.

16 And the people went forth, and brought. And they made themselves tabernacles every man in his house top, and in his courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim

17 Therefore all the church of them, that were returned from the

captivity, made tabernacles, and dwelt in tabernacles. For from the days of Josue the son of Nun the children of Israel had not done it in such sort, until that day: and there was exceeding great joy.

18 And he read in the book of the law of God day by day, from the first day till the last, and they made the solemnity seven days, & in the eight day a collect according to the rite.

Chapter 9

The people repenting in fasting and sackcloth, put away their wives of strange nations. 5. Esdras confesseth Gods benefits, and the peoples ingratitude. 32. prayeth for them, and maketh league with God.

1 **AND** in the four and twentieth day of the month the children of Israel came together in fasting and sack cloths, and earth upon them.

(a) True repentance requireth works of penance, & especially the removing of occasions of sin: as separation from evil company abandoning of evil cogitations, and of much worldly pleasure.

2 And the seed of the children of Israel was (a) separated from every strange child: and they stood, and confessed their sins, and the iniquities of their fathers.

3 And they rose up to stand: and they read in the volume of the law of our Lord their God, four times in a day, and four times they confessed, and adored our Lord their God.

4 And there arose upon the step of the Levites Josue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to our Lord their God.

5 And the Levites Josue and Cedmihel, Bonni, Hasebnia, Serebia, Odaia, Sebnia, and Phathahia, said: Arise, bless our Lord your God from eternity to eternity: and let them bless the high name of thy Glory in all blessing & praise.

6 Thou the same o Lord, alone thou hast made heaven, & all the host thereof: the earth & all things that are in it: the seas and all things that are therein: and thou dost give life to all these things, and the host of heaven adoreth thee.

(b) Changing of names importeth some beneficial Mystery. Gen. 17.

7 Thou the same o Lord God, which didst choose Abram, & broughtest him out of the fire of the Chaldees, and gavest him the (b) name Abraham.

8 And thou didst find his heart faithful before thee: and thou madest a covenant with him, that thou wouldest give him the land of the Chananite, of the Hethite, and of the Amorrheite, and of the Pherezeite, and of the Jebusite, & of the Gergeseite, to give unto his seed: and thou hast fulfilled thy words, because thou art just.

9 And thou sawest the affliction of our fathers in Ægypt: & their cry thou didst hear upon the Red Sea.

10 And thou gavest signs & wonders in Pharao, and in all his servants, and in all the people of his land: for thou didst know that they had done proudly against them: and thou madest thyself a

name, as also at this day.

11 And thou didst divide the sea before them, and they passed through the midst of the sea in dry land: but their persecutors thou threwest into the depth, as a stone into the rough waters.

12 And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that the way might appear to them, by the which they went.

13 To mount Sinai also thou didst descend, and spakest with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts.

14 Thy sanctified Sabbath thou didst show them, and the commandments, and ceremonies, and the law thou didst command them in the hand of Moyses thy servant.

15 Bread also from heaven thou gavest them in their hunger, and water out of the rock thou didst bring forth to them thirsting, and thou saidst to them that they should enter in, and possess the land, upon which thou didst lift up thy hand to deliver it them.

(c) Free will in sinners.

16 But they and our fathers did proudly, and hardened their necks and heard not thy commandments.

Num 14

17 And they (c) would not hear, and they remembered not thy marvelous works which thou hast done to them. And they hardened their necks, and gave the head to return to their servitude, as it were by contention. But thou a propitious God, and gracious, and merciful, long suffering and of much compassion, didst not forsake them.

18 Yea and when they had made to them selves a molten calf, and had said: This is thy God, which brought thee out of Ægypt: and they did great blasphemies.

19 But thou in thy many mercies didst not leave them in the desert: the pillar of the cloud departed not from them by day to lead them into the way, and the pillar of fire by night to show them the way by which they should go.

20 And thou gavest them thy good spirit, which should teach them, and thy Manna thou didst not withhold from their mouth, and thou gavest them water in thirst.

21 Forty years didst thou feed them in the desert, and nothing was wanting to them, their garments waxed not old, and their feet not worn.

22 And thou gavest them kingdoms, and peoples, and didst part lots unto them: and they possessed the land of Sehon, and the land of the king Hesebon, and the land of Og the king of Basan.

23 And thou didst multiply their children as the stars of heaven, & brought them to the land whereof thou hadst said to their fathers, that they should enter and possess it.

24 And the children came, and possessed the land, and thou didst

humble before them the inhabitants of the land, the Chanannites, and gavest them into their hand, and their Kings, and the peoples of the land, that they might do to them as it pleased them.

25 They therefore took the fenced cities and fat ground, and possessed houses full of all goods: cisterns made by others, vineyards, and olivetes, & many trees that bare fruit: and they did eat, and were filled, and became fat, and abounded with delicious things in thy great Goodness.

26 But they provoked thee to wrath, & departed from thee, and threw thy law behind their backs: & they killed thy Prophets, which admonished them earnestly to return to thee: and they did great blasphemies.

27 And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, & thou from heaven didst hear, and according to thy many compassions gavest them Saviours, that should save them from the hand of their enemies.

28 And when they had rested, they returned to do evil in thy sight: & thou didst leave them in the hand of their enemies, and they possessed them. And they returned, & cried to thee: & thou heardst from heaven, and deliveredst them in thy mercies, many times.

29 And thou didst admonish them that they should return to thy law. But they did proudly, & heard not thy commandments, and sinned in thy judgments, which a man should do, and shall live in them, and they gave the revolting shoulder, and hardened their neck, neither did they hear.

30 And thou didst prolong many years over them, and didst testify to charge them in thy spirit by the hand of thy Prophets: and they heard not, and thou didst deliver them into the hand of the peoples of the nations.

31 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 thou.

32 Now therefore O our God, great, strong, and terrible, keeping covenant and mercy, turn not away from thy face all the labor, which hath found us, our Kings, and our Princes, and our Priests, and our Prophets, and our fathers, and all the people from the days of the king of Assur, until this day.

33 And thou art just in all things, that have come upon us: because thou hast done truth, but we have done wickedly.

34 Our Kings, our Princes, our Priests, and our fathers have not done thy law, and have not attended thy commandments, and thy testimonies which thou hast testified among them.

35 And they in their reigns, and in thy manifold Goodness, which thou gavest them, and in the land most large and fat, which thou didst deliver in their sight, served not thee, nor returned from their

most wicked devises.

36 Behold we ourselves this day are bondmen: and the land, which thou gavest our fathers, that they should eat the bread thereof, and the good things that are thereof, and ourselves are servants in it.

37 And the fruits thereof are multiplied to the Kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation.

38 Therefore upon all these things we ourselves make a covenant, and write, and our Princes, our Levites, and our Priests sign it.

Chapter 10

Many, in name of all, subscribe to the covenant made with God. 30. Namely not to marry with strangers, 31. to keep the Sabbath day, and the Seventh year: 32. To pay oblations, 35. First fruits, 38. and Tithes.

1 **AND** the subscribers were Nehemias, Athersatha the son of Hachelai, and Sedecias,

2 Saraias, Azarias, Jeremias,

3 Pheshur, Amarias, Melchias,

4 Hattus, Sebenia, Melluch,

5 Harem, Merimuth, Obdias,

6 Daniel, Genthon, Baruch,

7 Mosollam, Abia, Miamin,

8 Maazia, Belgai, Semeia: these were Priests.

9 Moreover Levites, Josue the son of Azanias, Bennui of the children of Henadad, Cedmihel,

10 And their brethren, Sebenia, Odaia, Celita, Phalaia, Hanan,

11 Micha, Rohob, Hasebia,

12 Zachur, Serebia, Sabania,

13 Odaia, Bani, Baninu.

14 The heads of the people, Pharos, Phahathmoab, Ælam, Zethu, Bani,

15 Bonni, Azgad, Bebai.

16 Adonia, Begoai, Adin,

17 Ater, Hezecia, Azur,

18 Odaia, Hasum, Besai,

19 Hareph, Anathoth, Nebai.

20 Megphias, Mosollam, Hazir,

21 Mezsibel, Sadoc, Iedua.

22 Pheltia, Hanan, Anai

23 Osee, Hanania, Hasub,

24 Alohes, Phalea, Sobec,

25 Rehum, Hasebna, Maasia,

26 Echaia, Hanan, Anan,

27 Melluch, Haran, Baana:

28 And the rest of the people, Priests, Levites, Porters, and singing men, Nathineites, and all that separated them selves from the peoples of the lands to the law of God, their wives, their sons, and their daughters.

29 all that could understand promising for their brethren, their princes, and they that came to promise, and Swear that they would walk in the law of God, which he gave in the hand of Moyses the servant of God, that they would do & keep all the commandments of the Lord our God, and his judgments and his ceremonies.

(d) In all leagues
& covenants of
peace those
articles are
specially
mentioned wherein
breach hath been
made in former
times.

30 And that we would not give (d) our daughters to the people of the land, and their daughters we would not take to our sons.

31 The peoples of the land, which bring in things to sell, & all things to be used, to Sell them on the Sabbath day, we will not take it of them in the Sabbath, and in the sanctified day. And we will let pass the Seventh year, and the exaction of every hand.

32 And we will ordain precepts upon ourselves, to give the third part of a sicle every year to the work of the house of our God,

33 to the loaves of proposition, and to the continual sacrifice, and for a continual holocaust in the Sabbaths, in the Calendes, in the Solemnities, and in the sanctified, and for sin: that propitiation may be made for Israel, and unto all use of the house of our God.

34 We therefore did cast lots concerning the oblation of wood between the Priests, 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 year to year: that it might burn upon the altar of the Lord our God, as it is written in the law of Moyses:

35 And that we would bring the first born of our land, and the first fruits of all the fruit of every tree, from year to year, in the house of our Lord.

36 and the first fruits of our sons, and of our cattle, as it is written in the law, and the first fruits of our oxen, and of our sheep, that they might be offered in the house of our God, to the Priests which minister in the house of our God.

37 And the first fruits of our meats, and of our libaments, and the fruits of every tree, of vintage also and of oil we will bring to the Priests, unto the treasury of our God, and the tenth part of our land to the Levites. The Levites them selves shall receive the tithes out of

all the cities of our works.

38 And the Priest the son of Aaron shall be with the Levites in the tithes of the Levites, and the Levites shall offer the tenth part of their tithe in the house of our God, to the treasury in the treasure house.

39 For the children of Israel and the children of Levi shall carry to the treasury the first fruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the Priests, and singing men, and porters, and ministers, and we will not leave the house of our God.

Chapter 11

New inhabitants of Jerusalem are recited. 20. likewise who dwelt in other cities of Juda.

(a) Because Jerusalem was most impugned by enemies few were willing to dwell there,

(b) yet many valiant men of the tribes of Juda Benjamin and Levi offered them selves: of other tribes the tenth part were chosen by lots. Whereby is gathered that many of the ten tribes returned also into Chanaan, though the holy Scripture doth not so expressly record what became of them as of the other ten tribes, because Jerusalem pertained to the lot of Benjamin, Juda was the Kingly tribe, and Levi the Priestly. St. Beda. lib. 3. cap. 31 in Esdr.

1 **AND** the princes of the people dwelt in Jerusalem: but the rest of the people cast lots, to take (a) one part of ten that should dwell in Jerusalem the holy city, and nine parts in the cities.

2 And the people blessed all the men that had (b) voluntarily offered them selves to dwell in Jerusalem.

3 These therefore are the princes of the province, which dwelt in Jerusalem, and in the cities of Juda. And every one dwelt in his possession, in their cities, Israel, the Priests, the Levites, the Nathineites, and the children of the servants of Salomon.

4 And in Jerusalem there dwelt of the children of Juda, and of the children of Benjamin: of the children of Juda, Athaias the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the children of Phares,

5 Maasia the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of a Silonite.

6 all these the children of Phares, which dwelt in Jerusalem, four hundred sixty eight, valiant men.

7 And these are the children of Benjamin: Sellum the son of Mosollam, the son of Ioed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia,

8 and after him Gebbai, Sellai, nine hundred twenty eight,

9 and Joel the son of Zechri the overseer of them, and Judas the son of Senua second over the city.

10 And of the Priests, Jdaia the son of Ioarib, Iachim,

11 Saraia the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob the prince of the house of God,

12 and their brethren that do the works of the temple: eight hundred twenty two. And Adaia the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of

Melchias,

13 and his brethren the princes of the fathers: two hundred forty two.
And Amassai the son of Azreel, the son of Ahazi, the son of
Mosolamoth, the son of Emmer,

14 and their brethren exceeding mighty: an hundred twenty eight,
and their overseer Zabdiel son of the mighty ones.

15 And of the Levites Semeia the son of Hasub, the son of Azaricam,
the son of Hasabia, the son of Boni,

16 and Sabathai and Jozabed, over all the works, that were without
the house of God, of the princes of the Levites.

17 And Mathania the son of Micha, the son of

Zebedei, the son of Asaph prince to praise, and to confess in prayer,
and Becbecia second of his brethren, and Abda the son of Samua,
the son of Galal, the son of Idithum.

18 all the Levites in the holy city two hundred eighty four.

19 And the porters, Accub, Telmon, and their brethren, which kept
the doors: an hundred seventy two.

20 And the rest of Israel the Priests and the Levites in all the cities of
Juda, every man in his possession.

21 And the Nathineites, that dwelt in Ophel, and Siaha, and Gaspha
of the Nathineites.

22 And the overseer of the Levites in Jerusalem, Azzi the son of
Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of
the children of Asaph, the singing men in the ministry of the house
of God.

23 For the kings commandment was upon them, and an order among
the singing men day by day.

24 And Phathahia the son of Mesezebel of the children of Zara the
son of Juda in the hand of the king, according to every word of the
people,

25 and in the houses through all their countries. Of the children of
Juda there dwelt in Cariatharbe, & in her daughters: and in Dibon,
and in her daughters, and in Cabseel, and in the villages thereof,

26 and in Iesue, and in Molada, and in Bethphaeth,

27 and in Hasersual, and in Bersabee, & in her daughters.

28 and in Siceleg, and in Mochona, and in her daughters,

29 and in Remmon, and in Saraa, and in Ierimuth,

30 Zanoa, Odcllam, and in their towns, Lachis and in her countries,
Azeca, and in her daughters. And they abode in Bersabee unto the
vale of Ennom.

31 And the children of Benjamin, of Geba, Mecmas, and Hai, and
Bethhel, and her daughters,

32 in Anathoth, Nob, Anania,
 33 Asor, Rama, Gethaim,
 34 Hadid, Seboim, and Neballac, Lod,
 35 and Ono the valley of artificers.
 36 And of the Levites were portions of Juda and Benjamin.

Chapter 12

The names and offices of Priests, and Levites, which came with Zorobabel and Josue to Jerusalem 27. with great solemnity of thanksgiving. 31 watchmen are appointed on the new walls. 45. and Keepers of the holy treasure.

(a) Esdras went again to babylon, and obtaining a favorable commission of the King brought many with him into Jerusalem. 1. Esdr. 7.

1 **AND** these are the Priests and Levites, that came up with Zorobabel the son of Salathiel, and Josue: Saraia, Jeremias, (a) Esdras,
 2 Amaria, Melluch, heartus.
 3 Sebenias, Rheum, Merimuth,
 4 Addo Genthon, Abia,
 5 Miamin, Madia, Belga,
 6 Semeia, and Joiarib, Jdaia, Sellum, Amoc, Helcias,
 7 Jdaia. These are the Princes of the Priests, and their brethren in the days of Josue.
 8 Moreover the Levites, Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, over the hymns they & their brethren:
 9 And Becbecia, and Hannia and their brethren every one in his office.
 10 And (b) Josue begat Joacim, and Joacim begat Eilasib, and Eliasib begat Joiada,
 11 and Joiada begat Jonathan, and Jonathan begat Jeddoa.
 12 And in the days of Joacim the Priests and Princes of the families were. Of Saraia, Maraia: Of Jeremias, Hanania:
 13 Of Esdras, Mosellam: and of Amaria, Johanan:
 14 Of Milicho, Jonathan: of Sebenia, Joseph:
 15 Of Haram, Edna: Of Maraioth, Helci:
 16 Of Adaia, Zacharia: Of Genthon, Mosollam,
 17 Of Abia, Zechri: Of Miamin and Moadia, Phelti:
 18 Of Belga, Sammua: of Semaia, Jonathan:
 19 Of Joiarib, Mathanai: of Jodaia, Azzi:
 20 Of Sellai, Sellai: Of Amoc, Heber:
 21 Of Helcias, Hasebia: Of Jdaia, Nathanael.

(b) The Genealogy of high Priests from Josue to Jeddoa otherwise called Iaddus.

22 The Levites in the days of Eliasib, and Ioaiada, and Johanan, and Jeddoa, written Princes of the families, and the Priests in the reign of Darius the Persian.

23 The children of Levi, Princes of the families, written in the book of Cronicles of days, and unto the days of Jonathan the son of Eilasib.

24 And the Princes of the Levites, Hasebia, Serebia, and Josue the son of Cedmihel: & their brethren by their courses, to praise and confess according to the precept of David the man of God, and to wait equally in order.

25 Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, keepers of the gates and of the entrances before the gates.

26 These were in the days of Joacim the son of Josue, the son Josedec, and in the days of Nehemias the duke, and of Esdras the Priest, and Scribe.

27 And in the dedication of the wall of Jerusalem they sought Levites out of all other places, to bring them into Jerusalem, and to make the dedication and joy in giving of thanks, and song, and in cymbals, psalteries. and harps.

28 And the children of the singing men were gathered together out of the champain about Jerusalem, and out of the towns Nethuphati,

29 and from the house of Galgal, and from the countries of Geba and Azmaueth: because the singing men did build them selves villages round about Jerusalem.

30 And the Priests and Levites were cleansed, and they cleansed the people, and the gates, and the wall.

31 And I made the Princes of Juda, go up upon the wall, and I set two great choirs of them that should praise. And they went on the right hand upon the wall to the gate of the dunghill.

32 And after them went Osaias, and the half part of the princes of Juda,

33 and Azarias, Esdras, and Mosollam, Judas, and Benjamin, and Semeia, and Jeremias.

34 And of the children of the Priests with trumpets, Zacharias the son of Jonathan, the son of Semeia, the son of Nathania, the son of Michaia, the son Zechur, the son Asaph,

35 and his brethren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the instruments of the song of David the man of God: and Esdras the scribe before them in the gate of the Fountain.

36 And against them there went up in the stairs of the city of David, in the rising of the wall above the house of David, and unto the gate of waters toward the East.

37 And the second choir of thanks givers went on the contrary side, and I after it, and the half part of the people upon the wall, and

above the tower of the furnaces, & unto the broadest wall,
 38 and above the gate of Ephraim, and above the old gate, and above
 the gate of fishes and the tower of Hananeel, and the tower of
 Emath, and unto the gate of the flock: and they stood in the gate of
 the watch,
 39 and there stood two choirs of them that praised in the house of
 God, and I, and the half part of the magistrates with me.
 40 And the Priests, Eliachim, Maasia, Miamin, Michea, Elioenai,
 Zacharia, Hanania with Trumpets,
 41 & Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and
 Melchia, and Ælam, and Ezer. And the singing men sang aloud, and
 Jezraia the overseer:
 42 and they immolated in that day great victims, and rejoiced: for
 God had made them joyful with great joy: yea their wives also and
 children rejoiced, and the joy of Jerusalem was heard far off.
 43 They numbered also in that day, men over the storehouses of the
 treasure, for the libaments, and for the first fruits, and for the tithes,
 that the princes of the city might bring in by them in the honor of
 thanksgiving, Priests and Levites: because Juda was made joyful, in
 the Priests & Levites standing by.
 44 And they kept the watch of their God, and the observance of
 expiation, and the singing men, and the porters, according to the
 precept of David, and of Salomon his son,
 45 because in the days of David, and Asaph from the beginning there
 were princes appointed of the singing men in song praising, and
 confessing to God.
 46 And all Israel, in the days of Zorobabel, and in the days of
 Nehemias gave portions to the singing men, and to the porters day
 by day, and they (c) sanctified the Levites, and the Levites sanctified
 the children of Aaron.

(c) As others gave
 tithes to the
 Levites: so they
 gave to Priests.
Num. 18. v. 21. 28.

Chapter 13

*The law is read, 3. strange women are dismissed. 5. Faults in
 distribution of the treasure are amended, 10. and due portions
 given to the Levites. 15. Breakers of the Sabbath are corrected, 23.
 and those which married women of strange nations.*

1 **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 ever:

Deut. 23.

2 for that they met not the children of Israel with bread and water:
 and they hired against them Balaam, to curse them: and our God
 turned the cursing into blessing.

Num. 22.

3 And it came to pass, when they had heard the law, they separated

The third part
 Correction of
 faults.

(a) This Tobias was an Ammonite & a persecutor, c. 14. to whom Eliasib being akin (by reason of unlawful marriages) joined fellowship with him for wicked lucre which therefore Nehemias corrected, prefiguring therein our Saviours zeal, who threw buyers and sellers out of the temple *Mat. 21*. And these persecutors prefigured heretics in their words and acts, as venerable Beda expoundeth. *li. 3. in Esd. c. 19.*

every stranger from Israel.

4 And over this thing was Eliasib the Priest, who had been made overseer in the treasury of the house of our God, and near akin to (a) Tobias.

5 He therefore made to himself a great treasury, and they were there before him laying up gifts, and frankincense, and vessels, and the tithe of corn, of wine, and of oil, the portions of the Levites, and of the singing men, and of the porters, and the first fruits of the Priests.

6 But in all these things I was not in Jerusalem, because in the two and thirtieth year of Artaxerxes the king of Babylon I came to the king, and in the end of certain days I desired the king.

7 And I came to Jerusalem, and I understood the evil, that Eliasib had done to Tobias, to make him a treasure in the entrances of the house of God.

8 And it seemed to me exceeding evil. And I threw forth the vessels of the house of Tobias out of the treasury:

9 and I commanded and they cleansed the treasury: and I brought thither again the vessels of the house of God, the sacrifice, and the frankincense.

10 And I knew that the portion of the Levites had not been given: and that every man was fled into his country of the Levites, and the singing men, and of them that ministered:

11 and I pleaded the matter against the magistrates,

and said: Why have we forsaken the house of God? And I assembled them, and I made them to stand in their standings.

12 And all Juda carried the tithe of the corn, wine, and oil into the store houses.

13 And we appointed over the storehouses Selemias Priest, and Sadoc scribe, and Phadaia of the Levites, and next to them Hanan the son of Zachur, the son of Mathania: because they were approved faithful, and to them were committed the portions of the brethren.

14 Remember me my God for this thing, and wipe not out my mercies, which I have done in the house of my God, and in his ceremonies.

15 In those days I saw them in Juda treading the presses on the Sabbath, carrying heaps, and loading upon asses wine, and grapes, and figs, and all manner of burthen, and bringing it into Jerusalem on the Sabbath day. And I charged them, that they should Sell on a day that it was lawful to Sell in.

16 And the Tyrians dwelt in it, bringing fishes, and all things to sell: and they sold on the Sabbaths to the children of Juda in Jerusalem.

17 And I rebuked the Princes of Juda, and said to them: What is this

evil thing, that you do, and profane the day of the Sabbath?

18 Why did not our fathers these things, and our God brought upon us all this evil. and upon this city? And you add wrath upon Israel in violating the Sabbath.

19 And it came to pass, when the gates of Jerusalem had rested on the Sabbath day, I spake: and they shut the gates, and I commanded them that they should not open them till after the Sabbath: and of my servants I appointed over the gates, that none should bring in burdens in the Sabbath day.

20 And the merchants, and they that sold all merchandise, tarried without Jerusalem once and again.

21 And I charged them, and I said to them: Why tarry you over against the wall? if you shall do so the second time, I will lay my hand upon you. Therefore from that time they came not on the Sabbath.

22 I spake also to the Levites that they should be cleansed, and should come to keep the gates, and to Sanctify the day of the Sabbath: therefore for this also remember me my God, & spare me according to the multitude of thy mercies.

23 But in those days also I saw the Jews marrying wives women of Azotus, and of Ammon, and of Moab.

24 And their children spake, the half part the Azotian tongue, and they could not speak the Jews language, and they spake according to the language of the people and people.

25 And I rebuked them, and cursed them. And I beat of them some men, and shaved them bald, and adjured them by God, that they should not give their daughters to their sons, nor take their daughters for their sons, & for themselves, saying:

26 Did not Salomon the king of Israel sin in this kind of thing? and surely in many nations, there was not a king like to him, & he was beloved of his God, and God set him king over all Israel: him therefore also foreign women brought to sin.

27 And shall we also being disobedient persons do all this great evil, to transgress against our God, and to marry foreign women?

28 And Sanaballat the Horonite was son in law to one of the sons of Joiada, the son of Eliasib the high Priest, whom I drove from me.

29 Remember o Lord my God against them, that pollute the Priesthood, and the right of Priests and Levites.

30 Therefore I separated from them all strangers, and I appointed the courses of the Priests and Levites, every man in his ministry:

31 and in the oblation of wood at times appointed, and in the first fruits: (b) Remember me my God unto good. Amen.

(b) A just man that hath merited by good works may pray with great confidence for reward.

**THE THIRD, AND FOURTH BOOKS OF ESDRAS, WITH THE PRAYER OF
MANASSES, *follow after the MACHABEES.***

ANNOTATIONS

Concerning the Books of TOBIAS, JUDITH, WISDOM, ECCLESIASTICUS, and MACHABEES.

Heretics deny
some scriptures
because they
convince their
errors.

The Churches
canon of more
authority the Jews.

A canon is an
infallible rule of
direction.

The Gospel is
known by the
Church.

PROTESTANTS and other Sectaries of this time deny these Books to be Divine Scripture, because they are not in the Jews Canon, nor were accepted for canonical in the primitive Church. But in deed the chief cause is, for that some things in these Books, are so manifest against their opinions, that they have no other answer, but to reject their authority. An old shift noted and refuted by St. Augustine touching, the Book of Wisdom, which some refused, pretending that it was not canonical, but in deed because it convinced their errors. For otherwise who seeth not, that the Canon of the Church of Christ is of more authority with all true Christians, then the Canon of the Jews? And that the Church of Christ numbereth these Books amongst others of Divine and infallible authority, is evident by the testimony and definition, not only of later general Councils; of Trent, Sess. 4. and Florence *Instructio Armenorum*, of Pope Innocentius, *Epist ad Exuperium*, and Gelasius, *Decreto de libris sacris*; but also the Council of Carthage. *An. Dom. 419.* St. Augustine *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 testify the same, as we shall further note severally of every book, in their particular places. And for so much as our adversaries acknowledge these Books to be Holy, and Worthy to be read in the Church, but not sufficient to prove, and confirm points of faith: the studious reader may consider that the Council of Carthage calleth them *Canonical, and Divine*, which sheweth that they are of infallible authority. For a Canon is an assured rule and warrant of direction, whereby (saith St. Augustine *lib. 11. contra Faustum. cap. 5.* and *lib. 2. contra Cresconium. cap. 32.*) the infirmity of our defect in knowledge is guided, and by which rule other Books are likewise known to be Gods word. His reason is, because we have no other assurance that the Books of Moyes, the four Gospels, and other Books are the true word of God, but by the Canon of the Church. Whereupon the same great Doctor uttered that famous saying: that *he would not believe the Gospel, except the authority of the Catholic Church moved him thereunto. contra. Epist. Fundamenti. ca. 5.*

*Lib. de
Prædest.
Sanct. c. 14.*

True it is that some Catholic Doctors doubted whether these *Prefat.*

Books doubted of
before the
Churches
definition are not
doubtful after.

Books were Canonical or no, because the Church had not then declared that they were; but since the Churches declaration no Catholic doubteth. So St. Jerome testifieth, that the Book of Judith (among the rest) seemed to him not canonical, till the Council of Nice declared it to be. Likewise the Epistle to the Hebrews, the Epistle of St. James, the second of St. Peter, the second and third of St. John, St. Judes Epistle, and the Apocalypse were sometimes doubted of, yet were afterwards declared to be Canonical. And most Protestants, namely English admit them all, as the assured word of God, though they were not always so reputed by all, but as St. Jerome affirmeth of St. James Epistle, *Paulatim tempore procedente meruit auctoritatem*. By little and little in process of time merited authority.

Judith.

*Deviris
illustrib.
verbo.
Jacobus.*

THE ARGUMENT OF THE BOOK OF TOBIAS.

Other testimonies,
that this Book is
canonical.

BESIDES the testimonies of Councils and Fathers before mentioned, St. Cyprian, de Oratione Dominica alleging this book (cap. 12.) saith: Divine Scripture instructeth us, that prayer is good with fasting and alms. St. Ambrose (li. de Tobia, e. 1.) calleth this book by the common name of Scripture, saying: he will briefly gather the virtues of Tobias, which the Scripture in historical manner layeth forth at large. Where he also calleth this history Prophetical, and Tobias a Prophet. And lib. 3. offic. cap. 14. allegeth this book as be doth other holy Scriptures, to prove that the virtues of Gods servants far excel the Moral Philosophers. St. Chrysostom ho. 15. ad Heb. allegeth Tobias, as Scripture denouncing curse to contemnors. St. Augustine made a special sermon of Tobias, as he did of Job, which is the 226. sermon de tempore. St. Gregory parte. 3. pastor. curae admon. 21. allegeth it as holy Scripture. And venerable Beda expoundeth this whole book mystically, as he doth other holy Scriptures. St. Jerome translated it out of the Chaldee language, wherein it was written, judging it more meet to displease the Pharisaical Jews, who reject it, then not to satisfy the will of holy Bishops, urging to have it. Epist. ad Chromat. & Heliodorum. to. 3.

*Chapter
13.*

It was written in
Chaldee.

*Toma 4.
and in 1.
Reg. 10.*

The contents.

The author is uncertain: but St. Athanasius (in Synopsi) reporteth the contents at large. And St. Augustine (li. quest. ex v roque testamento q. 119.) delivereth both the contents, and cause of writing it, briefly thus. The servant of God, holy Tobias is given to us after the law, for an example, that we might know how to practice the things, which we read. And if temptations come upon us, not to depart from the fear of God, nor expect help from any other then from him. It may be divided into three parts. The first

Divided into three
parts.

four chapters show the holy and sincere manner of life of old Tobias. The eight following relate the journey, and affairs of young Tobias, accompanied and directed by the Angel Raphael. In the two last chapters, they praise God. And old Tobias prophesieth better state of the commonwealth.

THE BOOK OF TOBIAS

Chapter 1

This book is read
at Matins the third
week of
September.

The first part.
Tobias his holy
manner of life.

(a) Not absolutely
all, but very many:
for some of the
same tribe and
kindred did also
fear God. c. 2. v. 2.

Tobias of the tribe of Nephthali, Never communicateth in Ierobams schism. 9. teacheth his son to fear God, and flee sin. 11. Being in captivity eateth not forbidden meats, as others do. 13. Amongst other works of mercy, he lendeth ten talents of silver to Gabelus. 21. Is persecuted and spoiled. 24. Shortly the king being slain, he recovereth liberty and his goods.

1 **TOBIAS** of the tribe, and city of Nepthali (which is in the upper parts of Galilee above Naasson, beyond the way, that leadeth to the west, having on the right hand the city Sephet)

2 when he was captive in the days of Salmanasar the king of the Assyrians, yet being in captivity, he forsook not the way of truth,

3 so that he imparted all things that he could make, daily to his brethren captives with him, which were of his kindred.

4 And whereas he was younger then all the tribe of Nephthali, yet did he no childish thing in his work.

5 Finally when (a) all went to the golden calves, which Jeroboam the king of Israel had made, he alone fled the companies of all,

6 and went into Jerusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faithfully all his first fruits, and his tithes,

7 so that in the third year he ministered all the tithing to the proselytes, and strangers.

8 These things and the like to these did he observe being a child according to the law of God.

9 But when he was a man, he took to wife Anna of his own tribe, and he beg at a son of her, giving him his own name,

10 whom from his infancy he taught to fear God, and to abstain from all sin.

11 Therefore when by the captivity he was come with his wife and son into the city of Ninive, with all his tribe,

12 (when all did eat of the meats of the Gentiles) he kept his soul, and Never was contaminated in their meats.

13 And because he was mindful of our Lord in all his heart, God gave him grace in the sight of Salmanasar the king,

14 and he gave him leave to go whithersoever he would, having liberty to do what things soever he would.

15 He therefore went to all that were in the captivity, and gave them wholesome admonitions.

16 And when he was come into Rages a city of the Medes, and had ten talents of silver of these Wherewith he had been honored of the king:

17 and when in a great multitude of his kindred he saw Gabelus stand in need, who was of his tribe, under a bill of his hand he gave him the said weight of silver.

18 But after much time, Salmanasar the king being dead, when Sennacherib his son reigned for him, and esteemed the children of Israel odious in his sight:

19 Tobias daily went through all his kindred and comforted them, and divided to every one, as he was able, of his goods:

20 the hungry he nourished, and to the naked he gave clothes, and the dead, and them that were slain, he buried carefully.

21 Finally when king Sennacherib was returned fleeing from Jewry the slaughter, that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies.

22 But when it was told the king, he commanded him to be slain, and took all his substance.

23 But Tobias fleeing with his son and with his wife, nakedly lay hid, because many loved him.

24 But after forty five days the king was slain of his own sons,

25 and Tobias returned into his house, and all his substance was restored to him.

Chapter 2

Tobias to bury an Israelite that is slain in the street, leaveth his dinner and guests. 10. Is made blind by Gods permission, for manifestation of his patience. 19. His wife getteth her living by work, 22. and for a scrupulous word, reproacheth his sincerity.

1 **BUT** after these things, when there was a festival day of our Lord, and a good dinner was made in Tobias house,

2 he said to his son: go, and bring some of our tribe, (a) that fear God, to make merry with us.

3 And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaping up from his place at the table, leaving his dinner, came fasting to the

(a) all the people of the ten tribes did not serve Jeroboams golden calves, but some feared God & consequently refrained from evil.

Prou. 3. at least
from Idolatry

body:

4 and taking it up carried it to his house secretly, that when the Sun should be down, he might warily bury him.

5 And when he had hid the body, he eat bread with mourning and trebling,

6 remembering that word, which our Lord said by Amos the Prophet: Your festival days shall be turned into lamentation and mourning.

Amos. 8. v.
10.

7 But when the Sun was down, he went, and buried him.

8 And all his neighbors rebuked him, saying: even now thou wast commanded to be slain because of this matter, and thou didest scarce escape the commandment of death, and (b) doest thou bury the dead again?

(b) True zeal is not
hindered from
works of mercy by
fear of death:
*because perfect
charity casteth out
fear. 1. Joan 4,*

9 But Tobias more fearing God, then the king, in haste took the bodies of them that were slain, and hid them in his house, and at midnight buried them.

10 And it happened that on a certain day, being wearied with burying, coming into his house he had cast himself down by the wall, and slept,

11 and as he was sleeping, hot dung out of the swallows nest fell upon his eyes, and he was made blind.

12 And this tentation therefore our Lord permitted to chance unto him, that an example might be given to posterity of his patience, as also of holy Job.

13 For whereas he feared God always from his infancy, and kept his commandments, he grudged not against God for that the plague of blindness had chanced to him,

14 but continued immoveable in the fear of God, giving thanks to God all the days of his life.

(c) Both elder and
younger sort of his
kindred derided
him, not his proper
parents, for he was
deprived of father
and mother when
he was a child, as
it seemeth. c. 1. v.
4.

15 For as the Kings insulted against blessed Job: so his (c) parents and cousins derided his life, saying.

16 Where is thy hope, for the which thou didest bestow alms and burials?

17 But Tobias rebuked them, saying: Speak not so:

18 because we are the children of holy ones, and look for that life, which God will give to them, that Never change their faith from him.

19 But Anna his wife went daily to weaving work, and she brought the gains of her handy labor, which she could get.

20 Whereby it came to pass, that she receiving a kid of goats had brought it home:

21 the voice whereof bleating when her husband had heard, he said: Take heed, lest perhaps it be stolen, restore ye it to his owners, because it is not lawful for us either to eat any thing of theft or to

touch it.

22 To these words his wife being angry answered: Thy hope is become vain manifestly, and thine alms now have appeared.

23 And with these, and other such like words she upbraided him.

Chapter 3

The prayer Tobias, 7. and Sara, in their several afflictions, 24. are heard by God, and the Angel Raphael is sent to relieve them.

1 **THEN** Tobias lamented, and began to pray with tears,

2 saying: Thou art just o Lord, & all thy judgments are just, and all thy ways, mercy, & truth, and judgment.

3 And now Lord be mindful of me, and take not Revenge of my sins, neither remember the sins of me, or of my parents.

4 Because we have not obeyed thy commandments, therefore we are delivered in spoil, and captivity, and death, and into a fable, and into reproach to all nations, in which thou hast dispersed us.

5 And now Lord great are thy judgments, because we have not done according to thy precepts, & have not walked sincerely before thee:

6 and now Lord according to thy will do with me, & command my spirit to be received in peace: for it is expedient for me to die, rather then to live.

7 The very same day therefore it chanced that Sara the daughter of Raguel in (a) Rages a city of the Medes, she also heard reproach of one of her fathers handmaids,

8 because she had been delivered to seven husbands, & the Devil named (b) Asmodeus had killed them, forthwith as they were entered in unto her.

9 Therefore when she rebuked the wench for her fault, she answered her, saying: Let us no more see son of thee, or daughter upon the earth, thou murderer of thy husbands.

10 What wilt thou kill me also, as thou hast now killed seven husbands? At this voice she went into an higher chamber of her house: and three days, and three nights did not eat, nor drink:

11 but continuing in prayer with tears besought God, that he would deliver her from this reproach.

12 And it came to pass the third day, whiles she accomplished her prayer, blessing our Lord,

13 she said: Blessed is thy name o God of our fathers: who when thou hast been angry, wilt do mercy, & in the time of tribulation forgivest them their sins, that invoke thee.

14 To thee o Lord I turn my face, to thee I direct Mine eyes.

15 I desire Lord that thou loose me from the bond of this reproach,

(a) In a province of the Medes whereof Rages was the head city, for when they came where Raquel dwelt, Tobias stayed there, and the Angel went to the city of Rages where Gabelus dwelt. c. 9. As one may say: such a one dwelleth in Rome, that dwelleth in any part of Romania: in York, Lincoln, or Mummoth, that dwelleth in one of those shires.

(b) *Asmodeos*, signifying *Destroyer* is a captain or king of those Devils which specially destroy souls by the sins of the flesh, & afterward tormenteth both souls and bodies for the same sins.

or else take me away from the earth.

16 Thou knowest Lord that I Never coveted a husband, and have kept my soul clean from all concupiscence.

17 Never have I companied my self with sporters: neither have I made myself partaker with them that walk in lightness.

18 But a husband I consented to take, with thy fear, not with my lust.

19 And either I was unworthy of them, or they perhaps were not Worthy for me: because perhaps thou hast kept me for another man.

20 For thy counsel is not in mans power.

21 But this hath every one for certain, that worshippeth thee, that his life, if it be in probation, shall be crowned: and if it be in tribulation, it shall be delivered: and if it be in correction, it shall be lawful to come to thy mercy.

22 For thou art not delighted in our perditions: because after a tempest thou makest a calm, and after tears and weeping thou pourest in joyfulnes.

23 Be thy name God of Israel blessed forever.

24 At that time the prayers of both were heard in the sight of the Glory of the high God:

25 and the holy Angel of our Lord Raphael was sent, to cure them both, whose prayers at one time were (c) recited in the sight of our Lord.

(c) *Act. 10.* An Angel showed Cornelius that his prayers were heard. *Apoc. 5.* prayers of the faithful are offered to God by Angels. & other Saints.

Chapter 4

Tobias thinking he shall die, giveth his son godly admonitions. 7. especially exhorteth him to give alms diligently. 13. to flee all fornication, pride, and fraud. 21. And telleth him of money lent to a friend.

(a) As Moyses to the people *Deut. 33.* and David to Salomon. *3. Reg. 2.* So Tobias gave holy admonitions to his son: in all fourteen. *noted in the inner margin.*

1 **THEREFORE** when Tobias thought his prayer to be heard that he might have died, he called to him Tobias his son,

2 and said to him: Hear my son the words of my mouth, & lay them as a foundation in thy heart.

3 When God shall take my soul, * bury my body: and thou shalt do * honor to thy mother all the days of her life: 1
2

4 for thou must be mindful what perils, and how great she suffered for thee in her womb.

5 And when she also shall have accomplished the time of her life, bury her beside me.

6 And all the days of thy life * have God in thy mind: and beware thou consent not to sin at any time, and pretermitt the precepts of our Lord God. 3

(b) The same doctrine of good works, and reward,

7 * Of thy substance (b) give alms, and turn not away thy face from 4

is taught. *Daniel*:
4. v. 24.

any poor person: for so it shall come to pass that neither the face of our Lord shall be turned from thee.

8 As thou shalt be able; so be merciful.

9 If thou have much, give abundantly: if thou have little, study to impart also a little willingly.

10 For thou dost treasure up to thy self a good reward in the day of necessity.

11 because alms delivereth from all sin, and from death, & will not suffer the soul to go into darkness.

12 Great confidence before God most high shall alms be to all them that do it.

13 * Take heed to thy self my son of all fornication, & beside thy wife Never abide to know crime.

5

14 * Never permit pride to rule in thy word: for in it all perdition took his beginning.

6

15 * Whosoever hath wrought any thing for thee, pay him his hire immediately, and let not the hire of thy hired servant remain with thee at all.

7

(c) A notable rule, agreeable to the law of nature.

16 * That (c) which thou hatest to be done to thee by another, see thou do it not to another at any time.

8

17 Eat thy bread with the hungry & needy, and of thy garments cover the naked.

(d) Works of mercy extend also to the dead.

18 * Set thy bread, and thy wine upon (d) the burial of a just man, and * do not eat and drink thereof with sinners.

9

10

19 * Seek counsel always of a wise man.

20 At * all time bless God: and desire of him, that he direct thy ways, and that all thy counsels remain in him.

11

12

(e) It pertaineth to good men amongst other things, to give notice and to dispose of their temporal goods by their last will.

21 * I tell thee also my son (e) that I gave ten talents of silver, whiles thou wast yet a child, to Gabelus, in Rages a city of the Medes, and I have a bill of his hand with me:

13

22 and therefore enquire how thou mayest come to him, and receive of him the foresaid weight of silver, and restore him the bill of his hand.

23 * Fear not my son: we lead in deed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do well.

14

Chapter 5

The second part.
The journey and affairs of young Tobias assisted by the Angel

Yong Tobias seeking a guide for his journey, Raphael the Angel in shape of a man presenteth himself, and undertaketh this office. 23. The mother lamenteth the absence, and danger of her son.

1 **THEN** Tobias answered his father, and said: I will do all things,

Raphael.

father, whatsoever thou hast commanded me.

2 But how I shall require this money, I can nor tell, he knoweth not me, and I know not him: what token shall I give him? Yea neither the way which leadeth thither, did I Ever know.

3 Then his father answered him, and said: I have the bill of his hand with me, which when thou shalt show him, he will forthwith restore it.

4 But go now, and seek thee out some faithful man, that may go with thee being sure of his hire: that thou mayest receive it, whiles I yet live.

(a) The Angel Raphael appearing in form of a man prefigured our Saviour who indeed became a very man. St. Beda.

5 Then Tobias going forth, found a (a) goodly young man, standing girded, and as it were ready to walk.

6 And not knowing that it was an Angel of God, he saluted him, and said: From whence have we thee, good young man?

7 But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way, that leadeth unto the country of the Medes?

8 To whom he answered: I know it: and all the ways thereof I have often walked, and I have tarried with Gabelus our brother, who abideth in Rages a city of the Medes, which is situate in the Mount Ecbatanis.

9 To whom Tobias said: Stay for me I beseech thee, till I tell these same things to my father.

10 Then Tobias going in told all these things to his father. Whereupon his father marveling, requested that he would come in unto him.

11 Going in therefore he saluted him, and said: Joy be to thee always.

12 And Tobias said: What manner of joy shall be to me, which sit in darkness, and see not the light of heaven?

13 To whom the young man said: Be of good cheer, it is very near that thou mayest be cured of God.

14 Tobias therefore said to him: Canst thou bring my son to Gabelus into Rages a city of the Medes? and when thou shalt return, I will pay thee thy hire.

15 And the Angel said to him: I will conduct him, & bring him to thee again.

16 To whom Tobias answered: I pray thee, tell me, of what house, or what tribe art thou?

(b) Raphael signifying medicine of God. St. Greg. ho. 34. calleth himself Azarias, whose shape and visage he took upon him,

17 To whom (b) Raphael the Angel said: Seekest thou the kindred of an hired servant, or an hired servant himself, that may go with thy son?

18 But lest perhaps I make thee careful, I am Azarias the son of Ananias the great.

19 And Tobias answered: Thou art of a great kindred. But I pray the

which name also
signifieth *the help*
of God.

be not angry that I would know thy kindred.

20 And the Angel said to him: I will lead thy son safe, and bring him to thee again safe.

21 And Tobias answering, said: well may you walk, and God be in your journey, and his Angel accompany you.

22 Then all things being ready, that were to be carried in the way, Tobias bid his father and his mother, fare well, and they walked both together.

23 And when they were departed, his mother began to weep, & to say: Thou hast taken the staff of our old age, and sent him away from us.

24 I would the money had Never been, for the which thou hast sent him.

25 For our poverty sufficed us, that we might account this thing riches, that we saw our son.

26 And Tobias said to her: weep not, our son shall come thither safe, and shall return safe to us, and thine eyes shall see him.

27 For I believe that (c) the good Angel of God doth accompany him, & doth well dispose all things, that are done about him, so that he shall return to us with joy.

28 At this voice his mother left weeping, and held her peace.

(c) *Raphael*
signifying
medicine of God.
St. Greg. ho. 34.
calleth himself
Azarias, whose
shape and visage
he took upon him,
which name also
signifieth *the help*
of God.

Chapter 6

By the Angels advise young Tobias apprehendeth a fish, that assaulteth him. 5. reserveth the heart, gal, and liver for medicines. 10. They lodge at the house of Raguel, whose daughter Sara Tobias is to marry, 14. A Devil hath heretofore slain her seven husbands, 16. but shall not hurt him.

1 **AND** Tobias went forward, & a dog followed him, and he made his first abode by the river of Tigris.

2 And he went out to wash his feet, and behold an huge fish came forth to devour him.

3 Of whom Tobias being afraid, cried out with a loud voice, saying: Sir, he invadeth me.

4 And the Angel said to him: Take him by the gill, & draw him to thee. Which when he had done, he drew him on the dry land, and he began to struggle before his feet.

5 Then said the Angel to him: Take out the entrails of this fish, and his heart, and gal, and liver, keep to thee: for these are necessary and profitable for medicines.

6 Which when he had done, he roasted the (a) flesh thereof, and they took it with them in the way: the rest they salted which might suffice them, till they came to Rages the city of Medes.

(a) St. Paul also
calleth flesh of fish
1. Cor. 15. and
Pliny *lib. 9. c. 15.*

(b) Devils who exalted themselves as equal with God, are justly made subject to corporal creatures. God concurring with natural causes, whose good pleasure is sometimes to use instruments naturally unapt, as when Christ gave sight to the blind by putting clay on his eyes. *Joan. 9.* sometimes more apt, as when he fed many with few loaves. *Joan. 6.* So the Angel by Gods appointment used this means to expel the Devil.

(c) Into the place where good souls rested, none then having access into heaven. *See Annotations. Gen. 37.*

(d) The second night he asked and obtained this grace; for he knew not his wife until the fourth night, v. 22.

7 Then Tobias asked the Angel, and said to him: I beseech thee brother Azarias, tell me what remedies shall these things have, which thou hast bid me keep of the fish?

8 And the Angel answering, said to him: If thou put a little piece of his * heart upon coals, the (b) smoke thereof driveth out all kind of Devils, either from man or from woman, so that it cometh no more unto them.

and liver. v. 19.

9 And the gall is available to anoint the eyes, in which there shall be white blemish, and they shall be healed.

10 And Tobias said to him: Where wilt thou that we Tarry?

11 And the Angel answering, said: Here is one named Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor any woman child beside her.

12 all his substance is due to thee, and thou mayest take her to wife.

13 Ask her therefore of her father, and he will give her thee to wife.

14 Then Tobias answered, and said: I hear that she hath been delivered to seven husbands, and they are dead: yea and I have heard, that a Devil killed them.

15 I am afraid therefore, lest these things may happen to me also: & whereas I am the only child of my parents, I may bring down their old age with sorrow unto (c) hell.

16 Then the Angel Raphael said to him: Hear me, and I will show thee who they are, on whom the Devil can prevail,

17 For they that so receive matrimony, that they exclude God from them selves, and from their mind, and so give them selves to their lust, as horse and mule, which have not understanding, over them the Devil hath power.

18 But thou when thou shalt take her, entering into the chamber, for three days be continent from her, and thou shalt give thy self to nothing else but to prayers with her.

19 And the same night, the * liver of the fish set on the fire, the Devil shall be driven away.

** and heart v. 8.*

20 But the (d) second night thou shalt be admitted in the copulation of the holy Patriarchs.

21 And the third night thou shalt obtain a blessing that sound children may be procreated of you.

22 And when the third night is past, thou shalt take the virgin with the fear of our Lord, moved rather for love of children then for lust, that in the seed of Abraham thou mayest obtain blessing in children.

Chapter 7

They are kindly entertained by Raguel. 10. Tobias demandeth Sara to wife, which Raguel, encouraged by the Angel, granteth. 15. and

the Marriage is made.

1 **AND** they went to Raguel, and Raguel received them with joy.

2 And Raguel beholding Tobias, said to Anna his wife: How like is this young man to my sisters son!

3 And when he had spoken these words, he said: Whence are you ye youngmen our brethren?

4 But they said: We are of the tribe of Nephthali, of the captivity of Ninive.

5 And Raguel said to them: Know you Tobias my brother? Who said: We know him.

6 And when he spake much good of him, the Angel said to Raguel: Tobias, of whom thou askest is this mans father.

7 And Raguel put forth himself, and with tears kissed him, and weeping upon his neck, said: Blessing have thou my son, because thou art the son of a good and most virtuous man.

8 And Anna his wife, and Sara their daughter wept.

9 And after they had talked, Raguel commanded a wether to be killed, and a banquet to be prepared. And when he desired them to sit down to dinner,

10 Tobias said: I will not eat nor drink here this day, unless thou first assure my petition, and promise to give me Sara thy daughter.

11 Which word Raguel hearing, was sore afraid, knowing what had chanced to those seven husbands, which went in unto her: and he began to fear lest perhaps it might chance to him also in like manner: and when he doubted, and (a) gave no answer to him demanding,

12 the Angel said to him: Fear not to give her to this man, for to him fearing God is thy daughter due to be his wife: therefore another could not have her.

13 Then said Raguel: I doubt not but God hath admitted my prayers and tears in his sight.

14 And I believe that therefore he hath made you come to me, that this maid might be joined to her kindred according to the law of Moyses: and now have no doubt but I will deliver her to thee.

15 And taking his daughter by the right hand, gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and he join you together, and fulfill his blessing in you.

16 And taking paper they made a writing of the marriage.

17 And after these things they made merry, blessing God.

18 And Raguel called to him Anna his wife, and commanded her to prepare another chamber.

19 And she brought Sara her daughter in thither, and she wept.

(a) A just man
(saith St. Ambrose.
lib. 3. Off. c. 14.)
feared other mens
harms, and would
rather his daughter
should not be
married then
others should be in
danger, preferring
honesty before
profit.

20 And she said to her: Be of good cheer my daughter, our Lord of heaven give thee joy for the tediousness which thou hast suffered.

Chapter 8

Tobias broiling part of the fishes liver, Raphael bindeth the Devil. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a Grave for him, but understanding that he is well, filleth it up again, 21. prepareth a feast, giveth the half of his goods presently for Saraes dowry, the other half after her parents death.

(a) See Chapter 6. v. 8. Mystically it signified Christs passion whereby the Devil was expelled out of mens hearts. St. Aug. ser. 28. de Sanctis. Prosper, li. de promiss. p. 2. c. 39.

1 **AND** after they had supped, they brought in the young man to her.

2 Tobias therefore remembering the Angels word, brought forth out of his bag, part of (a) the liver, and laid it upon live coals.

3 Then Raphael the Angel took the Devil, and bound him in the desert of higher Ægypt.

4 Then Tobias exhorted the virgin, & said to her: Sara arise, and let us pray to God to day, and Tomorrow, and the next morrow: because these three nights we are joined to God: and when the third night is past, we will be in our wedlock.

5 For we are the children of holy men, & we may not be joined together as gentiles, that know not God.

6 And they rising together, prayed both together that health might be given them.

7 And Tobias said: Lord God of our fathers, the heavens & the earth, and the sea & Fountains, and rivers, and all thy creatures that are in them, bless thee.

8 Thou madest Adam of the slime of the earth, & gavest him Eve an helper.

9 And now Lord thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in the which thy name may be blessed for ever & Ever.

10 Sara also said: Have mercy on us Lord, have mercy upon us and let us grow old both together in health.

11 And it came to pass about the cock crowing, Raguel bad his servants to be called for, & they went with him together to dig a grave.

12 For he said: Lest perhaps it may chance to him, as also to the other seven husbands, that wont in unto her.

13 And when they had prepared the pit, Raguel returning to his wife, said to her:

14 Send one of thy handmaids, and let her see if he be dead, that I may bury him before it be day.

15 But she sent one of her handmaids, who going into the chamber, found them safe and sound, sleeping both together.

(b) In the one family there were no more children but one son, in the other one only daughter.

16 And returning she brought good tidings: and they blessed our Lord, to wit, Raguel & Anna his wife,

17 and said: We bless thee Lord God of Israel, because it hath not chanced as we thought.

18 For thou hast done thy mercy with us, & hast excluded from us the enemy, that persecuted us.

19 And thou hast taken pity upon two the (b) only children. Make them Lord bless thee more fully: and to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou art God only in all the earth.

20 And forthwith Raguel commanded his servants, that they should fill up the pit, which they had made, before it were day.

21 And he bad his wife make ready a feast, and prepare all things, that for victuals were necessary to them that go a journey.

22 He caused also two fat kine, and four wethers to be killed, and great cheer to be prepared for all his neighbors, and all his friends.

23 And Raguel adjured Tobias, that he should abide with him two weeks.

24 And of all things which Raguel possessed, he gave the half part to Tobias, and made this writing, that the half part, which was remaining after their decease, should come to the dominion of Tobias.

Chapter 9

The Angel Raphael goeth to Gabelus, receiveth the money, and bringeth him to the marriage. 8. They salute each other, and Gabelus wisheth all prosperity to young Tobias, and his spouse.

1 **THEN** Tobias called the Angel to him, whom he thought to be a man, and he said to him: Brother Azarias, I pray thee harken to my words:

2 If I should deliver my self to be thy servant I shall not deserve thy providence.

(a) The Angel went to the city itself called Rages, Tobias remaining in the territory or province thereof, with Raguel, which place is also called Rages, c. 3. v. 7.

3 Howbeit I beseech thee, that thou take unto thee beasts and servants, and go to Gabelus into (a) Rages the city of Medes: & render him his handwriting, and receive of him the money, and desire him to come to my marriage.

4 For thyself knowest that my father numbereth the days: and if I slack one day more, his soul is made sorrowful.

5 And surely thou seest how Raguel hath adjured me, whose adjuring I can not despise.

6 Then Raphael taking four of Raguels servants, & two camels, went into Rages the city of Medes: & finding Gabelus gave him his handwriting, and received of him all the money.

7 And he told him of Tobias the son of Tobias, all things that were done: and made him come with him to the marriage.

8 And when he was entered into Raguels house, he found Tobias sitting at the table: and he leaping up, they kissed each other: and Gabelus wept, and blessed God,

9 and said: The God of Israel bless thee, because thou art the son of a very good man, and just, and that feareth God, and doth alms deeds:

10 and blessing be given upon thy wife, and upon your parents:

11 & that you may see your children, and your childrens children, unto the third & fourth generation: and your seed be blessed of the God of Israel, who reigneth for Ever and Ever.

12 And when all had said, Amen; they went to the feast: but with the fear of our Lord also did they celebrate the feast of the marriage.

Chapter 10

The parents lament the long absence of their son Tobias. 8. whom when Raguel can not persuade to stay longer; 11. he wisheth much good unto him, and his wife, admonishing her to be dutiful in all things.

1 **BUT** when Tobias tarried long because of the marriage, Tobias his father was careful, saying: Why thinkest thou doth my son Tarry, or why is he held there?

2 Is Gabelus dead thinkest thou, and no man will restore him the money?

3 And he began to be sorrowful exceedingly himself, and Anna his wife with him: and (a) they began both to weep together: because their son did not return to them the day appointed.

4 His mother therefore wept with discomfortable tears, and said: Woe, woe is me, my son, why sent we thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?

5 We having all things together in thee only, ought not to have let thee go from us.

6 To whom Tobias said: Hold thy peace, and be not troubled, our son is safe, that man with whom we sent him is faithful enough

7 Howbeit she could by no means be comforted, but daily running out looked about, and went about all ways by which there seemed hope he would return, that she might see him a far of, if it were possible, coming.

8 But Raguel said to his son in law: tarry here, and I will send a messenger to Tobias thy father, that thou art in health.

9 To whom Tobias said: I know that my father & my mother do now count the days, and their spirit is tormented in them.

(a) Such of the Jews as believe in Christ, heartily lament that he tarrieth so long from their nation. Some more assuredly with old Tobias, others more doubtfully with his wife, expect his return. *St. Beda in Tobiam* even so the remnant of Catholics in countries fallen to heresy have great sadness and continual sorrow in their heart (*Rom. 9.*) wishing (with what temporal loss soever) the salvation of their

brethren, kinsmen, and countrymen: some hoping more confidently and comforting others, that Christ will again illuminate our whole nation, as sight was restored to old Tobias.

10 And when Raguel desired Tobias in many words, and he by no means would hear him, he delivered Sara unto him, and the half part of all his substance in men servants, & women servants, in cattle, in camels, and in kine, and in much money and dismissed him safe and joyful from him,

11 saying: The holy Angel of our Lord be in your journey, and bring you through safe, and that you may find all things well about your parents, and Mine eyes may see your children before I die.

12 And the parents taking their daughter, kissed her, and let her go:

13 admonishing her to honor her father and mother inlaw, to love her husband, to rule the household, to govern the house, and to show her self irreprehensible.

ANNOTATIONS

Chapter 6, 7, 8, 9, 10

Instructions to married persons out of the example of Tobias and Saras Marriage

True Marriage always a holy contract. Now a Sacrament. Proper instructions for man and wife.

Three necessary points in Matrimony.

Ten godly Rites observed in the Marriage of Tobias and Sara.

1. *Tarried long because of the Marriage.*] Out of this example of a holy Marriage between young 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 marry, or be already married. Not that either all, or only the same observations pertain now to Christian Marriage, but that all Christians may see, how orderly godly persons proceeded in making, and performing this holy contract in the old Testament, and thereby learn, that more perfection is required in Christian Matrimony, being now (as then it is was not) a holy Sacrament, signifying the union between Christ & his Church: and giving peculiar Grace to the parties (if themselves hinder it not) to bear more easily the incident burdens, and rightly to fulfill the proper duties of man and wife, according to the godly instruction of the Roman Catechism. All that we shall here note, may be reduced to two heads, or principal parts. For in this Marriage there were certain necessary, and as it were essential points, without which it had not been a lawful nor right contract: Other accessory ceremonies, and Rites were also very convenient, for the more solemnity and better performance thereof. As the like of both sorts are now, but more perfect in Christian Marriages. In the former kind, first of all, *the end of Marriage* was proposed by the Angel, and desired by the parties. *Chapter 6. v. 22. c. 8. v. 9. not for pleasure but for children, and posterity, by which God might be blessed and served:* Secondly Marriage must be *between lawful persons*, For the servants of God could not lawfully match, neither with Infidels, nor with over near kindred but in convenient degrees, and that ordinarily in the same Tribe. *ch. 6. v. 11. ch. 7. v. 14.* as the law of Moyses prescribed. Thirdly, the *parties* must give, and express *their mutual consent.* and the good will of parents was also requisite. *ch. 7. v. 10. 15. 20.* These principal points premised; for the due solemnization other Rites were also adjoined. First Raguel, the maids *father, gave his daughter* taking her by the right

Ephes. 5.

Mat. 19.

part. 2 de Matrim. q. 22. 23.

Exod. 34. Deu. 7. Levit. 18. Nu. 36. v. 7.

Apud:
Muniterum.

hand, and so delivered her into the right hand of Tobias. *ch. 7. v. 15.* as with us the father, or near friend of the woman, giveth her to be married to such a man. Secondly her father prayed that it might well succeed, *ibidem.* and so do all friends now, especially the Priest by the public prayers of the Church. The third rite, the *covenants of Marriage* were made, with assignment of dowry, also *written, ch. 7. v. 16* & sealed, as the Hebrew and Greek text witness. The fourth, Invitation of friends to the Marriage. *ch. 8. v. 2. ch. 9. v. 3.* The fifth. They made *a feast*, which commonly dured seven days, but here fourteen. *ch. 8: v. 23.* for the double joy of the marriage, and expulsion of the Devil. But though *the feast* continued long, yet was *it most moderate* and sober, *with fear 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 meat & Drink, and what modesty of behavior, are required in Marriage Feasts. Whose excellent sentence, *F. Serarius in Tob. 10.* reciteth. The sixth rite, the bringing of the bride to her chamber, *Chapter 7. v. 19.* the Catholic Church hath a particular form of blessing the bridal chamber. The Seventh, Tobias & Sara observed three days continency after the Marriage *ch. 6. v. 18. ch. 8. v. 4.* which now is commended by way of counsel, not of precept. The eight, Tobias observed that which the Angel advised him, in burning the liver of the fish upon coals in their chamber. *ch. 6. v. 19. ch. 8. v. 2.* So devout persons commonly observe that which spiritual men exhort them unto, though it be not a commandment. The ninth, Private 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 dowry, and godly admonitions by her parents, *ch. 10. v. 10. 11. 12. 13.*

Gen. 29. v.
27. Iudie.
14. v. 17.

Chapter 11

Leaving Sara with the rest of the company, and the flock to follow, the Angel Raphael and Tobias go before, 5. are joyfully received, 8. Tobias anointeth his fathers eyes with the fishes gal, and he seeth. 18. Sara arriveth seven days after with her family and cattle.

1 **AND** when they returned they came to Charan, which is in the midway against Ninive, the eleventh day.

2 And the Angel said: Brother Tobias thou knowest how thou didest leave thy father.

3 If it please thee therefore, let us go before, and let the families follow softly after us, together with thy wife, and with the beasts.

4 And when this pleased him that they should go, Raphael said to Tobias: Take with thee of the gall of the fish: for it shall be necessary. Tobias therefore took of that gall and they departed.

5 But Anna sat beside the way daily, in the top of a hill, from whence she might see afar off.

(a) It nothing disgraceth the sacred history that a small matter being also true is recorded with the rest. *As not one letter nor one title of the law may be omitted, Mat. 5. St. Beda also expoundeth it mystically of Gods preachers. St. Jerome. doth the like, in. Isaia. 56. and St. Augustine li. 22. c. 56. cont. Faustum. Manich.*

(b) God used this gall of a fish in curing Tobias eyes, in like sort as the liver in driving away the Devil. *c. 6. v. 8.*

6 And whiles she watched his coming out of that place, she saw afar of, and by and by perceived her son coming: and running she told her husband saying: Behold thy son cometh.

7 And Raphael said to Tobias: But when thou art entered into thy house forthwith adore our Lord thy God: and giving thanks to him go to thy father, and kiss him.

8 And immediately anoint upon his eyes of this gall of the fish, which thou carriest with thee. For know thou that forthwith his eyes shall be opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

9 Then ran (a) the dog before, which had been with them in the way, and coming as it were a messenger with the fawning of his tail rejoiced.

10 And his father that was blind rising up, began to run stumbling with his feet: and giving a servant his hand, went to meet his son.

11 And receiving him kissed him, with his wife, and they began both to weep for joy.

12 And when they had adored God, and given thanks, they sat down together.

13 Then Tobias taking of the gall of the fish, anointed his fathers eyes.

14 And he stayed as it were almost half an hour: & the white blemish began to come out of his eyes, as it were the skin of an egg.

15 Which Tobias taking drew from his eyes, and immediately (b) he received sight.

16 And they glorified God, to wit, himself and his wife, and all that knew him.

17 And Tobias said: I bless thee Lord God of Israel, because thou hast chastised me, and thou hast saved me: and behold I see Tobias my son.

18 After seven days also came in Sara his sons wife, and all the family safe, and cattle, and the camels, and much money of his wives: and that money also, which he had received of Gabelus:

19 and he told his parents all the benefits of God, which he had done to him by the man, that conducted him.

20 And Achior and Nabath Tobias sisters sons came, rejoicing at Tobias, and congratulating him for all good things, that God had showed towards him.

21 And for seven days making good cheer, they rejoiced all with great joy.

Chapter 12

Old Tobias and his son offer the half of all the goods which they had

newly received to Raphael, for his wages. 6. Who then declareth to them that he was sent from God to help them, 15. and that he is an Angel, 10. He parteth away, and they render thanks to God.

1 **THEN** Tobias called to him his son, and said to him: What may we give to this holy man, that is come with thee.

2 Tobias answering, said to his father: Father what reward shall we give him? or what can be Worthy of his benefits?

3 He hath * led me and brought me again safe, he * received the money of Gabelus, he * caused me to have my wife, and the * evil spirit he chased from her, he * made joy unto her parents, my self he * delivered from being devoured of the fish, * thee also he hath made to see the light of heaven, and we are replenished with (a) all good things by him. What can we give him Worthy for these things?

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

(a) Grateful Tobias recounteth seven benefits received by the companion of his journey, & that they *have received* (not many but) all *good things* by him.

4 But I beseech thee my father, that thou desire him, if perhaps he will vouchsafe to take unto him the one half of all things, which are brought.

5 And they calling him, to wit the father and the son, took him aside: & began to desire him that he would vouchsafe to accept the half part of all things, that they had brought.

6 Then he said to them secretly: bless ye the God of heaven, and before all that live confess to him, because he hath done mercy with you.

7 For to hide the secret of a king is good: but to reveal & confess the works of God is an honorable thing.

(b) Fasting and alms are as two wings with which prayer flieth into heaven.

8 (b) Prayer is good with fasting and alms, rather then to lay up treasures of gold:

9 because alms delivereth from death, and that is it which purgeth sins, and maketh to find mercy and life Everlasting.

10 But they that commit sin and iniquity, are enemies to their own soul.

11 I open therefore unto you the truth, and I will not hide from you the secret word.

(c) O how sweet (or excellent) a thing is it (faith St. Augustine *ser. 3. de Natiuit.*) when Angels guardians of our life offer our Vows (or resolution to flee vices and embrace virtues) before the sight of Gods Majesty?

12 When thou didst pray with tears, and didst bury the dead and left thy dinner, and didest hide the dead by day in thy house, and by night didst bury them, I (c) offered thy prayer to our Lord.

13 And because thou wast acceptable to God, it was necessary that temptation should prove thee.

14 And now our Lord sent me to cure thee, and to deliver Sara thy sons wife from the Devil.

15 For I am Raphael an Angel, one of the seven, which assist before our Lord.

16 And when they had heard these things, they were troubled, & trembling fell upon the ground on their face.

17 And the Angel said to them: Peace be to you, fear not.

18 For when I was with you, by the will of God I was so: bless ye him, and sing to him.

19 I seemed indeed to eat with you, and to drink: but I use an invisible meat and Drink, which can not be seen of men.

20 It is time therefore that I return to him, that sent me: but bless ye God, and tell all his marvelous works.

21 And when he had said these things, he was taken from their sight, and they could see him no more.

22 Then prostrate for three hours upon their face, they blessed God: and rising up they told all his marvelous works.

ANNOTATIONS

Chapter 12

Offices of Angels
towards men.

Ready to help all.

Offer mens
prayers and good
works.

Aid the godly.

Exhort to good.
Instruct.

Expel evil spirits.
Deliver from
evils and
dangers. Procure
temporal
commodities for
the souls good.

12. *I offered thy prayer to our Lord.*] Here the Angel Raphael reporteth certain good offices, which he had done for Tobias. He did other like for his son, and for Raguel, and his daughter, which are likewise recorded in this book. And the whole world, especially Gods servants, receive continual great benefits by holy Angels, as partly may be gathered in this holy history, and more else where. For first the office of Angels is, to assist, or be always ready, as most diligent servitors of God, expecting what his Divine Goodness will appoint them, whither to go, and what to do for the benefit of men: as holy Raphael was sent, when young Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greek text readeth, v. 15. Angels present the prayers of Saints, that is, of godly men and women to God: so Raphael testifieth here himself, that he offered Tobias prayers to our Lord. Thirdly, Angels aid and assist those that love purity of life, sincere service of God, hate vice, embrace virtue, & do works of mercy; so Raphael assisted Tobias, when he traveled to bury the dead, fleeing from the kings fury, and hiding himself, ch. 1. v. 21. 23. Fourthly Angels exhort to good works, 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 take the fish, unbowel him, reserve parts 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 Devils have power. Sixthly, they expel Devils from persons, and places, ch 8. v. 3. Raphael took and bound the Devil *Asmodeus* in the desert of higher Egypt. Seventhly, they deliver men from dangers and evils, c. 6. v. 3. as when the great fish assaulted Tobias, and Sara from molestation, and slander, and old Tobias from blindness. Chapter 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eighthly. When it redoundeth to the honor and more service of God, and good of the soul, Angels procure riches, and worldly commodities, ch. 12. v. 3. young Tobias gratefully confessed the great benefits received by his guide, concluding generally, *by him we are replenished* (saith he) *with all good things*. Ninthly, Good Angels also prove men, for their more merit, so the Angel witnesseth ch. 12. v. 13. *Because thou wast acceptable to*

Prove the good
by tribulations.

Comfort the
patient and all
virtuous.

Angels guardians
have special care
of souls
committed to
their charge.

God, it was necessary, that tentation should prove thee. Tenthly, and finally (for we remit the reader to larger documents of others) after proof of patience, fortitude, and other virtues, holy Angels comfort good men; so Raphael encouraged old Tobias, saying, ch. 5. v. 13. his blindness should shortly be cured, ch. 12. v. 12. showed him how grateful his prayers with tears and works of mercy were in Gods sight. He comforted Raguel and his family by bringing young Tobias to their house, ch. 7. v. 5. Much more, ch. 8. v. 16. both them and all Tobias his family, by driving away the Devil; and lastly by revealing himself unto them. So holy Angels, especially the proper guardian patroness of every one, are always ready to help men; guard them, exhort them to good, do instruct them, do expel evil spirits, and deliver men from many evils & dangers, do procure them temporal commodities, prove their virtues, offer their prayers and good works, assist them all their lives, and at their deaths, then also bring their souls to the Judgment seat, and (if they die in good state) to eternal joy and Glory, whereof the ancient fathers writings are full. St. Gregory the great in his Dialogue, *li. 4. c. 58.* St. Athanasius *li. de communi essentia.* St. Chrysostom. *ho. 3. in Epist. ad Colloss. li. 6. de Sacerdotio.* Gregorius Turonen.

li de gloria Martyrum, & Confessorum St. Augustine Epist. ad probam. c. 9. Epist. 68. ad fratres in eremo. li. 11. c. 31. ciuit. & octoginta trium. qq. q. 79. Our Saviour himself testifieth that Angels rejoyce at the conversion of a sinner. Luc. 15. and therefore, they know and have care of mens states in this life, and finally Angels carried the soul of poor Lazarus into Abrahams bosom. *Luc. 16.*

Chapter 13

The third part. Old
Tobias praiseth
God,
prophesieth better
state of Gods
people.

Tobias the father praiseth God, exhorting all Israel to do the same.
11. prophesieth the restoration and better state of Jerusalem.

1 **AND** Tobias the elder opening his mouth, blessed our Lord, and said: Thou art great Lord for ever, and thy kingdom world without end:

2 because thou scourgest, and savest: leadest down to hell, and bringest back again: and there is none that may escape thy hand.

3 Confess to our Lord ye children of Israel, and in the sight of the Gentiles praise him:

4 because he hath therefore dispersed you among the gentiles, which know not him, that you may declare his marvelous works, and (a) make them know, that there is no other God omnipotent besides him.

5 He hath chastised us for our iniquities: and he will save us for his mercy.

6 Behold therefore what he hath done with us, and with fear and trembling confess ye to him: and extol the king of the worlds in your works.

7 And I (b) in the land of my captivity will confess to him: because he hath showed his Majesty toward a sinful nation.

(a) Temporal
affliction for the
spiritual good of
others.

(b) His body being
in captivities yet
his spirit was free
to praise and thank
God. St. Cyp. *li.*

de mortalitate.

8 Convert therefore ye sinners, & do justice before God, believing that he will do his mercy with you.

9 And I, and my soul will rejoice in him.

10 bless ye our Lord all his elect, celebrate days of gladness, and confess to him.

11 Jerusalem the city of God, our Lord hath chastised thee in the works of thy hands.

(c) He prophesieth the reedifying of the temple, and city of Jerusalem.

12 Confess to our Lord in thy good things, and bless the God of the worlds, that he may (c) reedify his tabernacle in thee, and may call back all the captives to thee, & thou mayest rejoice for ever and Ever.

13 Thou shalt shine with a glorious light: and all the coasts of the earth shall adore thee.

14 Nations from far shall come to thee: and bringing gifts, they shall adore our Lord in thee, and shall esteem thy land for sanctification.

15 For they shall invoke the great name in thee.

16 Cursed shall they be that shall condemn thee: and damned shall they be that shall blaspheme thee: and blessed shall they be that shall build thee.

17 And thou shalt rejoice in thy children, because they shall all be blessed, & shall be gathered together to our Lord.

18 Blessed are all that love thee, and that rejoice upon thy peace.

(d) Only celestial Jerusalem shall be free from all tribulations.

19 My soul, bless thou our Lord, because he hath delivered Jerusalem his city (d) from all her tribulations, the Lord our God.

20 Blessed shall I be if there shall remain of my seed, to see the Glory of Jerusalem.

(e) No Christian is ignorant. (*saith St. Augustine Epist. 86.*) that *Alleluia* is a voice of praise. In English it is. *Praise ye the Lord with joy,*

21 The gates of Jerusalem shall be built of Sapphire and the Emerald: and all the compass of the walls thereof of precious stone.

22 With white and clean stone shall all the streets thereof be paved: and in the streets thereof (e) *Alleluia* shall be song.

23 Blessed be our Lord, which hath exalted it, and his kingdom be for ever and Ever over it Amen.

Chapter 14

Old Tobias dieth at the age of an hundred and two years, 5. exhorteth his son and nephews to piety, foreshowing that Ninive shall be destroyed, and Jerusalem reedified. 14. younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.

1 **AND** the words of Tobias were ended. And after that Tobias was restored to his sight, he lived two and forty years, and saw the children of his nephews.

2 Therefore an hundred and two years being accomplished, he was buried honorably in Ninive.

3 For being six and fifty years old he lost the sight of his eyes, and being threescore he received it again.

4 And the rest of his life was in joy, and with great increase of the fear of God he went forward in peace.

5 And at the hour of his death he called unto him Tobias his son, and his seven young sons, his nephews, and said to them:

6 The destruction of Ninive is near: for the word of our Lord faileth not: and our brethren, which are dispersed from the land of Israel, shall return to it.

7 And all the desert land thereof shall be replenished, and the house of God which is burnt in it, shall again be reedified: and thither shall all return that fear God,

8 and the Gentiles shall forsake their idols, and shall come into Jerusalem, and shall inhabit in it,

9 and (a) all the kings of the earth shall rejoice in it, adoring the king of Israel.

10 Hear ye therefore my children your father: serve our Lord in truth, and (b) seek to do the things that please him:

11 and command your children that they do justices and alms deeds, that they be mindful of God, and bless him at all time in truth, and in all their power.

12 Now therefore children hear me, and do not tarry here: but what day soever you shall bury your mother by me in one sepulcher, from thenceforth direct your steps to depart hence:

13 for I see that the iniquity thereof will give it an end.

14 And it came to pass after the death of his mother, Tobias departed out of Ninive with his wife, and children, and childrens children, and returned to his father and mother in law.

15 And he found them in health in good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguels house he received: & he saw the fifth generation, his childrens children.

16 And ninety nine years being accomplished in the fear of our Lord, with joy they buried him.

17 And (c) all his kindred and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all the inhabitants in the land.

(a) This can not be understood of the city of Jerusalem but of the Church of Christ.

(b) Gods servants must not only expect what shall be commanded, but also seek to know what they ought to do.

(c) A notable commendation of Tobias family and posterity. And a plain testimony that true Religion Never failed wholly in the ten tribes, much less in the kingdom of Juda, least of all in the Church of Christ, & new Testament.

THE ARGUMENT OF THE BOOK OF JUDITH

St. Jerome for the authority of the Council of Nice, held this book to be canonical, which before he did not.

Others Doctors both before and after the Council of Nice accounted this book canonical.

When this history happened. And by whom it was written

The contents.

SAINT *Jerome* sometime supposed this book, not to be canonical, but afterward finding that the Council of Nice accounted it in the number of holy Scriptures, he so esteemed it; and thereupon not only translated it into Latin, out of the Chaldee tongue, wherein it was first written, but also as occasion required, alleged the same as Divine Scripture, and sufficient to convince matters of faith in controversy. For otherwise his opposing the authority of the Nicene Council, should prove nothing at all against the Jews, Seeing they also acknowledge this book amongst Agiographa (or holy writs) but less fit (say they) to strengthen those things which come into contention. Whereby is clear that St. Jerome thenceforth held it for Divine Scripture. As further appeareth in his commentaries in *Isai* 14. more expressly *Epist. ad Principiam*, he counted it in rank with other Scriptures, whereof none doubteth, saying: Ruth, Esther, Judith were of so great renown, that they gave the names to sacred volumes. And in this Preface doubted not to say: that the rewarder of Judiths chastity (God himself) gave her for imitation not only to women, but also to men: gave her such virtue that she overthrew him, whom none could overcome, and conquered the invincible. Also Before the Council, Origen in c. 14. Judith, Tertullian de Monogamia. c. vlt. And diverse whom St. Hilarie citeth, and dissenteth not from them, Prologo in Psalmos, held this book for Canonical. many more writers likewise about the time of the same Council, and after so account it. Prudentius in Phychomachia prudicitiae & libidinis: Chromatius in c.6. Mat. Paulinus. in Natali. 10. St. Chrysostom hom. 10. in Math. St. Ambrose. li. 3. Offic. c. 13. Epist. 82. and li. de viduis. St. Augustine (or some other good author) wrote two sermons of Judith, 228. 229. Cassiodorus diuini lect. c. 6. Fulgentius Epist 2. de statu viduarum. Ferrandus Carthaginensis ad Regiu; de re militati. Iunilius Africanus li. 1. de partibus Divine ligis. Sulpitius in historia. St. Beda de sex ætatibus. Alredus writing the life of St. Edward our king. More are not necessary to reasonable men. Concerning the time, and author; it seemeth most probable that these things happened when Manasses king of Juda was either in prison in Babylon, or newly restored to his kingdom, who as it seemeth permitted the government to the high Priest Eliachim (Chapter 4) otherwise called Ioachim (ch. 15.) who also writ this book, as Philos Chronologie, li. 2. reporteth. From which time they had no wars till the reign of Joachaz, about 80. years, conformable to the long peace mentioned, Chapter 16. v. 30. In sum we have here, not a poetical Comedy (as Martin Luther shameth not to call it, in Simposiacis, c. 29. and in his German Preface of Judith) but a sacred History (as all aforementioned esteemed it, and the Jews confess) of a most valiant Matrons fact, delivering the people of God from persecution of a cruel Tyrant.

Epist. 111
115.
Prefat. in
Judith.
Para.

Divided into four parts.

The first three chapters show the occasion of this danger: the next four describe the difficulties & distress thereof: other seven with part of the 15. how Judith delivered them from it. In the rest Judith is much praised, and she with the whole people praise God.

THE BOOK OF JUDITH

Chapter 1

This book is read at Matins the fourth week of

September. The first part. The occasion of the Jews persecution at this time.

(a) The author being resolved to write this history, joineth his narration to his internal purpose, saying: *Arphaxad therefore &c. St. Greg. ho. 2. in Ezech.*

(b) Thou fool this night they shall take thy life from thee, & these things whose shall they be? *Luc. 12. v. 20.*

Nabuchodonosor king of Assyrians overcometh Arphaxad king of the Medes: 7. summoneth many other nations to submit themselves to his Empire: 11. which they refusing he threateneth Revenge.

1 **ARPHAXAD** (a) therefore king of the Medes had subdued many nations to his empire, & he built a most mighty city, which he called Ecbatanis,

2 Of stone squared and hewed: he made walls thereof in height seventy cubits, and in breadth thirty cubits, and the towers thereof he made in height an hundred cubits.

3 But each side of them was in four square twenty foot long, and he made the gates thereof according to the height of the towers:

4 and he (b) Gloried as mighty in the force of his army, and in the glory of his chariots.

5 In the twelfth year of his reign: Nabuchodonosor the king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad, and overcame him

6 in the great field, which is called Ragau, about Euphrates, and Tigris, and Iadason in the field of Erioch the king of the Elicians.

7 Then was the kingdom of Nabuchodonosor exalted, and his heart was elevated: and he sent to all, that dwelt in Cilicia and Damascus, and Libanus,

8 and to the nations, that are in Carmelus, and Cedar, and the inhabitants of Galilee in the great field of Esdrelon,

9 and to all that were in Samaria, and beyond the river Jordan even to Jerusalem, and all the land of Iesse till you come to the borders of Æthiopia.

10 To all these Nabuchodosor king of the Assyrians sent messengers:

11 Who all with one mind said nay, & sent them back empty, and rejected them without honor.

12 Then Nabuchodonosor the king taking indignation against all that land, swore by his throne and kingdom that he would * Revenge himself of all those countries.

**desenderet
se.*

Chapter 2

Nabuchodonosor sendeth Holofernes his General to waist all countries of the west. 7. with a great army, and abundant munition. 11. They subdue many places, and others are stricken with great fear.

1 **IN** the thirteenth year of king Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor the king of the Assyrians, that he would Revenge himself.

2 And he called all the ancients, and all the captains, and his men of war, and communicated with them the secret of his counsel:

3 and he said that his cogitation was upon that, to subdue all the earth to his empire.

4 which saying when it had pleased them all, Nabuchodonosor the king called Holofernes the General of his wars,

5 and said to him: go forth against every kingdom of the west, & against them especially, that condemned my commandment.

(a) This cruel commandment was as cruelly put in execution by Holofernes, *ch. 3. v. 11.*

6 (a) Thine eye shall spare no kingdom, and every fenced city thou shalt subdue to me.

7 Then Holofernes called the captains, & magistrates of the power of the Assyrians: and he mustered men for the expedition, as the king commanded him, an hundred twenty thousand fighting men on foot, and twelve thousand archers horsemen.

8 And he made all his expedition to go before in a multitude of innumerable camels, with those things that might suffice the armies abundantly, herds of oxen also, and flocks of sheep, which had no number.

9 He appointed corn to be prepared out of all Syria in his passage.

10 But gold and silver he took out of the kings house exceeding much.

11 And he went forth and all the army with the chariots, & horsemen, and the archers, which covered the face of the earth, as locusts.

12 And when he had passed through the coasts of the Assyrians, he came to the great mountains of Ange, which are on the left hand of Cilicia: and he went up into all their castles, and won every fortress.

13 And he brake down the renowned city of Melothus, and spoiled all the children of Thersis, and the children of Ismael, which were against the face of the desert, and on the south of the land of Cellon.

14 And he passed over Euphrates, and came into Mesopotamia: and he brake all the high cities, that were there, from the torrent of Membre, till ye come to the sea:

15 and he took the borders thereof, from Cilicia unto the coasts of

Japheth, which are toward the south.

16 And he carried away all the children of Madian, and spoiled all their riches, and all that resisted him he slew in the edge of the sword.

17 And after these things he went down into the fields of Damascus in the days of harvest, and he set all the corn on fire, and he made all the trees and vineyards to be cut down e;

18 and the fear of him fell upon all the inhabitants of the land.

Chapter 3

Many Kings and other princes submit them selves to Holofernes. 8. He receiveth them, and taketh of their chief men to reinforce his army, 11. Nevertheless destroyeth their cities, and their Gods, that Nabuchodonosor only might be called God.

1 **THEN** the Kings and princes of all cities and provinces; namely of Syria and Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their ambassadors, which coming to Holofernes, said:

2 Let thy indignation toward us cease: For it is better that living we fear Nabuchodonosor the great king, and be subject to thee, then dying, we should with our destruction suffer the damages of our servitude.

3 every city of ours, and all our possession, all mountains, and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and of horses, and camels, and all our goods, and families are in thy sight:

4 let all our things be under thy law.

5 We also, and our children are thy servants.

6 Come to us a peaceable Lord, and use our service, as it shall please thee.

7 Then went he down from the mountains with horsemen in a great power, and took every city, and every inhabitor of the land.

8 And of all the cities he took to help him valiant men, and chosen for battle.

9 And so great fear lay upon all those provinces, that the inhabitants of all cities, princes and honorable persons, together with the people went out to meet him coming,

10 receiving him with garlands, and torches, dancing with timbrels, & shaulmes.

11 Neither doing these things, could they for all that mitigate the fierceness of his stomach:

12 for he did both destroy their cities, and cut down their groves.

13 For Nabuchodonosor the king had commanded him, that he should destroy all the Gods of the earth, that (b) he only might be called God of those nations, which could be subdued with the might

(b) An express figure of AntiChrist 2. *Thes.* 2. for whom all

heretics make way
as precursors, for
the singular *man of
sin* will confess no
God but himself.

of Holofernes.

14 And passing through all Syria Sobal, and all Apamea, & all Mesopotamia he came to the Idumeians into the land of Gabaa,

15 and took their cities, and sat there for thirty days, in which days he commanded all the army of his power to be united.

Chapter 4

The children of Israel exceedingly fearing Holofernes forces, 3. provide to resist him, by the exhortation of the High priest, using both human, 8. and Divine means.

(a) The second
part. Gods people
are in great fear
and distress.

1 **THEN** the children of Israel, which dwelt in the Land of Juda, hearing these things, were sore afraid of his presence. (a)

2 Trembling also, and horror invaded their senses, lest he would do that to Jerusalem and to the temple of our Lord, which he had done to other cities, and their temples.

3 And they sent into all Samaria round about, as far as Jericho, and preoccupied all the tops of mountains:

4 and they compassed their towns with walls, and gathered together corn for provision of battle.

(b) The high priest
managed also the
temporal affairs of
the common
wealth, at this
time, by consent &
commission of
king Manasses, as
is most probable
these things
happening shortly
after his
repentance. 2.
Paral. 33.

5 Eliachim (b) the priest wrote to all, that were against Esdrelon, which is against the face of the great field beside Dothain, and to all, by whom there might be passage of way, that they should take the ascents of the mountains, by which there might be way to Jerusalem, and should keep watch, where the way was narrow between the mountains.

7 And the children of Israel did according as the Priest of our Lord, Eliachim had appointed them.

8 And all the people cried to our Lord with great instance, and they humbled their souls in fastings, and prayers they & their wives.

9 And the Priests put on hear clothes, and they laid the infants prostrate against the face of the temple of our Lord, and the altar of our Lord they covered with haircloth:

10 and they cried to our Lord the God of Israel With one accord, that their infants might not be give into prey, & their wives into spoil, and their cities into destruction, and their holy things into pollution, and they be made a reproach to the Gentiles.

11 Then Eliachim the high Priest of our Lord went about all Israel and spake to them,

12 saying: Know ye, that our Lord will hear your prayers, if continuing you continue in fastings and prayers in the sight of our Lord.

13 Be mindful of Moyses the servant of our Lord, who overthrew Amalec trusting in his power, and in his might, and in his army, & in his shields, & in his chariots, & in his horsemen, not by fighting,

Exo. 17.

but with holy prayers:

14 so shall all the enemies of Israel be; if you persevere in this work, which you have begun.

15 They therefore at this exhortation of his, beseeching our Lord, continued in the sight of our Lord,

16 so that they also, which offered the holocausts to our Lord, did offer the sacrifices to our Lord girded with hairclothes, and there were ashes upon their head.

17 And they all prayed God with all their heart, that he would visit his people Israel.

Chapter 5

Holofernes hearing that the Israelites prepare to resist him, in great rage demandeth diverse particulars concerning that people, 5. Achior an Ammonite telleth the marvelous works of God towards them. 22. adviseth him not to fight against them. 26 the chief captains are offended, & threaten Achior.

1 **AND** it was told Holofernes the General of the wars of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains,

2 and with exceeding fury he chafed in great anger, and called all the princes of Noab and dukes of Ammon,

3 and he said to them: tell me (a) what is this people which besetteth the mountains: or what, and of what sort, and how great their cities are: also what their power is, or what is their multitude: or who is the king of their warfare:

4 and why above all that dwell in the East, have these condemned us, and have not come forth to meet us, that they might receive us with peace?

5 Then Achior captain of all the children of Ammon answering, said: If thou vouchsafe my Lord to hear, I will tell the truth in thy sight of this people, which dwelleth in the mountains, and there shall not a false word come forth of my mouth.

6 This people is of the progeny of the Chaldees.

7 The same dwelt first in Mesopotamia, because they would not follow the Gods of their fathers, which were in the land of the Chaldees.

Gen. 11.

8 Forsaking therefore the ceremonies of their fathers, which were in multitude of Gods,

9 they worshipped one God of heaven, who also commanded them that they should depart from thence, and should dwell in Charan.

And when there was famine over all the land, they went down into Ægypt, and there for four hundred years were so multiplied, that the host of them could not be numbered.

Gen. 12.

(a) Holofernes could not be altogether ignorant of so famous a people as the Jews, but in his rage marveling at their attempt demandeth more particularly of their hability to resist him. *See, v. 27.*

- 10 And when the king of Ægypt oppressed them, and in the buildings of his cities had subdued them in brick and clay, they cried to their Lord, and he struck the whole Land of Ægypt with diverse plagues. *Exod. 1.*
- 11 And when the Ægyptians had cast them out from them, and the plague had ceased from them, and they would take them again, and call them back to their service, *Exo. 7. &c.*
- 12 these fleeing away, the God of heaven opened the sea, so that the waters were * consolidated as a wall, on either side, and they walking through the bottom of the sea passed dry foot. ** made solid or firm. Exo. 14.*
- 13 In which place whiles an innumerable army of the Ægyptians pursued them, they were so overwhelmed with the waters, that there was not one remaining, to tell the fact to posterity.
- 14 Also being past the Red Sea, they possessed the deserts of Mount Sinai, in which Never man could dwell, or son of man rested.
- 15 There bitter Fountains were made sweet for them to Drink, and for forty years they received meat from heaven.
- 16 Wheresoever they entered without bow and arrow, and without shield and sword, their God fought for them, and overcame. *Exod. 15. 16. 17.*
- 17 And there was not that did insult against this people, but when they departed from the worship of the Lord their God.
- 18 But as often as beside their own God, they worshiped another, they were given to prey, and into the sword, and to reproach. *Iudic. 2. 3. 4 &c.*
- 19 And as often as they were penitent for that they revolted from the worship of their God, the God of heaven gave them power to resist.
- 20 Finally the king of the Chanannites, and of Jebusites, and of the Pherezeites, and of the Hethites, and of the Hethites, and of the Amorrhites, and all the mighty in Hesebon they overthrew, and they possessed their lands, & their cities: *Nu. 21. Jos. 12.*
- 21 and as long as they sinned not in the sight of their God, it was well with them, for their God hateth iniquity.
- 22 For (b) these years also past when they had revolted from the way, which God had given them, that they should walk in it, they were destroyed in battles by many nations, and very many of them were led captive into a strange land. *4. Reg. 21.*
- 23 But of late returning to the Lord their God, from the dispersion wherein they were dispersed, they are united & are come up into all these mountains, and possess Jerusalem again where their Holies are.
- 24 Now therefore my Lord, search if there be any iniquity of theirs in the sight of their God: and let us go up to them, because their God delivering will deliver them to thee, and they shall be subdued under the yoke of thy power:
- 25 but if there be no offence of this people before their God, we can not resist them, because their God will defend them: and we shall

(b) He seemeth to speak of the captivity of king Manasses 2. Paral. 33. See the argument of this book.

be a reproach to the whole earth.

26 And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they thought to kill him, saying to each other:

(c) As Holofernes v. 3. demanded that which he in great part knew, so his men (knowing Achior well enough) in rage demand, *who* he is that dare say such things!

27 (c) who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill of the feats of war?

28 That Achior therefore may know that he deceiveth us, let us go up into the mountains: and when their mighty ones shall be taken, then shall he with them be stricken through with the sword:

29 that every nation may know that Nabuchodonosor is God of the earth, and besides him there is none other.

Chapter 6

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 entertain him courteously and earnestly pray to God for help.

1 **AND** it came to pass when they had ceased to speak, Holofernes being sore offended, said to Achior:

(a) Nabuchodonosors vassals would have no other God but him. And God Almighty is also jealous and will have no God but himself.

2 Because thou hast prophesied unto us saying, that the nation of Israel is defended of their God, that I may show thee (a) that there is no God, but Nabuchodonosor:

3 when we shall have struck them all as one man, then thy self with them shalt die by the sword of the Assyrians, and all Israel with thee shall perish by destruction:

4 and thou shalt prove that Nabuchodonosor is lord of the whole earth: and then the sword of my warfare shall pass through thy sides, & pierced thou shalt fall among the wounded of Israel, and thou shalt no more fetch breath, till thou be destroyed with them.

5 But if thou think thy prophecy true, let not thy countenance quail, and the paleness that is in thy face, let it depart from thee, if thou think these my words can not be accomplished.

6 And that thou mayest know that thou shalt prove these things together with them, behold from this hour thou shalt be associate to their people, that whiles they shall receive Worthy punishment of my sword, thou withal may be subject to the vengeance.

7 Then Holofernes commanded his servants that they should take Achior, and lead him into Bethula, and should deliver him into the hands of the children of Israel.

8 And the servants of Holofernes taking him, went through the champain: but when they came near the mountains, the slingers came forth against them.

9 And they turning out of the way by the side of the mountain, tied

Achior to a tree hand and foot, and so left him bound with withes, and returned to their lord.

10 Moreover the children of Israel descending from Bethulia, came to him. Whom loosing they brought to Bethulia, and setting him in the midst of the people, demanded what was the matter, that the Assyrians had left him bound.

11 In those days the princes there, were Ozias the son of Micha of the tribe of Simeon, and Charmi, who also is Gothoneyl.

12 In the midst therefore of the ancients, and in the sight of all, Achior told all things that he had spoken being asked of Holofernes: and how the people of Holofernes would have killed him for this word,

13 and how Holofernes himself being angry commanded him to be delivered for this cause to the Israelites: that when he should overcome the children of Israel, then he might command Achior also himself to die by diverse torments, for this that he had said: The God of heaven is their defender.

14 And when Achior had declared all these things, all the people fell on their face, adoring our Lord, and with common lamentation and weeping they poured out their prayers with one accord to our Lord,

(b) God regardeth the pride of sinners;
(c) the humiliation of penitents,
(d) the sanctity of his Church in general, as well holy persons, as holy things.
(e) and true confidence in him, without presuming of mens power

15 saying: Lord God of heaven and earth, behold (b) their pride, and have regard to (c) our humility, and attend (d) the face of thy Saints, and show that (e) thou forsakest not them that presume of thee and, that thou humblest them that presume of them selves, and Glory of their power.

16 Their weeping therefore being ended, & the peoples prayer by the whole day being finished, they comforted Achior,

17 saying: The God of our fathers, whose power thou hast set forth, he will give thee this recompense, that thou rather shalt see their destruction.

18 And when the Lord our God shall give this liberty to his servants, be God with thee also in the midst of us: that as it shall please thee, so thou with all thine mayest converse with us.

19 Then Ozias, the counsel being ended, received him into his house, and made him a great supper.

20 And all the ancients being called, they refreshed them selves together after the fasting was ended.

21 But afterward all the people was called together, and all the night long within the church, they prayed desiring help of the God of Israel.

Chapter 7

Holofernes besiegeth Bethulia, 6. cutteth their conduit of water, 9. keepeth their fountains. 12. the people murmur, and mutiny, 18. yet

they pray to God, 23. and the high priest determineth, if aide come not within five days, to deliver the city to the Assyrians.

1 **BUT** Holofernes the next day commanded his armies, that they should go up against Bethulia.

2 And there were of war foot men an hundred twenty thousand, and horse men two and twenty thousand, besides the preparations of those men, whom the captivity had taken, and had been led away out of the provinces and cities, of all youth.

3 all prepared them selves together to the fight against the children of Israel, and they came by the hill side unto the top, which looketh toward Dothaim, from the place which is called Belma unto Chelmon, which is against Esdremon.

(a) Gods servants first of all before they fight, do works of penance, commend their cause to God, then take weapons in hand, & expect opportunity to encounter with the enemies.

4 But (a) the children of Israel, as they saw the multitude of them, laid themselves prostrate upon the earth, casting ashes upon their heads, praying with one accord, that the God of Israel would show his mercy upon his people.

5 And taking their weapons of war, they fate at the places, which by a narrow path way lead directly between the mountains, and they were keeping them all day and night.

6 Moreover Holofernes, whiles he compasseth round about, found that the fountain, which ran in, went directly to their conduit on the south side without the city: and he commanded their conduit to be cut asunder.

7 Nevertheless there were Fountains not far from the walls, out of which secretly they seemed to draw water to refresh them selves, rather then to drink.

8 But the children of Ammon, & Moab came to Holofernes, saying: The children of Israel trust not in spear, nor in arrow, but the mountains defend them, & the hills standing marvelous stipe guard them.

9 Therefore that thou mayest overcome them without joining battle, set keepers of the Fountains, that they may not draw water of them, and without sword thou shalt kill them, or at the least being wearied they will yield their city, which they think being set in the mountains, can not be overcome.

10 And these words pleased Holofernes, and his soldiers, and he placed round about an hundred men at every Fountain.

11 And when that watch had been fully kept for twenty days, the cisterns failed, and the collections of waters to all the inhabitants of Bethulia, so that there was not within the city, whereof they might be satisfied no not for one day, because water was daily given to the people by measure.

(b) A common frailty of people in distress to impute error to their Superior: though in

12 Then all the men, and women, young men, and children, being gathered together to (b) Ozias, all together with one voice,

13 said: God judge between us and thee, because thou hast done evil against us, in that thou wouldest not speak peaceably with the

deed Ozias erred
rather in yielding at
last to their
suggestion v. 25.
then in
withstanding thus
long.

Assyrians, and for this cause God hath sold us into their hands.

14 And there is none to help, whereas we lie prostrate before their eyes in thirst, & great destruction.

15 And now assemble ye all, that are in the city, that we may of our own accord yield us all to the people of Holofernes.

16 For it is better, that captives we bless our Lord living, then we should die, and be a reproach to all flesh, when we shall see our wives, and our infants die before our eyes.

17 We call to witness this day heaven and earth, and the God of our fathers, which taketh vengeance of us according to our sins, that now you deliver the city into the hand of Holofernes army, that our end may be short in the edge of the sword, which is made longer in the drought of thirst.

18 And when they had said these things, there was made great weeping and howling of all in the assemble, and for many hours with one voice they cried to God, saying:

19 We have sinned with our fathers, we have done unjustly, we have committed iniquity.

20 Thou because thou art gracious, have mercy upon us, or in thy scourge Revenge our iniquities, and deliver not them that trust in thee to a people, that knoweth not thee,

21 that they say not among the Gentiles: Where is their God?

22 And when they wearied with these cries, and tired with these weepings, had held their peace,

23 Ozias rising up embrued with tears, said: Be of good cheer brethren, and these five days let us expect mercy of our Lord.

24 For peradventure he will cut of his indignation, and will give Glory to his name.

25 But if after five days be past there come no aide, we will do these words, which you have spoken.

Chapter 8

The third part
Judith delivereth
her whole nation
from persecution.

Judith a most virtuous, rich, fair, & renowned widow, 9. rebuketh the high priest and ancients, for their determination to deliver the city, if aid come not in five days, 14. exhorteth all to penance. 28. They all agree to her godly advise, 30. praying for good success of her intention, which they yet know not.

1 **AND** it came to pass, when Judith a widow had heard these words, which was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Iamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathanas, the son of Salathiel, the son of Simeon, the son of Israel:

2 and her husband was Manasses, who died in the days of barley

harvest:

(a) In three special observances this holy widow led a most religious life

(b) In much private prayer

(c) in wearing haircloth;

(d) and in much fasting: as it were a perpetual lent, all *days but sabbaths*, & Feasts excepted.

(e) In this especially they offended, that they prefixed a time, meaning then to yield the city, for they should rather have fought against the enemy, then deliver Gods people to a tyrant, holy things into profane hands, & by their example put Jerusalem and the temple in like danger. *Rabanus*.

3 for he was occupied with them that bound sheaves in the field, and the heat came upon his head, and he died in Bethulia his city, and was buried there with his father.

4 And Judith was least his widow now three years and six months.

(a)

5 And in the higher parts of her house she made her self (b) a secret chamber, in which she abode shut up with her maids,

6 and having (c) cloth of hear upon her loins, she (d) fasted all the days of her life, but Sabbaths, and * new Moons, and the Feasts of the house of Israel.

* *the first day of the month.*

7 And she was of an exceeding beautiful countenance, to whom her husband had least much riches, and a great family, and possessions full of herds of oxen, and flocks of sheep.

8 And she was among all most famous, because she feared our Lord very much, neither was there that spake an ill word of her.

9 When she therefore had heard that Ozias had promised, that after the fifth day were past he would yield the city, she sent to the ancients Chabri and Charmi.

10 And they came to her, and she said to them: What is this word, wherein Ozias hath consented, to yield the city to the Assyrians, if within five days there come no aid to us?

11 And what are you, that tempt our Lord?

12 This is no word that may provoke mercy, but rather that may raise up wrath, and inflame fury.

13 You (e) have set a time for the mercy of our Lord, and according to your pleasure, you have appointed him a day.

14 But because our Lord is patient, let us be penitent for this same thing, and shedding tears let us desire his pardon:

15 for not as man, so will God threaten, neither as the son of man will he be inflamed to anger.

16 And therefore let us humble our souls to him, and being settled in an humble spirit, serving him:

17 let us say weeping to our Lord, that according to his will so he do his mercy with us: that as our heart is troubled in their pride, so also we may Glory in our humility:

18 because we have not followed the sins of our fathers, which forsook their God, and adored strange Gods,

19 for which abomination they were given into the sword, and into confusion to their enemies: but we know no other God but him.

20 Let us humbly expect his consolation, and he will require our blood of the afflictions of our enemies, and he will humble all Nations, what soever shall rise up against us, and the Lord our God

will make them without honor.

21 And now brethren, because you are ancients in the people of God, and their souls depend of you: by your speech comfort their hearts, that they be mindful, that our fathers were tempted to be proved, whether they did worship their God truly.

22 They must be mindful how our father Abraham was tempted, and by many tribulations proved, was made the friend of God.

23 So Isaac, so Jacob, so Moyses, & all that have pleased God, through many tribulations have passed faithful.

24 But they that did not receive the temptations with the fear of our Lord, and uttered their impatience and reproach of their murmuring against our Lord,

(f) S Paul 1. *Cor.* 10. v. 10. alleging that happened to the people of Israel in the desert, addeth this word *destroyer*, which is only in this place, and not *Num* 11. nor 14 nor else in the old Testament. which is another argument that this book is Canonical.

25 were destroyed of (f) the destroyer, and perished by serpents.

26 And we therefore let us not Revenge ourselves for these things, which we suffer,

27 but reputing these very punishments to be the scourges of our Lord less then our sins, Wherewith as servants we are chastised, let us think them to have chanced to our amendment, and not to our destruction.

28 And Ozias and the ancients said to her: all things which thou hast spoken, be true, and there is no reprehension in thy words.

29 Now therefore pray for us, because thou art a holy woman, and fearing God.

30 And Judith said to them: As you know, that which I could speak to be of God:

31 so that which I have disposed to do, prove if it be of God, and pray that God establish my counsel.

(g) Some think Abra was a proper name, but whether it was or no, it signifieth an handmaid of more honor as we speak: *A maid of honor*.

32 You shall stand at the gate this night, and I will go out with Mine

(g) Abra: and pray ye, that as you have said, in five days our Lord respect his people Israel.

33 But I will not that you search my doing, and till I bring you word, let nothing else be done, but pray for me to our Lord God.

34 And Ozias the prince of Juda said to her: go in peace, and our Lord be with thee to the Revenge of our enemies. And returning they departed.

Chapter 9

Judith in haircloth & ashes prayeth for the delivery of the people, remembering like benefits of God. 12. craveth power to overthrow Holofernes.

(a) Of such private oratories as this our Saviour seemeth to speak *Mat.* 6

1 **WHO** going away, Judith (a) went into her oratory: and clothing her self with haircloth, put ashes upon her head: and falling prostrate to our Lord, she cried to our Lord, saying:

saying: *Enter into thy chamber &c.* Of like oratories among Christians read Card Baronius. An. D. 293 St. Cyp. ep. 56.

(b) The zeal of Simeon and Levi was commendable, but for diverse evil circumstances the fact was reproved by Jacob. *Gen. 34. & 49.*

(c) She prayed, that Holofernes should be moved with her beauty, & sweet speech which he might be and not sin, but he by his free will sinning God turned his sin to the good of others. *See Annot. Exod. 7. pag. 173 St. Aug. Ser. 228.*

2 Lord God of may father Simeon, who gavest him a sword for defense against strangers, which were ravishers in their coinquination, and discovered the virgin unto confusion:

3 and gavest their women into prey, and their daughters into captivity: and all the prey to be divided to thy servants, which were zealous in (b) thy zeal: help I beseech thee O lord God me a widow.

4 For thou hast done the things heretofore, and hast purposed one thing after another: and that hath been done which thou wouldest.

5 For all thy ways are ready, and thy judgments thou hast put in thy providence.

6 Look upon the camp of the Assyrians now, as thou didst vouchsafe to see the camp of the Ægyptians, when they ran armed after thy servants, trusting in chariots, and in their horsemen, and in a multitude of men of war.

Exo. 14.

7 But thou didst look over their camp. and darkness wearied them.

8 The depth held their feet, and the waters overwhelmed them.

9 So let these also be made o Lord, which trust in their multitude, and in their chariots, and in pikes, and in shields, and in their arrows, and Glory in their spears,

10 and know not thy self art our God, which destroyest wars from the beginning, and Lord is thy name.

11 Lift up thine arm as from the beginning, and dash their power in thy power: let their power fall in thy wrath, which promise that they will violate thy holy things, and pollute the tabernacle of thy holy name, & with their sword throw down the horn of thine altar.

12 Bring to pass Lord, that his pride be cut of with his own sword,

13 (c) let him be caught with the snares of his eyes in me, and thou shalt strike him from the lips of my charity.

14 Give me constancy in mind, that I may condemn him: and power that I may overthrow him.

15 For this shall be a memorial of thy name, when the hand of a woman shall overthrow him.

16 For not in multitude is thy power o Lord, neither in strength of horses is thy will, neither have the proud pleased thee from the beginning: but the prayer of the humble and meek hath always pleased thee.

17 God of the heavens, creator of the waters, and Lord of every creature, hear me wretch, praying and presuming of thy mercy.

18 Remember Lord thy testament, and give a word in my mouth, and strengthen counsel in my heart, that thy house may continue in thy sanctification:

19 and all Nations may acknowledge, that thou art God, and there is no other besides thee.

Chapter 10

Judith excellently adorned, and very beautiful goeth with her handmaid towards the camp, 11. is taken by the watch, 16. and brought to Holofernes.

1 **AND** it came to pass, when she had ceased to cry to our Lord, she rose from the place, wherein she lay prostrate to our Lord.

(a) See ch. 8. v. 32.

2 And she called her (a) Abra, and going down into her house she took from her the haircloth, and put of the garments of her widowhood,

3 and washed her body, and anointed her self with ointment, and plaited the hair of her head, and put a crown upon her head, and clothed herself with the garments of her joyfulness, and put * pantofles on her feet, and took bracelets, and lilies, and earlets, and rings, and with all her ornaments she adorned her self.

* *Sandalia*

(b) God by this testified her holy intention in adorning herself.

4 To whom also (b) our Lord gave beauty: because all this trimming did not depend of sensuality, but of virtue: & therefore our Lord amplified this beauty on her, that she might appear to all mens eyes of incomparable comeliness

(c) Not only certain meats were forbid by the law *Levit. 11.* but in manner all the meats of the Gentiles were unlawful being offered to Idols, for which cause Daniel and the three children would not eat of the kings meats in Babylon. *Dan. 1.*

5 She therefore laid upon her abra (c) a bottle of wine, and a vessel of oil, and * polent, and dry figs, and bread, and cheese, and went forward.

* *slipped barley.*

6 And when they were come to the gate of the city, they found Ozias expecting, and the ancients of the city.

7 Who when they saw her, being astonished marveled at her beauty exceedingly,

8 Yet asking her no question, they let her pass, saying: The God of our fathers give thee grace, and strengthen all the counsel of thy heart, with his power, that Jerusalem may Glory upon thee, and thy name may be in the number of the holy and just.

9 And they that were there said, all with one voice: So be it, so be it.

10 But Judith praying our Lord, passed through the gates she and her Abra.

11 And it came to pass, when she went down the hill, about break of day the watchmen of the Assyrians met her, and held her, saying: whence comest thou? or whither goest thou?

(d) She told many things evidently true, other things conditionally, as it was like to come to pass, if God sent not better means.

12 Who answered, I am a daughter of the Hebrews, therefore am I fled from their face, (d) because I knew it should come to pass, that they should be given you unto spoil, because that contemning you, they would not of their own accord yield themselves, that they might find mercy in your sight.

13 For this cause I thought with my self, saying: I will go to the presence of the prince of Holofernes, that I may tell him their secretes, and show him by what entrance he may win them, so that

there shall not fall one man of his army.

14 And when those men had heard her words, they considered her face, and she was a wonder in their eyes, for they marveled at her beauty exceedingly.

15 And they said to her: Thou hast saved thy life, in that thou hast found such counsel, that thou wouldest come down to our lord.

16 And this know thou, that when thou shalt stand in his sight, he will deal well with thee, and thou shalt be most gracious in his heart. And they brought her to the tabernacle of Holofernes, telling him of her.

17 And when she was entered before his face, forth with Holofernes was caught in his eyes.

18 And his guard said to him: Who can condemn the people of the Hebrews, which have (e) so beautiful women, that we should not worthily fight against them for these?

19 Judith therefore seeing Holofernes sitting in a canopy, which was woven of purple, and gold, and emerald, and precious stones:

20 and when she had looked in his face, she adored him, falling prostrate upon the ground. And the servants of Holofernes lifted her up, their lord commanding it.

(e) St. Fulgentius probably judgeth that Judith was now about forty years old. *Epist. 2. cap. 6.*

Chapter 11

Holofernes demanding Judith the cause of her coming: 4, she deceiveth him with a probable narration.

1 **THEN** Holofernes said to her: Be of good cheer, and fear not in thy heart: because I have Never hurt man, that would serve Nabuchodonosor the king.

2 And thy people, if they had not condemned me, I would Never have lifted up my spear over them.

3 But now tell me, for what cause hast thou departed from them, and it hath pleased thee to come to us?

4 And Judith said to him: (a) Take the words of thy handmaid, for if thou wilt follow the words of thy handmaid, our Lord will do with thee a perfect thing.

5 For Nabuchodonosor the king of the earth liveth, and his power liveth which is in thee to the chastising of all straying souls: that not only men serve him by thee, but also the beasts of the field obey him.

6 For the industry of thy mind is reported to all nations, and it is declared to all the world, that thou only art good, and mighty in all his kingdom, and thy discipline is bruited to all provinces.

7 Neither is that unknown, which Achior spake, neither are we ignorant of that thou hast commanded to come upon him.

(a) all that Judith saith is true in her sense as she meant it, but not in the understanding of Holofernes and his soldiers, yet was no less lawful then that Josue did in deceiving the citizens of Hay. *Josue 8. St. Aug. q. 10. in Josue.*

8 For it is certain that our God is so offended with sins, that he hath sent word by his Prophets to the people, that he will deliver them for their sins.

9 And because the children of Israel know they offended their God, thy dread is upon them.

10 Moreover also famine hath invaded them, and for drought of water they are now esteemed among the dead.

11 Finally they ordain this, to kill their cattle, and to drink the blood of them,

12 and the holy things of our Lord their God which God commanded not to be touched, in corn, wine, and oil, these have they purposed to bestow, and they will consume the things which they ought not to touch with their hands: therefore because they do these things, it is sure that they shall be given in to perdition.

13 Which I thy handmaid knowing, am fled from them, and our Lord hath sent me to tell thee these very things.

14 For I thy handmaid worship God, even now being with thee, and thy handmaid will go forth, and I will pray God,

15 and he will tell me when he will repay them their sins, and I coming will tell thee, so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep, that have no pastor, and there shall not so much as one dog bark against thee:

16 because these things are told me by the providence of God.

17 And because God is angry with them, I am sent to tell these very things to thee.

18 And all these words pleased Holofernes, and his servants, and they marveled at her wisdom, and one said to another:

19 There is not such a woman upon the earth in look, in beauty, and in sense of words.

20 And Holofernes said to her: God hath done well, which sent thee before the people, that thou mightest give them into our hands:

21 and because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned in all the earth.

Chapter 12

Judith is brought into Holofernes treasurehouse, 2. hath leave to abstain from the Gentiles meats, 5. and to go forth in the night to pray. 10. The fourth day she cometh to Holofernes banquet; 16, he is taken with concupiscence, and drinketh very much wine.

1 **THEN** he bad her go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her of

(a) See Chapter
10. v. 5.

his own banquet.

2 To whom Judith answered, and said: Now (a) I can not eat of these things, which thou commandest to be given me, lest there come displeasure upon me: but I will eat of these things, which I have brought.

3 To whom Holofernes said: If these things which thou hast brought with thee shall fail thee, what shall we do to thee.

4 And Judith said: Thy soul liveth my lord, that thy handmaid shall not spend all these things, till God do by my hand these things, which I have purposed. And his servants brought her into the tabernacle, which he had commanded.

5 And whiles she went in, she desired that she might have license to go forth, in the night and before day to prayer, and to beseech our Lord.

6 And he commanded his chamberlains, that as it pleased her, she should go out & come in to adore her God for three days.

7 And she went forth in the nights into the vale of Bethulia, and washed her self in a fountain of water.

8 And as she came up, she prayed our Lord the God of Israel, that he would direct her way to the delivery of his people.

(b) This purity
consisted in
abstaining from
meats forbid by
the Law, or offered
to Idols.

9 And going in, she remained (b) pure in the tabernacle, until she took her own meat in the Evening.

10 And it came to pass in the fourth day, Holofernes made a supper to his servants, and said to Vagao his eunuch: go, and persuade that Hebrew woman, that she consent of her own accord to dwell with me.

11 For it is a fowl thing with the Assyrians, if a woman Mock a man in doing, that she pass free from him.

12 Then Vagao went in to Judith, & said: Let not the good * young maid fear to go in to my Lord, that she may be honored before his face, that she may eat with him and drink wine in joyfulness.

* *Puella*

13 To whom Judith answered: Who am I, that I should gainsay my lord?

14 all that shall be good and best before his eyes, will I do. And whatsoever shall please him, that shall be best to me all the days of my life.

15 And she arose, and decked herself with her garments, and going in she stood before his face.

16 And the heart of Holofernes was stricken: for he burnt in the concupiscence of her.

17 And Holofernes said to her: drink now, and sit down in joyfulness, because thou hast found grace before me.

18 And Judith said: I will drink my lord, because my soul is magnified this day above all my days.

19 And she took, and did eat, and drank before him those things, which her handmaid had prepared her.

20 And Holofernes was made pleasant toward her, and drank wine exceeding much, so much as he had Never drunk in his life?

Chapter 13

Holofernes lying in a drunken sleep, Judith cutteth of his head, 12. so returneth with her maid through the guard, as it were to pray, cometh to Bethulia, 16. exhorteth all to thank God, and she with them the head. 22. She is blessed of all. 27. Achior also praiseth God and Judith.

1 **AND** when it was waxen late, his servants made hast to their lodgings, and Vagao shut the chamber doors, and went his way.

2 And they were all overladen with wine.

3 And Judith was alone in the chamber.

(a) The fasting of one woman overthrew an innumerable host of drunkards, St. Amb. li. de ieiunio & Elia. c. 9.

4 Moreover Holofernes lay in his bed, fast asleep with very much (a) drunkenness.

5 And Judith said to her maid that she should stand without before the chamber, and watch.

6 And Judith stood before the bed, praying with tears, and with moving of her lips in silence,

7 saying: Confirm me o Lord God of Israel, and in this hour have respect to the works of my hands, that as thou hast promised, thou mayest advance (b) Jerusalem thy city: and I may bring to pass that which I believing that it may be done by thee, have purposed.

(b) If Bethulia had been taken Jerusalem also had been in extreme danger: for safety whereof God had made more special promise to David and others. *Isaia. 37 38. &c.*

8 And when she had said these things, she went to the pillar, that was at his beds head, and his sword that hung tied on it, she loosed.

9 And when she had drawn it out, she took him by the hear of his head, and said: Confirm me o Lord God in this hour,

10 and she struck twice upon his neck, and cut of his head, and took his canopy from the pillars, and rolled aside his body a trunk.

11 And after a while she went out, and delivered the head of Holofernes to her maid, and bad her put it into her wallet.

12 And they two went forth, according to their custom, as it were to prayer, and they passed the camp, and compassing the valley, they came to the gate of the city.

13 And Judith a far of said to the keepers of the walls: Open the gates, because God is with us, which hath wrought power in Israel.

14 And it came to pass, when the men had heard her voice, they called the ancients of the city.

15 And they ran all to meet her, from the least to the greatest: because they hoped not that now she would come.

16 And they lighting lights gathered round about her every one: and she going up into a higher place, commanded silence to be made. And when all had held their peace,

17 Judith said: Praise ye the Lord our God, who hath not forsaken them that hope in him:

18 and in me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed by my hand the enemy of his people this night.

19 And bringing forth the head of Holofernes out of the wallet, she showed it them, saying: Loe the head of Holofernes the general of the army of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord our God struck him by the hand of a woman.

(c) Judiths proper
Angel so defended
her, as Jacobs
Angel delivered
him from all evils.
Gen. 42.

20 But the same our Lord liveth, that his (c) Angel hath kept me, both going hence, and abiding there, and from thence returning hither: and our Lord hath not suffered me his handmaid to be defiled, but without pollution of sin he hath called me back to you, rejoicing in this victory, in my escape, and in your delivery.

21 Confess ye all to him, because he is good, because his mercy is for ever.

22 And they all adoring our Lord, said to her: Our Lord hath blessed thee in his power, because by thee he hath brought our enemies to nothing.

23 Moreover Ozias the prince of the people of Israel, said to her: Blessed art thou daughter of our Lord the high God above all women upon the earth.

24 Blessed be our Lord, which made heaven and earth, which hath directed thee unto the wounds of the head of the prince of our enemies.

25 Because this day he hath so magnified thy name, that thy praise shall not depart out of the mouth of men, which shall be mindful of the power of our Lord for ever, for that thou hast not spared thy life for the distress and tribulation of thy kindred but hast helped the ruin before the presence of our God.

26 And all the people said: So be it, so be it.

27 Moreover Achior being called came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he Revengeth him self of his enemies, he hath cut of the head of all the unfaithful this night by my hand.

28 And that thou mayest prove that it is so, loe the head of Holofernes, who in the contempt of his pride condemned the God of Israel: and threatened thee death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.

29 But Achior Seeing the head of Holofernes, being in anguish for fear, fell on his face upon the earth, and his soul was sore troubled.

30 But after taking spirit again he was refreshed, & fell down at her feet, and adored her, and said:

31 Blessed art thou of thy God in every tabernacle of Jacob, because in every nation, which shall hear thy name, the God of Israel shall be magnified in thee.

Chapter 14

Holofernes head is hanged on the wall. 6. Achior is circumcised, 7. The Israelites assault the Assyrians, 8. who going to awake their General, 14. find him slain, 17, and are all confounded with fear.

1 **AND** Judith said to all the people: Hear me brethren, hang ye this head upon our walls:

2 and it shall be, when the Sun shall rise, let every man take his armor, and issue ye forth with violence, not that you go down beneath, but as it were invading violently.

3 Then the watchmen must of necessity run to raise up their prince to battle.

4 And when the captains of them shall run to the tabernacle of Holofernes, and shall find him headless rolled in blood, fear will fall upon them.

5 And when you shall know that they flee, go after them securely, because our Lord will destroy them under your feet.

6 Then (a) Achior seeing the power, that God of Israel wrought, forsaking the rite of gentility, believed God, and circumcised the flesh of his prepuce, and was joined to the people of Israel, and all the succession of his kindred until this present day.

7 And immediately as day brake, they hung the head of Holofernes upon the walls, and every man took his armor, and they went forth with great noise and shouting.

8 Which the watchmen Seeing, ran to the tabernacle of Holofernes.

9 Moreover they that were in the tabernacle, coming, and before the door of the tabernacle making a noise, to raise him, they endeavored by art to disquiet him, that Holofernes might awake not by them raising him, but by them making a noise.

10 For no man durst by knocking, or entering, to open the chamber of the chief of the Assyrians.

11 But when his dukes and tribunes were come, and all the chief of the army of the king of the Assyrians, they said to the chamberlains:

12 go in, and awake him, because the mice issuing out of their holes, have presumed to provoke us to battle.

13 Then Vagao entering into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he slept with Judith.

(a) Achior an Ammonite. (*ch. 5. v. 5.*) being truly converted and believing in God, was admitted into the Church, notwithstanding that Ammonites and Moabites were excluded by name. *Deut. 23. v. 3.* which is therefore meant only of those that persist impenitent and obstinate.

14 But when with the sense of his ears he perceived no motion of person lying, he came near to the curtain, and lifting it up, and Seeing the body without the head of Holofernes weltered in his blood lie upon the ground, cried out in a loud voice with weeping, and rent his garments.

15 And going into the tabernacle of Judith, he found her not, and he leapt forth to the people,

16 and said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground, and his head is not upon him.

17 Which when the princes of the power of the Assyrians had heard, they all rent their garments, and intolerable fear and dread fell upon them, and their minds were troubled exceedingly.

18 And there was made an incomparable cry in the midst of their camp.

Chapter 15

The Assyrians flee for fear, 3. the Hebrews pursue them, 7. and are enriched by the spoils. 9. The high priest with others come from Jerusalem and praise Judith. 14. The goods of Holofernes are given to her.

1 **AND** when all the army heard that Holofernes was beheaded, courage and counsel fell from them, and being shaken with trembling only and fear, they help them selves by flight,

2 so that none spake with his neighbor, but hanging the head, all things left behind, they made hast to escape the Hebrews, whom they heard to come armed upon them, fleeing by the ways of the fields, and the paths of the hills.

3 The children of Israel therefore seeing them fleeing, followed them. And they went down sounding with Trumpets, and shouting after them.

4 And because the Assyrians were not united together, they went headlong into flight: but the children of Israel pursuing in one company, discomfited all that they could find.

5 Ozias therefore sent messengers through all the cities and countries of Israel.

6 every country therefore, and every city sent chosen youth armed after them, and they pursued them in the edge of the sword, until they came to the extremity of their borders.

7 And the rest that were in Bethulia, entered into the camp of the Assyrians, and took away the prey, which the Assyrians fleeing had left, and were laden exceedingly.

8 But they that were returned conquerors to Bethulia, took away with them all things that were theirs, so that there was no number in

The fourth part The praises of Judith, who with all the people praise God.

(a) Judith was a special figure of the B. Virgin Marie, to whom these praises pertain in more eminent forte, then to any other creature. St. *Tulbertus Carnotensis*.

cattle, and beasts, and all their moveables, that from the least unto the greatest all were made rich of their preys.

9 And Ioachim the high Priest came from Jerusalem into Bethulia with all his ancients to see Judith.

10 Who when she was come out to him, they all blessed her with one voice, saying: (a) Thou art the Glory of Jerusalem, thou the joy of Israel, thou the honor of our people:

11 because thou hast done manfully, and thy heart was strengthened, for that thou hast loved chastity, and after thy husband not known any other: therefore also the hand of our Lord hath strengthened thee, and therefore shalt thou be blessed for ever.

12 And all the people said: So be it, so be it.

13 And for thirty days, Scarce were the spoils of the Assyrians gathered of the people of Israel.

14 Moreover all things, that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and silver, and garments, and precious stones, and all stuff, and all the things were delivered her of the people.

15 And all the people rejoiced with women, and virgins, and youngmen, on instruments and harps.

Chapter 16

Judith singeth a canticle of thanks giving to our Lord. 22. The people go to Jerusalem and offer sacrifices. 25. She in great honor liveth a widow till her death in good old age. 30. the people have long peace, and a festival day is instituted in perpetual memory of her fact.

1 **THEN** sang Judith this song to our Lord, saying:

2 Begin ye to our Lord in timbrels, sing ye to our Lord in cymbals, tune to him a new psalm, rejoice, and invoke his name.

3 (a) Our Lord confoundeth battles, Lord is his name.

4 Who hath set his camp in the midst of his people, that he might deliver us from the hand of all our enemies.

5 Assur came out of the mountains from the North in the multitude of his strength: whose multitude stopped up the torrents, and their horses covered the valleys.

6 He said that he would set my borders on fire, and kill my youngmen with the sword, to give my infants into prey, and virgins into captivity.

7 But our Lord omnipotent hath hurt him, and hath delivered him into the hands of a woman, and hath pierced him.

8 For, not by youngmen is their mighty one fallen, neither have the sons of (b) Titan stricken him, neither did the high (c) giants set them

(a) St. Ephrem *ser. de 2. Aduentu*, citeth this place as holy scripture so testifying this book to be canonical.

(b) Such giants as were before Noes flood, *Gen. 6*.

(c) Nor such as

were after, *Num.*
13. *Deut.* 3

selves upon him, but Judith the daughter of Merari in the beauty of her face dissolved him.

9 For she put from her the garments of widowhood, and put on her the garments of joy, in the rejoicing of the children of Israel.

10 She anointed her face with ointment, and tied together her locks with a crown, she took a new stole to deceive him.

11 Her sandals ravished his eyes, her beauty made his soul captive, she with a sword cut off his head.

12 The Persians did quake at her constancy, and the Medes at her boldness.

13 Then did the camp of the Assyrians howl, when my humble ones appeared, withering in thirst.

14 The sons of young women have pierced them, and they have killed them as Boys fleeing away: they have perished in battle before the face of the Lord my God.

15 Let us sing an hymn to our Lord, let us sing a new hymn to our God.

16 Adonai o Lord great art thou, and noble in thy power, and whom no man can overcome.

17 Let every creature of thine serve thee: because thou saidst, and they were made: thou didst send thy spirit, and they were created, and there is none that can resist thy voice.

18 The mountains with the waters shall be moved with the foundations: the rocks shall melt as wax before thy face.

19 But they that fear thee, shall be great with thee in all things.

20 Wo be to the nation, that riseth up upon my kindred: for our Lord omnipotent will be Revenged on them, in the day of judgment he will visit them.

(d) Everlasting
torments of site &
worms pertain to
the damned bodies.
St. Aug. li. 21. c. 4.
ets. ciuit. and
greater pains to the
damned souls,
especially the loss
of Gods vision

21 For he will give (d) fire, and worms into their flesh, that they may be burnt, and may feel for ever.

22 And it came to pass after these things, all the people after the victory came into Jerusalem to adore our Lord: and forthwith as they were purified, they all offered holocausts, and Vows, and their promises.

23 Moreover Judith offered for an anathema of oblivion all the instruments of war of Holofernes, which the people gave her, and the canopy that her self had taken away out of his chamber.

24 And the people was pleasant according to the face of Saints, and for three months the joy of this victory was celebrated with Judith.

25 And after those days every man returned into his house, and Judith was made great in Bethulia, and she was more glorious to all the land of Israel.

(e) In the Greek v.
22. *many desired*
her to marriage.

26 There was also chastity joined to her virtue, (e) so that she knew not man all the days of her life, after that Manasses her husband was

dead.

(f) Living in all 105. years she was widow about sixty nine: for when she slew Holofernes she was about forty years old. *ch. 10. v. 18* and her husband was then dead three years and a half before. *ch. 8. v. 4.*

27 And on festival days she came forth with great Glory.

28 And she abode in her husbands house, (f) an hundred five years, and dismissed her abra free, and she died and was buried with her husband in Bethulia.

29 And all the people mourned for her seven days.

30 And in all the space of her life there was not that troubled Israel, and after her death many years.

31 But the day of the festivity of this victory is received of the Hebrews in the number of holy days, and is worshiped of the Jews from that time until this present day.

ANNOTATIONS

Chapter 16

Judith an example of holy widowhood.

Many incitements concurring to the contrary made her widowhood more excellent.

Widowhood an Evangelical counsel.

26. *After that her husband was dead*] As young Tobias and Sara were notable patterns to married persons: so Judith is a like good example to devout widows, excelling most part in many respects. For first she professed this holy state of life in the old Testament, when it was most rare, the law providing that the brother, or next kinsman, should marry the widow of him, that died without children, as it seemeth she had none, the Greek text affirming that she gave all her goods before her death to other kindred. *ch. 16. v. 24.* Secondly, she was only once married, *ch. 15. v. 13. ch. 16. v. 26.* whereas, it is also commendable after twice or oftener Marriage at last to abstain. Thirdly, she was young, about 36. years: for three years and a half after that her husband was dead, she was called a young maid, *ch. 12. v. 12.* Fourthly, she was of excellent beauty, *ch. 8. v. 7.* Fifthly exceeding rich. *ibidem.* Sixthly, very noble, especially after the delivery of the people from such distress. *ch. 15. v. 10.* Seventhly, for this renowned fact, and for her other great virtue (*ch. 8. v. 8*) many principal men desired to marry her, *ch. 16. v. 22.* Eighthly, all the people wished much issue of so noble a stock. *ch. 16. v. 25.* Ninthly she lived long in the state of widowhood, about threescore and nine years, from 36. to 105, *ch. 16. v. 28.* Tenthly, there was great and long peace in all Israel, after that she had relieved Bethulia. *ch. 16. v. 30.* all which might easily have invited another to have married: but her great devotion, and fervent desire to serve God in a retired austere life, fasting. & praying, *ch. 8. v. 6.* cut of all incitements to marriage, and made her before the Gospel, to embrace Evangelical counsel, not commanded, but for better attaining to perfection counseled by our Saviour and St. Paul. *Mat. 19. 1. Cor. 7.*

Deu. 25. v. 5. Ruth. 3. v. 12.

ARGUMENT OF THE BOOK OF ESTHER

This whole book
is canonical.

OF the authority of this book only two or three ancient writers, doubted, before the Councils of Laodicea, and Carthage declared it to be Canonical, all the rest did Ever esteem it as Divine Scripture. For albeit St. Jerome in his time found not certain parts thereof in the Hebrew, and therefore transposed the same to the end of the book, as now we have them: yet in the Greek he found all these sixteen chapters contained in ten. And it is not unprobable, that these parcels were sometimes in the Hebrew, as were diverse whole Books which are now lost. But whether they were at any time in the Hebrew or no, the Church of Christ accounteth the whole Book of infallible authority, reading as well these parts, as the rest in her public office. And the Council of Trent (sess. 4.) For more express declaration defineth that all the Books recited in the same Decree (amongst which is Esther) with all the parts thereof, as they are accustomed to be read in the Catholic Church, and be contained in the old vulgar Latin Edition, are sacred and Canonical Scripture.

*Melite St.
Atha. St.
Greg.
Nazian.
Origen apud
Iuseb. lib. 6.
c. 25. hist.*

The contents

Written by
Mardocheus.]

Divided into four
parts.

It containeth a particular great danger of the people of Israel, happening (as is probable) shortly after their general relaxation, & return of some from the captivity of Babylon; and their delivery from it, through the godly Zeal and other virtues of Queen Esther, directed herein by Mardocheus, who being also in imminent danger was delivered & advanced. and finally writ the history, which may be divided into four parts, not by order of the chapters: as hey are here transposed: but in order of time, first the author reporteth some things going before the peoples danger, in the 11. 1. 2. 12. chapters, and part of the 3. Secondly their danger and distress, in the rest of the 3. and part of 13. chapters. Thirdly their delivery: from the 4. chapter to the midst of the. 9. and rest of the 13. and in the 14. 15. and 16. Fourthly, the things that ensued hereupon, in the other half of the ninth chapter, the 10. chapter, and first verse of the eleventh.

Whosoever will please to read this history, in order of the time as the things happened, adjoining the latter chapters, which are in the Greek, and not in the Hebrew, may follow the letters of the Alphabet, as here we have placed them in the margin, beginning at the second verse of the 11. chapter, where he findeth the letter A. and when he cometh to B. return where the same letter is noted. ch. 1. And so in the rest follow the same direction.

THE BOOK OF ESTHER

Chapter 1

This book is read at
Matins the last
week of September.

The first part
beginneth in the 11.
ch.

A
B.

King Assuerus celebrateth a great banquet to show his Glory, 10. calleth Queen Vasthi thereto, who refusing to come, is by advise of his counsel deposed.

1 **IN** the days of Assuerus. who reigned from India unto Æthiopia over an hundred twenty seven provinces:

2 when he sat in the throne of his kingdom, the city Susa was in the beginning of his kingdom.

3 In the third year therefore of his Empire he made a great feast to all the princes, and to his servants, to the most valiant of the Persians, and the nobles of the Medes, and the rulers of the provinces in his sight,

4 that he might show the riches of the Glory of his kingdom, and the greatness, & vaunting of his might, a great time, to wit, an hundred & four score days.

5 And when the days of the feast were accomplished, he invited all people, that was found in Susan, from the greatest to the least: and commanded seven days a feast to be prepared in the entrance of the garden, and of the wood, which was planted with royal garnishing and with hand.

6 And there hung on every side hangings of sky color, and green, and hyacinthine color, held up with cords of silk, and of purple, which were put into rings of ivory, and were held up with marble pillars. Beds also of gold and silver, were placed in order upon the floor paved with the emerald, and the touch stone: which painting adorned with marvelous Variety.

7 And they that were invited, drank in golden cups, and the meats were brought in change of vessels. Wine also plenteous and the best was set down, as was Worthy of a kings magnificence.

(a) Modesty and
temperance
amongst heathen
people condemneth
Christians that urge
men to drink
immoderately, and
so cause them to be
drunk. *St. Au. Ser.*
231. 232. de
tempore.

8 (a) Neither was there that compelled them to drink that would not, but as the king had appointed, making each of his princes overseer of every table, that every man might take what he would.

9 Vasthi also the queen made a feast for the women in the palace, where king Assuerus had accustomed to remain.

10 Therefore the Seventh day, when the king was merrier, and after very much drinking was well warmed with wine, he commanded Maumam, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charchas, the seven Eunuchs, that ministered in his sight,

11 that they should bring in queen Vasthi before the king, the crown set upon her head, that he might show her beauty to all the peoples and princes: for she was exceeding beautiful.

(b) The end of immoderate feasting is commonly brawling. Here the king became furious, and the queen was divorced from him.

(c) Brentius approveth the sentence of this parasite, but Josephus. *li. 11 c. 6.* Macrobius. *li. 7. c. 1. Saturn. 8.* Jerome *ad Rustic.* and St. Ambrose, *l. de Elia c. 14.* judge the queens refusal lawful, and agreeable to the Persians laws, which prohibited married women to come in sight of other men in great assemblies: neither had the king just cause to break that law, for pleasing his fancy in his drunken humor. *v. 10.* Luther also wresteth this example in favor of adultery, *par. 2. de diuortio. folio 177. Editionis witenber. Ano. 1553.*

12 Who refused, and condemned to come at the kings commandment, which he had commanded by the Eunuchs. Whereupon the king being wrath, and chaffed with (b) exceeding fury,

13 (asked the wise men, which after the manner of a king were always present with him, and he did all things by their counsel, which knew the laws, and rights of the elders:

14 (and the chief and nearest him were, Charsena, and Sethat, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan, seven dukes of the Persians, and of the Medes, which saw the face of the king, and were wont to sit first after him)

15 to what sentence Vasthi the queen should be subject, that would not do Assuerus the kings commandment, which he had commanded by the Eunuchs.

16 And Mamuchan answered, the king hearing, and the princes: (c) Queen Vasthi hath not only hurt the king, but also all peoples, and princes, that are in all the provinces of king Assuerus.

17 For the word of the queen will go forth to all women, that they will contemn their husbands, and will say: King Assuerus commanded that the queen Vasthi should come in to him, and she would not.

18 And by this example all the wives of the princes of the Persians and the Medes, will little esteem the commandments of their husbands: wherefore the kings indignation is just.

19 If it please thee, let an edict go forth from thy face, and let it be written according to the law of the Persians and of Medes, which is not lawful to be transgressed, that Vasthi come in no more to the king, but another, that is better then she, take her kingdom.

20 And let this be published into all the empire of thy provinces (which is most large) and let all the wives, as well of the greater as of the lesser give honor to their husbands.

21 His counsel pleased the king, and the princes: and the king did according to the counsel of Mamuchan,

22 and he sent letters to all the provinces of his kingdom, as every nation could hear and read, in diverse languages and characters, that the husbands should be princes and masters in their houses: and that this should be published through all peoples.

Chapter 2

Inquiry being made of the best and fairest virgins, (5. Esther the unknown niece of Mardocheus a Jew) is preferred, 18. and made Queen in place of Vasthi; a Marriage feast made, and presents given. 21) Mardocheus detecteth traitors, and his service is recorded in the register.

1 **THESE** things so done, after the indignation of king Assuerus

was assuaged, he remembered Vasthi, and what she had done, or what she had suffered:

2 and the kings servants and his ministers said: Let there be maidens sought for the king, virgins and beautiful,

3 and let there be sent that may view through all provinces beautiful maidens and virgins: and let them bring them to the city of Susan, and deliver them into the house of women under the hand of Egeus the eunuch, who is overseer of the kings women: and let them receive womens ornaments, and other things necessary to be used.

4 And which so Ever among all shall please the kings eyes, let her reign for Vasthi. The word pleased the king: and so as they had suggested, he commanded to be done.

5 There was a man in the city of Susan a Jew, named Mardocheus, the son of Iair, the son of Semei, the son of Cis, of the stock of Iemini,

6 who had been transported from Jerusalem the same time, that Nabucodonosor the king of Babylon transported Jechonias the king of Juda, 4. Reg. 24.

7 who was the foster father of his brothers daughter Edissa, which by another name was called Esther: and she had lost both her parents: exceeding beautiful, and of comely face. And her father and mother being dead, Mardocheus adopted her for his daughter.

8 And when the kings commandment was bruited abroad, and according to his commandment many fair virgins were brought to Susan, and were delivered to Egeus the eunuch: (a) Esther also among the rest of the maidens was delivered to him, that she might be kept in the number of the women.

9 Who pleased him, and found grace in his sight. And he commanded the eunuch, that he should hasten the womens ornaments, and should deliver, her, her parts, & seven the most beautiful maidens of the kings house, and should adorn and deck both her and her waiting maids.

10 Who would not tell him her people and country. For Mardocheus had commanded her, that of this thing she should altogether keep silence:

11 who walked daily before the entrance of the house, wherein the chosen virgins were kept, taking care of Esthers welfare, and desirous to know what should chance unto her.

12 And when the time of every virgin in order was come, that they should go in to the king, all things accomplished that pertained to womens ornaments, it was the twelfth month: yet so, that for six months they were anointed with oil of myrtle, and other six months they used certain paintings and sweet spices.

13 And going in to the king, what soever they asked that pertained to adorning they received: and being trimmed, as it pleased them, they passed from the chamber of the women to the kings chamber.

(a) Deut. 7. v. 3.
Israelites are forbid
to marry with
Gentiles, yet when
there was no
danger to be
perverted, and great
hope of good,
Esther by
Mardocheus
counsel consented
to marry king
Assuerus, though
otherwise she
*detested the bed of
the uncircumcised,
and of every
stranger: ch. 14. v.
15.* K. David also
married the kings
daughter of Gessur.
2. Reg. 3. v. 3.

14 And she that went in at Evening, came out in the morning, and from thence she was brought to the second house, that was under the hand of Susagazus the eunuch, who was chief over the kings concubines: neither had she power to return any more to the king, unless 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 Mardocheus, whom he had adopted for his daughter, should go in to the king. Who sought not womens ornaments, but whatsoever Egeus the eunuch the keeper of the virgins would, those things he gave her to her adorning. For she was exceeding fair, and of incredible beauty, she seemed to all mens eyes gracious and amiable.

16 She therefore was brought to the chamber of king Assuerus the tenth month, which is called Tebeth, in the Seventh year of his reign.

17 And the king loved her more then all the women, and she had grace and mercy before him above all the women, and he put the crown of the kingdom on her head, and made her reign instead of Vasthi.

18 And he commanded a very magnifical feast to be prepared to all the princes, and to his servants, for the conjunction, and Marriage of Esther. And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

19 And when virgins were sought the second time and gathered together, Mardocheus tarried at the kings gate,

20 neither had Esther as yet uttered her country, & people, according to his commandment. For what soever he commanded, Esther observed: and she did all things so as she was wont at that time, when he nourished her a little one.

21 At that time therefore, when Mardocheus abode at the kings gate, Bagathan, and Thares were angry, two of the kings Eunuchs, that were porters, and were chief in the first entry of the palace: and they would make insurrection against the king, and kill him.²² Whereof Mardocheus (b) got notice, and immediately he told it to queen Esther: and she to the king in the name of Mardocheus, who had reported the thing unto her.

23 It was examined, and found: and they were both hanged on a gibbet. And it was put in the histories, and registered in the chronicles before the king.

(b) Mardocheus hearing suspicious words and observing their actions saw that they intended evil and informed the King; Whereby their treason was discovered. *Rab. calom. & Iosep.*

C ch. 12. v. 1.

Chapter 3

Aman advanced 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 Jews.

1 **AFTER** these things king Assuerus advanced Aman the son of

D

(a) A man exacted such honor as heathen people gave to their less Gods, which was also Idolatry. for Mardocheus was willing to give him civil honor, even to *kiss the steps of his feet, but seated (and refused) to give Godly honor to him. ch. 13. v. 13. 14. St. Tho. 2. 2. q. 84. a. 1.*

(b) Such is the preposterous fury of rancor, to appoint the day of executing his malice, before he had got the kings decree.

The second part.
The Jews danger to be massacred.

E ch. 13. v. 1

(c) The letter at large is in the

Amadathi, which was of the stock of Agag: & he put his throne above all the princes which he had.

2 And all the kings servants, that were in the doors of his palace, bowed their knees, and adored Aman: for so the Emperor had commanded them, (a) only Mardocheus did not bow his knee, nor adore him.

3 To whom the kings servants, that were chief at the doors of the palace, said: Why doest thou above the rest not observe the kings commandment.

4 And when they said this often, and he would not hear, they told Aman, desirous to know whether he would persevere in his sentence: for he had told them that he was a Jew.

5 Which when Aman had heard, and had proved by experience that Mardocheus bowed not his knee unto him, nor adored him, he was angry exceedingly.

6 And he counted it a matter of nothing to lay his hands upon Mardocheus alone: for he had heard that he was of the nation of the Jews, and he would rather destroy all the nation of the Jews, that were in the kingdom of Assuerus.

7 The first month (which is called Nisan) in the twelfth year of the reign of Assuerus, the lot was cast into a pot which in Hebrew is called Phut, before Aman, (b) in what day and what month the nation of the Jews should be slain: and there came forth the twelfth month, which is called Adar.

8 And Aman said to king Assuerus: There is a people dispersed through all the provinces of thy kingdom, and separated one from another, using new laws and ceremonies, moreover also contemning the kings ordinances: And thou knowest very well that it is not expedient for thy kingdom that they wax insolent by liberty.

9 If it please thee, decree that they may perish, and I will pay ten thousand talents to the cofferers of thy treasure.

10 The king therefore took the ring that he used, from his hand, and gave it to Aman the son of Amadathi of the progeny of Agag, the enemy of the Jews,

11 and he said to him: The silver which thou doest promise, be it thine: but concerning the people do that which pleaseth thee.

12 And the kings scribes were called in the first month, Nisan, the thirteenth day of the same month: and there was written, as Aman had commanded, to all the kings lieutenants, and judges of the provinces, and of diverse nations, as every nation could read, and hear according to the variety of languages, in the name of king Assuerus: and the letters signed with his ring,

13 were sent by the kings posts to all provinces, that they should kill and destroy all the Jews, from boy unto old man, children, and women, in one day, that is, in the thirteenth of the twelfth month, which is called Adar, and should spoil them of their goods.

seven first verses
of the 13 *ch.* of
which this is the
sum.

F

14 And (c) the content of the letters was this, that all provinces might know, & prepare them selves against the day afore said.

15 The posts that were sent, made hast to fulfill the kings commandment. And immediately the edict hung in Susan, the king and Aman feasting, and all the Jews that were in the city, weeping.

Chapter 4

The third part The
delivery of the
Jews from danger.

At the Jews lament their imminent danger. 5. Mardocheus willeth Esther to entreat the king for their safety. 11. She fearing to go to the king contrary to his law uncalled, 15. yet they all fasting and praying for her, she doth it.

1 **WHICH** things when Mardocheus had heard, he rent his garments, and was clothed with sackcloth, sprinkling ashes on his head: and in the street of the midst of the city he cried with a lowed voice, showing the anguish of his mind,

2 and with this wailing going even to the doors of the palace: for it was not lawful for one clothed with sackcloth to enter the kings court.

(a) The first and
best remedy in
distress is to do
works of penance
for sins committed.
1. Cor. 11. v. 31.

3 In all provinces also, towns, and places, to which the kings cruel decree was come, there was (a) great mourning with the Jews, fasting, howling, and weeping, many using sackcloth and ashes for their couch.

4 And Esthers maids and the Eunuchs went in, and told her. Which she hearing was astonished: and she sent a garment, that the sackcloth being taken away, they should put it on him: which he would not take.

5 And calling for Athach the eunuch, whom the king had given her for a servant to Mardocheus, commanded him to go and to learn of him, why he did this.

6 And Athach going forth went to Mardocheus standing in the street of the city, before the palace door:

7 who told him all things that had chanced, how Aman had promised, that he would bring silver into the kings treasures for the slaughter of the Jews.

8 He gave him also a copy of the edict which hung in Susan, that he should show it to the queen, and should admonish her to enter in to the king, and to entreat him for her people.

9 Athach returning told Ester all things, that Mardocheus had said.

10 Who answered him, and bad that he should say to Mardocheus:

11 all the kings servants, and all the provinces that are under his dominion, know, that whether man, or woman, not called, shall enter in to the kings inner court, he must immediately be slain without all delay: unless perhaps the king stretch forth a golden rod unto him, for a sign of clemency, and so he may live. I therefore

how can I enter in to the king, which now these thirty days have not been called unto him?

12 Which when Mardocheus had heard,

13 he sent word to Esther again, saying: Think not that thou mayest deliver thy own life only, because thou art in the kings house, above all the Jews:

(b) Great confidence in Gods help when mans help faileth: and in deed this means by moving the kings heart to grant Esthers petition was Gods special work.

14 for if thou wilt now hold thy peace, (b) the Jews shall be delivered 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 ready?

15 And again Esther sent to Mardocheus in these words:

16 go, and gather together all the Jews, whom thou shalt find in Susan, and pray ye for me. Eat ye not, and drink not in three days, and three nights: and I with my handmaids in like manner will fast, and then will I go in to the king, doing against the law, not called, and delivering my self to death and to peril.

G. ch.. v. 1.

17 Mardocheus therefore went, and did all things that Esther had commanded him. (c)

Chapter 5

Esther standing in the kings sight he calleth her, 4. she requesteth that he and Aman will dine with her. 7. Again she inviteth them. 9. Aman is more incensed against Mardocheus, prepareth high gallows to hang him on.

H

1 **AND** the third day Esther put on royal garments, and stood in the court of the kings house, which was the inner against the kings hall: but he sat upon his throne in the consistory of the palace, against the door of the house. (b)

(b) I ch. 15. v. 4

2 And when he had seen Esther the queen standing, she pleased his eyes, and he put forth toward her the golden rod, which he held in his hand: who going near, kissed the top of his rod.

K.

3 And the king said to her: What wilt thou queen Esther? what is thy request? yea if thou wilt ask the half part of the kingdom, it shall be given thee.

4 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 have prepared.

5 And the king forthwith, call ye Aman, quoth he, quickly, that he may obey Esthers will. The king therefore and Aman came to the banquet, which the queen had prepared for them.

6 And the king said to her, after that he had drunk wine abundantly. What doest thou desire to be given thee? and for what thing askest thou? although thou ask the half part of my kingdom, thou shalt obtain.

(c) This prudence in delaying to propose her petition, increased the kings desire to know it, moved him to promise more assuredly, & so bound him the more to accomplish it.

7 To whom Esther answered: (c) My petition, and requests are these:

8 If I have found grace in the kings sight, and if it please the king to give that which I ask, and to fulfill my petition: let the king and Aman come to the banquet, which I have prepared them, and to morrow I will open my will to the king.

9 Aman therefore went forth that day joyful and merry. And when he had seen Mardocheus sitting before the doors of the palace, and not only not to have risen up to him, but not so much as to have moved from the place where he sat, he was wrath exceedingly:

10 and dissembling his anger, and returning into his house, he called together unto him his friends, and Zares his wife:

11 and he declared to them the greatness of his riches, and the multitude of his children, and with how great Glory the king had advanced him above all his princes and servants.

12 And after these things he said: Queen Esther also hath called none other to the banquet with the king, but me: with whom Tomorrow also I shall dine with the king.

13 And whereas I have all these things, I think I have nothing, so long as I shall see Mardocheus the Jew sitting before the kings doors.

14 And Zares his wife, & the rest of his friends answered him: command a great beam to be prepared, having fifty cubits in height, and speak in the morning to the king, that Mardocheus may be hanged upon it, and so thou shalt go joyful with the king to the banquet. The counsel pleased him, and he commanded an high gallows to be prepared.

Chapter 6

The king hearing the good service of Mardocheus in detecting traitors, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honor him next to the king, 11. which he performeth.

(a) Gods eye which Never sleepeth saw what Aman intended: and for execution of his own divine justice, used this means by subtracting sleep that time from the king and inspiring his mind to hear the histories read, and to reward good service, done.
Joseph.

1 **THAT** night the king (a) passed without sleep, and he commanded the histories and chronicles of former times to be brought him. Which when they were read in his presence,

2 they came to that place where it was written, how Mardocheus had uttered the treason of Bagathan, and Thares the Eunuchs, covering to kill king Assuerus.

3 Which when the king had heard, he said: What honor and reward hath Mardocheus received for this fidelity? His servants and ministers said to him: He hath received no reward at all.

4 And the king by and by, who is, quoth he, in the court? For Aman had entered the inner court of the kings house, that he might suggest to the king, and he might command Mardocheus to be hanged fast

on the gibbet, which was prepared for him.

5 The servants answered: Aman standeth in the court. And the king said: Let him come in.

(b) Ambitious men are most blind in conceit of their own deserts, and fortunes.

6 And when he was come in, he said to him: What ought to be done to the man, whom the king is desirous to honor? But Aman (b) thinking in his heart, and supposing that the king would honor no other, but him self,

7 answered: The man, whom the king desireth to honor,

8 ought to be clothed with the kings garments, and to be set upon the horse, that is for the kings saddle, and to take the kings crown upon his head,

9 and let the chief of the kings princes and nobles hold his horse, and going through the street of the city, cry, and say: So shall he be honored, whomsoever the king will honor.

10 And the king said to him: Make hast, and taking a robe and a horse, do that thou hast spoken, to Mardocheus the Jew, which sitteth before the doors of the palace: Beware thou pretermite nothing of those things, which thou hast spoken.

11 Aman therefore took a robe and a horse, and putting it on Mardocheus, and setting him on the horse, in the street of the city went before him, and cried: This honor is he worthy of, whom soever the king is willing to honor.

12 And Mardocheus returned to the palace gate: and Aman made haste to go into his house, mourning and his head covered:

(c) Either they had read Gods promise to the Jews. *Gen. 13. 15. &c.* or conjectured this by human prudence.

13 and he told Zares his wife, and his friends all things, that had chanced him. To whom the wise men whom he had in counsel, and his wife answered: (c) If Mardocheus be of the Jews seed, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight.

14 As they were yet speaking, the kings Eunuchs came, and compelled him to go quickly to the banquet, which the queen had prepared.

Chapter 7

Esther entertaining the king and Aman again at a feast, is promised to obtain, whatsoever she will ask. 3. she demandeth safety for her self, and all the people, against Amans cruelty, 6. and Aman is hanged on the gallows, which he had prepared for Mardocheus.

1 **THE** king therefore and Aman went in, to drink with the queen.

2 And the king said to her also the second day, after he was warm with wine: What is thy petition Esther, that it may be given thee? and what wilt thou have done? although thou shalt ask the half part of my kingdom, thou shalt obtain.

(a) After three days fast of all the Jews

3 To whom she answered, (a) If I have found grace in thine eyes o

with prayers and other works of penance, Esther asked and obtained the safety of the whole people more precious to her than half of the kingdom.

(b) Horror of a guilty conscience is commonly the first torment of a sinner. St. *Chrissocons. 4. de Lagaro.*

(c) What little trust in false friendship, when bad men once fall into disgrace.

king, and if it please thee, Give me my life for the which I make request, and my people for the which I beseech.

4 For we are delivered I and my people, to be destroyed, murdered, and to perish. And would God we were sold for bondmen and bondwomen: it were a tolerable evil, and mourning I would hold my peace: but now it is our enemy, whose cruelty redoundeth upon the king.

5 And king Assuerus answering, said: Who is this, and of what might, that he dare do these things?

6 And Esther said: It is this Aman our adversary and most wicked enemy. Which he hearing (b) forthwith was astonished, not enduring to bear the countenance of the king and of the queen.

7 But the king being wrath rose up, and from the place of the banquet went into the garden set with trees. Aman also rose up, to entreat Esther the queen for his life, for he understood that there was evil prepared him of the king.

8 Who when he was returned out of the garden set with trees, and had entered into the place of the banquet, he found Aman to have fallen upon the bed, wherein Esther lay, and he said: The queen also he will force in my presence, in my house. Neither was the word yet passed from the kings mouth, and immediately they covered his face.

9 And Harbona, (c) one of the Eunuchs which stood waiting on the king, said: Behold the gibbet, which he had prepared for Mardocheus, that spake for the king, standeth in Amans house, having in height fifty cubits. To whom the king said: Hang him upon it.

10 Aman therefore was hanged on the gibbet, which he had prepared for Mardocheus: and the kings wrath ceased.

Chapter 8

Esther informeth the king that Mardocheus is her uncle, he is advanced in authority, 3. and contrary letters are sent that the Jews be saved, 11. and their enemies slain. 15. Mardocheus is in high honor, and his whole nation is esteemed and feared by other people.

1 **THAT** day king Assuerus gave unto Esther the queen the house of Aman the Jews adversary, and Mardocheus went in before the kings presence. For Esther confessed to him that he was her uncle.

2 And the king took the ring, which he had commanded to be taken again from Aman, and delivered it to Mardocheus. And Esther appointed Mardocheus also over her house.

3 Neither content with these things, she (a) fell down at the kings feet, and she wept and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked devises, which he had invented against the Jews, should be of none

(a) Such honor is due to Kings, yea though they be Infidels, because they have terrestrial Majesty

and authority from God. And the contrary opinion and behavior of heretics, *which despise Dominion and blaspheme Majesty*, is condemned by St. Jude, in his *Epistle. v. 8.*

effect.

4 But he after the manner put forth the golden scepter with his hand, by the which the sign of clemency was showed: and she rising up stood before him,

5 and said: If it please the king, and if I have found grace in his eyes, and my request seem not contrary to him, I beseech thee, that the old letters of Aman the traitor and enemy of the Jews, wherein he commanded that in all the kings provinces they should perish, may by new letters be corrected.

6 For how can I abide the murder and slaughter of my people?

7 And king Assuerus answered Esther the queen, and Mardocheus the Jew: Amans house I have given to Esther, and him self I have commanded to be hanged on the gallows, because he durst lay hands on the Jews.

8 Write ye therefore to the Jews, as pleaseth you, in the kings name, signing the letters with my ring. For this was the custom, that no man durst speak against the letters, which were sent in the kings name, and were signed with his ring.

9 And the kings scribes and secretaries being called for (and it was the time of the third month, which is called Siban) the three and twentieth day thereof letters were written, as Mardocheus would, to the Jews, and to the princes, and the lieutenants and judges, which were rulers over the hundred and seven and twenty provinces, from India even to Æthiopia: to province and province, to people and people, according to their languages and characters, and to the Jews, according as they could read, and hear.

10 And the said letters, which were sent in the kings name, were signed with his ring, and sent by riding posts: which running through all the provinces, should prevent the old letters with the new messages.

11 To whom the king gave commandment, that they should speak to the Jews in every city, and should command them to be gathered together in one, that they might stand for their lives, and might kill and destroy all their enemies with their wives and children and all their houses, and to take the spoil of them.

12 And there was appointed through all the provinces one day of Revenge, that is, the thirteenth of the twelfth month Adar.

13 And this was the content of the letter, that in all lands and peoples, which were subject to the empire of king Assuerus, it should be notified, the Jews to be ready to be Revenged of their enemies.

14 And there went forth swift posts carrying the messages, and the Kings edict hung in Susan.

15 But Mardocheus going forth out of the palace, and from the Kings presence, shining in royal garments, to wit, hyathinthine and sky color, bearing a golden crown on his head, and clothed with a

silk and purple cloak. And the city rejoiced, and was glad.

16 But to the Jews there seemed a new light to rise, joy, honor, and dancing.

17 With all peoples, cities, and provinces, whither soever the Kings commandments came, marvelous rejoicing, Feasts and banquets, and holy day: in so much that many of the other nation and sect, were joined to their religion and ceremonies. For great terror of the name of the Jews had invaded them all.

L ch. 16. v. 1.

Chapter 9

The Jews kill their enemies which would have killed them. 6. namely the ten sons of Aman are hanged on gallows, 13. more slain the next day. 17. the day following is made holy, and so to be kept every year.

(a) Where no more danger remaineth remission of injuries is more commendable then Revenge, but where malice continueth, and new danger may probably ensue, justice is necessary, and afterwards peace may be made more securely St. Bernad, ser. 2. de verb. Apost.

M

1 **THEREFORE** in the thirteenth day of the twelfth month, which we have said now before to be called Adar, when slaughter was prepared for all the Jews, and their enemies gaped after their blood, the case being changed to the contrary, the Jews began to be superiors, and (a) to Revenge them selves of their adversaries.

2 And they were gathered together in every city, and town, and place, to extend their hand against their enemies, and their persecutors. And none durst resist, because the fear of their greatness did penetrate all peoples.

3 For both the judges of the provinces, and captains, and 4lieutenants, and every dignity, that was chief over every place and work, extolled the Jews for fear of Mardocheus:

4 whom they knew to be prince of the palace, and to be able to do very much: the fame also of his name increased daily, and flew abroad through all mens mouths.

5 Therefore the Jews struck their enemies with a great slaughter, and slew them, repaying them that which they had prepared to do to them:

6 in so much that in Susan also they killed five hundred men, besides the ten sons of Aman the Agagite the enemy of the Jews: whose names be these:

7 Pharsandatha, and Delphon, and Esphata,

8 and Phoratha, and Adalia, and Aridatha.

9 and Phermesta, and Arisai, and Aridai, and Iezatha.

10 Whom when they had slain, they would not take prayes of their goods.

11 And by and by the number of them that were killed in Susan, was brought to the king.

(b) In the first

12 Who said to the queen: In the city of Susan the Jews have killed five hundred men, besides the (b) ten sons of Aman: how great a

slaughter Amans
ten sons were slain
and afterwards also
hanged. v. 14.

slaughter thinkest thou do they make in all the provinces? what
askest thou more, & what wilt thou that I command to be done?

13 To whom she answered: If it please the king, let there authority
be given to the Jews, that as they have done to day in Susan, so also
they may do Tomorrow, and that the ten sons of Aman be hanged on
gibbets.

14 And the king commanded that it should be so done. And
forthwith the edict hung in Susan, and the ten sons of Aman were
hanged.

15 The fourteenth day of the month Adar the Jews being gathered
together, there were killed in Susan three hundred men: neither was
their substance spoiled by them.

16 Yea and through all provinces, which were subject to the kings
dominion, the Jews stood for their lives, their enemies and
persecutors being slain: in so much that there was fully seventy five
thousand of them that were killed, and no man took any of their
goods.

(c) The fourth part.
Other things
following their
delivery from
danger.

17 And the thirteenth day of the month Adar was the first day with
them all of the slaughter, & the fourteenth day they ceased to kill. (c)
Which they ordained to be solemn, so that in it at all times
afterward they gave them selves to good cheer, mirth & banquets.

18 But they that made the slaughter in the city of Susan, were
occupied in the slaughter the thirteenth and fourteenth day of the
same month: and in the fifteenth day they ceased to kill. And
therefore they ordained the same a solemn day of good cheer and
joyfulness.

19 But those Jews, that abode in towns not walled and villages,
ordained the fourteenth day of the month Adar for banquettes and
joy, so that they rejoice in it, and send one another portions of
banquets and meats.

20 Mardocheus therefore wrote all these things, and being
comprised in letters sent them to the Jews, that abode in all the
kings provinces, as well those that lay near, as far of,

(d) The Jews in
Susan kept the
fifteenth day holy.
v. 18, those that
dwelt in other
places kept the
fourteenth day.

21 that they should take (d) the fourteenth and fifteenth day of the
month Adar for Feasts, and the year always returning should
celebrate them with solemn honor:

22 because in the same days the Jews Revenged them selves of their
enemies, and mourning and sorrow were turned into mirth and joy,
and that these should be days of good cheer and gladness, and they
should send one to another portions of meats, and should give gifts
to the poor.

23 And the Jews received into a solemn rite all things, which they
had begun to do at that time, and which Mardocheus by letters had
commanded to be done.

24 For Aman, the son of Amadathi of the stock of Agag, the enemy
and adversary of the Jews, purposed evil against them, to kill them

and destroy them: and he cast Phur, which in our language is turned, a lot.

25 And afterward Esther went in to the king, beseeching that his endeavors might by the kings letters be made void: & the evil that he had intended against the Jews, might return upon his own head. Finally they hung both him and his sons upon the gallows,

26 and since that time these days are called Purim, that is, of lots: because Phur, that is, a lot, was cast into the pot. And all things, that were done, are contained in the volume of this epistle, that is, of this book:

(e) A feast instituted by Mardocheus was accepted and observed by all the Jews. as a constitution agreeable and not contrary to the law *Deut. 4. v. 2. & 12. v. 32.*

27 and the things that they sustained, and that were afterward changed, the Jews (e) took upon them selves and their seed, and upon all, that would be joined to their religion, that it should be lawful for none to pass without solemnity these days: which the writing testifieth, and certain times require, as years continually succeed one another.

28 These are days, which no oblivion shall Ever put out: and all provinces in all the world shall celebrate through out all generations: neither is there any city, wherein the days of Purim, that is, of lots, must not be observed of the Jews, and of their progeny, which is bound to these ceremonies.

29 And Esther the queen the daughter of Abihail, and Mardocheus the Jew wrote also the second epistle, that with all diligence this day should be established solemn for the time to come.

30 and they sent to all the Jews, that were in the hundred and seven and twenty provinces of king Assuerus, that they should have peace, and receive truth,

31 observing the Days of lots, and in their time should celebrate them with joy: as Mardocheus and Esther had appointed, and they took upon them to be observed of them selves, and of their seed, fasts, and cries, and the days of lots,

32 and all things, which are contained in the history of this book, which is called Esther.

ANNOTATIONS

Chapter 9

Great, and marvelous changes by the power of God.

1. *The case being changed.*] In this whole history (as in many other passages of holy scripture) we see the marvelous change of the right hand of the highest. First in the very instant of extreme danger, the Kings face with burning eyes showing the fury of his breast *ch. 15. v. 10.* was turned into mildness towards Esther *v. 11.* Secondly proud Aman being advanced in honor & office, above all princes of the Kings court, *ch. 3. v. 1.* was suddenly forced publicly to lead Mardocheus us his horse, whom he most hated: *ch. 6. v. 10.* Thirdly, he was constrained with loud voice to proclaim his honor, whom he most despised and threatened. Fourthly, the same Aman, before called the father (as it were the only governor) of the king, *ch. 13 v. 6 ch. 16. v. 11.* was forthwith condemned for a traitor. *ch. 7.*

Psal. 76.

*D. Tho.
prolog
Epist.
Canonic.*

Esther a figure of
our B lady,

And of the
Church.

v. 8. *ch. 16. v. 18.* Fifthly, He that could not abide to see Mardocheus, *ch. 5. v. 13.* afterward durst not look upon the king, nor could endure his countenance. *ch. 7 v. 6.* Sixthly, He was hanged on the same gallows, which he had prepared for Mardocheus. *ch. 7. v. 9.* Seventhly, 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 Jews mourned, *v 15.* shortly after the king sent new letters for the Jews safety, giving them leave to kill whom soever they would of their enemies. *ch. 8. v. 8. 11.* Eighthly, the same day which was designed for destruction, was made the day of joy and exultation to the children of God. *ch. 9. v. 1. 17. ch. 16. v. 21. &c.* By which literal sense Gods marvelous providence is manifestly showed, Never suffering his church to perish. It hath moreover two special mystical senses. First, as safety of temporal life was procured to one nation by Esthers intercession to king Assuerus, so general salvation is procured to all mankind by mediation of the blessed virgin Marie, crushing the serpents head; and the sentence of death is changed by new letters, granting Everlasting life, and Glory to all Gods true servants. Esther also, as likewise Judith, in figure of the Church (saith St. Jerome, *Prologo in Sophon*) killed the adversaries, and delivered Israel from danger of perishing.

Chapter 10

Assuerus subdueth many countries. 4. Mardocheus understandeth, and declareth his dream. 9. God separateth his people from other nations by a better lot.

1 **BUT** king Assuerus made all the earth, and all the islands of the sea tributaries.

2 Whose strength and empire, and the dignity and highness, wherewith he exalted Mardocheus, are written in the Books of the Medes, and of the Persians:

3 and how Mardocheus of the Jews kindred was second after king Assuerus: and great with the Jews, and acceptable to the people of his brethren, seeking good to his people, and speaking those things, which pertained to the good of his seed.

(a) St. Jerome here
advertiseth the
reader that he
found all hitherto
in the Hebrew.
And the parcels
which follow only
in the
Septuagint Greek
Edition which
either they
translated out of
the Hebrew, or
added by
inspiration of the
holy Ghost.

That (a) which is in the Hebrew I have expressed most faithfully. And these things that follow, I found written in the common edition, which are contained in the Greek tongue and letters: and in the mean time this chapter was extant after the end of the book: which according to our custom, we have Marked with an Obelus before it, that is to say, a broach.*

** The Greek
of the 72.
Interpreters.*

4 And Mardocheus said: These things are done of God.

5 I remember the dream that I saw, signifying these very things: neither was any of them frustrate.

6 The little Fountain which grew into a river, and was turned into light, and into the sun, and abounded into many waters, is Esther, whom the king took to wife, and made her to be queen.

7 But the two dragons: I am, and Aman.

8 The nations, that were assembled: are they that endeavored to destroy the name of the Jews.

9 And my nation: is Israel, which cried to our Lord, and our Lord hath saved his people: and he hath delivered us from all evils, and hath done great signs and wonders among the nations:

10 and he commanded that there should be two lots, one of the people of God, and the other of all Nations.

11 And both lots are come to the day appointed even now from that time before God to all nations:

12 and our Lord hath remembered his people, and hath had mercy on his inheritance.

13 And these days shall be observed in the month of Adar the fourteenth, and fifteenth day of the same month, with all diligence, and joy of the people gathered into one assembly, through out all the generations hereafter of the people of Israel.

Chapter 11

An Appendix and conclusion of this history. 2. The dream of Mardocheus.

1 **IN** the fourth year when Ptolemy and Cleopatra reigned, Dositheus, which named himself a Priest, and of the Levitical kindred and Ptolemy his son brought this epistle of Purim, which they said Lysimachus the son of Ptolomee did interpret in Jerusalem.

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 presage, and occasion of Esthers advance-ment and Amans persecuting the Jews.

2 In the second year, when Artaxerxes the greatest reigned, in the first day of the month Nisan, Mardocheus the son of Iairi, the son of Semei, the son of Cis, of the tribe of Benjamin.

3 A Jew which dwelt in the city of Susan, a great man and among the first of the kings court, (a) saw a dream.

(a) Mardocheus had this dream before Amans advancement or his own and the peoples danger.

4 And he was of that number of captives, whom Nabuchodonosor the king of Babylon had transported from Jerusalem with Ieconias the king of Juda:

4. Reg. 24.

5 and this was his dream: There appeared voices, and tumults, and thunders and earth quakes, and perturbation upon the earth:

(b) Mardocheus was a good dragon, and Aman a bad one.

6 and behold (b) two great dragons, prepared one against another into battle.

7 At whose cry all nations were raised up, to fight against the nation of the just.

8 And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.

9 And the nation of the just fearing their evils, was troubled, and

(c) Esther by her fountain of tears and humble supplication, quenched a great flame of Gentiles against the Jews.

* B ch. 10.
Chapter 1. v. 1.

prepared to death.

10 And they cried to God: and they crying, (c) a little Fountain grew into a very great river, and abounded into very many waters.

11 Light and Sun arose, and the humble were exalted, and they devoured the glorious.

12 Which when Mardocheus had seen, and risen out of his bed, he mused what God would do: and he had it fixed in his mind, desirous to know what the dream should signify? *

Chapter 12

The conspiracy of two Eunuchs, detected by Mardocheus, is repeated, 6. and Amans malice against him for the same.

C

1 **AND** he abode that time in the kings court with Bagatha and Thara the kings Eunuchs, which were porters of the palace.

2 And when he understood their cogitations, and had thoroughly seen their cares he learned that they went about to lay hands on king Artaxerxes, and he told the king thereof.

3 Who having them both in examination, when they had confessed he commanded them to be led to death.

(a) Here it appeareth that Aman was a favorer of traitors or perhaps of the same conspiracy.

4 But the king wrote that which was done, in the commentaries: and Mardocheus also committed the memory of the thing to writing.

5 And the king commanded him, that he should abide in the court of the palace, giving him gifts for the delation.

* ch. 3. v. 1.

7 But Aman the son of Amadathi the Bugeite was most glorious before the king, and would hurt Mardocheus, and his people, (a) for the two Eunuchs of the king, which were put to death. *

D ch. 3. v. 3.

*Hitherto the proeme. That which followeth was set in that place, where it is written in the volum:** And should spoil their goods. *Which we found in the common edition only.*

Chapter 13

A copy of the epistle which Aman sent to all provinces to destroy the Jews 8. And Mardocheus his prayer for the people.

E

1 **AND** this was the copy of the letter. The most great king Artaxerxes from India unto Æthiopia, to the princes of an hundred and seven and twenty provinces, and to the captains, that are subject to his empire, greeting.

2 Whereas I reigned over many nations, and had subdued all the world to my dominion, I would not abuse the greatness of my might, but with clemency and lenity govern my subjects, that passing their life quietly without any terror, they might enjoy peace wished of all men.

3 But when I demanded of my counselors how this might be

(a) Great hurt to a king, that is ruled much by one counselor. Salomon teacheth, that *Where are many counselors, cogitations are confirmed. Prou. 15. v. 22.*

accomplished, (a) one that excelled the rest in Wisdom and fidelity, and was second after the king, Aman by name,

4 told me that there was a people dispersed through the whole world, which used new laws, and doing against the Customs of all Nations, condemned the commandments of kings, and brake the concord of all nations by their dissention

5 Which when we had learned, Seeing one nation rebellious against all kind of men to use perverse laws, and to go against our commandments, and to disturb the peace and concord of the provinces subject to us,

6 we have commanded that whomsoever Aman shall show, who is chief over all the provinces, and second after the king, and whom we honor instead of a father, they with their wives and children be destroyed of their enemies, and that none have pity on them the fourteenth day of the twelfth month Adar of this present year:

F ch. 3. v. 14.

7 that the wicked men going down to hell in one day, may restore the peace to our empire, which they had disturbed.*

Hitherto the copy of the letter.

That which followeth I found written after that place, where it is read,

And Mardocheus going forth, did all things, that Esther had commanded him. yet *it is neither in the Hebrew, nor extant with any of the* Interpreters.*

G

The Epistle on Wednesday in the 2. week of Lent. And in a votive Mass against Pagans.

8 But Mardocheus besought our Lord, mindful of all his works,

9 and said: Lord Lord king omnipotent, for in thy dominion are all things set, and there is none that can resist thy will, if thou determine to save Israel.

10 Thou madst heaven and earth, and whatsoever is contained in the compass of heaven.

11 Thou art Lord of all, neither is there that can resist thy Majesty.

12 Thou understandest all things, and knowest that I have not done this for pride and contumely, and any desire of Glory, that I adored not the proud Aman,

13 (for gladly would I be ready for the salvation of Israel to kiss even the steps of his feet,)

14 but I feared lest I should transfer the honor of my God to a man, and lest I should adore any except my God.

15 And now o Lord king, the God of Abraham have mercy upon thy people, because our enemies will destroy us, and extinguish thine inheritance.

16 Despise not thy portion, which thou hast redeemed to thyself out of Ægypt.

ch. 4. v. 17.

** Except the 72.*

17 Hear my prayer, and be propitious to thy lot and cord, and turn our mourning into joy, that living we may praise thy name o Lord, and do not shut the mouths of them that sing to thee.

18 all Israel also with like mind and supplication cried to our Lord, because certain death did hang over them.

Chapter 14

Esther prayeth in humility of spirit, that God will deliver the people from the cruelty of Aman.

1 **ESTHER** also the queen fled to our Lord, fearing the peril that was at hand.

2 And when she had laid of her royal garments, she took clothes meet for weeping and mourning, and for diverse ointments, filled her head with ashes and dung, and her body she humbled with fasts: and all the places, in which before she was accustomed to rejoice, she filled with tearing of her hears.

3 And she besought our Lord the God of Israel, saying: My Lord, which only art our king, help me solitary woman, and which have no other helper beside thee.

4 My peril is in my hands.

5 I have heard of my father that thou Lord didst take Israel out from all Gentiles, and our fathers out of all their predecessors before, that thou mightest possess an Everlasting inheritance, and thou hast done to them as thou hast spoken.

6 We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:

7 for we have worshiped their Gods. Thou art just o Lord.

8 And now it sufficeth them not, that they oppress us with most hard servitude, but imputing the force of their hands to the might of their idols,

9 they will change thy promises, and destroy thine inheritance. and shut the mouths of them that praise thee, and extinguish the Glory of thy temple and altar,

10 that they may open the mouths of Gentiles, and praise the strength of idols, and magnify a carnal king for ever.

11 Deliver not o Lord thy scepter to them (a) that are not, lest they laugh at our ruin: but turn their counsel upon them, and destroy him, that hath begun to do cruelly against us.

12 Remember o Lord: and show thy self to us in the time of our tribulation, and give me confidence Lord king of Gods, and of all power:

13 give me speech well framed in my mouth in the presence of the lion, and turn his heart into the hatred of our enemy, that both him

(a) *Idols are nothing in the world.* I. Cor. 8. but bare imaginations of men.

The Church useth
this prayer in the
offertory. the 22.
Sunday after
Pentecost: as a
parcel of holy
Scripture.

(b) Of herself, nor
for worldly Glory
she desired not to
marry a heathen
king but for the
common good she
married him, God
dispensing with the
law in this behalf.
See ch. 2.

self may perish, and the rest that consent unto him.

14 But deliver us in thy hand, and help me, having no other help, but thee o Lord which hast the knowledge of all things,

15 and knowest that I hate the Glory of the wicked, and detest the bed of the uncircumcised, and of every stranger.

16 Thou knowest my necessity, that I abhor the sign of my pride and Glory, which is upon my head in the days of my ostentation, and detest it as the cloth of a woman in her monthly flows, and wear it not in the days of my silence, (b)

17 and that I have not eaten at Amans table, neither the kings banquet hath pleased me, and that I have not drunk the wine of libaments:

18 and that thy handmaid did Never rejoice, since I was transported hither unto this day, but in thee o Lord the God of Abraham.

19 O God strong above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

Chapter 15

Mardocheus causeth Esther to go to the king and entreat for the people. 10. She is terrified by this countenance, but God turneth his heart, and he calleth her courteously to him.

This also I found added in the common edition.

H
(no doubt but
Mardocheus
commanded Esther

ch. 13. v. 8

1 **AND** he commanded her) that she should go unto the king, and make petition for her people and for her country.

2 Remember (quoth he) the days of thy humility, how thou wast brought up in my hand, because Aman the second after the king hath spoken against us unto death:

3 and do thou invoke our Lord, and speak to the king for us, & deliver us from death. *

***Moreover this also which followeth I found
in the common Greek.***

I
(a) Vestmenta
oratus, not
ornatus, her
praying weed.

4 And in the third day she laid away (a) the garments which she ware, & was clothed in her Glory.

5 And when she glistered in royal apparel, and had invoked God the ruler and Saviour of all, she took two waiting maids,

6 and upon the one in deed she leaned, as it were for delicateness and very much tenderness not able to bear up her body:

9 but the other of the maids followed her lady, bearing up her garments trailing on the ground.

(b) A notable
example for Noble
women, how to

8 But her self in all her countenance of color like the rose, also with gracious and shining eyes (b) hid her mind full of sorrow, and

keep their state, &
remain
Nevertheless
humble in heart.

exceeding fear.

9 She therefore entering through all the doors in order, stood before the king, where he sat upon the throne of his kingdom, clothed with royal garments, and glittering in gold, and precious stones, and he was terrible to behold.

10 And when he had lifted up his face, and with burning eyes had showed the fury of his breast, the Queen fell down, and her color being changed into paleness, she rested her weary head upon her handmaid.

11 And God turned the kings spirit in to mildness, and in haste and fearing he leapt out of the throne, and holding her up in his arms, till she came to her self, spake her fair with these words:

12 What aileth thee Esther? I am thy brother, fear not.

13 Thou shalt not die: for this law is not made for thee, but for the common sort.

14 Come near therefore, and touch the scepter.

15 And when she held her peace, he took the golden rod, & put it upon her neck, and kissed her, and said: Why speakest thou not to me?

(c) By this
comparison of
angels she meant
that the king
excelled all or most
part of men.

16 Who answered: I saw thee, my Lord, (c) as an angel of God, and my heart was troubled for the fear of thy Glory.

17 For thou, my lord, art exceeding marvelous, and thy face is full of graces

18 And when she spake, she fell down again, and was almost in a swoon.

K

19 But the king was troubled, and all his servants did comfort her. *

* ch. 52 v. 2.

Chapter 16

A copy of king Artaxerxes letters, which he sent for the safety of the Jews, 10. declaring the insolency of Aman, and dutiful service of Mardocheus and Esther, 10. commanding all his princes to assist the Jews, and with them to celebrate the day which is changed from sorrow to joy.

The copy of king Artaxerxes letter, which he sent for the Jews to all the provinces of his kingdom: the which also is not found in the Hebrew volume.

L

1 **THE** great king Artaxerxes, from India to Æthiopia to the dukes and princes of an hundred twenty seven provinces, which obey our commandment, sendeth greeting.

2 many have abused unto pride the Goodness of princes, and the honor, that hath been bestowed upon them:

3 and they do not only endeavor to oppress the kings subjects, but not bearing the Glory that is given them, they work treason against

them that gave it.

4 Neither are they content not to give thanks for the benefits, and to violate in them selves the laws of humanity, but they think they can escape the sentence of God also who seeth all things.

5 And they have burst forth into so great madnes, that such as observe diligently the offices committed unto them, and do all things so that they are worthy of all mens praise, them they endeavor to overthrow by subtle means of lies,

6 whiles with crafty fraud they deceive the simple ears of princes, and esteeming others by their own nature.

7 Which thing is proved both out of old histories, and by these things, which are done daily, how (a) the enterprises of Kings are depraved by the evil suggestions of certain men

(a) At last this king saw his own error in believing one false counselor over much. ch. 13. v. 3.

8 Wherefore we must provide for the peace of all provinces.

9 Neither must you think, if we command diverse things, that it cometh of the lightness of our mind, but that we give sentence according to the quality & necessity of times, as the profit of the common wealth requireth

10 And that you may more plainly understand, that which we say, Aman the son of Amadathi, both in mind and country a Macedonian, and an alien from the Persians blood, and with his cruelty staining our piety, was received of us a stranger:

(b) Ch. 13. v. 6.

11 and found our humanity so great towards him, that he was called (b) our father, and was adored of all second after the king:

12 who was puffed up with so great swelling of arrogancy, that he went about to deprive us of kingdom and life.

13 For by certain new devises and not heard of before he hath sought to kill Mardocheus, by whose fidelity and benefits we live, and Esther the fellow of our kingdom with all their nation:

14 thinking this that they being slain, he might work treason to our solitariness, and might transfer the kingdom of the Persians to the Macedonians

15 But we have found the Jews, which were by that most wicked of men appointed to be slain, in no fault at all, but contrariwise using just laws,

16 and the children of the highest and the greatest, and always loving God, by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.

17 Wherefore know ye those letters, which he directed in our name, to be of none effect.

18 For the which heinous fact, before the gates of this city, that is, of Susan, both him self that devised it, and all his kindred hang on gibbets: not we, but God repaying him that which he hath deserved.

19 But this edict, which we now send, let it be set forth in all cities,

that it be lawful for the Jews to use their own laws.

20 Whom you must help, that those, which had prepared them selves to their slaughter, they may kill the thirteenth day of the twelfth month, which is called Adar.

(c) As Mardecheus suggested, the king confirmed the observation of a feast in memory of Gods benefice, and so both Jews and Gentiles kept it.

21 For God omnipotent hath turned this day of sadness and mourning into joy to them.

22 Wherefore (c) count you also this day among other festival days, and celebrate it with all joy, that hereafter also it may be known,

23 that all, which faithfully obey the Persians, receive Worthy reward for their fidelity: and they that lie in wait against their kingdom, perish for their wicked fact

24 And every province and city, that will not be partaker of this solemnity, let it perish by sword and fire, and let it so be destroyed, that not only men, but also beasts have no access thereto for ever, for an example of contempt, and disobedience. *

M
* M *Chapter 9. v.*
1.

THE ARGUMENT OF THE BOOK OF JOB

Job of the race of Esau.

Why God suffered him to be so afflicted. The contents according to the history.

Job an especial figure of Christ.

Moral documents in this book.

True logic & Philosophy.

Hard and easy things to be understood are both profitable.

HOLY Job *otherwise called Jobab (Gen. 36.) as St. Augustine, St. Chrysostom, St. Ambrose, St. Gregory, and other fathers teach, the son of Zara, the son of Rahuel, the son of Esau, was king (or absolute prince) of the land of Hus. who being perfect in religion, sincere in life, rich in wealth, and blessed with children, for an admirable example of patience, and to show that a mortal man through Gods grace, may resist all the Devils temptations, by Gods permission, suddenly lost all his goods and children, was stricken with horrible sores in all his body, reviled by his wife, and instead of comfort which his special friends pretended towards him, was injuriously charged by them, with impatience, arrogancy, blasphemy, and other crimes, for which they falsely supposed was so afflicted, affirming, and by diverse sophistical arguments, grounded as they pretended upon Gods justice, wisdom, power, mercy, and Goodness, would prove that God suffereth none but wicked men to be so afflicted. But Job constantly defendeth his own just innocency, and that worldly calamities, and prosperity happen indifferently to good and bad in this life, and that the true reward of the just, and punishment of the wicked, is to be expected in the other world. At last God, with due reprehension of Job for some imperfections, sharply rebuketh the errors, and insolency of his adverse friends; giveth sentence on Jobs side; pardoneth them at his intercession; and restoreth all things to him double, to that he had before.*

Besides the literal sense Job in all his actions, sufferings, and whole life, was a special figure of Christ, showing (saith St. Gregory) by those things which he did and sustained, what our Redeemer should do and suffer yea more particularly then most part of the Patriarchs. which St. Jerome (epist. ad Paulin.) also admireth and testifieth, saying: what mysteries of Christ doth not this book comprehend? every word is full of sense. Moreover this history is replenished with moral documents, how to embrace virtue, and eschew vice: proposing the life of a right godly man, neither insolent in prosperity, not despairing in adversity, always resolute in Gods service, as well in his prosperous kingdom as in the miserable dunghill. Here also we have the true manner of arguing, according to the rules of Logic, with detection of sophistry, Job proving and disproving assertions by proposition, assumption, and conclusion, as St. Jerome observeth, with profound knowledge of natural things and causes, as appeareth in very many places. all which variety and abundance of matter, comprised in small room, make many things hard and obscure, yet are the same so tempered with other things plain and easy, that here is verified St. Augustines observation (li. 2. c 6. doct. Christ) certain places of holy Scriptures serve as delectable meat to them that hunger and

li 18. c. 47. ciuit. conc. 2. de Lazar Rom. 9. Præfat Job. Præfat.

thirst Divine knowledge, and the obscure take away tediousness from them, that loath usual plain doctrine.

Written by Job himself most part in verse.

It is most probable that Job himself, inspired by the holy Ghost, by whose grace he excelled all in right simplicity (c. 1.) writ his own history; the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue; which Moyses translated into Hebrew, for the consolation of the Israelites afflicted in Ægypt.

Divided into three parts.

And it may be divided into three general parts. First the change of Jobs state from prosperity into affliction, with his lamentation for the same, are recorded in the three first chapters. In four and thirty chapters following are sundry disputations, conflicts, and discourses between him and his friends, touching the cause of his so vehement affliction. In the five last chapters God discusseth the quarrel, giveth sentence for Job against his adversaries, pardoneth them, and rewardeth him.

THE BOOK OF JOB.

Chapter 1

This book is read the two first weeks of September.

Holy Job offereth sacrifice for every one of his children, 6. whose good estate Satan envying, by Gods permission spoileth him of all his goods, and children, 20. for which he being pensive offendeth not, but thanketh, God for all.

The first part. The change of Jobs prosperous state into affliction.

1 **THERE** was a man in the Land of Hus, named Job, & that man was simple, & right, and fearing God, and departing from evil.

2 And there were born to him seven sons and three daughters.

3 And his possession was seven thousand sheep, and three thousand camels, also five hundred yoke of oxen and five hundred she asses, and a family exceeding great: and that man was great among all them of the East.

4 And his sons went, and made a feast by houses, every one in his day. And sending they called their three sisters, to eat and drink with them.

5 And when the days of feasting had passed about in course, Job sent to them, and sanctified them: and rising up early offered holocausts for every one. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all the days.

6 But on a certain day when the sons of God were come to assist before our Lord, (a) Satan also was present amongst them.

7 To whom our Lord said: From whence comest thou? Who answering, said: I have gone round about the earth, and walked through it.

8 And our Lord said to him: Hast thou considered my servant Job, that there is not the like to him in the earth, a man simple, and right

(a) Devils appear not in Gods sight, but sometime in presence of Angels which represent God St. Athan. q. 8. ad Antiochum.

and fearing God, and departing from evil.?

9 To whom Satan answering, said: Why, doth Job fear God in vain?

10 hast not thou fenced him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth?

11 But stretch forth thy hand a little, and touch all things that he possesseth, unless he bless thee in the face.

(b) God doth not directly send evils but permitteth them to happen to his servants.

12 Our Lord therefore said to Satan: (b) behold, all things that he hath, are in thy hand, only upon him extend not thy hand. And Satan went forth from the face of our Lord.

13 And when upon a certain day his sons and daughters did eat, and drink wine in the house of their eldest brother,

14 there came a messenger to Job, which said: The oxen plowed, and the she asses fed beside them,

15 and the Sabeians came in violently, & have taken all things, and have stricken the servants with the sword, and I only have escaped to tell thee.

16 And when he yet spake, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants hath consumed them, and I only have escaped to tell thee.

17 But whiles he also was yet speaking, there came another and said: The Chaldees made three troops, and have invaded the camels, and taken them, moreover the servants also they have stricken with the sword, and I alone am fled to tell thee.

18 He yet spake, and behold another came in, and said: Thy sons and daughters eating and drinking wine in the house of their eldest brother,

19 suddenly a vehement wind came violently from the country of the desert, and shook the four corners of the house, which falling oppressed thy children and they are dead, and I alone have escaped to tell thee.

(c) By this holy example ancient fathers condemn the senseless Stoics who are never moved, St. Aug. li. 1. c. 9. ciuit. St. Paul also reproveth *men without affection*. Rom. 1. v. 31.

20 Then Job rose up, and rent his garments, and with polled head falling on the ground, adored,

21 and said (c) Naked came I out of my mothers womb, and naked shall I return thither: Our Lord gave, and our Lord hath taken away: as it hath pleased our Lord, so is it done: the name of our Lord be blessed.

22 In all these things Job sinned not with his lips, neither spake he any foolish thing against God.

ANNOTATIONS

Chapter 1

As well Job as

1. *Simple, right, and fearing God.*] Moyses, Samuel, Esdras, & other *Præfat. in*

other Prophets writ their own acts and praises. Good works are both Gods works and mens works.

Prophets writ their own acts among others, also their own praises, speaking of themselves in the third person: & so did holy Job, humbly, truly, and simply, without vain Glory, or arrogancy, as St. Gregory noteth, saying. Blessed Job, inspired with the holy Ghost, might well write his own acts, which were the gifts of supernal inspiration. God being the principal cause efficient of all good mens works, and men the secondary cause of the same.

Job.

Jobs patience invincible in all sorts of affliction.

Moreover Jobs singular patience and other virtues are likewise commended in other holy Scriptures & by ancient Doctors, *Tobiae*. 2. God permitted tentation to happen unto Tobias, that example might be given to his followers of his patience, *as of holy Job*, St. James (c. 5.) exhorting to patience, saith: *Tou have heard the suffering of Job, and you have seen the end of our Lord*. Tertullian (*li. de patientia*) admitting Jobs patience exclaimeth thus: o most happy man whom neither the driving away of his flocks of cattle, nor consuming of the rest with fire, nor the loss of his children, nor torments of his body, could drive from patience, but he stood immoveable in the service of God, for example to us, that we fall not for any worldly damage, loss of dearest friends or corporal afflictions. & blessed be God, by whose blessing we may now say: o happy English Catholics, that patiently suffer the very same kinds of tribulation, (though not in so great a degree) in our time St. Cyprian (*li. de bono patientie*.) Job examined & proved by the virtue of patience was advanced to the very height of praise, a rich lord in possession, & a more rich father in children, suddenly was neither lord, nor father: was also most grievously afflicted in his flesh: and that no tentation might be wanting the Devil armed his wife against him, yet was he not moved, but by victorious patience thanked God for all. In like sort other holy fathers, for encouragement and consolation of the afflicted, write much of holy Jobs invincible patience. Above all St. Gregory, out Apostle, dilateth most excellently in thirty and five whole Books, describing & proposing his so great virtues to be imitated by all Christians, first of all (*li. 1. c. 5.*) observing how great a praise it is to be good in such a place, *in the midst of a crooked and perverse nation, shining as a light in the world, dwelling in the gentiles, where was the seat of Satan, a lilly amongst thorns*.

*Philip. 2.
Apoc. 2.
Cantic.*

Sacrifice being of infinite virtue, yet the valor in application is limited.

5. *Offered holocausts for every one.*] Albeit the virtue of Sacrifice as well of Holocaust in the old Testament, as especially of Christs Sacrifice in the New, is of infinite valor in itself, yet the application thereof to particular persons, and purposes is limited, and therefore holy Job offered not only once for all his children but many times, severally for every one. *Whereof see Cardinal Allan li. 2. do Eucharst. Sacrific. c. 35.*

Chapter 2

Satan by Gods permission, 7. striketh Job with sores from the sole of his foot to the top of his head. 9. His wife also insulteth against him, but he sinneth not 11 Three friends coming to visit and comfort him, sit silent by him seven days.

1 **AND** it came to pass when on a certain day the sons of God were come, and stood before our Lord, and Satan came among them, and stood in his sight,

2 that our Lord said to Satan: From whence comest thou? who

answering said: I have gone round about the earth, and walked through it.

(a) A man of plain and true dealing mixed with meekness without all guile is called a simple right man St. Greg. li. 1. Moral. c. 2. & 10.

3 And our Lord said to Satan: Hast thou considered my servant Job, that there is not the like to him in the earth, a man (a) simple, and right, and fearing God, and departing from evil, and yet retaining innocency? But thou hast moved me against him, that I should afflict him in vain.

4 To whom Satan answering, said: skin for skin, & all things that a man hath, he will give for his life:

5 otherwise put thy hand, and touch his bone and flesh, and then shalt thou see that he will bless thee in the face.

6 Our Lord therefore said to Satan: Behold he is in thy hand, but yet save his life.

7 Satan therefore going out from the face of our Lord, struck Job with a very sore boil, from the sole of the foot even to the top of his head:

8 who with a shell scraped the corruption, sitting on a dunghill.

(b) His wife persuading him to desperation and blasphemy, signified carnal cogitations which corrupt the soul inwardly, as afflictions do assault the flesh outwardly. St. Greg. li. 3. c. 24.

9 And (b) his wife said to him: Dost thou yet continue in thy simplicity? bless God and die.

10 Who said to her: Thou hast spoken like one of the foolish women, if we have received good things of the hand of God, evil things why should we not receive? In all these things Job sinned not with his lips.

11 Therefore Jobs three friends hearing all the evil, that had changed to him, came every one out of their place, Elephaz a Themanite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that coming together they would visit him, and comfort him.

12 And when they had lifted up their eyes a far off, they knew him not, and crying out they wept, and renting their clothes sprinkled dust over their head toward heaven.

(c) seven days together every day and night some good part.

13 And they sat with him on the ground (c) seven days and seven nights, and no man spake to him a word: for they saw the pain to be vehement.

ANNNOTATIONS.

Chapter 2

11. *Jobs three friends.*] For better intelligence of these conflicts between holy Job and his friends, it may here be observed, that they were in deed his friends, as the text simply calleth them: that they believed rightly in God Almighty, and were not idolaters: that they came of friendly good affection *to comfort him though they Sell into words of reproving him*, (as St. Gregory teacheth) they alleged also many excellent Divine sentences very truly, which therefore Job reprov'd not. But they erred in their illations against Job: and that of ignorance rather than of set malice, concluding that Job was guilty of some enormous sins, because they saw

These visitors of Job were in deed his friends, and professed true

li. 3. c. 24.

religion. They
erred in Jobs
particular case.

And prefigured
heretics.

him so grievously punished, and heard him complain thereof; his own conscience known to him and hid to them (whereof they rashly judged) testifying that he was innocent, in respect of so great crimes. And in this their particular error though they were not heretics, being not obstinate after that the truth was sufficiently revealed unto them, yet they prefigured heretics, endeavoring by one truth, to destroy another, and by arrogating knowledge which they had not: *promising also new things & unheard of, rather to draw others to admire them, then to edification.*

li. 5. c. 18.

Chapter 3

Job lamenteth, describing his own, and the general calamities of man, 13. and showing how escape many miseries which either are nester born or die presently after their birth.

(a) After so long silence at last Job expresseth his grief before his friends to be so great, that in respect thereof, be justly curseth all evil things as not made by God but adjoined to mans life, being the effects of sin, even from his conception and birth: wishing that what soever concurred to his longer afflictions in this life, and hindered his more speedy delivery from dangers and calamities had not been, for so he had been sooner at rest as Gods Goodness should dispose of him. all which was a lawful desire and no sin at all. *See F. Pineda. in c. 2. Job.*

- 1 **AFTER** these things Job opened his mouth, and (a) cursed his day,
- 2 and spake.
- 3 Perish may the day wherein I was born, and the night wherein it was said: A man is conceived.
- 4 Be that day turned into darkness, God require it not from above, and let it not be lightened with light.
- 5 Let darkness, and the shadow of death obscure it, let a mist possess it, and be it wrapped in bitterness.
- 6 A darksome hurle wind possess that night, be it not counted in the days of the year, nor numbered in the months.
- 7 Be that night solitary, nor praise Worthy.
- 8 Let them curse it which curse the day, which are ready to raise up Leviathan.
- 9 Let the stars be darkened with the mist thereof: let it expect light and let it not see, neither the rising of the appearing morning.
- 10 Because it shut not up the doors of the womb, that bare me, nor took away evils from Mine eyes.
- 11 Why died I not in the matrice, perished not forthwith being come forth of the womb?
- 12 Why received upon the knees? why nursed with the breasts?
- 13 For now sleeping I should be quiet, and should rest in my sleep:
- 14 With Kings and consuls of the earth, which build themselves solitary places:
- 15 Or with princes, that possess gold, and replenish their houses with silver:
- 16 Or as a thing untimely born that is hid I should not be, or as they that being conceived have not seen the light.
- 17 There the impious have ceased from tumult, & there the wearied with strength have rested.

18 And they sometime bound together without grief, have not heard the voice of the exactor.

19 Little and great are there, and the servant free from his master.

20 Why is there light given to a miserable man, and life to them, that are in bitterness of soul?

21 That expect death, and it cometh not, as they that dig up treasure.

22 And they rejoyce exceedingly when they have found the grave.

23 To a man whose life is hid, and God hath compassed him with darkness?

24 Before I eat I sigh: and as it were overflowing waters so my roaring:

25 Because the fear which I feared, hath chanced to me: and that which I was afraid of, hath happened.

26 have I not dissembled? have I not kept silence? have I not been at ease? and indignation is come upon me.

Chapter 4

The second part.
Diverse discourses
and disputes about
the cause of Jobs
afflictions.

The first conflict,
between Eliphaz
and Job.

Eliphaz blameth Job as guilty of impatience, arguing thereupon that he was not so perfect in virtue as he seemed. 7. and therefore is now punished by God, who (as Eliphaz falsely supposeth) afflicteth not innocent men. 12. alleging for proof an imaginary vision.

1 **BUT** Eliphaz the Themanite answering, said:

2 If we shall begin to speak to thee, perhaps thou wilt take it grievously, but the word conceived who can hold?

3 Behold thou hast taught many, & weary hands thou hast strengthened:

4 Them that wavered thy words have confirmed, and trembling knees thou hast strengthened:

5 But now a plague is come upon thee, and thou hast fainted: hath touched thee, and art troubled.

6 Where is thy fear, thy strength, thy patience, and the perfection of thy ways?

7 Remember I beseech thee, who Ever being innocent hath (a) perished? or when have the just been destroyed?

8 Yea rather I have seen them, that work iniquity, and sow sorrows, & reap them,

9 to have perished by the blast of God, and with the spirit of his wrath to have been consumed.

10 The roaring of the lion, and the voice of the lioness, & the teeth of the whelps of lions are bruised:

11 The tiger hath perished, because he had no prey, and the lions

(a) No innocent
Ever perished
eternally: but
innocent Abel was
slain temporally,
and innumerable
others suffer
calamities for their
greater merit.

(b) Heretics

pretend such
obscure visions
more to Get credit
then to edify
others. St. Greg. li.
5. c. 18.

(c) Job easily
granteth that man
may not compare
nor contend with
God. ch. 9. v. 1.
Yet men may be
innocent & free
from grievous sins.

whelps are destroyed.

12 Moreover (b) to me there was spoken a secret word, and as it were
by stealth hath mine ear received the veins of the whispering
thereof.

13 In the horror of a vision by night, when deep sleep is wont to
hold men,

14 fear held me, and trembling, and all my bones were made sore
afraid:

15 And when the spirit passed in my presence, the hears of my flesh
stood upright.

16 There stood one, whose countenance I knew not, an image before
mine eyes, and I heard the voice as it were of a gentle wind.

17 What, (c) shall man be justified in comparison of God, or shall a
man be more pure then his maker?

18 Behold they that serve him, are not stable, and in his Angels he
found wickedness:

19 How much more they that inhabit houses of clay, which have an
earthly foundation, shall be consumed as it were of the moth?

20 From morning until evening they shall be cut down e: and
because none understandeth, they shall perish forever.

21 And they that shall be least, shall be taken away from them: they
shall die, and not in Wisdom.

Chapter 5

*Eliphaz prosecuteth his discourse to convince Job of great sins,
because he is so vehemently afflicted. 17. exhorteth him therefore to
acknowledge his sins, so all things shall succeed prosperously.*

(a) This disputer
having pretended
an imaginary
vision from God
against Job, now
he supposeth that
neither God nor
Angel nor other
holy person will
patronage his
cause, nor judge of
his case as he doth,
but that all will
condemn him of
impatience, folly,
envy, and other
sins.

(b) This proveth
importeth that a

1 **CALL** therefore (a) if there be that will answer thee, & turn to
some of the Saints.

2 Anger in deed killeth the foolish, and envy slayeth the little one.

3 I have seen a fool with firm root, and I cursed his beauty by and
by.

4 His children shall be made far from salvation, and shall be
destroyed in the gate, and there shall be none to deliver.

5 Whose harvest the hungry shall eat, & the armed shall take him by
violence, and the thirsty shall drink his riches.

6 Nothing in the earth is done without a cause, and out of the ground
sorrow shall not rise.

7 (b) Man is born to labor, and the bird to flight.

8 For the which thing I will beseech our Lord, and toward God I will

man must not think
to pass his life
without travel, but
must *get his bread*
with sweat of his
brows, or suffer
other calamities.

(c) Gods Goodness
delivereth his
servants the space
of this laborious
life,

(d) And most
especially in the
hour of death. St.
Grg. li. 6. c. 18.

set my speech:

9 Who doeth great and unsearchable and marvelous things without number:

10 Who giveth rain upon the face of the earth, and watereth all things with waters:

11 Who setteth the humble on high, and them that are in heaviness he comforteth with health:

12 Who dissipateth the cogitations of the malignant, that their hands can not accomplish that which they began:

13 Who apprehendeth the wise in their subtlety, and dissipateth the counsel of the wicked:

14 By day they shall incur darkness, and as it were in the night, so shall they grope at noon days.

15 Moreover they shall save the needy from the sword of their mouth, and the poor from the hand of the violent.

16 And to the needy there shall be hope, but iniquity shall draw together her mouth.

17 Blessed is the man that is corrected of God: refuse not therefore the chastising of our Lord:

18 Because he woundeth, and cureth: striketh, and his hands shall heal.

19 In (c) six tribulations he shall deliver thee, and in the (d) Seventh evil shall not touch thee.

20 In famine he shall deliver thee from death; and in battle, from the hand of the sword.

21 From the scourge of the tongue thou shalt be hid; & thou shalt not fear calamity when it cometh.

22 In waste and famine thou shalt laugh; and the beasts of the earth thou shalt not fear.

23 But with the stones of the lands thy covenant, and the beasts of the earth shall be peaceable to thee.

24 And thou shalt know that thy tabernacle hath peace, and visiting thy beauty, thou shalt not sin.

25 Thou shalt know also that thy seed shall be manifold, and thy progeny as the grass of the earth.

26 Thou shalt enter into the Grave in abundance, as a heap of wheat is carried in his time.

27 Behold, this is even so, as we have searched out: which thou having heard revolve in thy mind.

ANNOTATIONS

Chapter 5

Invocation of
Saints, especially
Angels in Jobs
time.

1. *Turn to some of the Saints*] Eliphaz provoking Job to produce some of his opinion, or to seek the help and patronage of some Saint in his cause, plainly sheweth the common faith and practice of invoking Saints in that time. else it had been a frivolous 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 servants would maintain a good cause, but that Jobs cause was such as neither God, nor holy Angel, nor good man would defend, and therefore boldly provoked him to this trial, presuming that he should find no such patron. Neither did he will Job in these words to call upon God only, for he could not err so grossly, as to call God *some of the Saints*: but must mean some other holy person. And it is clear by the Septuagint Interpreters, that Eliphaz willed Job to invoke the Angels saying: *invoke if any will answer thee, or if thou canst behold any of the holy Angels*. St. Gregory expoundeth it to the same sense, that Saints were to be invoked in a good cause, but, that Eliphaz here despising and deriding holy Job, said to him: *Thou canst not find Saints thy helpers in affliction, whom thou wouldest not have thy fellows in prosperity*.

li. 5. c. 30.

Chapter 6

Job answereth the objections of Eliphaz, showing that in deed the calamity which he suffereth is much greater than his sins deserve; and therefore his lamentation is excusable. 8. wisheth (if it so please God) that he may die. 13. complaineth that his friends are become his adversaries, 16. gravely expostulateth that they reprehend him, 12. and help him not.

(a) A man of
sincere conscience
confesseth the sins
whereof he is
guilty, yet
acknowledgeth not
all Wherewith
others may unjustly
charge him.

1 **BUT** Job answering, said:

2 (a) Would God my sins were weighed, Whereby I have deserved wrath, and the calamity, which I suffer in a balance.

3 As the sand of the sea this would appear heavier, wherefore my words also are full of sorrow:

4 Because the arrows of our Lord be in me, the indignation whereof drinketh up my spirit, and the terrors of our Lord war against me.

5 will the wild ass roar when he hath grass? or the ox loweth when he shall stand before the full manger.

6 Or can an unsavory thing be eaten, that is not seasoned with salt? or can a man Taste that which being tasted bringeth death?

7 The things which before my soul would not touch, now for anguish are my meats.

8 Who will grant that my petition may come: and that God would give me that which I expect?

9 And he that hath begun, the same would loose his hand, and cut me off?

10 And this might be my comfort, that afflicting me with sorrow, he spare not, nor gainsay the words of the holy one.

11 For What is my strength, that I can sustain it? or what is mine end, that I should do patiently.

12 Neither is my strength the strength of stones, neither is my flesh of brass.

13 Behold there is no help for me in my self, and my familiar friends also are departed from me.

14 He that taketh away mercy from his friend, forsaketh the fear of our Lord.

15 My brethren have passed by me, as the torrent that passeth swiftly in the valleys.

16 They that fear the hoarfrost, snow shall fall upon them.

17 At the time, when they shall be dissipated they shall perish: and after they wax hoary they shall be dissolved out of their place.

18 The paths of their steps are entangled: they shall walk in vain, and shall perish.

19 Consider ye the paths * of Thema, the ways of Saba, & expect a little while.

20 They are confounded, because I have hoped: they are come also even unto me, and are covered with shame.

21 Now you are come: and even now Seeing my plague you are afraid.

22 have I said: Bring ye to me, and of your substance give to me?

23 Or deliver me from the hand of the enemy, and out of the hand of the strong deliver me?

24 (b) Teach ye me, and I will hold my peace: and if I perhaps have been ignorant in any thing, instruct ye me.

25 Why have you detracted from the words of truth, whereas there is none of you that can control me?

26 To rebuke only you frame speeches, and you utter words in the wind

27 You rush in upon a pupil, and you endeavor to overthrow your friend.

28 Not withstanding accomplish that which you have begun: give ear, and see whether I lie.

29 Answer I beseech you without contention: and speaking that which is just, judge ye.

30 And you shall not find iniquity in my tongue, neither shall folly sound in my jaws.

* Sandy ways without water.

(b) Jobs adversaries premed to teach him, but because they erred in their applying of true assertions in his case which himself understood and not they, he accounted not their discourses for good doctrine.

ANNOTATIONS

Chapter 6

3. *As the sand of the sea*] Scarce any figure is more common in holy

The use of
Hyperbole in
holy Scripture.

Treasure of
satisfactory
works in the
Church.

Pardons do apply
the suffering of
some for the
satisfaction of
others.

Scripture then *Hyperbole*. Whereby our understanding is drawn to conceive the greatness of things that otherwise surpass vulgar capacity. So Job signifieth here that *his calamity being weighed with his sins in balance, would appear heavier*; not precisely in proportion of the number of sands in the sea, but exceeding much in true comparison. Of which superabundance of pains patiently suffered by holy Job, and other Saints, more than their sins deserved, especially of our B. Saviour, who could not sin, and of our B. Lady, who Never sinned, remaineth an infinity treasure of satisfactory works, applicable by the supreme steward of Gods Church, Christs Vicar in earth, for satisfaction of others which have need, and are in the communion of Saints, and perform the conditions appointed. And so this high steward may in due manner by his authority, give limited, or plenary pardons to penitents, of the pains which otherwise they should suffer in this life, or in purgatory, for their sins first remitted. Other Bishops can also give or dispense so much as the Supreme Bishop alloteth to their power, all to edification and necessity of Gods servants, as dispensers, not dissipaters of so holy treasure.

Chapter 7

Job explicateth diverse calamities of mans life, and namely of his own. 6. Supposing it not likely that he shall return to former prosperous state, 15. desireth to die.

(a) A soldier must be always ready to endure travel, to be promptly obedient, content to be beaten by his superior without resistance, upon pain of his life, he is always subject to cares, and to danger of death, and therefore must Ever be ready to die.

1 **THE** life of man upon earth is a (a) warfare, & his days, as the days of an hired man.

2 As a servant desireth the shadow, & as the hired man tarrieth for the end of his work:

3 So I also have had vain months, and have numbered to my self laborious nights.

4 If I sleep, I shall say: When shall I arise? and again I shall expect the Evening, and shall be replenished with sorrows even until darkness.

5 My flesh is clothed with rottenness and filth of dust, my skin is withered, & drawn together.

6 My days have passed more swiftly, then the web is cut of the weaver, and are consumed without any hope.

7 Remember that my life is a wind, and mine eye shall not return to see good things.

8 Neither shall the sight of man behold me: thine eyes upon me, and I shall not stand.

9 As a cloud is consumed, and passeth away: so he that shall descend to * hell shall not ascend.

*Sheol.

10 Neither shall he return any more into his house, neither shall his place know him any more.

11 Wherefore I also will not spare my mouth, I will speak in the tribulation of my spirit: I will talk with the bitterness of my soul.

12 Why, am I a sea, or a whale, that thou hast compassed me with a

prison.

13 If I say: My little bed shall comfort me, and I shall be relieved speaking with myself in my couch:

14 Thou wilt terrify me by dreams, and by visions shake me with horror.

(b) Just Job supposing he was at the point of death, prayed God to spare or *cease* to punish him more, and to accept of that affliction which he had already suffered. So the Church in behalf of souls departed in state of grace prayeth God to spare and cease from further punishing them, and to give them eternal rest.

15 For the which thing my soul hath chosen hanging, and my bones death.

16 I have despaired. I shall now live no longer: (b) Spare me, for my days are nothing.

17 What is man that thou magnifiest him? or why settest thou thy heart toward him?

18 Thou doest visit him early, and suddenly thou provest him:

19 How long doest thou not spare me, nor suffer me that I swallow my spittle?

20 I have sinned, what shall I do to thee o keeper of men? why hast thou set me contrary to thee, and I am become burdenous to my self?

21 Why doest thou not take away my sin, and why doest thou not take away mine iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

Chapter 8

Baldad chargeth Job to have spoken, unjustly exhorting him to turn to God, and so he shall prosper better then heretofore. 13. showing that hypocrites shall not prosper, 20. inferreth (falsely) that God afflicteth not the sincere, nor helpeth the malignant.

The second conflict.

(a) This second disputer charged Job to be obstinate, who in deed was constant in a true settled judgment.

1 **BUT** Baldad the Suhite answering, said:

2 How long wilt thou speak such things, and shall the spirit of the word of thy mouth be multiplied? (a)

3 Why doth God supplant judgment? or doth the Omnipotent subvert that which is just?

4 Although thy children have sinned to him, and he hath left them in the hand of their iniquity:

5 Yet if thou wilt arise early to God, and wilt beseech the Omnipotent:

6 If thou wilt walk clean & upright, he will forthwith awake unto thee, and will make the habitation of thy justice peaceable:

7 In so much, that if thy former things have been little, thy later things may be multiplied exceedingly.

8 For ask the old generation, and search diligently the memory of the fathers.

(b) even thus

9 (For we are but as yesterday, and are ignorant (b) that our days

heretics imagine
Catholics to the
ignorant, and
therefore fill their
mouths and Books
with things that are
not denied, and yet
infer much
falsehood
sophistically
applying one truth
against another
being themselves
ignorant how to
reconcile
difficulties.

upon the earth are as a shadow.)

10 And they shall teach thee: they shall speak to thee, and from their heart shall utter words.

11 Can the rush be green without moisture? or a seggie place grow without water?

12 When it is yet in his flower, and is not plucked with the hand, it witereth before all herbs:

13 even so the ways of all, that forget God, and the hope of the hypocrite shall perish:

14 His folly shall not please him, and his confidence as the spiders web.

15 He shall lean upon his house, and it shall not stand: he shall stay it up, and it shall not rise:

16 He seemeth moistened before the Sun come, and in his rising his blossom shall go forth.

17 upon a heap of rocks his roots shall be thick, and among stones he shall abide.

18 If he swallow him up out of his place, he will deny him, & will say: I know thee not.

19 For this is the joy of his way, that others may spring again of the earth.

20 God will not reject the simple, nor reach his hand to the malignant.

21 until thy mouth be filled with laughter, and thy lips with jubilation.

22 They that hate thee, shall be clothed with confusion: and the tabernacle of the impious shall not stand.

Chapter 9

Job approveth that no man avouching his own justice before God is justified. 22. Teacheth that affliction of the innocent standeth well with Gods justice, wisdom, and power.

1 **AND** Job answering, said:

(a) Job here
granteth that which
was truly said by
his adversary, &
showeth how he
did wrong apply
true doctrine
against him, and so
still defendeth his
own innocency,
and just quarrel

2 (a) In deed I know it is so, & that man can not be justified compared with God.

3 If he will contend with him, he can not answer him one for a thousand.

4 He is wise of heart, and strong of force: who hath resisted him, & hath had peace?

5 He that transported mountains, and they whom he subverted in his fury, knew not.

6 He that removeth the earth out of her place, and the pillars thereof

are shaken.

7 He that commandeth the sun, & it riseth not: and shutteth up the stars as it were under a seal:

8 He that alone spreadeth the heavens, and goeth upon the waves of the sea.

9 He that maketh Arcturus, and Orion, and Hyades, and the inner parts of the south.

10 He that doth great things, and incomprehensible, and marvelous, of the which there is no number.

11 If he come to me, I shall not see him: if he depart, I shall not understand.

12 If suddenly he ask, who shall answer him? or who can say: Why doest thou so?

(b) Angels move the spheres of heaven.

13 God whose wrath no man can resist, and under whom they stoop that (b) carry the world.

14 How great am I then, that I may answer him, and speak in my words with him?

(c) even so St. Paul, though he was not guilty in conscience of any crime, yet he would not therein justify himself. *1. Cor. 4.*

15 Who although I have any just thing, will not answer, (c) but will beseech my judge.

16 And when he shall hear me invoking, I do not believe that he hath heard my voice.

17 For in a hurl wind shall he break me, and shall multiply my wounds yea without cause.

18 He granteth not my spirit to rest, and he filleth me with bitterness.

19 If strength be demanded, he is most strong: if equity of judgment, not man dare give testimony for me.

20 If I will justify my self, mine own mouth shall condemn me, if I will show my self innocent, he shall prove me wicked.

21 Although I shall be simple, the self same shall my soul be ignorant of, and I shall be weary of my life.

(d) This is an assured true assertion, that God afflicteth both good & evil in this life.

22 (d) One thing there is that I have spoken, both the innocent and the impious he consumeth.

23 If he scourge, let him kill at once, and not laugh at the pains of innocents.

24 The earth is given into the hands of the impious, he covereth the face of the judges thereof: and if it be not he, who is it then?

25 My days have been swifter then a poste: they have fled and have not seen good.

26 They have passed by as ships carrying fruits, as an eagle flying to meat,

27 When I shall say: I will not speak so, I change my face, and am tormented with sorrow.

(e) Fear on mans part, and hope in God, do well consist together. So both presumption and desperation are avoided.

28 I (e) feared all my works, knowing that thou didst not spare the offender.

29 But if so also I am impious, why have I labored in vain?

30 If I be washed as it were with snow waters, and my hands shall shine as most clean:

31 Yet shall thou dip me in filth, and my garments shall abhor me.

32 For neither I will answer a man that is like my self: nor that may be heard with me equally in judgment.

33 There is none that may be able to reprove both, and to put his hand between both.

34 Let him take his rod from me, and let not his dread terrify me.

35 I will speak, and will not fear him: for I can not answer fearing.

Chapter 10

Job Scarce able to speak yet showeth that there is no injustice nor ignorance in God, neither is his sin the cause of so great afflictions. 9. Acknowledgeth Gods love and benefits towards himself. 15. and dreadeth his strict judgment.

1 **MY** soul is weary of my life, I will let my speech pass against my self. I will speak in the bitterness of my soul.

2 I will say to God: Condemn me not: tell me why thou judgest me so.

3 Doth it seem good to thee, if thou (a) calumniate me, and oppress me the work of thy hands, and help the counsel of the impious?

4 Hast thou eyes of flesh: or as a man seeth, shalt thou also see?

5 Are thy days as the days of man, and are thy years as the times of men:

6 That thou seekest my iniquity, and searchest my sin?

7 And thou mayest know that I have done no impious thing, whereas there is no man that can deliver out of thy hand.

8 (b) Thy hands have made me, and framed me wholly round about, and dost thou so suddenly cast me down headlong?

9 Remember I beseech thee that as clay thou madest me, and into dust thou wilt bring me again.

10 Hast thou not as milk milked me, and curded me as cheese?

11 With skin and flesh thou hast clothed me: with bones & sinews thou hast compacted me.

12 Life and mercy thou hast given to me, and thy visitation hath kept my spirit.

13 Although thou conceal these things in thy heart, yet I know that thou remembrest all things.

(a) holy Job knowing it to be impossible that God calumniateth any man, inquireth what is the cause why his Goodness afflicteth the just?

(b) In that I am thy creature thou mayest justly destroy me: but in deed because I am thy creature thou wilt spare me through thy mercy, giving me thy grace which if I use well thou wilt also give me eternal rest.

14 If I have sinned and thou hast spared me for an hour: why doest thou not suffer me to be clean from mine iniquity?

15 And if I shall be impious, woe is to me: and if just, I shall not lift up my head, filled with affliction and misery.

16 And for pride as a lioness thou wilt take me, and returning thou doest marvelously torment me.

17 Thou renewest thy witnesses against me, and multiplieth thy wrath toward me, and pains do war upon me.

18 Why didst thou bring me forth out of the matrice? Who would God, I had been consumed that eye might not see me.

19 I had been as if I were not, carried from the womb to the grave.

(c) Repentance is always necessary, but most especially at the hour of death.

20 Shall not the fewness of my days be ended shortly? suffer me (c) therefore, that I may a little lament my sorrow:

21 Before I go, and return not, unto the dark land, that is covered with the mist of death:

22 A land of misery and darkness, where is the shadow of death, and no order, but Everlasting horror inhabiteth.

Chapter 11

Sophar imputeth Jobs discourse, about the cause of his so great afflictions, to insolency of mind, and loquacity of tongue, persuading him to acknowledge grievous sins, that so he may have the reward of a just man.

The third conflict

1 **BUT** Sophar the Naamathite answering, said:

(a) Sophar might have applied the vice of much speaking to himself, and his fellows, alleging many things, which proved not their opinion, whereas Jobs allegations proved directly that which he affirmed.

2 Why, shall he that speaketh many things, not hear also? or (a) shall a man full of words be justified?

3 To thee only shall men hold their peace? and when thou hast mocked others, shalt thou be confuted of none?

4 For thou hast said: My word is pure, and I am clean in thy sight.

5 And I would wish that God would speak with thee, and would open his lips to thee,

6 That he might show thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that thou art exacted much lesser things of him, (v) then thy iniquity deserveth.

(v) Jobs own conscience affirmed the contrary. c. 6. v. 3.

7 Peradventure thou wilt comprehend the steps of God, and will find out the Omnipotent perfectly?

8 He is higher then heaven, and what wilt thou do: deeper then hell, and how wilt thou know?

9 The measure of him is longer then the earth, and broader then the sea.

10 If he shall overthrow all things, or shall straiten them into one, who shall say against him?

(c) He could not
justly confess
iniquity which he
had not committed.

11 For he knoweth the vanity of men, & seeing iniquity doth he not consider?

12 A vain man is extolled into pride, and thinketh him self born free as a wild asses colt.

13 But thou hast confirmed thy heart, & hast spread thy hands to him.

14 If thou shalt take away from thee the iniquity (c) that is in thy hand, and injustice remain not in thy tabernacle:

15 Then mayest thou lift up thy face without spot, and thou shalt, be stable, and shalt not fear.

16 Thou shalt also forget misery, and shalt remember it as waters that are passed.

17 And the brightness as it were of noon days, shall arise to thee at Evening: and when thou shalt think thyself consumed, thou shalt rise as the day star.

18 And thou shalt have confidence, hope being set before thee, and buried thou shalt sleep secure.

19 Thou shalt rest, and there shall be none to terrify thee: and very many shall beseech thy face.

20 But the eyes of the impious shall decay, and escape shall fail them, and their hope the abomination of the soul.

Chapter 12

Job showeth the knowledge, which his friends much boast of, to be the common known doctrine of Gods servants. He more truly, and more profoundly discourseth of Gods power and wisdom, still defending his own innocency in respect of great sins.

1 **BUT** Job answering, said:

2 Are you then men alone, & shall Wisdom die with you?

3 I also have a heart even as you, neither am I inferior to you: for who is ignorant of these things, which you know?

4 He that is mocked of his friend as I, shall invoke God & he will hear him: for the (a) simplicity of the just man is scorned.

5 The lamp condemned in the cogitations of the riche, is prepared to the time appointed.

6 The tabernacles of robbers abound, & they provoke God boldly, whereas he hath given all things into their hands.

7 For ask the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee.

8 Speak to the earth, and it shall answer thee, and the fishes of the sea shall tel.

9 Who is ignorant that the hand of our Lord hath made all these

(a) God suffereth
his simple true
meaning servants
to be scorned for
the time, but
afterward the
wicked shall be
forced to confess,
that those whom
they derided are
worthily in honor
before God. *Sap. 5.*
v. 3.

things?

10 In whose hand is the soul of every living thing, and the spirit of all the flesh of man.

11 Doth not the ear discern words, and the jaws of him that eateth, the taste?

12 In the ancients is Wisdom, and in long time prudence.

13 With him is Wisdom and strength, he hath counsel and understanding.

14 If he shall destroy, there is no man that can build: if he shut up a man, there is none that can open.

15 If he hold in the waters, all things shall be dried: and if he send them forth, they shall overthrow the earth.

16 With him is strength and Wisdom: he knoweth both the deceiver, & him that is deceived.

17 He bringeth (b) counselors to a foolish end, and judges to astonishment.

18 He looseth the belt of kings, and girdeth their reins with a cord.

19 He leadeth away Priests without Glory, and supplanteth the great men.

20 Changing the lip of the true, and taking away the doctrine of the ancients.

21 He poureth out contempt upon princes, relieving them that had been oppressed.

22 Who revealeth profound things out of darkness, and bringeth forth the shadow of death into light.

23 Who multiplieth nations, and destroyeth them, and restoreth the destroyed whole again.

24 Who changeth the heart of the princes of the people of the earth, and deceiveth them, that they may go in vain where is no passage.

25 They shall grope as in the dark, and not in the light, and he shall make them go amiss as drunken men.

(b) Crafty plotters of devices at last by Gods just punishment commit so great absurdities, that the meanest may see their folly.

Chapter 13

Of their own words Job confuteth his adversaries, that they have spoken that which they know not. 13. defendeth his own innocency. 22. desiring of God, if he be afflicted for secret sins, that he may know them.

1 **BEHOLD** mine eye hath seen all these things, and mine ear hath heard, & I have understood every thing.

2 According to your knowledge I also do know: neither am I inferior to you.

3 But yet I will speak to the Omnipotent, and I covet to dispute with

God.

4 First showing you to be forgers of lying, and maintainers of perverse opinions.

5 And would God ye would hold your peace, that you might be thought to be wise men.

6 Hear ye therefore my corrections, and attend the judgment of my lips.

7 Hath God need of your lye, that for him you speak guiles.

(a) Jobs state of sin or innocency was best known to God, next to his own conscience, not at all to his adversaries, that presumed to judge thereof.

8 do you take his person, and do you endeavor (a) to judge for God?

9 Or shall it please him from whom nothing can be concealed, or shall he be deceived as a man, with your fraudulent dealings?

10 He shall reprove you, because in secret you take his person.

11 Forthwith as he shall move himself, he shall trouble you: and his terror shall come violently upon you.

12 Your memory shall be compared to ashes, and your necks shall be brought into clay.

13 Hold your peace a little while, that I may speak, what soever my mind shall prompt me.

(b) It seemed to his adversaries that of desperation he would tear his flesh, and so kill himself, and to be so near death as if one held his soul in his hand ready to bet it fall from him.

14 (b) Why do I tear my flesh with my teeth, & carry my soul in my hands?

15 Although he shall kill me, I will (c) trust in him: but yet I will reprove my ways in his sight.

16 And he shall be my Saviour: for no hypocrite shall come in his sight.

17 Hear ye my word, and receive the obscure sayings with your ears.

18 If I shall be judged, (c) I know that I shall be found just.

(c) He was in extreme anguish, but still trusted in God.

19 What is he that will be judged with me? let him come: why am I consumed holding my peace?

20 Two things only do not to me, and then shall I not be hid from thy face:

(c) He denieth that he is guilty in conscience but desireth to know of God, if he have any hid sins which himself knoweth not.

21 Make thy hand far from me, and let not thy fear terrify me.

22 call me, and I will answer thee: or else I will speak, and do thou answer me.

23 How great iniquities and sins I have, my wicked deeds and my offences (d) show thou me.

(d) He denieth that he is guilty in conscience but desireth to know of God, if he have any hid sins which himself knoweth not.

24 Why hidest thou thy face, and thinkest me thine enemy?

25 Against the leaf, that is violently taken with the wind, thou showest thy might, and persecutest dry stubble.

26 For thou writest bitterness against me, and wilt consume me with the sins of my youth.

27 Thou hast put my feet in the stocks, and hast observed all my

paths, and hast considered the steps of my feet.

28 Who as rottenness am to be consumed, and as a garment, that is eaten of the moth.

Chapter 14

Again Job describeth the miseries of mans life. 3. Nevertheless Gods great providence towards him. 7. professeth his belief of the Resurrection.

(a) all children taking their substance from the mother, and having only a temporal life, continually tending to death, can not but be subject to many miseries

(b) For time itself though it may seem long, is a limited thing, and is very short, yea hath no proportion, in respect of eternity, which is infinite yet God hath care to bring this weak creature to life eternal.

1 **MAN** born of (a) woman, living a short time, is replenished with many miseries.

2 Who as a flour cometh forth and is destroyed, & fleeth as a shadow, & Never abideth in the same state.

3 And doest thou count it a worthy thing to open thine eyes upon such an one, and to bring him with thee into judgment?

4 Who can make clean him that is conceived of unclean seed? is it not thou which only art?

5 The days of man are short, & the number of his months is with thee, thou hast appointed his limits (b) which can not be passed.

6 Depart a little from him, that he may rest, until his day wished for, come, even as the hired man.

7 A tree hath hope: if it be cut, it waxeth green again, and the boughs thereof spring.

8 If his root be old in the earth, and the trunk thereof be dead in the dust.

9 At the sent of water it shall spring, and bring forth leaves, as when it was first planted.

10 But when man shall be dead, and naked and consumed, where is he I pray?

11 As if the waters should depart out of the sea, and a river made empty should be dried up.

12 So man when he is a sleep shall not rise again, till heaven perish, he shall not awake, nor rise up out of his sleep.

13 Who will grant me this, that in hell thou protect me, and hide me, till thy fury pass, and appoint me a time, wherein thou wilt remember me?

14 Shall man that is dead, thinkest thou, live again? all the days, in which I am now in warfare, I expect until my change do come.

15 Thou shalt call me, and I shall answer thee: to the work of thy hands thou shalt reach thy right hand.

16 Thou in deed hast numbered my steps: but thou wilt spare my sins.

17 Thou hast sealed my offences as it were in a bag, but hast cured

mine iniquity.

18 A mountain falling slideth down, and a rock is removed out of his place.

19 Waters make stones hollow, and with inundation the earth by little and little is consumed: and men therefore thou shalt destroy in like manner.

20 Thou hast strengthened him a little that he might pass away forever: thou shalt change his face, and shalt send him forth.

(c) The parents after death are not afflicted with the state of their children, as they be in this life.

21 Whether his children shall be noble, or unnoble, he (c) shall not understand.

22 But yet his flesh whiles he shall live shall have sorrow, & his soul shall mourn upon himself.

Chapter 15

Eliphaz again chargeth Job to have spoken presumptuously, & blasphemously. 14. avoucheth that no man is innocent nor just. 20. describing the malediction of impious and hypocrites.

The fourth conflict.

1 **BUT** Eliphaz the Themanite answering, said:

2 will a wife man answer as it were speaking into the wind, and fill his stomach with burning?

(a) Eliphaz not able to answer Jobs solide reasons, raileth against him, as if he were injurious to God, or taught others to castaway fear.

3 Thou (a) reprovest him in words, that is not equal to thee, and speakest that which is not expedient for thee.

4 As much as is in thee, thou hast evacuated fear, and hast taken away prayers before God.

5 For thine iniquity hath taught thy mouth, and thou doest imitate the tongue of blasphemers.

6 Thine own mouth shall condemn thee, and not I: and thy lips shall answer thee.

7 Wast thou the first man born, and formed before the little hills?

8 Hast thou heard Gods counsel, and shall his Wisdom be inferior to thee?

9 What doest thou know, that we are ignorant of? what doest thou understand that we know not?

10 There are both old men and ancients among us, much elder then thy fathers.

11 Is it a great matter that God should comfort thee: but thy naughty words hinder it.

12 Why doth thy heart elevate thee, and as thinking great things, hast thou astonished eyes.

13 Why doeth thy spirit swell against God, to utter such words out of thy mouth.

(b) It is a very rare

14 What is man, that he should be (b) without spot, and that the born

privilege to be
without spot.

(c) But spot of
venial sins may be
in a just man.

(d) all these
miseries are
incident to the
wicked, but are
falsely applied to
holy Job, who in
deed was just.

of a woman should appear (c) just?

15 Behold among his Saints none is immutable, and the heavens are not clean in his sight.

16 How much more is man abominable, and unprofitable, who drinketh iniquity as it were water?

17 I will show thee, hear me: that which I have seen I will tell thee.

18 Wise men confess and hide not their fathers.

19 To whom only the earth was given, and stranger hath not passed by them.

20 The impious is proud all his days, and (d) the number of the years of his tyranny is uncertain.

21 The sound of terror is always in his ears: and when there is peace, he always suspecteth treason.

22 He believeth not that he may return from darkness to light, looking round about for the sword on every side.

23 When he shall move himself to seek bread, he knoweth that the day of darkness is prepared in his hand.

24 Tribulation shall terrify him, and distress shall compass him, as a king that is prepared to battle.

25 For he hath stretched his hand against God, and is strengthened against the Omnipotent.

26 He hath run against him with neck set up right, and is armed with a fat neck.

27 Fatness hath covered his face, and from his sides there hangeth tallow.

28 He hath dwelt in desolate cities, and in desert houses, that are brought into hillocks.

29 He shall not be enriched, neither shall his substance continue, neither shall he put his root in the earth.

30 He shall not depart out of darkness, the flame shall dry his boughs, and he shall be taken away with the spirit of his own mouth.

31 He shall not believe vainly deceived with error, that he may be redeemed with any price.

32 Before his days be accomplished, he shall perish: and his hands shall wither.

33 His cluster in the first flower shall be hurt as a vine, and as the olive tree casting his flower.

34 For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, which gladly take gifts.

35 He conceived sorrow, and hath brought forth iniquity, and his womb prepareth guiles.

Chapter 16

Job moved by his importune friends, 4. expostulateth their severity, 12. further describeth his afflictions, and appealeth to Gods judgment, that he suffereth more then his sins deserve.

1 **BUT** Job answering said:

(a) True and friendly comforters ought to hear the afflicted with patience, and not unmercifully charge him with crimes which they neither know, not his conscience is guilty off.

2 I have heard often times such things, (a) heavy comforters you are all.

3 Shall words full of wind have an end? or is any thing troublesome to thee, if thou speak?

4 I also could speak things like to you: and would God your soul were for my soul.

5 I also would comfort you with words, and would wag my head upon you.

6 I would strengthen you with my mouth, and would move my lips, as sparing you.

7 But what shall I doe? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.

8 But now my sorrow hath oppressed me, and all my limbs are brought to nothing.

(b) A great affliction, when one full of pain and distress is also forced to defend his own innocency against calumniators.

9 My wrinkles give testimony against me, and (b) a false speaker is raised up against my face contradicting me.

10 He hath gathered his fury upon me, and threatening me hath gnashed against me with his teeth, mine enemy hath beheld me with terrible eyes.

11 They have opened their mouths upon me, and exprobrating have stricken my cheek, they are filled with my pains.

12 God hath shut me up with the wicked man, and hath delivered me to the hands of the impious.

13 I sometime that wealthy one suddenly am broken: he hath held my neck, broken me, and set me to himself as it were a Mark.

14 He hath compassed me with his spears, he hath wounded my loins, he hath not spared, and hath poured out on the earth my bowels.

15 He hath cut me with wound upon wound, he hath come violently upon me as it were a giant.

16 I have sowed sackcloth upon my skin, and have covered my flesh with ashes.

17 My face is swollen with weeping, and my eyelids are dim.

(c) As the adversaries still object great iniquity to him so he yieldeth them the same true

18 These things have I suffered (c) without the iniquity of my hand, whereas I had clean prayers to God.

19 Earth cover not my blood, neither let my cry find place in thee to be hid.

answer.

20 For behold my witness is in heaven, and he that knoweth my conscience on high.

21 My friends full of words: mine eye distilleth unto God.

22 And would God a man might so be judged with God, as the son of man is judged with his companion.

23 For behold the short years pass away, and I walk the path, by the which I shall not return.

Chapter 17

For the grievousness of his pain Job expecteth speedy death, 4. chargeth his friends with folly for holding only remuneration in this life. 6. himself hopeth happy rest in the other world.

1 **MY** spirit shall be extenuated, my days shall be shortened, and the Grave only remaineth for me.

(a) Not having committed such sins as he was charged withal, in this double bitterness of corporal pain and calumny, his eye was still upon God, expecting to be delivered.

2 I have (a) not sinned, and mine eye abideth in bitterness.

3 Deliver me, and set me beside thee, and let any mans hand fight against me.

4 Thou hast made their heart far from discipline, and therefore they shall not be exalted.

5 He promiseth a prey to his fellows, and the eyes of his children shall fail.

6 He hath set me as it were for a proverb of the common people, and I am an example before them.

7 Mine eye is dim for indignation, and my members are brought as it were to nothing.

8 The just shall be astonished upon this, and the innocent shall be raised up against the hypocrite.

9 And the just shall hold his way, and with clean hands shall add strength.

10 Be all you therefore converted, and come, and I shall not find among you any wise man.

11 My days have passed, my cogitations are dissipated, tormenting my heart:

12 Night they have turned into day, and again after darkness I hope for light.

(b) This text sheweth evidently that there was a place of rest called hell.

13 If I shall expect, * (b) hell is my house, and in darkness I have made my bed.

14 I have said to rottenness: Thou art my father, my mother, and my sister, to worms.

15 Where is now then my expectation, and my patience who considereth.

16 all my things shall descend into most deep hell: there at the

**Seol Ades
Ades
Infernus.*

least, shall I have rest thinkest thou?

Chapter 18

The fifth conflict.

Baldad setteth upon Job again, charging him with present impatience, and former impiety, 6. and that therefore he suffereth Worthy punishment.

1 **BUT** Baldad the Suhite answering, said:

(a) Baldad perceiving Job to speak confidently as the common doctrine of many opposeth him self Nevertheless against him and all that think as he doth, and so speaketh as to many in the plural number, will *ye speak* and of himself & his fellows: *are we reputed.* &c. So holy Job a figure of the Church defended the common cause, his adversaries a figure of here tikes speaking some truths mixed false things therewith. St. Greg. li. 14. c. 1.

2 How long will (a) ye speak vaunting words? understand ye first, and so let us Speak.

3 Why are we reputed as beasts, and accounted vile before you?

4 Which destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be transported out of their place?

5 Shall not the light of the impious be extinguished, and the flame of his fire not shine?

6 The light shall be dark in his tabernacle, and the candle that is over him, shall be extinguished.

7 The steps of his power shall be straitened, and his own counsel shall cast him down headlong.

8 For he hath thrust his feet into a net, and walketh in the meshes thereof.

9 The sole of his foot shall be held in a snare, and thirst shall burn against him.

10 His ginne is hid in the earth, and his spring upon the path.

11 Fears shall terrify him on every side, and his feet shall entangle him.

12 Let his strength be extenuated with famine, and let hunger invade his ribs.

13 Let it devour the beauty of his skin, let death the firstborn consume his arms.

14 Let his confidence be plucked away out of his tabernacle, and let destruction as a king tread upon him.

15 Let the companions of him, that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

16 Let his roots be dried down ward, and his harvest destroyed upward.

17 Let the memory of him perish from the earth, and let not his name be renowned in the streets.

18 He shall expel him out of light into darkness, and shall transport him out of the world.

19 His seed shall not be, nor his progeny in his people, nor any remnants in his countries.

20 In his day the last shall be astonished, and horror shall invade the first.

21 These are then the tabernacles of the wicked man, and this is the place of him that knoweth not God.

Chapter 19

Job lamenteth of his friends cruelty, 6. affirmeth that his so great affliction is not for his sins. 25. and comforteth himself with his undoubted beliefs of the Resurrection.

(a) Blessed Job
(saith St. Gregory
li. 14. c. 16. 17.)
looking sincerely
on his own life,
saw that his
affliction was
greater then his
sins deserved, and
in that respect was
not equal: yet it
was just, for God,
being just giveth a
just reward: *a
crown of justice* as
St. Paul speaketh
of himself (2. Tim.
4)

1 **BUT** Job answering, said:

2 How long do you afflict my soul, and wear me with words?

3 Behold, ten times you confound me, and are not ashamed oppressing me.

4 For although I have been ignorant, mine ignorance shall be with me.

5 But you are set up against me, and reprove me with my reproaches.

6 At the least now understand ye, that God hath afflicted me (a) not with equal judgment, and hath compassed me with his scourges.

7 Behold I shall cry suffering violence, and no man will hear: I shall cry out, and there is none to judge.

8 He hath hedged my path round about, and I can not pass, and in my way hath put darkness.

9 He hath spoiled me of my Glory, and hath taken the crown from my head.

10 He hath destroyed me on every side, and I perish, and as it were from a tree plucked hath he taken away my hope.

11 His fury is wrath against me, and he hath so accounted me as his enemy.

12 His servants have come together, and have made them selves a way by me, and have besieged my tabernacle round about.

13 He hath made my brethren far from me, and my acquaintance as strangers have departed from me.

14 My kinsmen have forsaken me, and they that knew me have forgotten me.

15 The guests of my house, and my maidservants have counted me an alien, and I have been as it were a stranger in their eyes.

16 I called my servant, and he did not answer me, with mine own mouth I besought him.

17 My wife hath abhorred my breath, and I prayed the children of my womb.

18 Fools also despised me, and when I was departed from them,

(b) all refused holy Job in his affliction even those whom he had loved most: who therefore ought most to have loved him again.

(c) An express profession of his faith of the Resurrection.

(d) We shall rise again, not as one tree riseth in place of another, but the self same persons, changed in qualities not in substance.

they backbited me.

19 My counselors sometime have abhorred me: and he (b) whom I loved most hath turned against me.

20 The flesh being consumed my bone hath cleaved to my skin, and there are left only lips about my teeth.

21 Have mercy upon me, have mercy upon me, at the least you my friends, because the hand of our Lord hath touched me.

22 Why do you as God persecute me, and are filled with my flesh.

23 Who will grant me that my words may be written? who will give me that they may be drawn in a book,

24 with iron pen, and in plate of lead, or else with stylus might be graven in flintstone?

25 For (c) I know that my Redeemer liveth, and in the last day I shall rise out of the earth.

26 And I shall be compassed again with my skin, and in my flesh I shall see God.

27 Whom I my self shall see, and mine eyes shall behold, and (d) none other: this my hope is laid up in my bosom.

28 Why then do you say now: Let us persecute him, and let us find root of word against him?

29 Flee therefore from the face of the sword, because the sword is the Revenger of iniquities: and know ye that there is judgment.

Chapter 20

Sophar avoucheth that some wicked men flourish for a time, but are afterwards justly plagued. 29. thereupon condemneth Job as an hypocrite.

The sixth conflict,

(a) all mans life is short and as a moment in comparison of eternity; but it is not always true that the wicked are shortly punished in respect of this life, as this disputer applieth it to prove Job to impious. Therefore Job answereth in the next chapter. v. 13. That ordinarily the wicked, lead their

1 **BUT** Sophar the Naamathite answering, said:

2 Therefore my diverse cogitations succeed one another, and my mind is rapt into sundry things.

3 The doctrine, Wherewith thou reprovest me, I will hear, and the spirit of my understanding shall answer me.

4 This I know from the beginning, since man was placed upon the earth,

5 That the praise of the impious is (a) short, and the joy of the hypocrite as it were for a moment:

6 If his pride rise up even to the heaven, and his head touch the clouds:

7 As a dunghill in the end he shall be destroyed, and they that had seen him, shall say: Where is he?

8 As a dream that fleeth away he shall not be found, he shall pass as

days (to wit their whole life) *in wealth and* (then) *in a moment go down to hell.* So the rest of these mens assertions are for most part true in some sense but ill applied.

a vision by night:

9 The eye that had seen him, shall not see him, neither shall his place behold him any more.

10 His children shall come to naught with poverty, and his hands shall render him his sorrow.

11 His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

12 For when evil shall be sweet in his mouth, he will hide it under his tongue.

13 He will spare it, and not leave it, and will hide it in his throat.

14 His bread in his belly shall be turned into the gall of Asps within him.

15 The riches, which he hath devoured, he shall vomit out, and God shall draw them forth out of his belly.

16 He shall suck the head of asps, and the vipers tongue shall kill him.

17 (Let him not see the streams of the river, the torrents of honey, & of butter.)

18 He shall be punished for all things that he did, & yet not be consumed: according to the multitude of his inventions so also shall he suffer.

19 Because breaking in he hath made the poor naked: he hath violently taken house, & built it not

20 Neither is his belly filled: and when he shall have the things be coveted, he can not possess them.

21 There remained not of his meat, & therefore nothing shall continue of his goods:

22 When he shall be filled, he shall be straitened, he shall burn, and all sorrow shall fall upon him.

23 Would God his belly were filled, that he may send forth the wrath of his fury upon him, and rain his battle upon him,

24 He shall flee weapons of iron, and shall fall upon a bow of brass.

25 The sword plucked out, and coming forth of his scabbard, and glistening in his bitterness: the horrible shall go and come upon him.

26 all darkness is hid in his secretes: fire that is not kindled shall devour him, he shall be afflicted left in his tabernacle.

27 The heavens shall reveal his iniquity, and the earth shall rise against him.

28 The blossom of his house shall be opened, he shall be plucked down in the day of Gods fury.

29 This the portion of an impious man from God, & the inheritance of his words from our Lord.

Chapter 21

Job requiring his friends to bear him, 7. discourseth of the cause, why some evil men prosper all this life.

1 **BUT** Job answering, said:

2 Hear I beseech you my words, and do penance.

3 Bear with me, that I also may speak, and after my words, if it shall seem good, laugh ye.

(a) Though he disputed with three men, yet it was concerning Divine things not human but of Gods providence, and justice, of the resurrection of eternal life and punishment.

4 Is my disputation (a) against man, that I ought not Worthily to be sorry?

5 Harken to me, and be astonished, and put the singer upon your mouth.

6 And I when I shall remember, am afraid, and trembling shaketh my flesh.

7 Why then do the impious live, are they advanced, and strengthened with riches?

8 Their seed continueth before them, a multitude of kinsmen, and of nephews in their sight.

9 Their houses be secure and peaceable, & the rod of God is not upon them.

10 Their bullock hath conceived, and hath not made abortion: their cow hath calved, and is not deprived of her calf.

11 Their little ones go forth as flocks, and their infants rejoice with pastimes.

12 They hold the timbrel, & the harp, & rejoice at the sound of the organ.

(b) See *ch. 20. v. 5.*

13 They (b) lead their days in wealth, and in a moment they go down to (c) hell.

(c) The same word is in Hebrew Greek and Latin for hell as in the 7 and 17. *Chapter* & other places, which sheweth that besides hell of the damned the resting place also of holy fathers in the old Testament was called by the general name of hell.

14 Who said to God: depart from us, we will not the knowledge of thy ways.

15 Who is the Omnipotent, that we should serve him? and what doth it profit us if we shall pray him?

16 But yet because their good things are not in their hand, be the counsel of the impious far from me.

17 How often shall the candle of the impious be extinguished, and inundation come upon them, and shall he divide the sorrows of his fury?

18 They shall be as chaff before the face of the wind, and as ashes, which the whirlwind scattereth.

19 God shall reserve the sorrow of the father to his children: and when he shall have rendered it, then shall he know

20 His eyes shall see his own slaughter, and he shall drink the fury

of the Omnipotent.

21 For what doeth it pertain to him concerning his house after him:
although the number of his months be diminished the half?

22 Shall any man teach God knowledge, who judgeth the high ones.

23 This man dieth strong and in health, rich and happy.

24 His vowels be full of fat, and his bones be imbrued with marrow.

25 But another dieth in bitterness of soul without any riches:

26 And yet they shall sleep together in the dust, and worms shall
cover them.

27 Surely I know your cogitations, and unjust sentences against me.

28 For you say: Where is the house of the prince? and where are the
tabernacles of the impious?

29 Ask any of the wayfaring men, and you shall understand that he
knoweth these self same things.

30 Because the evil man is kept unto the day of perdition, and he
shall be led to the day of fury.

31 Who shall reprove his way before him? and who shall repay him
the things that he hath done?

32 He shall be brought to the graves, and shall watch in the head of
the dead.

33 He hath been sweet to the gravel of * Cocytus, & after him he
shall draw every man, and before him innumerable.

** a river of
hell.*

34 How therefore do ye comfort me in vain, whereas your answer is
showed to be repugnant to the truth?

Chapter 22

*Eliphaz contendeth that God is not pleased with a just mans
afflictions. 5. falsely imputeth enormous crimes to holy Job, 12. and
gross errors. 21. wisheth him therefore to repent, that so he may
prosper.*

The Seventh
conflict

1 **BUT** Eliphaz the Themanite answering, said:

2 Can man be compared with God, yea though he be of perfect
knowledge.

(a) In deed when a
just man hath done
his duty he is
unprofitable to
God: but he is
profitable to
himself, which
greatly pleaseth
God, who desireth
mans good, and it
redoundeth to

3 What doth it (a) profit God if thou be just? or what doest thou
advantage him if thy way be unspotted.

4 Shall he be afraid to reprove thee, and come with thee into
judgment:

5 And not for thy very great malice, and thine infinite iniquities?

6 For thou hast taken away the pledge of thy brethren without cause,
and the naked thou hast spoiled of clothes.

7 Water to the weary thou hast not given, and from the hungry thou

Gods Glory that he
hath such servants.
Mat. 5. v. 17.

hast withdrawn bread.

8 In the strength of thine arm thou didst possess the earth, and being the mightiest thou didst obtain it.

9 Widows thou hast sent away empty, and the arms of pupils thou hast broken in pieces.

10 Therefore art thou compassed with snares, and sudden fear troubleth thee.

11 And thoughtst thou that thou shouldest not see darkness, and that thou shouldest not be oppressed with the violence of overflowing waters?

12 Doest thou not think that God is higher then heaven, & is exalted above the top of the stars?

13 And thou sayest: For what knoweth God? and he judgeth as it were by a mist.

(b) After
imputation of false
crimes, this
disputer chargeth
holy Job also with
heathenish error of
the Ægyptians, that
God hath no
providence of men
in this world
*Aristotle. li. de
mundo. textu. 84.*
So some heretics in
their frenzy accuse
Catholics of
condemned
heresies.

14 The clouds are his covert, (b) neither doth he consider our things, and he walketh about the poles of heaven

15 Doest thou covet to keep the path of worlds, which wicked men have trodden?

16 Who were taken away before their time, and a flood hath overthrown their foundation:

17 Who said to God: Depart from us: and as though the Omnipotent could do nothing, they esteemed him:

18 Whereas he had filled their houses with good things, whose sentence be far from me.

19 The just shall see, and shall rejoice, and the innocent man shall scorn them

20 Is not their exaltation cut down, and hath not fire devoured the remnants of them?

21 Agree thou therefore to him, and have peace: and by these things thou shalt have the best fruits.

22 Receive the law of his mouth, and put his words in thy heart.

23 If thou wilt return to the Omnipotent, thou shalt be builded up, and shalt make iniquity far from thy tabernacle.

24 He shall give for earth flint, and for flint torrents of gold.

25 And the Omnipotent shall be against thine enemies, & silver shall be heaped together unto thee.

26 Then shalt thou abound in delights upon the Omnipotent, and shalt lift up thy face to God.

27 Thou shalt ask him, and he will hear thee, and thou shall pay thy Vows.

28 Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

29 For who will be humbled, shall be in Glory: and he that will bow down his eyes, he shall be saved.

30 The innocent shall be saved, but he shall be saved in the cleanness of his hands.

Chapter 23

Job expecteth help and sentence of God, 6. with just fear, yet with good conscience maintaineth his own innocency.

1 **BUT** Job answering, said:

(a) Whiles he expected some comfort of his friends, they still afflicted him more and more, charging him with false crimes and so aggravating his grief both of body and mind

2 (a) Now also my talk is in bitterness, and the hand of my plague is aggravated upon my mourning.

3 Who will grant me that I may know and find him, and come even to (b) his throne?

4 I will set judgment before him, and will fill my mouth with accusations.

5 That I may know the words, that he will answer me, and understand what he will speak to me.

(b) Therefore he appealeth to Gods judgment seat for sentence.

6 I will not that he contend with me with much strength, nor that he oppress me with the weight of his greatness.

7 Let him propose equity against me, and my judgment shall come to victory.

8 If I shall go to the East, he appeareth not: if to the West, I shall not understand him.

9 If to the left band, what shall I doe? I shall not apprehend him: if I turn my self to the right hand, I shall not see him.

10 But he knoweth my way, & hath proved me as gold that passeth through the fire:

11 My foot hath followed his steps, I have kept his way, & have not declined out if it.

12 From the commandments of his lips I have not departed, and I have hid the words of his mouth in my bosom.

13 For he is alone, and no man can turn away his cogitation: and whatsoever his soul would, that hath he done.

14 And when he shall have fulfilled his will in me, many other things also are at hand wit him.

15 And therefore I am troubled at his face, and considering, him I am made pensive with fear.

16 God hath mollified my heart, and the Omnipotent hath troubled me.

17 For I have not perished because of the imminent darkness, neither hath the mist covered my face.

Chapter 24

God in his providence knoweth when he will punish the wicked, which his true servants know not, much less the impious.

(a) Gods servants know that he will punish wickedness, but know not when: the wicked presume that he will Never punish them.

1 **TIMES** are not hid from the Omnipotent: but they (a) that know him, know not his days.

2 Some have transferred bounds, spoiled flocks, & fed them.

3 They have driven away the ass of pupils, & have taken away the widows ox for a pledge.

4 They have subverted the way of the poor, and have oppressed together the meek of the earth.

5 Others as wild asses in the desert go forth to their work: watching to the prey, do prepare bread for their children.

6 They reap the field that is not theirs, and gather the grapes of his vineyard, whom by violence they have oppressed.

7 They send men away naked, taking away their clothes, which have no covering in the cold.

8 Whom the showers of the mountains do wash, and not having a covert, they embrace stones.

9 They did violence spoiling the pupils, and the common poor people they spoiled.

10 From the naked and them that go without clothing, and the hungry they have taken away the ears of corn.

11 They have rested the noontide among their heaps, which having trodden the wine presses are a thirst.

12 Out of the cities they have made men to mourn, and the soul of the wounded hath cried, and God doth not suffer it to pass unrevenged:

(b) Heretics doing and teaching against their own knowledge, are afterward stricken with blindness. that they can not see the truth. *St. Greg. li. 16. c. 26.*

13 They have been (b) rebellious to the light, they have not known his ways, neither did they return by his paths.

14 At the very break of day the murderer riseth, he killeth the needy, and the poor man: but by night he will be as a thief.

15 The eye of the adulterer observeth darkness, saying: eye shall not see me: and he will cover his face.

16 He diggeth through houses in the dark, as in the day they had appointed with them selves, and they have not known the light.

17 If suddenly the morning shall appear, they think it the shadow of death: and they walk so in darkness as it were in light.

18 He is light above the face of the water: cursed be his portion in the earth, neither walk he by the way of the vineyards.

(c) Sinners running into both extremes of defect and excess, are

19 Let him pass (c) from snow waters to exceeding heat, and his sin even unto hell.

20 Let mercy forget him: worms his sweetness: be he not in

likewise punished
with contrary
torments.

(d) Man by power
of free will often
presumeth to spend
the time in sinning
which God
granteth him to do
penance, for
former sins. *Rom.*
2.

remembrance, but be he broken in pieces as an unfruitful tree.

21 For he hath fed the barren, and her that bareth not, and to the widow he hath not done good.

22 He hath pulled down the strong in his strength, and when he shall stand, he will not credit his life.

23 God hath given him place for penance, and he (d) abuseth it unto pride: but his eyes be upon his ways.

24 They are elevated for a little, and shall not stand, and shall be humbled as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

25 And if it be not so, who can reprove me that I have lied, and set my words before God?

Chapter 25

Baldad endeavoreth again to terrify Job, with Gods judgment, from appealing thereto, and from avouching his own innocency.

The eighth
conflict.

1 **BUT** Baldad the Suhite answering, said:

2 Power and terror is with him, that maketh concord in his high ones.

3 Is there any number of his soldiers? and upon whom shall not his light arise,

(a) Job answered
before. ch. 9. yet
blind and obstinate
disputers still
repeat the same
objections.

4 (a) can man be justified compared with God, or the born of a woman appear clean?

5 Behold the Moon also doth not shine, and the stars are not clean in his sight.

6 How much more man rottenness, & the some of man a worm?

Chapter 26

Job refuteth his adversaries needles and common arguments, by more sound discoursing of Gods power, and wisdom.

(a) Job sheweth
that neither God
needeth mans help:

1 **BUT** Job answering, said:

2 (a) Whose helper art thou? his that is weak? and doest thou hold up the arm of him, that is not strong?

(b) Neither is
Baldads prudence
able to help if there
were need:

3 To whom hast thou given counsel? perhaps to him, that hath not wisdom, and (b) thy prudence hast thou showed very great.

4 Whom wouldest thou teach? not him that made breath?

(c) Giants were not
able to wade in
Noes flood, but
were drowned with
the rest.

5 Behold the (c) giants grove under the waters, and they that dwell with them.

6 hell is naked before him, and there is no covert to perdition.

7 Who stretcheth out the northwind over the vacant, and hangeth the

earth upon nothing.

8 Who bindeth the waters in his clouds, that they break not forth together downward.

9 Who holdeth the countenance of his throne, and spreadeth his cloud over it.

10 He hath made a limit about the waters, till light & darkness be ended.

(d) Not only great things before recited but also the very least are made by God, and depend upon his providence.

11 The pillars of heaven tremble, and dread at his beck.

12 In his strength suddenly the seas are gathered together, and with his wisdom he struck the proud man.

13 His spirit hath adorned the heavens, and his hand being the midwife, the (d) winding serpent is brought forth.

14 Loe, these things are said in part of his ways: and where as we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?

Chapter 27

More and more Job confirmeth his innocency, avouching that God not presently judging, 11. will in time condemn the wicked.

1 **JOB** also added, taking his parable, and said:

(a) God would not as yet have Jobs cause judged, but reserved the sentence, for his greater trial in patience.

2 God liveth, who hath (a) taken away my judgment, and the Omnipotent, which hath brought my soul to bitterness.

3 That as long as breath remaineth in me, and the spirit of God in my nostrils,

4 My lips shall not speak iniquity, neither shall my tongue meditate (b) lying.

(b) It were a lie to acknowledge such sins as he had not committed.

5 God forbid that I should judge you to be just: till I fail, I will not depart from mine innocency.

6 My justification which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.

7 Let mine enemy be as the impious, and mine adversary as the wicked one.

8 For what is the hypocrites hope if covetously he take by violence, and God deliver not his soul?

9 will God hear his cry, when distress shall come upon him?

10 Or can he be delighted in the Omnipotent, and invoke God at all time?

11 I will teach you by the hand of God, what the Omnipotent hath, neither will I hide it.

12 Loe, you do all know, and why speak you vain things without cause.

13 This is the portion of an impious man with God, and inheritance of the violent, which they shall receive of the Omnipotent.

14 If his children be multiplied, they shall be in the sword, & nephews shall not be filled with bread.

15 They that shall be left of him, shall be buried in death, and his widows shall not weep.

16 If he shall heap together silver as earth, and as clay shall prepare garments:

17 He shall prepare in deed, but the just man shall be clothed with them: and the innocent shall divide the silver.

18 He hath built his house as a moth, and as a keeper hath he made a bowre.

19 The rich man (c) when he shall sleep shall take away nothing with him: he shall open his eyes, & find nothing.

20 Poverty as water shall apprehend him, in the night a tempest shall oppress him.

21 The burning wind shall take him up, and carry him away, and as a whirlwind shall pull him violently out of his place.

22 And he shall cast upon him, and shall not spare: out of his hand fleeing he shall flee.

23 He shall clasp his hands upon him, and shall hiss upon him, beholding his place.

(c) Some part of Gods judgment falleth on the wicked in this life, but especially at their death, *Psal.* 75.

Chapter 28

The marvelous works of God, the author of nature, show his power and wisdom, 12. and that true riches consist not in temporal creatures, but in wisdom, 28. and fear of God.

1 **SILVER** hath (a) beginnings of her veins, and gold hath a place, where in it is molten.

2 Iron is taken out of the earth, and stone resolved with heat, is turned into brass.

3 He hath set a time for darkness, and the end of all things he considereth, the stone also of darkness, and the shadow of death.

4 The (b) torrent divideth from the pilgrim people, them whom the foot of the needy man hath forgotten, and to whom there is no way.

5 The land, out of which bread grew in his place, is destroyed with fire.

6 The place of the sapphire the stones thereof, and the clods of it gold.

7 The bird hath not known the path, neither hath the eye of the vulture beheld it.

8 The children of merchants have not trodden it, neither hath the

(a) By these more precious and rare creatures, men ought to consider the creator and so not set their rest in them, but in him, which is true wisdom.

(b) Sudden heady waters bursting out do change the ways and passages of men.

lioness passed by it.

9 He hath stretched forth his hand to the flint, he hath overthrown mountains from the roots.

10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

11 The depths also of rivers he hath searched, & hid things he hath brought forth to light:

12 But where is wisdom to be found, and what is the place of understanding?

(c) True wisdom is not in natural things, but in supernatural virtues.

13 Man knoweth not the price thereof, (c) neither is it found in the land of them that live pleasantly.

14 The depth saith: It is not in me: and the sea speaketh: It is not with me.

15 The finest gold shall not be given for it, neither shall silver be weighed in the change thereof.

16 It shall not be compared with the died colors of India, nor with Sardonyx the most precious stone, or with the Sapphire.

17 Gold or glass shall not be equal to it, neither shall vessels of gold be changed for it.

18 High and eminent things shall not be mentioned in comparison of it: and Wisdom is drawn out of secret places.

19 The topazes of Æthiopia shall not be equal to it, neither shall it be compared to the cleanest dying.

20 From whence then cometh Wisdom? and what is the place of understanding?

21 It is hid from the eyes of all living, the fowls of the air also know it not.

22 Perdition and death have said: With our ears we have heard the fame thereof.

23 God understandeth the way of it, and he knoweth the place thereof.

24 For he beholdeth the ends of the world: & looketh on all things that are under heaven.

(d) When man hath considered Gods works, his duty is to fear God.

25 Who made a poise to the winds, and weighed the waters in a measure.

26 When he gave a law to the rains, and a way to the sounding storms.

(e) Then to depart from evil and do good.

27 Then he saw it, and declared, and prepared and searched it.

28 And he said to man: Behold (d) the fear of our Lord, that is Wisdom: and to (e) depart from evil understanding.

Chapter 29

Again Job recounteth Gods former benefits, as well his grace, Whereby he did good works, 5. as temporal prosperity. 9. and wisdom above other princes.

(a) Parables are not only similitudes of things but also pithy and profound sentences such as Job, Salomon, and other wisest men uttered.

1 **JOB** also added, taking (a) his parable, and said:

2 Who will grant me, that I may be according to the former months, according to the days in which God kept me?

3 When his lamp shined over my head, & I walked by his light in darkness?

4 As I was in the days of my youth, when God was secretly in my tabernacle?

5 When the Omnipotent was with me: and my servants round about me?

6 When I washed my feet with butter, and the rock poured me rivers of oil?

7 When I went forth to the gate of the city, and in the street they prepared me a chair?

8 young men saw me, and hid them selves: and old men rising up stood.

9 The princes ceased to speak, and did put the finger upon their mouth.

10 Dukes held in their voice, and their tongue cleaved to their throat.

11 The ear hearing counted me blessed, and the eye Seeing gave testimony to me:

12 For that I had delivered the poor man crying out, and the pupil, that had no helper.

13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

14 I was clothed with justice: and I revested me with my judgment, as with a garment and crown.

15 I was an eye to the blind, and a foot to the lame.

16 I was the father of the poor: and the cause which I knew not, I searched most diligently.

17 I brake the jaws of the wicked man, and out of his teeth I took away the prey.

18 And I said: I will die in my little nest, & as a palm-tree will multiply days.

19 My root is opened beside the waters, and dew shall continue in my harvest.

20 My Glory shall always be renewed, and my bow in my hand shall be repaired.

(b) This particle

21 They that heard me, expected sentence, and attent held their

(as) importeth not here a similitude but rather that he was a very king or supreme prince as having supreme authority. v. 7. royal vesture and crown v. 14. *Isidorus. li de vita Sanct. Beda & alij.*

peace at my counsel.

22 To my words they durst add nothing, and my speech distilled upon them.

23 They expected me as rain, and they opened their mouth as it were to a lateward shower.

24 If at any time I laughed on them, they believed not, and the light of my countenance fell not on the earth.

25 If I would have gone to them, I sat first, and when I sat (b) as a king, with his army standing about him, yet was I a comforter of them that mourned.

Chapter 30

Holy Job showeth the great change of his temporal estate, from welfare into great calamity.

(a) Men Scarce fit to have care of dogs derided Job in his affliction so he was condemned of the most contemptible.

1 **BUT** now they of younger time scorn me, whose fathers I vouchsafed not to put (a) with the dogs of my flock:

2 The force of whose hands was to me as nothing, and they were thought unworthy of life itself.

3 Barren with poverty and famine, who gnawed in the wilderness, ill favored by calamity and misery.

4 And they did eat grass, and the barks of trees, and the root of junipers was their meat.

5 Who taking these things violently out of the valleys, when they had found every thing, they ran to them with a cry.

6 They dwelt in the deserts of torrents, and in caves of the earth, or upon gravel.

7 Who rejoiced among these kind of things, and counted it delicacies to be under the briars.

8 The children of foolish and base men, and in the earth not appearing at all.

9 Now am I turned into their song, and become a proverb with them.

10 They abhor me, and flee far from me, and are not afraid (b) to spit in my face.

11 For he hath opened his quiver, and hath afflicted me, and (c) hath put a bridle into my mouth.

12 At the right hand of me rising, my calamities forth with arose: they have overthrown my feet, and as with waves have oppressed with their paths.

13 They have dissipated my ways, they have lain in wait against me, and they have prevailed, and there was not that would help.

14 As when a wall is broken, and the gate opened, they have broken violently upon me, and are come trampling down to my miseries.

(b) Our Saviour also suffered this reproach. *Mat. 26.*

(c) In the Hebrew *have put*, in the plural number, importing plurality of Divine Persons.

15 I brought to nothing as a wind he hath taken away my desire :
and my prosperity hath passed away as a cloud.

16 And now my soul withereth in my self, and the days of affliction
possess me.

17 In the night my bone is pierced with sorrows: and they that eat
me, sleep not.

18 In the multitude of them my garment is consumed, and they have
girded me about, as it were with the collar of a coat.

19 I am compared to dirt, and am resembled to ambers and ashes.

20 I cry to thee, and thou hearest me not: I stand, and thou doest not
respect me.

21 Thou art changed to be cruel toward me, and in the hardness of
thy hand thou art against me.

22 Thou didst lift me up, and setting me as it were upon the wind
thou hast mightily dashed me.

(d) Death is a
comfort to a just
man in tribulation.

23 I know (d) that thou wilt deliver me to death, where a house is
appointed for every one that liveth.

24 But yet not to my consumption doest thou send forth thy hand:
and if they shall fall, thou wilt save.

25 I wept sometime upon him that was afflicted, and my soul had
compassion on the poor.

26 I expect good things, and evils are come upon me: I tarried for
light, and darkness brake forth.

27 My inner parts have boiled without any rest, the days of affliction
have prevented me.

28 I went mourning without fury, rising up, I cried in the multitude.

29 I was the (e) brother of dragons, and fellow of Ostriches.

(e) Like to such
beasts as seek
solitary places to
lament in.

30 My skin is made black upon me, and my bones are dried with
heat.

31 My harp is turned into mourning, and my instrument into the
voice of weepers.

Chapter 31

*Holy Job reciteth sincerely his own virtues, showing thereby that he
is not punished so grievously for his sins, but by Gods providence
for some other cause.*

(a) whereas there is
a continual war
between a chaste
mind and rebellious
flesh, holy Job
made this condition
of truce between
these enemies: that

1 **I HAVE** (a) made a covenant with mine eyes, that I would not so
much as (b) think of a virgin.

2 For what part should God from above have in me, & inheritance
the Omnipotent from on high?

3 Is there not perdition to the wicked man, and alienation to them

his eye should
Never give
occasion to carnal
concupiscence.

(b) By which
means, he was also
safe from carnal
cogitations. St.
Greg. li. 21. e. 2.

that work injustice?

4 Doth not he consider my ways, and number all my steps?

5 If I have walked in vanity, and my foot hath hastened in guile:

6 Let him weigh me in a just balance, and let God know my
simplicity.

7 If my step have declined out of the way, and if mine eye hath
followed my heart, and if spot hath cleaved to my hands:

8 Let me saw, and let another eat it: and let my progeny be plucked
up by the roots.

9 If my heart hath been deceived upon a woman, and if I have lain
in wait at my friends door:

10 Let my wife be the harlot of another man, and let other men lie
with her.

11 For this is a heinous thing, and most great iniquity.

12 It is a fire devouring even to perdition, and rooting up all things
that spring.

13 If I have condemned to abide judgment with my man servant,
and my maid servant, when they had any controversy against me.

14 For what shall I do when God shall rise to judge? and when he
shall ask, what shall I answer him?

15 Did not he make me in the womb that made him also: and did not
one form me in the matrice?

16 If I have denied to the poor, that which they would, and have
made the eyes of the widow to expect:

17 If I have eaten my morsel alone, and the pupil hath not eaten
thereof with me.

18 (Because from mine infancy mercy hath grown with me: and
from my mothers womb it came forth with me.)

19 If I have despised him that perisheth, for that he had not clothing,
and the poor man without Wherewithal to cover him:

20 If his sides have not blessed me, & he was not warmed with the
flies of my sheep:

21 If I have lifted up my hand over the pupil, yea when I saw my
self in the gate the superior:

22 Let my shoulder fall from his juncture, and let my arm with his
bones be broken.

23 For I have always feared God as waves swelling upon me, and
his weight I could not bear.

24 If I have thought gold my strength, and have said to fine gold:
My confidence.

25 If I have rejoiced upon my great riches, and because my hand
found many things.

(c) By this demand he provoked his adversaries to produce what they could to convince him of Idolatry or denying God Wherewith they indirectly charged him,

- 26 If I saw the Sun when it shined, and the Moon going clearly:
27 And my heart in secret rejoiced, and I kissed my hand with my mouth.
28 Which is (c) most great iniquity, and a denial against God the most high?
29 If I have been glad of his fall, that hated me, & have rejoiced that evil had found him.
30 For I have not given my throat to sin, that cursing. I wished his soul.
31 If the men of my tabernacle have not said: Who will give of his flesh that we may be filled?
32 The stranger tarried not without, my door was open to the wayfaring man
33 If as man I have hid my sin, and have concealed my iniquity in my bosom.
34 If I have been afraid at a very great multitude, & the contempt of kinsmen hath terrified me: and I have not rather held my peace, & not gone out of the door.
35 Who will grant me an hearer, that the Omnipotent would hear my desire: and that himself that judgeth would write a book.
36 That I may carry it on my shoulder, and put it about me as a crown?
37 At every step of mine I will pronounce it, and as to the prince I will offer it.
38 If my Land cry against me, and with it the furrows thereof lament:
39 If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof.
40 For wheat let the briar grow to me, and for barley the thorn.

(d) Job disputed no more with his friends: but afterward submitted him self to God, acknowledging some unadvised speech. c. 39. v. 37. c. 42. v 3.

(d) ***The words of Job are ended.***

Chapter 32

Eliu a young man being angry that Job persisted in his opinion, and that his three friends could not convince him, 8. taketh upon him to confute Job which they could not do.

The ninth conflict.

(a) This young man witty & learned, but proud withal, was a figure of the hot and arrogant

- 1 **BUT** these three men omitted to answer Job, for that he seemed just to himself.
2 And (a) Eliu the son of Barachel a Buzite, of the kindred of Ram, was angry and took indignation: and he was angry against Job, for that he said himself to be just before God.
3 Moreover against his friends he had indignation, for that they had

disputers who will seem to know more than their elders. *St. Greg. li. 23. c. 2.*

not found a reasonable answer, but only had condemned Job.

4 Therefore Eliu expected Job speaking, because they were his elders that spake.

5 But when he saw that the three were not able to answer, he was wrath exceedingly.

6 And Eliu the son of Barachel a Buzite answering, said: I am younger in time, and you more ancient, therefore casting down my head, I was afraid to show yon my sentence.

7 For I hoped that longer age would speak, and that a multitude of years would teach wisdom.

8 But as I see, there is a Spirit in men, and the inspiration of the Omnipotent giveth understanding.

9 They of many years are not the wise men, neither do the ancients understand judgment.

10 Therefore will I speak: Hear ye me, I also will show you my Wisdom.

11 For I have expected your words, I have heard your wisdom, as long as you contended in words.

(b) A notorious arrogancy to hold himself wiser than any man, either of his own sect, or of his adversaries.

12 And as long as I thought you said somewhat, I considered: but as I see, (b) here is none of you that can reprove Job, and answer to his words.

13 Left perhaps you may say: We have found Wisdom, God hath rejected, him not man.

(c) Those that neither credit Catholic Doctors, nor yet rely upon their own elders, but every one upon his own private spirit, deny that to pertain to them which is spoken to others in the same errors. *St. Greg. li. 23. c. 8.*

14 He hath spoken nothing (c) to me, and I will not answer him according to your words.

15 They were afraid, and answered no more, & they have taken away talk from themselves.

16 Therefore because I have expected, and they spake not: they stood, & answered no more:

17 I also will answer my part, and will show my knowledge.

18 For I am full of words, and the spirit of my belly straineth me.

19 Behold, my belly is as new wine without a vent, which breaketh new vessels.

20 I will speak, and take breath a little: I will open my lips, and will answer.

21 I will not accept the person of a man, and I will not make God equal to man.

22 For I know not how long I shall continue, and whether after a while my maker will take me away.

Chapter 33

Eliu endeavoreth to prove by Jobs speech that he is unjust: 13.

arguing that God (by afflicting him) hath already so judged. 23. but if by an Angels admonition he repent, all shall be remitted.

1 **HEAR** therefore Job my sayings, and harken to all my words.

2 Behold I have opened my mouth, let my tongue speak within my jaws.

3 My words are of my simple heart, and my lips shall speak a pure sentence.

4 The Spirit of God made me, and the breath of the Omnipotent gave me life.

5 If thou canst, answer me, and stand against my face.

6 Behold God hath made me also even as thee, and of the same clay I also was formed.

7 But yet let not my (a) miracle terrify thee, and let not my eloquence be burdensome to thee.

8 Thou therefore hast said in my ears, and I have heard the voice of thy words:

9 I am clean, and without sin: unspotted, and there is no iniquity in me.

10 Because he hath found quarrels in me, therefore hath he thought me his enemy

11 He hath put my feet in the stocks, he hath observed all my ways.

12 This therefore is it, wherein thou art not justified: I will answer thee, that God is greater than man.

13 Doest thou contend against him because he hath not answered thee to all words?

14 God (b) speaketh once, & repeateth not the self same the second time.

15 By a dream in a vision by night, when heavy sleep falleth upon men, and they sleep in their bed.

16 The doth he open the ears of men, & teaching instructeth them with discipline,

17 That he may turn a man from these things, which he doth, & may deliver him from pride:

18 Delivering his soul from corruption: and his life, that it pass not unto the sword.

19 He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

20 Bread is become abominable to him in his life, and to his soul the meat before desired.

21 His flesh shall consume, and the bones that had been covered, shall be made naked.

22 His soul hath approached to corruption, and his life to things

(a) Arrogant men imagine their own concepts, & utterance to be more marvelous than other men's, not knowing how foolish their own pride is. *St. Gregory li. 23. c. 16.*

(b) It is true that Gods will once uttered ought to suffice all men, for he answereth not to each one by a particular speech, but by common speech (or fact) satisfieth all mens questions. whereof St. Gregory noteth this general rule. *vita præcedentium sit forma sequentium. The life of them that go before is made a form (or rule) of them that follow. li. 23. c. 18 & 19.* But Eliu falsely supposed that God by Jobs affliction had declared that

he was a wicked man. For in deed God declared the contrary. c. 1. v. 1. & 8. c. 2. v. 3.

causing death.

23 If there shall be an Angel speaking for him, one of thousands, to declare mans equity.

24 He shall have mercy on him, and shall say: deliver him, that he descend not into corruption: I have found wherein I may be propitious to him.

25 His flesh is consumed with punishments, let it return to the days of his youth.

26 He shall beseech God, and he will be pacified towards him: and he shall see his face in jubilation, and he will render to a man his justice.

27 He shall behold men, and shall say: I have sinned, and in deed I have offended, and, as I was Worthy, I have not received.

28 He hath delivered his soul that it should not go into death, but living should see the light.

29 Behold, all these things doth God work three times in every one.

30 That he may reclaim their souls from corruption, and illuminate them with the light of the living.

31 Attend Job, and hear me: and hold thy peace, whiles I Speak.

32 But if thou hast what to speak, answer me, speak: for I would thee to appear just.

33 And if thou have not, hear me: hold thy peace, and I will teach thee Wisdom.

Chapter 34

Again Eliu chargeth Job with blasphemy, and other crimes, 10. showeth the equity of Gods judgment: 20. and that all things are subject to Gods power and knowledge.

1 ELIU therefore pronouncing, spake these words also.

2 Hear ye wise men my words, and ye learned harken to me:

3 For the ear proveth words, and the throat discerneth meats by the taste.

4 Let us choose us judgment, and among us let us see what is the better.

5 Because Job said: I am just, and God hath (a) subverted my judgment.

6 For in judging me there is a lie: mine arrow is violent without any sin.

7 What man is there as is Job, that drinketh scorning as it were water?

8 That goeth with them that work iniquity, and walketh with impious

(a) Job said not that God *subverted judgment* (or wrongfully judged) but God *hath taken away my judgment.* cha. 27 v. 2. that is, deferred to judge my cause.

(b) Neither did Job say this (c. 9. v. 22.) but Eliu wrested his meaning that he might have something to reprehend St. *Greg. li. 24. c. 25.*

men?

- 9 For he hath said: Man shall not please God (b) although he run with him.
- 10 Therefore ye discrete men hear me, far from God be impiety, and iniquity from the Omnipotent.
- 11 For he will render a man his work, and according to the ways of every one he will recompense them.
- 12 For in very deed God will not condemn without cause, neither will the Omnipotent subvert judgment.
- 13 What other hath he appointed over the earth? or whom hath he set over the world, which he made?
- 14 If he direct his heart to him, he shall draw his spirit and breath unto him.
- 15 all flesh shall fail together, and man shall return into ashes.
- 16 If then thou have understanding, hear that is said, and harken to the voice of my speech.
- 17 Can he that loveth not judgment, be healed? and how doest thou so far condemn him, that is just?
- 18 That saith to the king, Apostate: that calleth dukes impious:
- 19 Who accepteth not the persons of princes: nor hath known the tyrant, when he contended against the poor man: for all are the work of his hands.
- 20 They shall suddenly die, and at midnight peoples shall be troubled, and shall pass, and take away the violent without hand.
- 21 For his eyes are upon the ways of men, and he considereth all their steps.
- 22 There is not darkness, and there is not shadow of death, that they may be hid there which work iniquity.
- 23 For it is no more in mans power, to come to God into judgment.
- 24 He shall destroy many, & innumerable, & shall make other to stand for them.
- 25 For he knoweth their works: and therefore he shall bring night, and they shall be destroyed.
- 26 As impious men he hath stricken them in the place of them that see.
- 27 Who as it were of purpose have revolted from him, and would not understand all his ways:
- 28 That they caused the cry of the needy man to come to him, and he heard the voice of the poor.
- 29 For he granting peace, who is there that can condemn? After he shall hide his countenance, who is there that may behold him, both upon nations, and upon all men?

(c) Eliu applieth this to Job, as though he had made false show of virtue which he had not, and that God had suffered him hitherto to reign, or rather to tyrannize for just punishment of his peoples sins. But God at last declared that Job was not such a one. ch. 42. v. 7.

30 Who maketh a man that is (c) an hypocrite reign for the sins of the people.

31 Therefore because I have spoken to God, thee also I will not prohibit.

32 If I have erred, teach thou me: if I have spoken iniquity, I will add no more.

33 Doth God require it of thee, because it hath displeased thee? for thou beganst to speak, and not I: but if thou know any better thing, Speak.

34 Let men of understanding speak to me, and let a wise man hear me.

35 But Job hath spoken foolishly, and his words sound not discipline.

36 O my father, let Job be proved even to the end: cease not from the man of iniquity.

37 Who addeth blasphemy upon his sins, let him be restrained in the mean time among us: and then let him provoke God to judgment with his speeches.

Chapter 35

Eliu pretending that Job had said God to be unjust, she with that mans piety nor impiety neither profiteth nor disfroitheth God: 13 and that he judgeth all things rightly.

(a) Eliu insisteth much in this calumination. for Job Never said, that he was *just compared with God*, nor *juster then God*. But that his affliction was greater then his sin. ch. 6. v. 3. c. 23. v. 7. & c.

(b) These are strong sentences (saith St. Gregory) but they agree not (or be evil applied) to the blessed person of Job. li. 26. c. 7.

1 **THEREFORE** Eliu again spake these words:

2 Doth thy cogitation seem just to thee, that thou saidst: (a) I am juster then God?

3 For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin?

4 Therefore will I answer to thy words, & to thy friends with thee.

5 (b) Look up to heaven and see, and behold the sky, that it is higher then thou.

6 If thou sin, what shalt thou hurt him? and if thine iniquities be multiplied, what shalt thou do against him?

7 Moreover if thou do justly, what shalt thou give him, or what shall he receive of thy hand?

8 Man that is like to thee, thy impiety shall hurt: and thy justice shall help the son of man

9 Because of the multitude of calumniators they shall cry: and shall wail for the force of the arm of tyrants.

10 And he hath not said: Where is God, that made me, that hath given songs in the night?

11 Who teacheth us above the beasts of the earth, and instructeth us

above the souls of the air.

12 There shall they cry, and he will not hear, because of the pride of the evil.

13 God therefore will not hear without cause, and the Omnipotent will behold the causes of every one.

14 Yea when thou shalt say: He considereth not: be judged before him, & expect him.

15 For he doth not now infer his fury, neither doth he Revenge wickedness exceedingly.

16 Therefore Job in vain openeth his mouth, and without knowledge multiplieth words.

Chapter 36

Yet further Eliu showeth, that God by his power and wisdom giveth to every one that is just. 16. inferring (falsely) that all Jobs affliction is for his sins. 22. discoursing still of Gods power, wisdom, and providence.

1 **ELIU** also adding speak these words:

2 Bear with me a little, and I will show to thee: for as yet I have what to speak for God.

3 I will repeat my knowledge from the beginning, and I will prove my maker just.

(a) No orator is so vain but he promiseth all truth, & speaketh some to get credit with his auditory.

4 For in deed my words are (a) without lye, and perfect knowledge shall be proved to thee.

5 God doth not cast away the mighty, whereas himself also is mighty.

6 But he saveth not the impious, and he giveth judgment to the poor.

7 He shall not take away his eyes from the just man, and he placeth Kings in the throne (b) for ever, and there they are extolled.

(b) If Kings reign well their praise remaineth forever. v. 11.

8 And if they shall be in chains, and be bound with the ropes of poverty.

9 He shall show them their works, and their wicked deeds, because they have been violent.

10 He also shall reveal their ear, to chastise them: and shall speak, that they may return from iniquity:

11 If they shall hear and observe, they shall accomplish their days in good, and their years in Glory.

12 But if they hear not they shall pass by the sword, and shall be consumed in folly.

13 Dissemblers and crafty men provoke the wrath of God, neither shall they cry when they are bound.

14 Their soul shall die in tempest, & their life among the

effeminates.

15 He shall deliver the poor out of his distress, and shall reveal his ear in tribulation.

16 Therefore he shall save thee most largely out of the narrow mouth, and not having foundation under it: and the quietness of thy table shall be full of fatness.

17 Thy cause is judged as an impious mans, cause and judgment thou shalt receive.

18 Let not therefore anger overcome thee, that thou oppress any man: neither let multitude of gifts incline thee.

19 Lay down thy greatness without tribulation, and all the puissant of strength.

(c) The night is drawn long, when temptations are not speedily resisted

20 (c) Protract not the night, that (b) peoples may come up for them.

21 Beware thou decline not to iniquity: for thou hast begun to follow it after misery.

(b) Whereby still worse and worse cogitations succeed in place of the first. St. Greg. li 26. c. 38.

22 Behold, God is high in his strength, and none is like to him (c) among the law givers.

23 Who can search his ways? or who can say to him: Thou hast wrought iniquity?

(c) Above all other Lawgivers God is most able to punish transgressors, but most willing and most able to reward the observers. St. Gregory expoundeth this to be a prophecy of Christ our singular lawgiver. li. 27. c. 1.

24 Remember that thou knowest not his work, whereof men have song.

25 all men see him, every one beholdeth far off.

26 Behold, God is great surmounting our knowledge: the number of his years is inestimable.

27 Who taketh away the drops of rain, and poureth out showers as it were gulfs of water.

28 Which flow out from the clouds, that cover all things from above.

29 If he will stretch forth clouds as his tent.

30 And lighten with his light from above, he shall cover also the ends of the sea.

(d) Christ will give the glorious light of heaven which now is hidden to men that lost terrestrial paradise. *ibide. c. 12.*

31 For by these he judgeth peoples, and giveth victuals to many mortal men.

32 In his hands (d) he hideth the light, and commandeth it that it come again.

33 He sheweth his friend thereof, that it is his possession, and that he may ascend to it.

Chapter 37

Eliu continueth his discourse, showing Gods wisdom, power, and justice, by his marvelous works of Meteors, 14. and use thereof to mans commodity. 18. which the wisest men sufficiently understand not, much less may presume (as he unjustly chargeth Job) to

contend with God.

(a) Consideration of heavenly rewards mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods judgment, strike the heart with terror.

1 **UPON** (a) this my heart is sore afraid, and is moved out of his place.

2 Hear ye his speech in the terror of his voice, and the sound proceeding out of his mouth.

3 Under all the heavens he considereth, and his light is upon the ends of the earth.

4 After him shall sounding roar, he shall thunder with the voice of his greatness, & shall not be found out, when his voice shall be heard.

5 God shall thunder in his voice marvelously, he that doeth great & unsearchable things.

6 He that commandeth the snow to descend upon the earth, and the winter rains, and the shower of his strength.

7 He that signeth in the hand of all men, that every one may know his works.

8 The beast shall enter into his covert, and shall abide in his den.

9 From the inner parts shall tempest come forth, and cold from * Arcturus.

** North
wind. or
north pole.*

10 When God bloweth frost congealeth, and again waters are poured most largely.

11 Corn desireth clouds, and the clouds spread their light.

(b) God directeth the clouds in the air as a master mariner governeth a ship.

12 Which go round about, whither soever the will of (b) the governor shall lead them, to all that he shall command them upon the face of the whole earth.

13 Whether in one tribe, or in his land, or in what place so Ever of his mercy he shall command them to be found

14 Harken to these things Job: stand, and consider the marvels of God.

15 Doest thou know when God commanded the rains, that they show the light of his clouds?

16 Knowest thou the great paths of the clouds, and the perfect knowledges?

17 Are not thy garments hot, when the earth shall be blown with the South wind?

18 Thou perhaps madst the heavens with him, which are most sound, cast as it were of brass.

19 Show us what we may say to him: for we are wrapped in darkness.

20 Who shall tell him the things that I speak? yea if man shall speak, he shall be devoured.

(c) Man not able to praise God sufficiently,

21 But now they see not the light: suddenly the air shall be

praiseth him with fear.

(d) Job convinced the former three with sound answers this last and most arrogant with silence.

thickened into clouds, and the wind passing by shall drive them away.

22 From the North gold cometh, & toward God (c) fearful praising.

23 We can not find him Worthily: great of strength, and judgment, and justice, and he can not be uttered.

24 Therefore shall men fear him, and all that seem to themselves to be wise, shall not dare to behold him. (d)

Chapter 38

God after terror of a whirlwind, by way of examining his client Job of diverse creatures about their nature, sheweth that no man hath perfect knowledge of them, much less of Gods immensity.

The third part. For the tenth and last dispute. God discusseth the controversy, and giveth sentence for Job.

(a) Only the Creator hath absolute and perfect knowledge of all creatures. As may appear by induction, or example:

(b) Of the creation of the earth.

(c) Distinction of lights.

1 **BUT** our Lord answering Job out of a whirlwind, said:

2 Who is this that wrappeth in sentences with unskillful words?

3 Gird thy loins as a man: I will ask thee, and (a) answer thou me.

4 Where wast thou when I laid (b) the foundations of the earth? tell me if thou hast understanding.

5 Who set the measures thereof, if thou know? or who stretched out the line upon it?

6 upon what are the foundations thereof grounded? or who let down the corner stone thereof,

7 when the morning stars praised me together, and all the sons of God made jubilation?

8 Who shut in the * sea with doors when it brake forth proceeding as it were out of a matrice:

9 When I made a cloud the garment thereof, and wrapped it in darkness as in clouts of infancy.

10 I compassed it with my bounds, and put bar and doors.

11 And I said: Hitherto thou shalt come, and shalt not proceed farther, & here thou shalt break thy swelling waves.

12 Didst thou after thy birth command (c) the morning, and show the dawning his place.

13 And didst thou hold the extremities of the earth shaking them, and hast thou shaken the impious out of it?

14 The seal shall be restored as clay, and shall stand as a garment:

15 From the impious their light shall be taken away, and the high arm shall be broken.

16 Hast thou entered into * the depths of the sea, and walked in the lowest parts of the great depth?

17 Have the gates of death been open to thee, and hast thou seen the darksome doors?

* *Of the sea.*

* *The depth of the sea.*

(d) Mans own
Nativity, and what
shall happen after
his death

18 Hast thou considered the breadth of the earth? tell, me if thou know all things,

19 In what way the light dwelleth, and what is the place of darkness.

20 That thou canst bring every thing to his borders, and understand the paths of the house thereof.

21 (d) Didst thou know then that thou shouldest be born? and didst thou know the number of thy days?

22 Hast thou entered into the treasures of the snow, or hast thou beheld treasures of hail?

23 Which I have prepared for the time of the enemy, for the day of fight and battle?

24 What way is the * light spread, is heat divided upon the earth?

** The suns
light and
heat.*

25 Who * gave course to the most vehement shower, and the way of the sounding thunder:

26 That it should rain upon the earth, without man in the desert, where no mortal man abideth:

** Diverse
Meteors.*

27 That it should fill the desert & desolate ground, and should bring forth green grass?

28 Who is the father of rain? or who begot the drops of dew?

29 Out of whose womb came forth ye? & frost from heaven who engendered?

30 Waters are hardened like stone, and the face of the depth is congealed?

31 Shalt thou be able to join together the shining * stars Pleiades, or canst thou dissipate the circuit of Acturus?

**Stars, and
planets.*

32 Doest thou bring forth the day star in his time, and make Evening star to rise upon the children of the earth?

33 Doest thou know the order of heaven, and shalt thou Put down the reason thereof on the earth?

(e) Man hath his
knowledge from
God.

34 Shalt thou elevate the voice in the cloud, & the violence of the waters cover thee.

(f) And the cock
hath skill, which
man wanteth.

35 Shalt thou send lightnings, and will they go, and returning shall they say to thee: Here we are?

36 Who put (e) Wisdom in the heart of man? or who gave the (f) cock understanding?

** or rest
from
motion.*

(g) In some
Editions the 39.
Chapter beginneth
here. showing by
induction of
sensible things (as
before of
insensible) that
only God knoweth

37 Who shall declare the manner of the heavens, and the harmony of heaven who shall make to * sleep.

38 When was the dust poured on the earth, and the clods compact together?

1 (g) Shalt thou take a prey for the lioness and fill the appetite of her whelps.

the nature of all creatures.

2 When they lie in the dens, and in holes sit in wait?

3 Who prepareth for the raven her meat, when her young ones cry to God, wandering about, because they have not meat?

Chapter 39

God Almighty prosecuteth his discourse, showing his admirable power and providence in living creatures. 34. Whereupon Job acknowledgeth his own oversight in some light words.

(a) By Gods marvelous providence appearing in the natural instinct of other creatures man may consider that the same is greater towards him. And therefore God here proposeth the examples off.

(b) Wild goats.
(c) Hinds.
(d) Wild asses.

(e) Unicorns.

(f) Ostriches,
(g) Falcons, or
Ierfalcous, & other
hawks.

1 **HAST** (a) thou known the time when the (b) wild goats bring forth young among the rocks, or hast thou observed the (c) hinds when they fawn?

2 Hast thou numbered the months of their conceiving, and known the time of their bearing?

3 They bow down themselves to bring forth young, and they cast them, and make roarings.

4 Their young are separated, and go to feed: they go forth, and return not to them.

5 Who hath dismissed the (d) wild ass free, and who hath loosed his bonds?

6 To whom I have given a house in the wilderness, and his tabernacles in the land of saltiness.

7 He contemneth the multitude of the city, the cry of the exactor he heareth not.

8 He looketh about the mountains of his pasture, and seeketh out all green places.

9 will the (e) Rhinoceros serve thee, and will he tarry at thy stall?

10 Shall thou tie the Rhinoceros with thy collar to plough, or will he break the clods of the valleys after thee?

11 Shalt thou have confidence in his great strength, and leave thy labors unto him?

12 Wilt thou credit him that he will render thee the seed, and gather together thy barn floor?

13 The wing of the (f) Ostrich is like to the wings of the (g) Herodius, and of the hawk.

14 When she leaveth her eggs on the earth, thou perhaps wilt heat them in the dust.

15 She forgetteth that foot may tread upon them, or beast of the field break them.

16 She is hardened toward her young, as though they were not hers, she hath labored in vain no fear compelling her.

17 For God hath deprived her of Wisdom neither hath he given her understanding.

(h) Horses are of singular great courage.

18 When time shall be, she setteth up the wings on high: she scorneth the horse & his rider.

19 Shalt thou give strength to the (h) horse, or put neying about his neck?

20 Shalt thou raise him up as Locusts? the Glory of his nostrils is terror.

21 He diggeth the earth with his house, he pranceth boldly, he goeth forward to meet the armed men.

22 He contemneth fear, neither yieldeth he to the sword.

23 upon him shall the quiver sound, the spear shall glister and the shield.

24 Fervent and foaming he suppeth the earth, neither doth he make account when the noise of the trumpet soundeth.

25 When he shall hear the trumpet he saith: Vah, he smelleth battle far of, the exhortation of the captains, and the cry of the army.

(i) Hawks whereof Aristotle saith there be ten kinds: Pliny sixteen.

26 Doth the (i) hawk wax feathered by thy Wisdom, spreading her wings to the South?

27 Shall the (j) eagle mount at thy commandment, and put her nest in high places?

(j) Eagles, of most strong sight.

28 She abideth in rocks, and tarrieth among cragged flints, and stony hills where is no access.

29 Thence she beholdeth the prey, and her eyes see afar off.

(k) If we discuss all Jobs words (saith St. Gregory.) we shall find nothing wickedly spoken; but only small speech of pride in speaking too much of his own affliction and too little of Gods Goodness towards him li. 23. c. 1.

30 Her young ones shall lick blood: & wheresoever the carcass shall be, she is present by and by.

31 And our Lord added, and spake to Job:

32 He that contendeth with God is he quieted so easily? Verily he that reproveth God, ought to answer him.

33 But Job answering our Lord, said:

34 I that have spoken (k) lightly what can I answer? I will put my hand upon my mouth.

35 One thing I have spoken, which I would I had not said: and another, to the which things I will add no more.

Chapter 40

Our Lord further showeth that mans power, nor justice, is not comparable to Gods. 10. as appeareth in overcoming Behemoth, 20. and Leviathan.

(a) Though Job had truly avouched that his sins deserved not so great afflictions, yet he

1 **AND** our Lord answering Job out of the whirlwind, said:

2 Gird thy loins as a man: I will ask thee, and do thou tell me.

3 Shalt thou make my (a) judgment of none effect: and condemn me, that thou mayest be justified?

ought to have acknowledged that God afflicted him justly, for some other cause known to God, but unknown to him, which he not confessing seemed to make Gods judgment unjust: or, *of none effect.*
St. Greg. li. 32 c. 3.

(b) An Elephant the greatest of all beasts, of long life, strong, meek, temperate, chaste, overcome by the Unicorn, or Dragon, or taken by the nose & led away. How much more doth Gods providence give man power to overcome the Devil?

(c) An huge great fish: perhaps, the whale, exceeding mans power to be managed, yet is subject (as also the Devil signified thereby) to Gods power, and providence.

4 And hast thou an arm as God, and dost thou thunder with like voice.

5 Put beauty about thee, and set up thy self aloft, and be glorious, and put on goodly garments.

6 Disperse the proud in thy fury, and beholding every arrogant man, humble him.

7 Behold all the proud, and confound them, and destroy the impious in their place.

8 Hide them in the dust together, and plunge their faces in the pit.

9 And I will confess, that thy right hand is able to save thee.

10 Behold, (b) Behemoth whom I made with thee, shall eat hay as it were an ox.

11 His strength is in his loins, and his power in the navel of his belly.

12 He gathereth together his tail as the cedar tree, the sinews of his stones are perplexed.

13 His bones are as pipes of brass, his gristle as it were plates of iron.

14 He is the beginning of the ways of God, which made him, he shall apply his sword.

15 To him the mountains bear grass: all the beasts of the field shall play there.

16 He sleepeth under the shadow, in the secret of the reed, and in moist places.

17 Shadows do protect his shadow, the willows of the torrent shall compass him.

18 Loe, he shall sup up the river, and shall not marvel: and he hath confidence that Jordan may run into his mouth.

19 In his eyes as with a hook he shall take him, and with stakes he shall boar through his nostrils.

20 Canst thou draw out the (c) Leviathan with a hook, and with a rope shalt thou tie his tongue?

21 Shalt thou put a ring in his nostrils, or bore through his jaw with a buckle?

22 will he multiply prayers to thee, or speak to thee gentle words?

23 will he make a covenant with thee, and shalt thou take him to be a servant for ever?

24 Shalt thou delude him as a bird, or tie him for thy handmaids?

25 Shall friends cut him, merchants divide him?

26 Shalt thou fill nets with his skin, and the cabin of fishes with his head.

27 Lay thy hand upon him: remember battle, and add to speak no

more.

28 Behold his hope shall frustrate him, and in the sight of all he shall be cast down headlong.

Chapter 41

Leviathan is further described by the peculiar parts of his body, and terrible composition of all his members.

(a) God ruleth all his creatures, not with cruelty as a tyrant, but with justice, ease, and power.

1 **NOT** as (a) cruel will I raise him: for who can resist my countenance?

2 Who hath given me before, that I may render unto him? all things that are under heaven be mine.

3 I will not spare him, and his mighty words, and framed to beseech.

4 Who shall reveal the face of his garment: and who shall enter into the midst of his mouth:

5 Who shall open the gate of his countenance? dread is round about his teeth.

6 His body as shields that are cast, compact with scales fast cleaving together.

7 One is joined to another, and not so much as any air entereth between them:

8 One shall stick to another, & holding each other, they shall not be separated.

9 His sneezing is as the shining of fire, & his eyes as the twinklings of the morning.

10 Out of his mouth proceed lamps, as it were torches of lighted fire.

11 Out of his nostrils proceedth smoke, as it were of a pot heated and boiling.

12 His breath maketh coals to burn, & a flame cometh forth out of his mouth.

13 In his neck shall strength abide, & neediness goeth before his face.

(b) God at last destroyeth him whom man can not overcome.

14 The members of his flesh cleave together one to another: (b) he shall send lightnings against him, and he shall not be carried to another place.

15 His heart shall be hardened as a stone, and shall be stiffly compact as the smiths smithy.

(c) Angels with reverent fear do honor Gods power. And valiant mariners and other soldiers are terrified when they see this so huge a

16 When he shall be taken away, the (c) Angels shall fear, and being feared shall be purged.

17 When the sword shall apprehend him, neither spear, nor breastplate shall be able to abide.

18 For he shall esteem iron as chaff, and brass, as rotten wood.

fish. Mystically,
Gods preachers
and perfectest
servants shall
naturally fear the
terror of Gods
judgment.

(d) And the Devil
reigneth over
proud men. St.
*Greg. li. 34. c 4. &
17.*

19 The Bowman shall not put him to flight, the stones of the sling, to him are turned into stubble.

20 As stubble will he esteem the hammer, and he will laugh him to scorn that shaketh the spear.

21 The beams of the Sun shall be under him, and he shall straw gold under him as dirt.

22 He shall make the deep sea to boil as a pot, and shall put it as when ointments boil.

23 A path shall shine after him, he shall esteem the depth as waxing old.

24 There is no power upon the earth, that may be compared with him, who is made to fear no man.

25 He seeth every high thing, he is (d) king over all the children of pride.

Chapter 42

Holy Job instructed & comforted by Gods discourse, acknowledgeth his fault, and craveth pardon for his oversight in speech, or cogitation. 7. God justifieth his cause against his friends. 9. They offer sacrifice for their offence. 10. all things prosper with Job, double to that he had before. 16. and he dieth happily.

1 **AND** Job answering our Lord, said:

2 I know that thou canst do all things, and no cogitation is hid from thee.

3 Who is this, that concealeth counsel without knowledge?
Therefore have I spoken (a) unwisely, and the things that did exceed my knowledge beyond measure.

4 Hear (I beseech thee) and I will speak: I will ask thee, and do thou tell me.

5 With the hearing of the ear I have heard thee, but now my eye seeth thee.

6 Therefore (b) I reprehend my self, and I do penance in ambers and ashes.

7 And after our Lord spake these words to Job, he said to Eliphaz the Themanite: My fury is wrath against thee, and against thy two friends, because you have not spoken right before me, as my servant Job.

8 Take therefore unto you seven oxen, and seven rams, and go to my servant Job, and offer holocaust for yourselves: and my servant Job shall pray for you: his face I will receive, that the folly be not imputed to you: for you have not spoken right things before me, as my servant Job.

9 Eliphaz therefore the Themanite, and Baldad the Suhite, and

(a) Job here simply
acknowledged his
error in speaking so
much in defense of
his own innocency,
and so little of
Gods providence in
afflicting him, for
his more merit, and
Gods more Glory.

(b) Before he
defended a truth
against his opposite
friends, now with
more resignation he
contented himself
with his affliction.

Sophar the Naamathite went, and did as our Lord had spoken to them, and our Lord received the face of Job.

(c) Job did penance both for himself and others.

10 Our Lord also was turned at the (c) penance of Job, when he prayed for his friends. And our Lord added all things whatsoever had been Jobs, double.

11 And all his brethren came to him, and all his sisters, and all that knew him before, and they did eat bread with him in his house: and wagged the head upon him, and comforted him upon all the evil that God had brought in upon him. And every man gave him one ewe, and one earlet of gold.

12 And our Lord blessed the last days of Job more then his beginning. And he had fourteen thousand sheep, and six thousand camels, & a thousand yoke of oxen, and a thousand she asses.

(d) In that he had all other things double, and children in the same number as before, it is a sign that the former perished not but died in good state.

13 And he had (d) seven sons, and three daughters.

14 And he called the name of one Dies, and the name of the second Cassia, & the name of the third Cornustibii.

15 And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

16 And Job lived after these things, an hundred forty years, and he saw his children, and his childrens children, unto the fourth generation, and he died an old man, and full of days.

ANNOTATIONS

Chapter 42

God by his sentence condemned the error of Jobs friends, and justified his assertion.

7. *You have not spoken right, as my servant Job* holy Job being thoroughly tried in the furnace of tribulation, and by Divine instruction confirmed in perfect patience, and other virtues, God at last gave sentence, condemning the guilty, and justifying the innocent: in plain terms pronouncing that Eliphaz, Baldad, and Sophar had not spoken right before him, as his servant Job. And so these three being convinced, that notwithstanding their former pretence of defending Gods cause, they had erred, and Job had maintained the truth, they submitted themselves as faulty, and humbly did penance, bringing their oblations for sacrifice to Job, as they were commanded. v. 8. & 9

Errors ought not to be held still, being once condemned. Much less raised again being heretofore buried.

As for Eliu the last disputer, persisting more vehement in his error when others ceased from contention, he was sufficiently condemned in his fellows. And the rather for that true point of his own doctrine (ch. 33. v. 14) *that God speaketh once, and repeateth not the same, the second time*. For it was Ever a general rule, that when God once revealed any thing by public fact, or unto competent witnesses, it sufficed for ever, to all reasonable men, and so Eliu might apply the sentence to himself, which God had denounced to his three friends, in the same cause. Much less are Protestants excusable, which not only persist in errors condemned in their own fellows, as in Luther, Calvin, Beza & others, but also in other old heresies: as their doctrine of justification by only faith condemned in the Apostles time: their denying the ceremonies of Baptism, & the Sacraments of Confirmation: & of Penance, condemned in the Novatians:

St. Aug.
deside &
oper St.
Cyprian. li.
4. ep. 2.

Apud
Euseb. li. 6.
c. 35.

Numbers
mystical.
Great or many
sacrifices for
great offences.
Devotion of him
that offereth
sacrifice
increaseth the
effect. Prayers of
holy men or
Saints derogate
not from Christ.

or that patient sustaining of worldly losses, and other afflictions, such as Job suffered, are not satisfactory, or meritorious works.

8. *Take seven oxen, and seven rams.*] In the number of seven is a Mystery of perfection and fullness, often used in holy scripture. For God creating the world and all things therein, in six days, rested the Seventh. Sevenfold punishment was required for Cain. seven pairs of clean beasts were conserved in Noes ark. And in the law the ground rested from tillage the Seventh year. with innumerable the like. As St. Gregory in this place, and other Fathers note in their works. Also twice seven victims offered in sacrifice, import the greatness of these mens offence in accusing Job, and in avouching their false opinion.

8. *Job shall pray for you.*] Neither had so many sacrifices sufficed, as St. Chrysostom observeth, *Orat. 5. in Iudæos*, unless Job also had prayed for the offenders. Where we see that both Sacrifice, & the devotion of him that offereth it, have their effects: where of cometh the distinction used in Schools, of *Opus operatum*, and *Opus operantis*. As it is manifest likewise, that mediation of one man for another, did not derogate from Gods benign mercy, in the law of nature, wherein these men lived. Nor now from Christs mediation, in the law of Grace. 2. Cor. 1. v. 11.

Gen. 2.
4.
7
Exod. 23.
Deut. 15.

A BRIEF RECAPITULATION of this strange and sacred history.

Why we have
made few
annotations in this
book.

FOR avoiding prolixity (this volume growing great) we have for most part contracted our Annotations into the margin, making very few others in this book, which otherwise offered much more occasion, as well for explicating hard places, as of other doctrinal and moral instructions. Neither in deed can Ordinary Annotations well suffice for understanding of this, and other hard Books. But rather large Commentaries are required, such as St. Gregory, and other ancient Fathers: as also F. John de Pineda, and others have lately written. whereto we therefore remit the learned readers. And for the benefit of others of our nation, we shall here briefly recapitulate the sum, and principal points of this holy and admirable history, consisting in a singular holy mans conflicts, and glorious victory, against invisible and visible adversaries, both in prosperous and adverse fortune.

2. Tim. 3.

The argument of
this history.

First this holy man Job in all abundance of wealth and riches, blessed with many children (*ch. 1.*) sitting in a princely throne, and royal dignity (*ch. 29.*) in the land of Hus, was not only assaulted with common temptations of the envious enemy, as all are that live piously in God, but so much the more, as he was more godly, sincerer and perfecter than other men, yet he Never set his heart upon worldly or temporal things, but with all due fear so served God, and parted from evil, that Satan himself (the calumniator of mankind) could not charge him with any sin at all. Though he would not for all that confess him to be just, or perfect: but for further trial of him, demanded and obtained license of God to touch all his possessions, and so bereaved him of all his goods, &

Job in prosperity
was tempted
invisibly more than
ordinary men of
lower state, or less
perfection.

Much more by loss

of all his goods
and children in one
day. Most of all by
bodily affliction.
And reviling of his
wife.

children *in one day. And when he persevering constant* in virtue, thanking God for all, not sinning in his lips, neither speaking any foolish thing against God, *the Devil getting more ample permission to touch his bones and flesh (Chapter 2)* suddenly struck him with most grievous botch (*or boil*) from the sole of the foot to the top of the head: who sitting on a dunghill, and scraping the corruption of his sores with a shell *in extreme pain*, his own wife, *by the Devils suggestion*, reviled him *for his sincerity*, and provoked him to blaspheme God: *but he severely reprehended her folly, still keeping necessary patience.*

Holy Job lamented
his affliction, and
the general
miseries of man.

Where Job
expected comfort
in tribulation, the
Devil procured
him more
affliction.

Job sore afflicted
in body had nine
several conflicts
about the cause
thereof before it
was decided.

Then came three special friends, noble wise men (or little Kings) to visit, and comfort him, who in seven days not speaking one word of consolation, nor entering into any discourse with him, at last Job himself (Chapter 3.) broke this long silence (but not his patience) lamentably bewailing the extremity of his pains, imputing all to the miseries of mans estate, corrupted by sin, discoursed of certain penal evils, or maladies ensuing thereupon, wishing for his own part (if it had so been Gods pleasure, for he sincerely feared God) that either he had not been born, or been shortly taken out of his world, cursing sin and the proper effects thereof remaining in man, wishing also to have wanted the Ordinary benefits of education in his infancy, and all his former prosperity, so that he might have escaped the calamities, Wherewith he was now afflicted. All which he uttering in way of contemning all worldly things, and supposing his friends there present, would have so understood him, and had compassion with him: they contrariwise (by art of the Devil, God so permitting) fell into indignation, & instead of comforting their most afflicted friend, sharply reprehended him, rashly judged his conscience, and falsely condemned him, not only of impatient speech, as offensive to God, and his Angels, and to all good men; but also of other enormous sins: as pride, tyranny, presumption, hypocrisy, and blasphemy, because heretofore he seemed to the world as just and holy, and now (as they imagined) in his deserved punishment, charged God with injustice. Whereupon grew diverse long disputes between Job and his three friends; a fourth also intruding himself, when the others ceased. So that Job endured nine conflicts, and in the tenth God judged him the victor, which shall yet better appear, if we repeat the sum of their arguments, & his answers, with Gods decision of the controversy.

The first conflict.

The main point of
the controversy.

In the first conflict Eliphaz the chiefest of Jobs friends (in the. 4. and 5. chapters) accused Job of great impatience, and insolency against God, also both him and his family of tyranny, like to a cruel lion, and lions whelps, alleging for proof the prosperity of good men, punishment of the wicked, and a particular vision. adjured him therefore to acknowledge and repent the same. But Job (in other two chapters) avouched that in deed his afflictions were greater then his sins deserved, relying upon his innocency known to his own conscience. Described also the manifold calamities of mans life, desired to die, and so to end his worldly miseries.

Then Baldad the second opposite friend (in the 8. chap.)

The second
conflict.

The ground of
these mens error.

pretending to free Gods judgment *from all show or resemblance of injustice*, charged Job and his children with former wickedness, *and him as injurious to God in his speeches, of which if he would repent, he should be healed, and prosper as before*: Arguing in general, that God Never afflicteth the innocent, nor assisteth the malignant. *Insinuating thereby, that Job was an hypocrite. whereto Job answered (Chapter 9. & 10) that in deed no man may compare, nor justify himself before God. Nevertheless it standeth well with Gods justice, power, & wisdom, that innocents be sometimes exercised with tribulations, more then their offences deserve.*

The third conflict.

Thirdly Sophar (the third disputer) assaulted Job (ch. 11.) imputing his speech, and defense of himself to loquacity, and audacious temerity, in that he desired to know the causes of Gods providence, in so grievously afflicting him. Of which faults holy Job purged himself (in the three next chapters) still maintaining his innocency, according to his own conscience better known to himself then to them, desiring God to instruct him, if he had any unknown sins. Discoursed also much more profoundly of Gods power, wisdom, justice, and providence, as well in general, as towards himself in particular: and professed his faith, and great confidence of the Resurrection. Again Eliphaz (ch. 15.) more bitterly then before, condemned Job of presumption, and blasphemy, discoursed of mans corruptness and proneness to sin, describing the manners of hypocrites, and other impious men, with their miserable ends, and argued Job for such a one. Who (in the next two chapters) expostulated with these his friends, that they coming with pretence to comfort him, did so violently afflict him, by charging him with false and heinous crimes, his own conscience better knowing, and testifying his former life, and state of his soul, then that their imaginations could alter his judgment. And so with contempt of this world, & desire of death and rest, appealed to Gods judgment against his three friends, touching the matter in controversy. In the mean time comforted himself with meditation of the next world.

The fourth
conflict.

The fifth conflict.

Baldad likewise replied (ch. 18.) with hot contention, accusing Job of insolent impatience, inculcating the grievous punishments both of him, and others for their impiety. In answer whereto he lamented again the want of expected comfort, especially by such friends. still comforted himself with assured faith of the Resurrection.

The sixth conflict.

Sophar also (ch. 20.) attempted again to convince Job of impiety, and hypocrisy, by the miserable, and speedy fall of wicked men after prosperity: for so he imagined Job to be fallen into irrecoverable misery. But Job showed the contrary, that some wicked men prosper long, yea all their life, and the same long, and then in a moment go down to hell, and so the argument of present affliction proved not their opinion against him.

The Seventh
conflict.

Eliphaz disputed the third time (ch. 22.) contending that the causes of affliction, are not to be attributed to Gods secret providence, but to assured sins of the wicked. Upon whom only he

supposed, that afflictions fall: inferring that Job was guilty of enormous crimes, & gross errors. Urged him therefore to return to God, that he might be restored to former prosperity. Job again appealed to Gods sentence, not in his terror, nor rigor of his justice, but against his adversaries in this quarrel, describing Gods power, and wisdom, by which he permitteth the innocent to be afflicted, & the wicked to prosper: no man knowing how soon, or how late, all shall receive as they deserve.

The eighth conflict.

Moreover Baldad disputed the third time, very briefly (ch. 25.) endeavoring to terrify Job from further answering, and especially from appealing to Gods judgment. But Job very largely (in six ensuing chapters) discoursed Divinely of Gods sovereign Majesty, Power, Wisdom, exact Justice, and infinite Mercy. Also of wicked mens destruction; of his own former prosperity, and present calamity, together with his good works, and innocency, which he still avouched in respect of great iniquities.

The ninth conflict.

Newest Sectaries hold themselves the wisest.

After that Job and his three friends ceased, nothing being agreed upon in the point of controversy, the Devil yet ceased not, but stirred up a young man, called Eliu, proud and arrogant, but not unlearned, who abruptly condemned them al; to wit, Job of pertinancy, the others of insufficiency. And therefore took upon him to convince Job, though the others could not. Very like to late-rising Protestants, or Puritans bragging that by new arguments, and proofs Never heard of, they will overthrow the Papists, or Catholic Roman Church, and doctrine, which all former enemies, Jews, Pagans, Turks, and Heretics, nor hell gates, could not overcome. This young Eliu therefore, with his Private spirit, wiser in his own concept then all that went before him, assaulted constant Job (ch. 32. and five more ensuing) with many words, and brags, often challenging & provoking, but not extorting any answer; from so Grave a man to his frivolous and idle arguments, largely discoursing of things either not denied, or so manifest false, that every mean servant of God, could easily convince them, and Never approaching to the main controversy, only railed against holy Job, charging him more furiously then any had done before, with impiety, impatience, ignorance, pride, blasphemy, and obstinacy, vices far from Jobs sanctity, dilating also of Gods justice, mercy, wisdom, power, and providence; and that no man ought to contend, nor expostulate with God, that afflictions must be born patiently, and that God is just, and marvelous in his works, whereof no wise man Ever doubted; and so Job convinced him with silence.

Especially these of our days, that rely each one upon his own private spirit.

In the tenth place God decided the controversy.

But God himself for decision of all (from ch. 38. to the end of the Book) first by way of examining instructed Job more particularly, reciting many marvelous works of nature, showing thereby his Divine Majesty, Power, and wisdom, exercising Job in more patience, and withal perfecting him in humility. So that with all reverent fear and subjection, he offered and submitted himself to Gods only good pleasure. Then finally God gave sentence that Job had defended the truth, & his three friends had erred. Whom after Sacrifice, and Jobs prayer for them, he pardoned; restored Job to

Penitents
pardoned. Job
rewarded.

health, and to double prosperity, of all he had lost before, giving him also long life, and a happy end.

The literal sense of
this history.
Allegorical.

Anagogical.

Moral.

Holy Job
proceeded by
degrees to perfect
patience.

In this history besides the literal sense, showing that Job was just and sincere, and not for his sins (as his friends falsely supposed) but for his more merit was most extremely afflicted, and afterwards restored to health and wealth: we have also here in the Allegorical sense, an especial figure of Christ. who as he was absolutely most innocent, & most perfect: so was he without comparison most afflicted of all mankind. Likewise Jobs restoration to better state then before, signified in the Anagogical sense, the Resurrection, and restoration of better, & most glorious qualities in the blessed, with fullness of days, in eternal Glory. Finally in the Moral sense (which St. Gregory most especially prosecuteth) all Christians have here a most notable example of all virtues, namely of patience, wherein Job proceeded by degrees to great perfection. For he was first tried by the loss of all his goods & children, and was proved to be very patient. He was then most grievously tormented in body, & being left without comfort, albeit he lamentably bewailed so great extremity, wishing such days had been prevented: yet he neither spoke against God, nor good man, nor his own soul, & according to truth avouched & defended his own innocency. And at last by Gods inspiration, and sweet consolation, he reprehended himself, of former imperfections uttered in some words, and with full resignation to Gods will, sustained all his losses and pains, not only with contentment, but also with joy.

THE END OF THE FIRST TOME